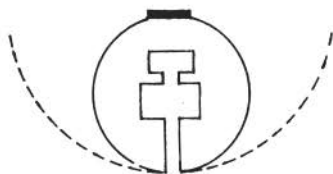


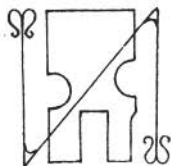
Druidism exhumed

James Rust

PLATE



Callernish Chambered Structure.



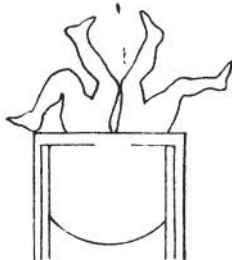
Maiden Stone Caldron.



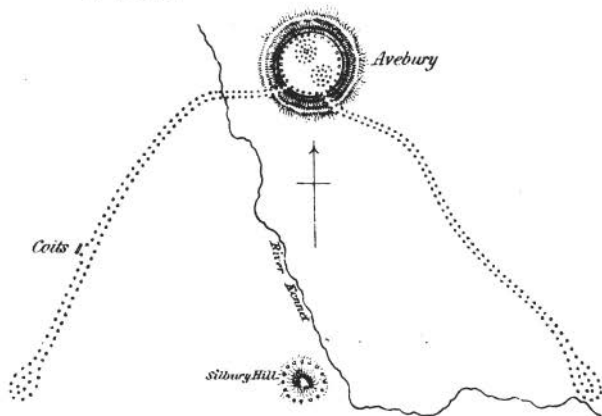
*Outer-Avebury.
Intermediate-Broyar.*

Centre-Stennis and Stonehenge.

Comparative Sizes of Circles.



Glamis Stone Caldron.



General Plan of Avebury.

DRUIDISM EXHUMED

IN TWO PARTS.

PART I.

PROVING THAT THE STONE CIRCLES OF BRITAIN
WERE DRUIDICAL TEMPLES ;

BEING AN ANALYSIS AND REFUTATION OF THE TREATISES ON
"STONE CIRCLES" IN THE
LATE SPALDING CLUB'S "SCULPTURED STONES OF SCOTLAND."

PART II.

CONTAINING OTHER IMPORTANT COLLATERAL
ARCHÆOLOGICAL MATTER.

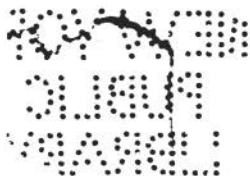
BY THE
REV. JAMES RUST, M. A.,

MINISTER OF ELAINS. AUTHOR OF "BLACK RAJNS."

EDINBURGH : EDMONSTON & DOUGLAS ;
LONDON : HAMILTON, ADAMS & CO. ;

1871. p

ASTOR LIBRARY
OCT 15 1877
NEW-YORK.



CONTENTS.

PART I.

Proving that the Stone Circles of Britain were Druidical Temples ; being an Analysis and Refutation of the Treatises on "Stone Circles" in the late Spalding Club's "Sculptured Stones of Scotland."

	PAGE
INTRODUCTION, - - - -	v
Dr. Stuart's "Stone Circles," - - - -	xv
DIVISION I. SECTION I.	
Recent Excavations, - - - -	1
DIVISION I. SECTION II.	
The Use of Groups, - - - -	8
DIVISION II. SECTION I.	
Terms applied to Stonehenge, and Etymological Proof, - - - -	13
DIVISION II. SECTION II.	
The Gaulish Druidical System, - - - -	119
DIVISION III.	
Circles of Scandinavia, - - - -	147
DIVISION IV.	
Early Descriptions of Temples, - - - -	148
DIVISION III.—Continued.	
Circles of Scandinavia, - - - -	164

	PAGE
DIVISION V.	
Irish and Scottish Superstitions, - -	168
DIVISION VI.	
Heathen Practices Denounced, - - -	179
DIVISION VII.	
Prevailing Pagan Worship, - - -	188
DIVISION VIII.	
Worship in Ireland, - - -	200
DIVISION IX.	
Circles as Courts, - - -	201
Concluding Remarks, - - -	208

PART II.

*Containing other important collateral Archæological
Matter.*

Colonel Robertson's "Gaelic Topography of Scotland," - - -	211
The Caldron, - - -	240
Worship of Molech, - - -	268
Britain, one of the Cassiterides, and the Britons, Albion, - - -	286
Britannia, - - -	289
Celts, Caledonians, and Gaels, - - -	290
The Picts and Scots—	
I. The Picts, - - -	295
II. The Scots, - - -	302

INTRODUCTION.

AN opinion different from that time-honoured one, usually entertained hitherto regarding the original intention, and use or uses of those ancient erections, so common in our land, and known by such familiar names or designations as "Stone Circles," "Druidical Circles," and "Standing Stones," has of late gained ground to so large an extent, that it may perhaps be looked upon as the opinion of the day in Archæological Circles. It has been most ably discussed and advocated at their meetings, as well as announced to the world through those invaluable works which have issued through the press from authors, writing either in their private capacities, and from their personal and private, yet varied and most ample, sources of information ; or, in addition to these, in their public capacities as office-bearers, with all the united wisdom, sanction, and impress of those learned Clubs, Societies, or Associations to which they have the honour to belong, and to which they are in return and in an equal degree an honour. The old opinion which still drags out a faint existence—being almost ex-

tinguished by this last, and of all, the most crushing onslaught of Dr. Stuart—has always been, that these erections were Temples for Druidical religious worship, although they were also subsidiarily or occasionally employed for other purposes, such as Forums for Courts of Law being held, and important public and national business being transacted; the Druids, the official functionaries within them, conjoining within their own persons the offices both of ministers of religion, and administrators of law and government: and that the spaces of ground within and around these erections, from their vicinity to them, and consequent convenience, and assumed superior sanctity, were taken advantage of, and often converted into burial places where the ashes of the sacrifices, rational and irrational, and the cremated and uncremated relics of multitudes of Druids and other votaries were deposited.

The new opinion is that there is an entire lack of evidence, in fact, not a tittle of evidence, to prove that these erections ever were Temples, designated Temples, constructed for Temples, employed as Temples, or described as Temples. In this new opinion, so far as I know, nearly all the great Archæologists of the present day are agreed. They may differ as to what were the intentions or various uses of these erections. Some of them may think that they were, and are, mere monuments of the dead, and others that this point is not fully substantiated. But upon this other point they are

agreed, that they discard the old popular opinion as a baseless fabric, unsupported by ancient testimony, or trustworthy tradition.

This is, in fact, the newest phase of matters. An intermediate opinion, which was prevalent about a half-century ago, and which attributed them to the marauding Northmen of the Viking period, who worshipped Woden, although it was supported by so great names as Drs. Macculloch and Hibbert, Barry and Sir Walter Scott, had but an ephemeral existence, and has been long since completely exploded. It has simply to be referred to as a relic of the past, and as an evidence of changes which are constantly taking place. And if I am correct in my view, the newest opinion will not be so long-lived.

The great advocate and exponent of the new opinion is my most respected and talented old university class-fellow, John Stuart, Esq., Advocate, LL.D., of Her Majesty's General Register Office, Edinburgh; Secretary of the late Spalding Club, Aberdeen; one of the Secretaries of the Society of Antiquaries of Scotland; and author of "Sculptured Stones of Scotland," and other works.

That distinguished Archæologist, Daniel Wilson, LL.D., Professor of History and English Literature in University College, Toronto, author of "Prehistoric Man," "Prehistoric Annals of Scotland," &c., is imbued to a certain extent with the same views as Dr. Stuart. He allows that he does

not think that Dr. Stuart is *fully borne out* by the proofs which he has produced, that the primary purpose of these Scottish Circles was for sepulture: yet, on the other hand, he avows that the specific idea implied in the popular name of Druids' Temples *may be considered as finally abandoned*. And if Dr. Wilson does this in his "Second Edition of Prehistoric Annals of Scotland" in 1863, when he had only Dr. Stuart's first volume of "Sculptured Stones of Scotland" before him, which was printed for the Spalding Club in 1856, and admits that, in consequence of new information arising from new investigations, he has in this his truly interesting and elaborate second edition, printed in 1863, entirely rewritten fully one-third of the work, how much more closely would he not have coalesced with him until he had perhaps done it altogether, had he seen the mass of valuable antiquarian lore which Dr. Stuart has compiled in his second volume of "Sculptured Stones of Scotland," printed in 1867. Dr. Wilson, in the commencement of his Preface to the second edition of "Prehistoric Annals of Scotland," thus speaks:—

"During the interval that has elapsed since the first edition of this work appeared, the relations which it aimed at determining between Archæology and kindred sciences, have been matured to an extent then very partially apprehended. The progress of antiquarian investigations, and the value they have acquired in recent years in relation to other

studies, render the changes demanded in a second edition unusually extensive. I have accordingly availed myself of the opportunity to remodel the whole. Fully a third of it has been entirely rewritten ; and the remaining portions have undergone so minute a revision as to render it in many respects a new work. One object aimed at when this book first appeared was to rescue archæological research from that limited range to which a too exclusive devotion to classical studies had given rise ; and especially in relation to Scotland, to prove how greatly more comprehensive and important are its native antiquities, than all the traces of intruded arts. In some respects the aim has been so effectually accomplished, that it has become no longer necessary to retain arguments constructed with a view to the refutation of learned or popular systems, involving Roman, Danish, or other foreign sources of native art ; or to combat Phœnician, Druidical, or other theories, invented to substantiate equally baseless systems of pseudo-historical fable." Again, Vol. I., p. 149, he says : "The convenient terms of Druidical Temples and Altars long supplied a ready resource in the absence of all knowledge of the origin or use of the Megalithic Circle and Cromlech. But the latter has at length been restored to its true character as a sepulchral monument, by the very simple process of substituting investigation for theory ; and guided by indications recovered in the course of similar research,

some intelligent observers have been tempted to ascribe a sepulchral origin to the stone circle also. In some cases, as in the smaller circle at Stennis, surrounding a ruined Cromlech, and in others which are still accompanied by traces of the enclosed barrow or cairn, the inference is well founded ; but as a theory of general application, it is unsustained either by evidence or probability. Mr. John Stuart appends to his descriptions of the Sculptured Stones of Scotland, a valuable summary of the results of investigations made within the areas of Scottish circles, and disclosing abundant proofs of their selection, at some period, as places of sepulture. The inference, however, that this was their primary purpose is very imperfectly sustained by such evidence. No central cist or catacomb, as in the encircled Tumulus or buried Cromlech, shows the subordination of the Megalithic Group to some royal mausoleum or cemetery of the tribe. A people in the condition indicated by the primitive arts and sepulchral rites of early British graves, would naturally select such spots for interment. They accord with the principle of selection even of civilised man, under circumstances where he is compelled to choose a comrade's grave remote from the sacred soil in which he might rest with kindred earth ; and the practice of barbarian tribes, such as the Red Indians of America, amply illustrates the same tendency. They constantly inter their dead in the ancient mounds, or alongside of any

standing stone, or prominent land mark ; and thus appropriate memorials which originally bore no sepulchral significance. The cists and urns, therefore, found within the Megalithic Circles, may rather be assumed to mark a stage subsequent to that of their erection, and the practice of the rites to which they were set apart. But the specific idea implied in the popular name of Druids' Temples may be considered as finally abandoned, along with much else on which that convenient term was supposed to confer some significance. After the devotion of many learned volumes to the attempted elucidation of Druidism, the subject has lost little of its original obscurity; and we follow a safer, if it be a less definite guide, in tracing the peculiar character of the so-called Druidical monuments, to feelings which appear to have exercised so general an influence on the human race. The idea of the origin of these megalithic structures from some common source seems to have suggested itself to many minds. Colonel Howard Vyse, when describing the great hypæthral court, surrounded with colossal figures, which stands before the rock Temple of Gerf Hossein, the ancient Tutzis, remarks: 'The massive architraves placed upon the top of these figures reminded me, like those at Sabooa, of Stonehenge; and it is not improbable that, together with religious traditions, the art of building temples may have even reached that place from Egypt.'"

John Stuart, Esq., LL.D., in a paper of his read

at the International Congress of Prehistoric Archæology, held in connection with the British Association at Norwich in 1868, says: "The numerous excavations in stone circles and other groups of stone pillars already made, show an all but universal occurrence of sepulchral deposits; and I think we are entitled to infer that stone circles were monuments of the dead, both from this circumstance and relative facts previously referred to. They may have had additional purposes, but if so, we are entirely ignorant of them. The greater size and importance of some stone circles afford no ground for presuming that they were different in character from the smaller circles any more than we can infer that a smaller cairn or barrow had a different purpose from a large one." In a second paper the author described the peculiarities of some cists discovered at Broomend, near Inverurie, in Aberdeenshire, and of cists at Bishopmill, near Elgin, and in Edderton, in Ross-shire. In these cists were found skeletons, urns, and fragments of urns, burnt bones, and pieces of flint. The author wished to direct attention "to the cases where great quantities of charcoal, and pits filled with burnt matter, had been found in connection with groups of cists, containing unburnt bodies; so the fact that on some occasions, in large isolated urns, the fragments of bones had been found to be partly human, and partly those of sheep and other animals; so the very numerous instances of incinerated bones

throughout Scotland occurring in stone circles, isolated cists, groups of urns, implying a long period of the usage in various forms of monuments."

But his great work upon the point is that truly splendid production, "Sculptured Stones of Scotland," in two volumes, in the second of which he devotes the second chapter of the Appendix to "Stone Circles." His object there is to prove that there is no evidence whatever in the world that these stone circles ever were Druidical Temples, or anything else than sepulchral monuments.

My old friend is, I think, in great error. The task which I undertake is to prove him so, and I entertain the firm conviction that I shall completely succeed. And although I were to fail, which I shall not, I shall nevertheless so much damage his position, that henceforward the burden of proof, the legal *onus probandi*, will fall upon him to prove me wrong and himself right.

I feel that I shall be under the necessity of giving at length a larger portion of quotations from what he says upon "Stone Circles" than otherwise I should desire—although there is not one uninteresting nor uninformative—lest I be accused of the offence of garbling his proofs or views. And it is possible, that after all, this accusation may be brought against me, but I hope that it will be found that I am not deserving of it.

I shall analyse his proofs, step by step, as I go along under his nine divisions, which I shall follow.

These nine divisions of Dr. Stuart's are thus expressed by him in his Preface to the second volume, p. 36 of "The Sculptured Stones of Scotland."

“*Stone Circles.*”

1. “In this chapter I have,” says Dr. Stuart, “given an account of several excavations recently made in monuments of this class, the general result being the discovery of traces of sepulchral deposits. The use of groups of pillars for monuments in different countries is then traced, and the question is considered, whether there be any reason for drawing distinctions between small circles admitted to be sepulchres, and those of larger size, like Stonehenge and Stennis.

2. “The various terms applied by early writers to Stonehenge are collected, and the recent employment of the word ‘Druidical,’ as descriptive of its use, is shown. The system of the Druids of Gaul, as detailed by Cæsar and other classical writers, is then described, in which there are no indications of stone circles being used by them as temples; while it is attempted to be shown from a consideration of the circumstances which led to the ‘consecration’ of meeting places among other Celtic races, that the ‘locus consecratus’ of the Gaulish Druids, at which they held an annual meeting, was not a circle of stones.

3. "It has been suggested by some that the Stone Circles of Scandinavia were originally places of worship. This point is investigated in a valuable and exhaustive letter addressed to me by Dr. Dasent, and decided in the negative.

4. "The descriptions of heathen temples occurring in the works of several early writers are collected, and the conclusion drawn, that they were of an entirely different character and construction from pillars of stone.

5. "The superstitions of the Druids of Ireland and Scotland, so far as they can now be gleaned, are collected, and an opinion is expressed that these Druids or Magi, as they are termed by the Irish writers, are rather to be regarded as magicians and soothsayers, than as members of a systematic fraternity, like that in Gaul, described by Cæsar.

6. "A summary is given of heathen practices denounced in imperial capitularies and early ecclesiastical canons, none of which are connected with stone circles; while at the same time many of these superstitions bear evidence of their primitive origin.

7. "The prevailing paganism seems to have combined a worship of the sun, moon, waters, trees, and stones, with a system of magic and divination. Among these customs a veneration of pillar-stones

is one, and we find injunctions against the paying of vows at pillar-stones, where they are distinguished from the fanes, wells, and trees, where similar practices took place. We find also that bacchanalian meetings were held round pillar-stones, but the references to such monuments imply, in all cases, that they were single pillars, and that they were regarded as *idols*, but not as temples.

8. "The worship of the sun and moon, with a veneration of fountains, trees, and pillar-stones, as possessing magical virtues, prevailed among the Celtic tribes of Ireland. It is probable that similar superstitions were common to the Celtic people of Scotland, and vestiges of some of them can be traced among the northern Picts at the time of St. Columba's Mission to them in the sixth century.

9. "The occasional use of Stone Circles as places for holding courts in the middle ages, having been supposed by some late writers to throw light on their original design, this point is considered, and it is shown that in those times courts were held not only at standing stones, but at cairns, hillocks, bridges, fords, trees, earth-fast stones, and other well-known objects, without any other motive or design than the suitability of such objects as trysting places."

DRUIDISM EXHUMED.

STONE CIRCLES.

DIVISION I.—SECTION I.

RECENT EXCAVATIONS.

IN this chapter, I have," Dr. Stuart says, "given an account of several excavations recently made in monuments of this class, the general result being the discovery of traces of sepulchral deposits."

Dr. Stuart commences his comprehensive and learned chapter on "Stone Circles," in his work entitled "Sculptured Stones of Scotland," volume second, page 22nd, thus :—

"In the first volume of 'The Sculptured Stones of Scotland,' I recorded the result of various systematic excavations of 'standing stones,' both single and in groups. These went to establish that, in

almost every case, the stone circles, which have for a time received the unfortunate name of 'Druidical temples,' were really places of sepulture."

"Fresh facts have been established by recent excavations in other circles which strengthen the evidence of their sepulchral use."

"Dr. Petrie," he says, p. 23, "describes a very remarkable collection of stone circles, cairns, &c., at Carrowmore, about two miles from the town of Sligo. They are of the class popularly called 'Druidical temples,' and have, in every instance, one or more cromlechs or kistvaens within them. Dr. Petrie concludes that the circles are wholly of sepulchral origin, and were erected as monuments to men of various degrees of rank slain in a battle the great central cairn being the sepulchre of the chief, and the great enclosure, outside the group, the burial place of the inferior class. He adds that such monuments are found on all the battle-fields in Irish history, and concludes with an opinion that, as monuments of this class are found, not only in most countries of Europe, but also in the East, their investigation will form an important accessory to the history of the Indo-European race, and probably destroy the popular theories of their having been temples and altars of the Druids.

"This sagacious conclusion," says Dr. Stuart, p. 24, "of one of the most profound antiquaries of Ireland, is, so far as I am aware, one of the first attempts to deduce, from the *remains found in them,*

the real character of the stone circles, and to overthrow the comparatively modern popular delusion which assumes them to have been 'Druid temples.'

"On the whole," says Dr. Stuart, p. 25, "these facts regarding stone circles entitle us to infer that they were erected, as they certainly were used, for sepulchral purposes."

Dr. Stuart here admits at the outset that sepulchral remains have not been found at all the stone circles, although found in Ireland, at Carrowmore, which, from *Carragh*, with its gen., *carraigh*, fem., *a rock, a pillar, an erect stone or monument*, and *mòra*, the nom. pl. of *mòr*, *great*, is *Carraighean-mòra*, meaning, *The great monuments, or great erect stones*. This is an important admission made by Dr. Stuart. It may imply one of three things. It may imply that the sepulchral remains had been in those cases removed, or that they had decayed, or that they had never been there. The examiners certainly would have noticed, whether the ground had been disturbed. If it had been undisturbed, some remains of an organized, unctuous, or burned nature ought to have been found, if they had ever been there. We cannot think that they would have all decayed. If there had been no trace of animal matter, there would have been at least the stone cists or urns remaining. But as none of these were found, we are restricted to the belief that they had never been there at all, and, therefore, that these circles had never been sepulchral, nor erected as

monuments to mark the last resting-places and remains of the illustrious dead.

But, passing away from this class of circles, let us now go to that regarding which he has "recorded the result of various excavations, and which go to establish," as he thinks, "that these stone circles were really places of sepulture." To this extent has he made out this point, that he has found sepulchral remains in a number of them. But I do not know, that this was ever denied. It is incontrovertible, that remains have been found in many of them. And it would not have much, if at all, affected the case, although they had been found in all of them. But I demur entirely to the next statement which he makes, where, furnishing us with the results of a number of circle investigations, he says, "On the whole, these facts regarding stone circles entitle us to infer that they were erected, as they certainly were used, for sepulchral purposes." I hold, with Dr. Wilson, as in the extract from him formerly given by me, that Dr. Stuart has failed in this point. A central cist or urn is not universally, nor perhaps generally, found. The cists and urns are found, as he allows in p. 22, in all parts of the circles. And I would desiderate to know how *near*, *near* is, and what the word "*near*" means in the estimation of Dr. Stuart? For, in speaking, in p. 22, of Sir James Matheson, and the stone circle at Callernish, in the Lewis, he says, "On digging *near* the base of a great pillar in

the centre of the circle, two rude stone chambers were found, approached by a narrow passage of the same character as those found in chambered cairns. In these chambers were found fragments of incinerated human bones, imbedded in an unctuous substance apparently composed of peaty and animal matter." But, on turning to a minute description and drawing of this circle and its chambers, which, I have every reason to believe, are correct, by Dr. Wilson, in his "Prehistoric Annals of Scotland," 2d Ed., vol. I., chap. V., p. 168, I find that these chambers, and especially the great one, were as near to the circumference as to the centre—as near to several of the stones of the circumference on the east side, as they were to the central stone. Therefore, no argument can be based upon it, and from it no such deduction drawn as Dr. Stuart attempts.

But, even although Dr. Stuart were better supported by instances which he could produce in his favour, than he is, yet is he bound to act with great caution in following out Dr. Petrie's recommendation for investigation, of which he speaks so highly, when he says, "This sagacious conclusion of one of the most profound antiquaries of Ireland is, so far as I am aware, one of the first attempts to deduce from the *remains found in them* the real character of the stone circles, and to overthrow the comparatively modern popular delusion, which assumes them to have been 'Druid temples.'" The discovery of remains in them simply proves that

the dead were buried in them ; but it does not prove that they were erected for this purpose, and were not used for any other purpose. Let us go to Westminster Abbey, Holyrood Abbey, and many other ruined Abbeys, Cathedrals, and Parish Churches in the land, we find the floors covered with tomb stones, and the walls with memorial of the dead, as well perhaps as the yards around. We would be in error to say, and never with our present knowledge would we say, that these edifices had been built primarily for such monumental purposes, although advantage has been taken of their erection, and they are, or have been made to serve such purposes. But the primary intention of their erection was to celebrate divine worship, and a secondary use was made of them for the burial of the dead. If we had not history or inscriptions, which the ancients had not, we would know nothing of the primary intention of these edifices merely from the ashes of the dead found in them, or about them. We are in a similar condition with respect to these stone circles. The discovery of remains within them does not settle the point. And therefore, do we deny the soundness of Dr. Stuart's reasoning, when he says regarding these remains p. 27 "On the whole, the facts regarding stone circles entitle us to infer that they were erected, as they certainly were, for sepulchral purposes."


As I do not allow, that these facts relate to sepulchral purposes.

stone circles entitle us to infer that they were erected, although some of them were certainly used, for sepulchral purposes, so I make no distinction, as, he afterwards says, some writers do, between the greater and smaller circles; but I look upon them all, as of the same description, whatever that be. And I shall proceed further to inquire now, whether my friend Dr. Stuart has produced any sufficient facts or arguments "to overthrow" what he calls, "the comparatively modern popular delusion which assumes them to have been 'Druid temples.'"

Permit me, with all deference to say, after having examined and weighed his facts and arguments, that they entitle us to draw no such inference. And if either he or we do it, we are guilty of doing what he accuses Mr. Stukely of doing, namely, of jumping to a conclusion." They merely entitle us to say, that some of these circles, but not all, certainly, were used for sepulchral purposes. But the object of the erection of any one of them is left untouched; and has to be proved or disproved from other sources. In this, the First Section of his First Division, the learned doctor has completely failed both in his proof and logic. And in his Second Section, to which he goes next, he succeeds no better, for he grounds his conclusion there upon the foregoing false deduction.

DIVISION I.—SECTION II.

THE USE OF GROUPS.

“HE use of groups of pillars for monuments in different countries is traced” by Dr. Stuart, “and the question is considered whether there be any reason for drawing distinctions between small circles admitted to be sepulchres, and those of larger size like Stonehenge and Stennis.”

“Some writers,” he says, p. 25, “while they admit that the smaller stone circles may have been sepulchres, are not disposed to believe that the larger and more complicated structures like Stonehenge and Avebury in England, or Stennis and Classernish in Scotland, could have been designed for such a purpose.

“But, if there be no reason, except the great size and importance of these circles, for supposing them to have been of a different character, the objection does not appear of much weight.

“In Egypt, there were myriads of interments in little chambers built in the sand; while the great pyramids were reserved for the monarchs of Memphis, but both were the depositories of the dead.

“The royal mausoleum of our own day differs more in character from the humble headstone, and the great mounds at Kertch from a common grave, than does Stonehenge from the circle at Crichie, although all have a common design.

“In the like manner, if we must recognise the smaller stone circles to be ancient sepulchres, I think it is reasonable that we should regard the larger examples as of the same kind, but of greater importance. Such structures as Stonehenge and Stennis may have resulted from some great national effort to commemorate mighty chiefs.”

We agree with Dr. Stuart that Stonehenge does not differ more from the circle at Crichie than the royal mausoleum of our own day differs from the humble headstone ; and we are of opinion that what is sufficient proof for the one ought to be sufficient proof for the other ; and we do not think that any writers would be consistent with themselves who would admit, as being sufficient, a certain kind and degree of proof for the smaller circles, but reject the same kind and same degree for the larger.

When Dr. Stuart says here, “Some writers, while they admit that the smaller stone circles may have been sepulchres, are not disposed to believe that the larger could have been designed for such a purpose,” he employs language which is far from being sufficiently exact. What sort of syllogism does he employ ? Does he mean to say that these writers admit the *whole* or only *some* of the smaller

stone circles to have been sepulchres? Or does he mean to say, that they admit the whole (or only some) of these smaller to have been *used* as sepulchres, but are not disposed to believe that the larger could have been *designed*, that is, *erected*, for such a purpose? Or that they admit that the whole (or only some) of the smaller circles were, or may have been, *designed* for sepulchres, but are not disposed to believe that the larger could have been so *designed*? Inaccurate language may lead to inaccurate logic, and mislead, not only the reader, but Dr. Stuart himself, neither of which, I know, Dr. Stuart would wish to see done. Is his meaning, then, that these writers admit the *whole*, or only *some*, of the smaller stone circles to have been sepulchres? There is no evidence whatever that the *whole* of these smaller stone circles ever were sepulchres, that is, *used* as sepulchres, and none that any one of them was ever *designed* as a sepulchre. It is only where we find cists, urns, human remains, and similar things, that we know that any of them were *used* as sepulchres; and these have not been found in all of the smaller. The proof, therefore, extends only to those circles, in which the relics have been found. And, as the discovery of these in any one of the smaller is sufficient to prove that that particular one has been *used* as a sepulchre, it is equally sufficient for one of any size, from the small one at Crichie to the larger at Stennis and Stonehenge, which are equal

in size, being each one hundred feet in diameter, and embracing an area each of one fifth of an acre; and the larger still at Brogar of Stennis, being, like the largest at Stanton Drew, three hundred and forty-two feet in diameter, and embracing each an area of two acres; and the largest at Avebury, being thirteen hundred feet in diameter, and embracing an area of thirty acres, and containing two smaller circles within it, each two hundred and seventy feet in diameter, and embracing an area each of an acre and a quarter. And, as there is no evidence that any one of the circles, small or great, was ever primarily *designed* or *erected* for a sepulchral purpose, so a person, who believes that a circle had been *used* as a sepulchre, does not necessarily believe that it was *erected* for that purpose. Therefore, it is a most inconsequential statement, or complaint, which is made by him respecting some writers, that they admit that the smaller circles, or many of them, may have been *used*, after their erection, as sepulchres, but that they do not admit that there is proof that the larger were *intended* or *erected* for such purposes; for they do not admit that the smaller were. Or, if any of these writers do without sufficient proof admit in their simplicity that the smaller circles, or any of them, were *erected* to be sepulchres, it is well that they can be checked, or recalled to their senses, when they reflect upon the bearing of the same kind of proof, when it affects the greater circles. They may be

inconsistent in so doing, in admitting the one and rejecting the other, but they are not deserving of having it laid to their charge, as a fault, that they display the small trace of wisdom of refusing to believe, as to the greater circles, that of which they have no proof. Their fault is, if they really do it, in believing any thing regarding the smaller, for which they have received no proof. Now, as I hold that there has been no sufficient evidence produced by Dr. Stuart or others to show that these circles, small or great, were *erected* for sepulchral purposes, I must confess, that what he says upon this point, in summing up, is very appropriate. "It is worthy of observation," says he, "that in all countries it has been reserved for later times to invent uses for early monuments whose history is lost, and that writers seem to become more familiar with their original design the farther they are separated from the time of their erection."



DIVISION II.—SECTION I.

TERMS APPLIED TO STONEHENGE.

“**T**HE various terms applied by early writers to Stonehenge are collected” by Dr. Stuart, “and the recent employment of the word “Druidical,” as descriptive of its use, is shown.”

He produces the following as the principal part of his collection.

“The earliest reference to Stonehenge,” Dr. Stuart says, p. 25, “is in the work attributed to Nennius, who, after recording the particulars of the murder of 460 British nobles at a conference between King Vortigern and Hengist, in the latter part of the fifth century, at or near the spot on which Stonehenge is situated, attributes its erection to the surviving Britons as a monument of the slain.”

This is perhaps the most improbable account which could have been furnished or conceived regarding the origin of this structure. The Britons under Vortigern are represented in history as having been after this bloody occurrence completely overcome in battle, depressed in spirits, and enfeebled

in power, so that they were never able to hold up their heads again. Now, it is not likely that they had any surplus strength or leisure remaining to expend on such a sepulchral ornament or monument, when they were at the last gasp nearly of national existence, and when they had more need to wield the battle-axe, sword, and spear, than the spade, mattock, and hammer; and to protect the liberty and life of the living, which they were unable to do, than to emblazon in such hewn work,—the product, most likely, nay, most assuredly, of a prolonged season of peace—the heroism of the slain, and the treachery of the enemy, Hengist and his cruel Saxons, or Jutes. More likely it is, from the knowledge which we possess of the customs of the Britons, that the conference, about the very existence of which, however, some have expressed a doubt, was called by King Vortigern to take place at the Circle of Stonehenge, because the circle was already in existence there, and a circle at that time, as well as since, of great renown. And we are the more called upon to exercise our own judgment, make searching investigations, and speak out regarding any thing depending upon the testimony of this reputed Nennius, Abbot of Bangor, said by some to have lived about the beginning of the seventh century, and by others two centuries later, in the ninth century, because there is a doubt resting upon both the authenticity and the genuineness of the work which goes by his name, if not

upon the man altogether. Dr. Wilson, in his "Prehistoric Annals," vol. II., p. 35, alluding to "the celebrated Arthur's Oon, the supposed *Templum Termini* of which so much has been written," he says, "to so little purpose," continues thus: "The earliest writer who notices this remarkable architectural relic is Nennius, Abbot of Bangor, as is believed, in the early years of the seventh century. His own era, however, is matter of dispute, and his account sufficiently confused and contradictory." Again, a writer of eminence, in the Quarterly Review for July, 1860, places Nennius in the ninth century. Dr. Stuart is aware of all this, and he candidly speaks of the book simply as "*the work attributed to Nennius.*" We know that monkish impositions as to fables and authorships were then too common. And while this work "attributed to Nennius," which probably is spurious, gets a fitting companion, as Dr. Stuart shows, in the work of "Geoffrey of Monmouth, who wrote in the twelfth century, and gives a similar account of its origin with some additions," Henry, however, of Huntingdon, a contemporary of Geoffrey, gives no ear to the story of the reported Nennius, of which he must have known. "Henry of Huntingdon," Dr. Stuart says, "writing in the same century," that is, in the twelfth century, "calls Stonehenge one of the four wonders of England, describing it as formed of stones '*miræ magnitudinis, in modum portarum elevati, ita ut portæ portis superpositæ videantur, nec*

potest aliquis excogitare qua arte tanti lapides adeo in altum elevati sunt, vel quare ibi constructi sunt.'"

He here says that Stonehenge is formed of stones "of wonderful magnitude, elevated into the form of gateways, so that they look like gateways placed over gateways, nor can any one excogitate by what art so large stones have been elevated to so great a height, or why they were at all constructed there." Henry here gives plainly no countenance to the assumed Nennian theory. He confesses he knows nothing of their origin or design. He is, therefore, one writer whom Dr. Stuart must approve for the frankness with which he confesses his ignorance of their intention, and to whom Dr. Stuart's remarks do not apply, that some writers seem to become more familiar with the original design of early monuments whose history is lost, the farther they are separated from the time of their erection. For Henry, living long after the last supposed era of the supposed Nennius, confesses his ignorance of what this reputed Nennius reputedly says that he knew. And yet, Dr. Stuart has not copied Henry's example nor walked in his ways, when, with all the scanty evidence which he has produced in his "Sculptured Stones," he ventures to point out the original design, and say that Stonehenge, as well as the other stone circles, had a sepulchral origin.

Of this account of Stonehenge given by Henry of Huntingdon, and the ignorance which he expresses of its original design, Dr. Stuart says, p. 25,

“This is very like the idea which suggested the name of the monument to the Saxons, without any theory of its meaning—‘Stanehenges.’

“It was reserved” says Dr. Stuart in p. 25, “for John Aubrey, writing soon after the Restoration, to suggest that Stonehenge and Abury were temples of the Druids. He did not indeed pretend that he had cleared up this point, yet he adds—“I can affirm that I have brought it from an utter darkness to a thin mist, and have gone farther than any one before me.”

“He was followed,” Dr. Stuart continues, p. 26, “by the Reverend William Stukely, who, writing about 1740, described the full meaning both of Stonehenge and Abury. The title of his work on the former indicates his theory—‘Stonehenge, a temple restored to the British Druids.’ Of Abury he says that, ‘the whole figure represented a snake transmitted through a circle; this is an hieroglyphic or symbol of highest note and antiquity.’”

“The expressions applied in our early records to stones in circular groups, or standing singly, imply no knowledge of their use, but are merely descriptive of their appearance. They are “simply stantes lapides.”

“In cases where tradition has attached some history to the monuments, the stones have received names indicative of their supposed use, such as the Cat Stane, the Wad Stane, the Hare Stane, the Conveth Stone and the like.

“ Since the time of Stukely the stone circles formerly known in our early records as “ standing-stones ”—and with some occasional hints in later writers that they had been used as heathen places of worship—have come to be known as ‘ Druidical circles or temples,’ with gradual additions and details of their supposed meaning.”

“ It has been observed that neither the Saxons, who gave the name of Stonehenge to the great circle on Salisbury Plain, nor the Norwegians, who called the site of Stennis the Stanes-nes, were aware of any character by which to call these structures, except their appearance, as *the Stanes*, or *the Hanging Stanes*.”

I have little doubt, that many, who read this, will agree with Dr. Stuart in thinking, that he has here made out a good *prima facie* case in behalf of the modernness of the idea, which would make Stonehenge, Avebury, Callernish, Stennis, Crichtie, and other groups of standing stones, “ Druidical circles or temples.” I demur most respectfully, however, to this, and to many of the statements upon which he founds it.

It was not reserved for John Aubrey, as he avows, to be the first to suggest, in the time of Charles the Second, in the latter part of the seventeenth century, that Stonehenge and Abury were temples of the Druids. John may have been the first to write a treatise upon the subject, but there is no doubt, as I shall show, that, untold ages

before John's time, they were called and regarded as "Druidical circles or temples," "Circles of Druidical Sorcery,"

And the Reverend William Stukely, in 1740, mentioned nothing but the truth when he entitled his book, "Stonehenge, a temple restored to the British Druids."

My proof of this will first be Etymological ; and it will proceed from an older Albionic language, and an older Albionic race of inhabitants than those referred to by Dr. Stuart when he says, "The expressions applied in our early records to stones in circular groups, or standing singly, imply no knowledge of their use, but are merely descriptive of their appearance. They are simply "*stantes lapides*." In cases where tradition has attached some history to the monuments, the stones have received names indicative of their supposed use, such as the Cat Stane, the Wad Stane, the Hare Stane, the Conveth Stone, and the like."

Had Dr. Stuart known that such epithets as *stantes lapides*, *standing stones*, *stannen stanes*, and *stones*, were Latin and Saxon translations of the more ancient Albionic vernacular, by which here we mean Celtic, or, to be more exact, Gaelic, words or names ; and then, had he pursued his inquiries in the Celtic, or, Gaelic direction, he would have received agreeable information, of which he has been hitherto destitute.

Lapides and Stanes are the equivalents or trans-

lations in different languages of the Celtic or Gaelic word *Clachan*. But what is *Clachan*? According to the context, it may be either the plural of a primitive noun, or a distinct derivative and Collective noun. As a plural, it is the plural of the feminine substantive noun, the nominative singular of which is *Clach*, a stone, genitive *Cloiche*, of a stone and nominative plural *Clachan*, stones or stanes, the name or description by which they are known in many places throughout the land, as "Stanes" in the parishes of Cruden, Dyce, &c., where also it is noticeable that, along with the Scots word "Stanes," the original Gaelic words for Circle applicable to them still exist, continuing to give names to the places on which they stand, as *The Stanes of Afforsk, in Cruden: Achadh*, sounded *Auch*, The field; *Cor* or *Crò* of the Circle, *Aisc*, genitive of *Asc*, an Adder or Druid; and *Crò*, a Circle, *dùin*, genitive of *dùn*, a hill, the whole being *Auch cor-aisc*, contracted into *Afforsk*. The field of the Circle of the Druid, and *Crò-dùin*, The Circle of the Hill. And as to *Dyce*, the Farm "*Ràth*," a Circle, still perpetuates the old Gaelic name; and *Dyce* compounded of *Duibhe*, Black, and *geis*, genitive of *geas*, sorcery, or *Druidical sorcery*, meaning *black sorcery*, the origin of the word *black-art*, continuing to be applied to modern conjuring, the whole forming the sentence *Clachan Ratha Duibhe geis, The stanes of the Circle of Druidical Sorcery*.

But the same plural word, *Clachan*, stones, be-

comes, from *Clach*, also a derivative and collective masculine substantive noun, having the nominative singular *Clachan*, genitive singular *Clachain*, and nominative plural *Clachan*, the singular *Clachan* meaning "a village or hamlet in which a parish church is situate; a church or Churchyard, burying ground, said to have been Druidical places of worship, composed of a circle of stones raised on end; hence the name." So spake the Gaelic Lexicographers Drs. Macleod and Dewar. From the foregoing, it is seen that the word *Clachan* primarily means stones, stones in general, or of any kind; then, secondarily and naturally, a stone erection of any kind, then an erection for religious worship, and then it was extended by metonymy to embrace the adjacent area containing the last resting-places of the dead and the habitations of the living. The village or hamlet, to deserve properly the name *Clachan*, required to be possessed of a religious edifice. This is known to have been the case in the Highlands from time immemorial, ages before Stukely and Aubrey flourished, and in places to which their fame and influence have never yet reached; and where the vernacular is, or was lately, exclusively the Gaelic. I wonder that Dr. Stuart did not turn his acute mind to these sources of information. Some of these villages have never had Christian religious edifices, but only old stone circles. From these circles the Clachans derived their name. It was not from the stones of which

the dwelling houses were composed that they derived their name. For rarely, at a comparatively late or recent period, and perhaps never at an early period, did a village or clachan contain a single stone in a dwelling house, the houses being generally either holes excavated out of the earth, or huts composed of such simple materials as a few turfs and twigs.

The fact then that the new races and Saxon-speaking immigrants and Celtic or Scottish kings, some of whom had been educated in England, when giving out the new-fangled, and by many of the people and chieftains hated, documents, styled Charters, called these erections by the foreign names of "*stantes lapides*," or "*stannen stanes*," forms no conclusive argument that they were entirely ignorant of the original purposes of them ; but it might appear to some to be a collateral argument, to show that these charter-givers were very anxious to extinguish many of the traces of old nationality, and the spirit and self-dependence of the Celtic Chieftains and the native clans. But it amply serves my purpose to know that they employed old names of places and things, or their translations into Latin or Saxon ; and that we are bound to look for the real meaning of these names to a period long prior to that of these innovators. And then, when we go back to the Gaelic or Celtic language, we find the meaning there. And we find it transmitted through even the meanest, poorest, and most illiter-

ate of the Gaelic-speaking population to the present day, who know, and through their eminent Lexicographers, who can satisfactorily explain, that *clachan* means both *stones* and a *Druidical temple or church*, an erection, in short, dedicated to religious worship.

The learned Doctor makes a candid admission, when he says, "In cases where tradition has attached some history to the monuments, the stones have received names indicative of their supposed use, the Cat Stane, the Wad Stane, the Hare Stane, the Conveth Stone, and the like." It is a pity, however, that he did not go to the proper quarter, where he might have succeeded in getting the real meanings, not only of their supposed, but of their real, uses. He does not, it is true, go the length of some other inquirers, by advancing the proposition that some of these stones had been named after the wild animals, the names of which they seem to bear, and which may have over-run the country in barbarous hunting-times; but he is wrong with the whole of them, in what he says, excepting one, where he is right, but where he acknowledges that he has to thank tradition. The quotation, to which I desire to draw attention, is in another part of his same celebrated work, in his chapter on "Early Pillars and Crosses," p. 44.

"Isolated pillars," he says, "occur in various parts of Scotland with names indicative of early, though, probably in most cases, secondary, use.

Thus, on the boundary of the parishes of Fyvie and Rayne, in Aberdeenshire, is a pillar called the 'Tow Stane,' at which it is believed a tax or impost was levied in early times. The monument, described as 'Towcross ultra arcum occidentalem de Edinburgh,' marked the site of a similar exaction. A pillar on the lands to which the monument has given the name of Lecht-Alpine, in the parish of Inch, on the shore of Loch Ryan, in Galloway, stands on the side of the old road leading from Ayrshire into Wigtonshire, and near the boundary of the counties. The popular belief is, that this pillar was of old used as a stone, where a tax was exacted on all goods coming into Wigtonshire; and the tradition has so far preserved the memory of the fact, that by the charter of William the Lion creating the burgh of Ayr, 'Lachtalpin' is one of the places where 'tolneium et alie consuetudines que burgo debentur, dentur et recipiantur.'

"A stone stood till lately on the lands of Clochcan, in the parish of Old Deer, in Aberdeenshire. It seems likely that the lands derived their name from this monument, at which the 'can' of the district, one of the early payments from land which is mentioned so frequently in our early charters, may have been collected.

"I recollect a remarkable pillar which stood till lately on a hill in the parish of Inverkeithny, in Banffshire, and was known as the 'ConvethStone;' it may have derived its name from being the place

of payment of the 'conveth,' another due which is found in the same early records with that of 'can.' The former name of the parish was Conveth, and the thanage of Conveth is mentioned in early times.

"One of the sculptured stones at Rhynie is known in the country as the Cro or Crow Stane, and may have had some connection with the settlement of the "Cro" or compensation for crimes committed in the district.

"One of the boundaries of the lands of Melgow, settled at a perambulation of the Justiciary of Fife, held at Largo Law in 1306 ran 'ad lapidem qui vocatur le craw-stane.'

"The lands of Crawstone, in the barony and parish of Abercorn, probably took their name from another 'crawstane.'

"One of the boundaries of Knoklargauch, between the Earl of Fife and the Abbot of Dunfermline, was a stone 'qui vocatur Wadestane,' probably a stone of covenant or pledge. Of a like nature was the Hirdmane Stane, in Orkney, on which 'John of Erwyne and Will. Bernardson swor before owre Lorde the Erle of Orkney and the gentiles of the countre.'

"THE CAT STANE at Kirkliston, *the lapis catti* at Slipperfield, in Peebles-shire, the large cairns called 'Cat Stanes,' at Comiston, now demolished, are of a class, which is traditionally believed to mark the sites of ancient conflict.

"Pillars to which the name of leckerstones are

applied, are found in various parts of Scotland. Near the town of Abernethy, on the road to Invernethy, are two *leckerstones*. Two *leckerstones* formerly stood near the church of Lindores. On the moor in Aberdeenshire, where the well-fought battle of Harlaw took place in 1411, is a tall pillar called the *Liggar Stane*. The term is applied to a cairn in an early note of the boundaries of the lands of Kirkness, one of which is described as running 'ad unum acervum lapidum qui dicitur in wlgari lykirstane.'

"These lands were given to the Culdees of Lochleven by Macbeth and Gruoch his queen; and it is interesting to find the queen's memory preserved in the march, which is said to run 'a quodam fonte qui dicitur in wlgari GROWOKYS WELL.'"

Now as to the foregoing; the "Tow Stane" between Fyvie and Rayne, and the other beyond the west bow of Edinburgh, have originally nothing to do with any tax. "Tow Stane" is a corruption in Scots, or rather between Gaelic and Scots of the compound Gaelic word which still exists in full in the parish of Slains, as the name of the Farm, on which the Stone stood, *Clochtow*, *Cloch*, *The Stone*, *dhubh*, black; *The Black Stone*, connected with the Black-art of Druidical Sorcery, *Cloch-dhubh*.

The Stone and Farmhouse of Clochtow were within half a mile of Slaines Castle, within the Parish of Slaines or Slains, the original and proper Slaines Castle before it was reduced and destroyed in 1594

by the Royal troops and fleet in what was known as the rebellion of the three Earls, viz., Huntly, Errol, and Angus, against James VI., when Strathbogie, Slaines, Culsalmond, and Craig and Bagaes, in Angus, were razed, and the Earls deprived of their honours and estates. The Countess of Errol, upon her husband's flight, retired and was allowed to live in the farmhouse of Clochtow, a sufficiently mean abode, and continued there sometime after 1597, when the honours and estates were restored to the three earls by the Scots Parliament. And the Countess, all her remaining days, preferred to her noble title of Countess of Errol the plain designation of "Guidwife of Clochtow," because this designation had never been taken by the crown from her, and she had been known by it during the period of her husband's exile, when he was a wanderer abroad, and only plain "Francis Hay."

The "*Lecht-Alpine*," in Galloway, existed before William the Lion's charter, and before such things as tolls and other customs were exigible in Scotland by Saxon innovators. It is *Leachd*, the *Tombstone*, *Alpanach*, *lofty*, *Leachd-Alpanach*, *The lofty Tombstone*.

"*Clochcan*," in Old Deer, is not a mongrel word, half Gaelic and half Scots, but is wholly Gaelic. It has nothing to do with the modern Scots tax called *can*, which included, and still includes, poultry, peats, and other dues and bondages by tenants to landlords or superiors. But it is the natural con-

traction *Cloch-can* of *Cloch-caomhain*, *Cloch*, the stone; *Caomhain*, genitive sing. of *Caomhan*, mas. an *Archdruid*: *The stone of the Archdruid*. These are numerous throughout Scotland.

The "*Conveth Stone*" had for untold early ages nothing to do with the payment of the tax of that name found early in Saxon charters, and perhaps never had. *Conveth* is a compound Gaelic word formed like the preceding word from *Caomhain*, or *Caomh*, *An Archdruid*, with some letters elided or changed for euphony, as in *Caomhain*—*creag*, contracted into *Concraig*, *The Archdruid's Craig*, in the parish of Skene, near the place called Auchenclech; *Auchenclech* coming from *Achanna*, one of the nom. pl. of *Achadh*, or *Ach*, mas. *A field*, or *area*, and *clach*, gen. pl. of *clach*, gen. sing. of it *cloiche*, fem. *a stone*, *Achanna*—*clach*, *The areas of stones*; the remains of two circles of which are still standing. And "veth," the latter part of *Conveth* is *bath*, or *bas*, in composition aspirated into *bhath*, or *bhas*, and sounded *vath* or *vas*, *a grave*, or *death*, which often appears as *The Bass* of *Urie* at *Inverurie*, an artificial mound, at the base of which the river *Urie* sweeps, again as *The Bass Rock*, and the parish *Tarves* from *Tor*, a *hill*, *Tor-bhas*, *The hill of graves*. *Conveth*, then, is by apposition *Caomhan-bhath*, *The Archdruid's grave*, being a memorial stone pointing out where the body lay.

The *Cro* or *Crowstane* of *Rhynie*, and the *Cra* and *Crawstanes* of the other places, have no con-

nection with the black rook tribe, nor with the compensation called the *cro*, or the value placed upon a man's life by Scots Acts of Parliament. But it is the Gaelic word *crò* or *crà*, a *circle*. And then by adding *lia*, the gen. pl. of *lia*, fem. a *stone*, we have *Cralia*, *The Circle of Stones*, *The Stone Circle*, or *Circle Stones*, converted in Slains into *Craley*, and among the Pentlands, *Beannta*, nom. pl. of *Beinn*, fem. a *hill*, and *liana*, gen. of *lian*, mas. a *plain* or *meadow*, *Beannta-liana*, *The hills of the plain or meadow*, into *Crawley*, whose pleasant waters, cool, refresh and delight the soul of many a thirsty Edinburgh citizen.

The *Wadestane* of *Knoklargauch*, or *The steep knoll*, was not "probably a stone of covenant or pledge," nor of a wedding or Scots wadding; but the *Wade* is just the former word, which appears in *Conveth*. It is *Bath*, or *Vath*, signifying slaughter, or a grave, pointing out the locality of some death or grave.

The *Cat Stane*, at *Kirkliston*, the *lapis Catti* at *Slipperfield*, and the cairns called *Cat Stanes* at *Comiston*, or *Caomh-geas-teine*, *The Archdruid's sorcery fire*, have no connection with the killing of any cats, or any creatures of the feline race; but they are just, in the Gaelic, battle stones, or cairns pointing out where the *cath* was fought, from *cath*, with its gen. *catha*, mas. a *battle*.

The *Harestone* has nothing to do with pointing out the form, or seat, of the game, or the place

where the animal brought forth and suckled its young, or usually lived, or started or died. But it has to do with a class of beings, the belief in whom was not eradicated, when Druidism was abolished, but which, although somewhat modified according to altered circumstances, continued to be cherished during all the forms of Christianity, the Culdaic, Popish and Protestant, and the vestiges of which are still traceable. It has to do with the Fairy or Elfin Race, that obliging, humorous, kindly, sometimes tricky and mischievous, diminutive, aerial class of beings, who sometimes assumed the human form, according to the Mythology of Christian times, but who were household demigods, familiar spirits, inhabiting palaces in the bowels of the earth, being themselves the spirits of *Ce, mas*. The earth, and who attached themselves often to particular families, and individuals for their good, according to the Mythology of Druidism. The hybrid word Harestone or Harestane appears in a more pure and correct form in the word Harelaw or Harlaw, or Harlia, at Currie, and in the battle field in Aberdeenshire of that name, where Donald of the Isles fought against the Aberdonians and others under the Earl of Mar in 1411, and in Harlech, in Merioneth in England, and in Scotland. The word *lia* in Harlia signifies a stone. But what of Hare or Har? In Gaelic, the word *Geàrr*, gen. *geàrra*, or aspirated *gheàrr*, gen. *gheàrra*, fem. signifies a Hare. And, unless we had authority for

believing the contrary, we might say, and be warranted in saying, that Harlaw or Harlia was Geàrr-lia, or Gheàrr-lia, the Harestone. But from the Etymology given by Gaelic Lexicographers of a kindred word, corroborated by evidence found within the ancient Kirk Session Records of the Parish of Slains, then written Slaynes, as well as from other sources within that parish, we find that Hare, or Har in *Harlia*, is not *Geàrr*, or aspirated *Gheàrr*, which means and sounds *Hare*; but that it is *Gàir* or *Gàr*, aspirated *Ghàir* or *Ghàr*, gen *Ghàire*, mas. *A murmur, shouting noise, or sound of many voices, whether of men or other creatures*; which is one of the simple words, according to these scholars, which compose the compound word *Gàrlaoch*, gen. *Gàrlaoich*, mas. *An Elf, or fairy, a dwarf, a starving child, a screaming infant, a little villain, or rogue*. The other simple word in the compound word *Gàrlaoch*, being *Laoch*, gen. *Laoich*, mas. *A hero, champion or warrior*. *Garlaoch* would carry the meaning of a *noisy, vociferous, musical, little champion*. By direct parity of etymology, *Harlaw*, or *Harlia*, is *Gàr-lia*, or *Ghàr-lia*; The stone where sounds and voices were emitted or heard, humming, laughing, and music, both vocal and instrumental. These demigods were supposed to manifest themselves often to mortals. And mortals occasionally came upon them unawares, and heard the sounds of their music and dancing, and saw themselves, near rising knolls, or lonely places. Some people

entered, or were decoyed within their precincts into the recesses of the earth, and eat and lived with them for years.

There were at least three places within the Parish of Slains celebrated for them and dedicated to them. Two of them are mentioned in the Kirk Session Register of Slains, but the third is not. The reason of this omission, however, is obvious. The two, at Mill of Brogan and Woodend of Belschamphie, are mentioned, in order that they might be cultivated, because they lay uncultivated in the midst of cultivated ground. The third also was well known; for it lay near the Church and Manse—within eight hundred yards N.N.E. of them. But it lay in a small hollow between some slight elevations, and all the surrounding ground among the slight knolls or elevations was uncultivated, because supposed in those times to be unworkable and unproductive. It would have been looked upon, therefore, as absurd for the Kirk Session to have minuted and issued any commands concerning its cultivation. It continued, therefore, uncultivated till modern times, till a number of years of the present century had passed. But at last the spirit of improvement caused it to submit with all the contiguous steps. It continued also to be employed for generations for magical superstitious purposes, after the other Elfin places had been destroyed, desecrated, or cultivated by authority. I knew the woman, Mary Findlay, who died a few years ago at

a great age, who was the last person laid down in infancy at the Cairn, because she was supposed to be an Elfin Changeling. For the superstition was, that these Elfs often slipped into houses, and snatched away from child-bed mothers, asleep, or, if awake, generally unknowingly to them, unbaptized children, and took them to their subterranean abodes, leaving their own unthriving bantlings in their place, to suck the human foster mother's milk. And this "dwining" of theirs was a proof that they were changelings. They, therefore, were often carried back by the relatives of the human child, put down at the cairn after sunset, and left there all night, the relatives watching at a distance. There was also a peace-offering presented at the same time with some incantations. This peace-offering or oblation consisted of the produce of the ground and domestic animals, such as bread, butter, cheese, milk, eggs, and the flesh of a fowl. And if these demigods or elfs partook of them during the night, that is, if, by the early grey dawn of the next morning, they had disappeared, and were not to be found, prowling vermin never being taken into the calculation, as having gobbled or nibbled them up, this was an evidence that the Elfs had been propitiated, and prevailed upon to restore the human children, and take back their own sickly changelings. And it was a prescribed and uniformly observed rule, that, whatever that little race of demigods did, they were always to be spoken

smoothly to, and smoothly of, even although their presence might not have been anticipated, because they were frequently believed to be present in an invisible state, and to avenge themselves afterwards, if they heard themselves slighted; so that they were always spoken of by the inhabitants as "The men of peace;" "The good neighbours;" "The good people;" "The good men," or, from their diminutive stature, "The guid manies." And the consequence of so acting was, that some of these guid manies attached themselves to particular persons and families, and made everything belonging to them to prosper, the cows to give more milk, the milk more cream, the cream more butter, the lower animals and human species, as well as the ground itself, on which they depended, to be more prolific. While the opposite happened to those, against whom they took up an umbrage. For the possessions of these were transferred by them to the others, the milk and the butter of one family going into the house and churn of another. There was a kind of worship paid unto these demigods, which is alluded to in the Old Statistical Account of Scotland, such as under Logierait Parish, and by Pennant in his Tour of Scotland. At Beltane, for instance, the people surrounded a small piece of ground with a ditch. Upon this ground they kindled a fire. Upon this fire they prepared a mess of milk, butter, eggs, and meal. At it they baked bannocks, each of which had nine tops, knobs, or protuberances. Then

they poured out a little of the prepared mess, as a libation, and broke off the tops from the bannock, throwing them over their left shoulders, dedicating each of them a top to each of their own familiar spirits, saying, "This I give to thee; preserve thou my horses. This I give to thee; preserve thou my sheep." And they dedicated some to the unpropitious and malignant spirits, and some to the carnivorous animals, that they had reason to dread, saying, as follows:—"This I give to thee, O Fox! Spare thou my lambs. This I give to thee, O Hooded Crow! This to thee, O Eagle!" &c.

The Cairn in Slains, at which Mary Findlay, when an infant, was placed, was called "The Lykar Cairn." This word Lykar is the same, which appears on the battle field of Harlaw, and in other places, and is variously called *Lykar*, *Liggarr*, *Leckgar*, and applied to stones and cairns. *Lykar* or *Leacgar* is compounded of *Leac*, or *Leachd*, fem. "A flat stone," or a "tombstone," often on a declivity, and *Gàir*, or *Gàr*, a *Sound*. *Leac-gàir-càrn*, "The sounding tombstone cairn," or the tombstone at the cairn, where sounds were heard. And as there were more than one *Leac-gàir*, or *Leacgàr*, or Leckerstone at Abernethy, and more than one at Lindores, and more than one at *Harlaw*, alias *Ghàr-lia*, so in Slains there were more than one. Besides *Leac-gàir-càrn*, there was *Gàr-leachd*, spelt sometimes, *Garlet*, or *Garlec*, in Slains, which is the same as *Harlech*, in Merionethshire, England, which

all mean the same, namely, "The stone, or tombstone of sound or noise," the stone or tombstone, where sounds of voices, music, and of other descriptions, were heard, where on many an evening were musical strains, both vocal and instrumental, gay and serious, laughter, shouting, crying, bustling hum, and conversations of assemblages of these elfin demigods heard. Besides these, there was the third place in Slains at Woodend of Belschamphie. And all the three were consecrated to the Elfin King, or to his subordinate spirits, and the two last were called, as some of their names, "The goodmanes land and the guidmans fauld;" and perhaps the whole were so. It is indeed likely that they were so. Then, as this was distinctly idolatry, the land there was said afterwards in Christian times to be dedicated to Satan, which had been dedicated to The Goodmane, because Christians regarded Satan as the author of idolatry, of all false religion, and of everything opposed to the worship and glory of the true God. Goodmane then changed its meaning, became a misnomer, and came to signify something like the Master or Ruler of this world.

Lykar Cairn lay eight hundred yards N.N.E. of the Parish Church in the south angle formed by the Castle Road, where it diverges from the Turn-the-neuk Road, in a small valley surrounded by natural eminences or knolls, the most striking of which, and to the base of which it was nearest, is

Màidsemàaighe, which means "The knoll of the very great caldron." It comes from *Màidse*, fem. "A knoll, lump, or hillock": and *mà*, a comparative, with a superlative meaning, of *mòr*, great, and *aighe*, a genitive of *aghann*, fem. a caldron. This will turn out, as we shall find, to have the same meaning as *Bennachie*, and it will contribute to make a most interesting disclosure of the Druidical religious system. We shall therefore reserve the further consideration of this till we come to consider under a distinct branch, and in a subsequent part, the Utensil or Structure called "The Caldron," so much celebrated in Welsh Mythology, but of which no notice has been taken in Scotland, although we might, upon the smallest reflection, have anticipated that what prevailed, or existed in the one place, did so originally in the other.

Near *Maidsemaaighe* lies the field called "The Bath," from *Bàth* with its gen. *Bàith*, "a death, or grave, or graves," where many flint and stone articles have been found, some of which are in the writer's possession.

The cairn at the foot of the N.W. side of *Màidsemà-aighe*, consisted of rough field stones thrown promiscuously by the blinded votaries into a heap, amounting to two hundred cartloads or tons. They were driven away in the year 1826 to assist in forming the new contiguous Turn-the-neuk Road. And they formed it for a hundred lineal yards. They are to be distinguished still by their colours

and kinds from the quarried gneiss sort at both ends of them. The workman, who was authoritatively employed to superintend the demolition of the Cairn, and the utilization of the materials for the Road, informs me that the neighbours and parishioners foreboded evils innumerable to befall him for his sacrilegious conduct. In the Cairn, among the stones, there were many rags and pieces of old clothes found, within which the eatable oblations had been rolled. But there was no centre stone or cist found, as had been by him in some other ancient structures within the parish, such as at the Kippets, or Kippet hills.

As there was in the seventeenth century a number of superstitions prevalent in Scotland, as well as in England, which had come into being in Popish times, as well as a number which had had an existence before Popish times, belonging to the earlier system of religion, the Druidical, and which had been tolerated, connived at, or at least not extirpated, the General Assembly of the Church of Scotland resolved to take action against them. As the most of these superstitions, they said, proceeded from ignorance, they resolved that the most strenuous efforts should be made throughout Scotland for bringing education to the doors of all, even of the poorest, by the erection and extension of Parochial Schools, and by urging that Bibles should be possessed in every family, and the inmates taught to read them. But besides this, they appointed a Com-

mission. The General Assembly of 1649 approving of a recommendation of the Assembly 1647, appointed a large Commission of their own number. Along with the Ministers appointed, there were Sir Archibald Johnston of Warristoun, "Clerk Register;" Mr. Thomas Nicolson, "His Majesty's Advocate;" Mr. Alexander Pierson, one of the ordinary "Lords of Session;" Sir Lewis Stewart, Mr. Alexander Colvill, and Mr. James Robertson, "Justice Deputes;" Messrs. Rodger Mowet, John Gilmoir, and John Nisbet, "Lawyers;" with Doctors Sibbald, Cunninghame, and Purves, "Physicians." And they did "ordain the said brethren to make report of the result of their consultations and conferences from time to time, as they make any considerable progress, to the Commission for public affairs. And the said Commission shall make report to the next General Assembly." Among other matters, to which they directed their attention, were the Druidical customs observed at the fires of Beltane, Midsummer, Halloweven, and Yuil. All these customs and fires were ordered to be abolished. They succeeded outwardly among the old, although the youth of the country still enjoy in many places some of these same customs and fires, although they have forgotten the object of their institution, and of course the superstition itself. They directed their attention to the Remains of Druidical Superstition and Sorcery practised at the old places of worship, dedicated not only to the greater, but to

the lesser gods, the familiar spirits, the household divinities, or demigods of the ancients, who, as was supposed, could be consulted, and could grant charming powers to their votaries, at those pieces of ground which the Druids had consecrated to them, and which had continued for thousands of years untilled. These were ordered to be cultivated under severe church censures and civil penalties, church and state then acting hand in hand in the matter. As one of the results of this Commission, we find some most important minutes in the Kirk Session Register Book of Slains, stating that inquisition was made by the Minister and Elders of Slains,—as must have been done by other Ministers and Sessions,—into old Druidical superstitious practices and places within the parish. And from that inquisition, we learn that within Slains there were different pieces of land dedicated to the demigods of the Druids, those imps who became the little elfin tricky semidemons of the Christians; and that these places were called after those fancied creatures by words both of Lowland Scots and Highland Gaelic, as the *Guidmanes fauld*, and *Garlet*, or *Gàrleachd*, connected with *Gàrlaoch*, An Elf. *Gàrlia* or *Harlia*, as we have seen, means the same, and *Liagàr* is the same word with the syllables transposed. And we have shown, from the case of Mary Findlay, that the Slains *Lia-gàr*, or, by transposition, *Gàr-lia*, or *Gàr-leachd*, or *Garlet*, was connected with *Gàr-laoch*, An Elf, or Fairy,

being according to successive religions, first a demi-god, and next a demi-devil, or demon. We shall now give the important extracts.

In the Kirk Session Register Book of the Parish of Slains, we find the following Minutes engrossed—

“ 21 October, 1649.

The sd day the Minister and Elderis being conveinit in Sessione, and after Invocatione on the name of God, (*inter alia*):

The sd day Alexr. Hay of Earnhill was electit, nominat, and chosen Magistrat for the Sessione for exacting and taking up of penalteis, and for giving ordonces to my Lord his officer to pound Disobedientis. The sd Alexr. being bailive to the Erl of Erroll.

Sessione 18th Nov., 1649.

The sd day the Minister and Elderis being Conveinit in Sessione, and efter Invocatione on the name of God, (*inter alia*):

The sd day the Minister askit at ye Elderis for delationes and desyrit them to try if yer was aney halloue fyres set on be aney of the parochiners upon a halloue evine.

The sd day the Minister requyrit of the elderis if they knew aney peices of land within the parochie that was calit the goodmanes land or fauld, or dedicatit to Satane or lattine ly unlabourit. They sd yr was ane peice land in Brogane calit the Garlet or guidmans fauld, within Andrew Robes tak that was not labourit this manie yeires for quhat respect

they knew not. The Minister desyrit them to try qrfr it lay unlabourit.

“ 25 Nov., 1649.

The sd day the Minister and Elderis being conveinit in Sessione, and efter Invocatione of the name of God ; (inter alia),

The sd day the Minister maid Intimation out of pulpet yat everie Mr of ane familie that could read or had bairnes or servandis yat culd read, sould by and have ane bybill, and have it in yeir houses.

The sd day the Minister did intimat out of ye pulpet yat if any mane within the parochie knew aney peice of land or parcell of grownd within the parochie that was calit the goodmanes land or the goodmanes fauld and lattine ly unlabourit yat they would delat it to ye Sessione that the auneris yrof micht be sudit before ye sessione.

Intimat that Yuil be not keepit, but they yok yr oxin and horse and imploy yr servantis in yeir service that dayis alsweell as in aney uyer work day.

Intimat that yr be no Midsummer nor Halloue fyres under the paine of the haveris of them to be condinglie punishit.

The sd day James Wilkeine, Elder, delatit to ye Sessione that Thomas Patersone, tenent in Bes-camphie, told him that yr was ane peice of land in his tak calit the goodmanes land and fauld, quhilk was not labourit this maney yeires. The sd Thomas Patersone to be sudit to ye nixt Sessione.

“ 2 December, 1649.

Mr Gilbert Andersone, Minister of Crudane, taught heir. (No Session).

“ Session 9 December, 1649.

The sd day the Minister and Elderis being conveinit in Sessione, and efter Invocatione on the name of God, (inter alia).

Thomas Patersone to be sudit pro 2.

“ Session 16 December, 1649.

The sd day the Minister and Elderis being conveinit in Sessione, and efter Invocatione on the name of God, (inter alia).

Thomas Patersone to be sudit to ye next Lordis day.

“ 23 December, 1649.

The sd day the Minister and Elderis being conveinit in Sessione, and efter Invocatione on the name of God. Thomas Patersone, being sumoned and calit, compeirit not; ordanit to be sudit pro tertio.

“ Sessione the 30 December, 1649.

The sd day the Minister and Elderis being conveinit in Sessione, and efter Invocatione on the name of God, compeirit Thomas Patersone and confessit that yr was a peice land in his rowme (“ possession of land ”) calit the goodmanes fauld, quhilk was this long time unlabourit. He is ordanit to labour it, and promist to do so efter witsunday qn it was for faching (“ fallowing ”).

The sd day the Minister did inquyr of the Elderis

that knew of aney that superstitiouslie keipit Yool-day. They did all report that it was not keipit, that they did not yoke yr pleuches (but they) yokt their work horse."

Having thus shown here how strenuously and determinedly the Kirk Session persevered until they attained, or thought that they would succeed in attaining, their end, and having also shown what a Harestone is not, as well as what it is; that it has no connection with the animal known among us by that name, but that it has connection with *Harlaw*, or *Gàr-lia*, *Harlech*, or *Gàr-leac*, and *Garlet*, or *Gàr-leachd*, with *Lykar*, or *Lia-gàr*, and *Leac-gàr* the stones and places frequented by the household and field deities of the ancient Druids and the fairies of their successors, and where their merry sounds were often heard; let us now proceed to consider what the learned doctor says respecting the other stones, and investigate whether he is right or wrong in what he says as to them. The next stone to which he refers is the "Boar-stone." But having spent so much time upon the Hare, we shall not require to spend much upon the Boar, because the proof and line of reasoning are similar. The key which unlocks the one mystery unlocks also the other.

The "Boar-stone" appears in many parts of the country. And of course the fiercest, and largest, and last, of that old Scottish race of wild animals was always destroyed there. But that word is just

compounded of the former word *Bo*, or *Ba*, *Bàs*, or *Bàth*, *Grave* or *graves*, and *àr*, "a battlefield." And in Boroley or Boarley in the parish of Ellon, the whole of the compound Gaelic word appears, appending the word *lia*, "stone," *Boàrlia*, "The stone or stones marking the graves of the battlefield."

And the "Wo'of-stone," or "Wolfstone," is nothing but the Gaelic word *Uaigh*, "a grave or tomb," the letters *gh* or *ch* passing into the sound of the letter *f*, as they are in the way of doing in many Gaelic words, such as *Auchleuchries*, very commonly pronounced by old people *Affleuchries* or *Affleufries*, compounded of *Auch*, "The field," *lia*, "of the stones," *uaigh*, "of the graves," *greis*, "of the warriors," *Auch-lia-uaigh-greis*, "The field or area formed by the stones near the graves of the warriors or champions." And *Auchcoraisc* pronounced and spelt *Afforsk*; *Auchadh*, or *Auch*, "The field, or area," *cor*, "of the circle," *aisc* "of the adder," an epithet applied to a Druid, the whole being "The area formed by the adder's, or Druid's, circle." And it is a well-known and recorded fact that in 1831, when the farmer was removing the remaining stones of the circle of *Afforsk* in the parish of *Cruden*, he came upon a whole colony of lizards, *lacerta vulgaris*, living in holes at the bases of the stones, at a time when lizards were unknown in that part of the country; it being left to a vivid imagination to conjecture that these were of the stock which had flourished there under Druidical

patronage, when the Druids conjured with the adder's amulet, or egg, or stone, near "The Adder's stone and circle," *Lia-aisc*, and *Auchcoraisc*, Leask and Afforsk, places well known in Slains and Cruden; and when the Druids received one of their distinguishing epithets, expressive of their extraordinary wisdom and sagacity, from the lizard, adder, or reptile tribe, which from the first of time has been proverbial for its cunning.

It is now seen that we have successfully accounted etymologically for the names of those stones from the ancient Gaelic language, which was the court language and national language spoken in the country, and the names of which nearly all the ancient places within it still bear, notwithstanding of the influxes of new peoples with new languages and new ideas. It is also seen that we have dissipated the myths which have so long surrounded those stones, and found that they are not related to any Saxon cats, hares, crows, wolves, boars, pigs, cans, poultry, peats, or bondages and taxes, which are a modern invention. This we have done without admitting any hybrid derivation, although we have been occasionally assisted in our labours by getting for a part of the whole compound word, a translation either without or with the corresponding portion, or primitive word, of the original, as *Cra-stane*, for *Crà-lia*, or *Cra-ley*, "A stone circle," *Cra-ley stane*, "The stone circle stane."

We find also a similar pleonastic practice exist-

ing about the names of many of the hills. We have The Hill of Benmore, *Beinn-mhòr*, which itself signifies "The Great Hill," the pleonasm being The Hill of the Great Hill. And we have the Grampian Hills, *Greannach-beanna*, which words themselves signify "The Rough or Frowning Hills," the reduplication of the English to the Gaelic making the whole "The Hills of the Frowning Hills, or The Frowning Hills Hills."

We say The Hill of Lochnagar. Here the original Gaelic *Beinn* seems wanting, and we think that we require the Scots word when speaking of the hill. But the name of the hill originally had been in Gaelic, *Gharbh-beinn* from *Garbh*, "rough and rugged," and *beinn*, a "hill," where the *bh* and *b* would naturally be quiescent, and the word *Gharbh-beinn* be contracted into *Garein*, "The rugged hill;" and the Loch of it, *Loch-na-gairbhe-bheinne*, contracted into *Loch-na-garein*, "The Loch of the rugged hill;" and by the Lowlanders the hill would be called "The Hill of Loch-na-garein."

From the foregoing observations upon the stones it will be observed that the name of each stone in Gaelic carries its own brief history, showing very often its sepulchral character, pointing out at times where the deceased fell or was buried, sometimes, that it was in the battle strife or field; and at other times it points out the very rank of the person memorialized, telling whether he was Druid or Archdruid.

I may mention in passing that as I am writing in a Teutonic language, and for a Teutonic, as well as a Celtic, ear and eye, I choose often not to follow in the inflexions of words all the modern, softening, aspirating, and quiescent letters and syllables, which are liable to confound the Teutonic eye. And I have endeavoured to catch the sounds of the Celtic places, names, and words, in the Lowlands, as accurately as I could from the pronunciation of the present Teutonic-speaking race, who are allowed to have changed it surprisingly little.

Another class of stones, however, show by their Gaelic names that they were erected for different purposes, not sepulchral, but secular and religious.

We have *Al*, "a stone," and *mòid*, the genitive of *mòd*, "A court of justice or meeting;" *Almòid*, "The stone of meeting or of the court of justice." Like *Auchmaud* in Slains, "The field or area of meeting, or of the court of justice," so *Almòid* is changed into *Almaud*. The Scots-speaking population, not knowing the meaning of *Al*, but thinking that it refers to age or priority of existence, spell it *Aulmaud*, *Auldmaud*, and, Anglicising it still more, they call it "Old Maud." The officials of a railway, as they required a station upon a farm or property of that name, not to be outdone, and to show their regard for literature and their knowledge of it, as they fancied, instead of calling it "Maud," which would have been a shorter name, and a shorter cry for the railway servants when they

required to intimate the station to the passengers in the stopping train, and which would in every way have answered better, dubbed the station "New Maud."

Then we have *Al*, "A stone," *meill*, the genitive of *meall*, "a mound" and *droma*, the genitive of *druim*, "the ridge of a hill," *Al-meill-droma*, "The stone of the mound on the ridge of the hill," changed into *Almeldrum*, or "Aul Meldrum," and the plural *Alta-meill-droma*, changed into *Alt* or "Auld Meldrum," and latterly, for the sake of politeness, into *Old Meldrum*, even although there is no *New Meldrum*, *Alta-meill-droma*, meaning "The stones of the hillock on the ridge."

We have also *Al*, or *Auld*, or *Old Rayne*, where there is not a *New*. The *y* of *Rayne* is the old *th*, as in *ye* for *the*. The word *Rayne* was originally pronounced *Rathne*; and *Rathan*, the plural of *Rath*, "a Circle," *Al Rathan*, "The Stone of the Circles," and *Alta Rathan*, "The Stones of the Circles."

We have also *Al*, *Aul*, *Auld*, or *Old Aberdeen*. But we have something more, which it is very interesting to know, to say regarding it. We do so the more readily, because it was the place long honoured by being the residence of that worthy Commissary, after whom the *Spalding Club* was designated. That *Episcopal City* has been from the earliest times known not only as *Aul Aberdeen*, but likewise and more generally as the

Aulton, and again as the Aulton of Aberdeen. This has puzzled all antiquarians; and historians have never been able to assign any satisfactory reason for it. For it is well known that all writers are agreed that the Commercial Town of Aberdeen was erected into a Royal Burgh about the end of the ninth century, perhaps about 893, although the original charter is lost, and thus existed long before the other place or village was erected into a Burgh of Barony by David the First in 1124, and before the See was translated from Mortlach to the Aulton of Aberdeen by him in 1137. The Royal Burgh of Aberdeen is never called New Aberdeen in its own records, nor by the community in general, or at a distance. But the Episcopal City is called Aul Aberdeen in its own records. Historians and the community also call it so. Some writers say that it may have been after some of the sackings and burnings of the Royal Burgh by the English, as in 1336, by Edward the Third, when it was rebuilt from its ruins and ashes, that it may have been regarded as a New Aberdeen, compared to what was formerly the newer Aberdeen. But this would never account for the Episcopal City being officially called by a new name, viz., *Aul Aberdeen*. We believe, however, that it was not called by a new name. There is no evidence that it was. It was "Al Aberdeen," or the "Alteine Aberdeen," from its beginning. Now let us see how this happened, and what was the meaning of

Al Aberdeen, or Alteine Aberdeen. To the Gaelic words *lia* and *al*, both signifying a "stone," there was often affixed the word *teine*, "fire," as *lia-teine*, and *al-teine*, each signifying "The Stone or Stones of fire," at which the Druid constantly kept his sacred fires burning, and of which he was at certain stated times in the year in the way of disposing to devout worshippers, when the people had all to extinguish their own fires, and, paying certain dues by the last of October, to receive on the Eve of Hallowmas, their first day of November, a new supply from him. But, failing to pay the prescribed dues, they were proscribed by him from all religious worship, and from all intercourse with the community, or the other members of their own family; the heavy Druidical curse being pronounced against them. The *Lia-teine*, or "Stone of fire," is often corrupted, as it is in the parish of Belhelvie into *Leyten* or *Leyton*. So also *Al-teine* is corrupted sometimes into *Alten*, *Altens*, and *Hilton*.

Then for Aberdeen. *Abar*, an old Gaelic word, with its gen. *abair*, mas. signifying "a place of confluence of streams;" *duibhe*, the gen. sing. of *dubh*, black, and *aibhne*, gen. of *abhuinn*, or *abhainn*, or *aimhne*, gen. of *aimhainn*, both of them fem. "a river," the latter the origin of the Latin word *amnis*, "a river." In all these words, and in such words as these, the letters *bh* and *mh* are not sounded. *Abar-duibhe-aibhne*, then are pronounced *Abar-du-in*, "Aberdeen," meaning "The mouth of the black

river," which is the Dee. *Dhubh-abhainn* is contracted into *Du-in* or *Deen*, "The black river." Confirmatorily of this, we find that these same words appear in Gaelic to have been in the way of being contracted in a slightly different form by the native Gaels; and this contracted form it was which was adopted by the Romans and Ptolemy. This contracted form from *Dhubh-abhainn* was *Du-bha* and changed by these foreigners into *Deva*, their ancient mode of spelling. *Deva* is again contracted into *Dee*. All these then, *Deva*, *Dee*, and *Deen*, are the same, meaning "The Black River." There is the utmost consistency in this etymology, which is not to be found in any of the others. My late intimate and esteemed friend, to whom, however, I never mentioned this derivation, the late Very Rev. Principal Daniel Dewar, D.D., of Marischal College and University, Aberdeen, conjoined author of Drs. M'Leod and Dewar's Gaelic Dictionary, held the opinion that Aberdeen came from *Abar-da-aibhnean*, "The mouth of the two rivers," referring to the Don as well as to the Dee. But, first, the sound is not so natural; secondly, the construction and sense are not so good; and thirdly, there is no propriety in inserting the word *two* after *mouth*, because, when rivers meet, forming an *Abar*, two are the usual number together. And it is only, if there were more or many more, that people would think of inserting the particular or large number. There is an old tradition that the Don and the Dee con-

joined their waters at the foot of the Broadhill before pouring their united stream into the sea. But this does not affect the case. It supplies no good reason why the numeral should be applied and limited to the Dee, and not include the Don. Whether the Dee had ever had a mouth farther north than the present, and nearer the Broadhill, or not, it must have always had a mouth where its present embouchure is. This is proved by the name given to a once celebrated rock or stone there, called the *Pocra* or *Pocna* Stone or Rock. *Pocna* is a Gaelic word, spelled at other times *Bochna*, fem. "The mouth of a river," "a strait," "a narrow sea." This then was the ancient name of the river mouth here. And it was so ancient that the word in Gaelic is now obsolete. The mouth here then must have existed at a most ancient date, whether the river had had ever any more or any other mouths. And although through age the mouth had lost its original name of *Bochna* or *Bocna*, *Pochna*, or *Pocna*, *Pochra* or *Pocra*, all varieties of the same original obsolete Gaelic word, and had acquired the new name of *Abar*, which in its turn has become an obsolete word in the language, being succeeded by *Inbhir*, although *Abar* continued to be applied here, having once been so; yet the knowledge of the first name has been preserved, through the Stone or Rock, and then the Jetty, having been consecutively called after it. This then fixes the exact locality of the ancient

mouth of the Dee. And how ancient it is let imagination fancy, when we know that it has been consecutively called by two names, which in their turn have become consecutively obsolete in a language, viz., the Gaelic, which, in the district where once it was universally vernacular, is now completely obsolete, and has been succeeded by the Scottish, another language which is fast hastening to the same fatal termination. "Sic transit gloria mundi." Yet how solemnly pleasant it at the same time is to regain, as in this case of the outlet of the Dee we do, topographical knowledge upon a point referring backwards to the state of the country three thousand years ago! Here we see the primitive and primeval tablet of nomenclature outrivalling every tablet, even that of incised or sculptured stone, in recording an ancient interesting and important fact.

"Don" comes from *Domhain*, "Deep," the letters *mh* being as usual silent, and *Doimhne*, fem. indec. means "profundity," or "a deep pot." The deep pot or pool, from which it receives its name, is at the Old Bridge of Don, called the "Brig of Balgownie," and spanned by that single arched brig so much renowned and doomed in ancient prophetic rhyme, and so much celebrated and feared by Byron—

" Brig o' Bagownie ! wight's thy wa ;
Wi' a wife's ae son, and a mare's ae foal,
Doun shalt thou fa'."

"Balgownie" comes from *Baile*, "a Town," and *Cuinge*, fem. indec. a "narrow strait or passage." *Baile-cuinge*, "The town of the strait;" through which strait the Don runs at the bridge. In some other places from *Cumhann*, gen. *cumhainn*, mas. "a strait," *Baile-cumhainn* means "The town of the strait," and is pronounced *Balgowan*.

Where then, we ask, stood the *Alteine*, formerly spoken of, belonging to Aberdeen, "The stone of fire," which contributed a portion in forming the compound name of the Episcopal City? It stood where it stands still, giving a name to the contiguous Episcopal lands. As the *Alteine* or aspirated "Hilten Stone," it gives name to the Hilten or Hilton Estate, and stands in a park a little north-east of Hilton House, and within a mile west of the Cathedral, upon what had been always Church lands, and never Royal Burgh lands, although surrounded by them. This truly magnificent column is of granite, and of a rhombus form, resembling a carpenter's mortise-tool with the cutting edge uppermost, three of the faces or sides being a yard broad, the fourth being a yard and five inches, and from the base of the lowest side to the top, ten feet high. This stone had been connected for religious purposes with two circles contiguous to each other, five hundred yards distant, and south-east from it, and two hundred yards southward of the Hilton principal gateway and lodge upon the old highway leading north from

Aberdeen to Inverury, and fifty yards west from that highway. These circles were each about thirty yards in diameter, consisting each of about eighteen stones of granite when entire, each stone being about five feet high. The circle next the highway, or north-eastern one, was within my recollection entire; but the whole of it was removed about the year 1830, in order that the materials might be broken down and built into the contiguous farm steading where some of them, or their large fragments, are still visible from the highway, in the foundations of the buildings on the side of the highway. Two of the stones of the south-west circle still stand in their original position.

While there is much to be regretted, which can never be repaired nor remedied, of the destroying work of these Vandals, let us regard with the most affectionate veneration the three relics still standing in situ, but especially that most noble and magnificent "Patronymic Stone" of "Alteine Aberdeen," which is always passed closely by when the magistrates and burgesses of Aberdeen periodically ride their Hilton Burgh Marches, and the community daily employ as a public road, the ancient thoroughfare which the author vindicated.

In confirmation of the correctness of the Etymology of the compound word *Al-teine* I have to mention that there are a peculiarity and a significance in the compound word *Alteine* when applied to Aberdeen, which are restricted exclusively to the

Gaelic compound word *Al-teine*; and that, when applied to Aberdeen, *Al-teine* is not pronounced the same as the separate Scots words, Aul Toun and Auld Toun, or the English Old Town; nor is it synonymous with them. Conjoining the compound Gaelic word *Al-teine* to Aberdeen, we say "*Altein-e* Aberdeen," but we do never say "*Altein-e* Edinburgh," or even Aulton o' Edinburgh, but Auld Town o' Edinburgh, or Old Town of Edinburgh. The two words, Auld and Town, are never here condensed into one abbreviated compound word, so as to form Altein or Aulton. But wherever the Gaelic word *Alteine* refers to the Stone of Fire, as at Aucharnie, *Auch* or *Achadh*, "The Field," *Charnaich*, the gen. sing. aspirated of *Carnach*, "A Priest," who presides at Cairns or a Druid, *Auchcharnaich*, "The Druidical Field," and as at Ardendraught, "The Druidical Height," *Alteine Auch-charnaich*, "The Stone of Fire on the Druidical Field," and *Alteine Ardan Draoidheachd*, "The Stone of Fire on the Height of Druidism," or where *Alteine* becomes *Alteines*, as it does often in these and many other cases, from *Al-teine-geis*, "The Stone of Sorcery Fire," *Alteine* or *Alteines* in Gaelic can never be rendered Aulton nor Auld Toon in Scots. The *Alteine* itself of Ardendraught, although no longer existing, was, according to authenticated accounts, a very remarkable rock. It lay a few hundred yards west of the present farm house and steading of the farm of "Alteines Ardendraught" on the rising ground. It

consisted of a large cubic granitic mass protruded from the native molten rock below, weighing hundreds of tons. The greater portion of the Parish Church of Cruden, in the end of the last century, was built out of it. In speaking or writing of the farm, people usually abbreviate the name into "Alteines" or into "Alteine," as is usually done with Old Aberdeen, calling both of the places simply Alteine or Aulton: and confusion has sometimes been the result. A striking instance of this confusion occurred a score of years ago in a civil case regarding heirship, tried at a Circuit Court before a Justiciary Judge and Jury in Aberdeen, at which I was a spectator. The point was to find the nearest of kin. On the part of the pursuers, there was produced a letter, on which they founded as a proof of their consanguinity, and in which they were borne out by oral testimony. And the letter, if genuine and authentic, was conclusive. The letter, assumed to be written to the claimant or claimant's progenitor, by the intestate deceased, when in early life he was setting out to make his fortune in the world, after having embarked in a ship from Aberdeen. The deceased in it gave an account to his near relative of his sailing from the port, then of his shipwreck next day, north of Aberdeen, in a bay and upon sands called the Aulton. He also stated that, after the shipwreck, when he landed on the beach, he went up to the Aulton and slept and resided there, and after two

days he started on his way to Aberdeen, which it took him a part of two days to reach. Here it was supposed were a manifest absurdity, and clear internal evidence of a concocted lying story from beginning to end, written by some one. For if the deceased, a young, strong, healthy, lad, could walk a mile between the beach and the Aulton, without remark as to time after the shipwreck, and before sleeping and resting, surely he could not have required more time to perform a like journey as to distance between the Aulton of Aberdeen and the Royal Burgh Town of Aberdeen itself, which also are no more than a mile asunder. Besides it was proved to the court that there had been no wrecks that year below the Aulton of Aberdeen, corresponding to the representation. But an aged respectable farmer, not far distant from the Bay of Cruden, whom I a little afterwards encountered, upon reading the jury accounts in the newspapers, exclaimed, "They are all wrong, they are all mistaken, judge, jury, and lawyers. They are misled by the same name Aulton being given to more places than one. The letter spake nothing but the truth. It was on the sands in the bay below Aulton o' Ardendraught, five and twenty miles from Aberdeen, and from the bay below the Aulton o' Aberdeen, that the shipwreck took place; and I remember well about it."

Leaving these points in the meantime, I may remark that there are some other most important

Druidical remains connected with them. But the consideration of these we shall defer at present, for various reasons. We shall, however, in the end, and in a distinct branch, bring them forward.

The word *teine*, which appears in *Altein-e* Aberdeen, appears in such words as *Dumbarton*, where in ignorance it is also converted into *town*. *Dun* "The mount or fortress," *bair*," the genitive of *bar*, 'the top,' or rather its compound *barra*, "a court of justice," *teine* "of fire." *Dun-bair-teine*, "The mount with the top of fire," or rather *Dun-barra-teine*, "The mount of fire, having the court of justice."

Liston, the name of a parish and estates near Edinburgh, is derived similarly to *Leyton* and *Alton*. *Liston* does not come, however, like *Leyton* from *Lia-teine*, "A Stone of Fire," but from *Lias-teine*, mas., "A Fire-brand," because the firebrands were lighted there, which were given or sold by the Druids annually to the people. But, when *Liston* is employed to mean the name of a place, it requires such a word as *Al*, "A Stone," to be prefixed, as in *Al-teine*, "The Stone of Fire." Therefore, we have *Al-lias-teine*, "The Stone of Firebrands," contracted into *Al-Liaston*, and corrupted by ignorant affectation into *Old Liston*. The Stone of the Firebrands, therefore, had furnished the name to the place. This stone, then, which is about nine feet and a half high, lies east of the mansion house of *Old Liston*, in a field, a

little beyond the stone circle and stone dyke surrounding the mound *Huly Hill*. But what does *Huly Hill* mean? A gentleman, still alive, who was living on the farm in 1830, when the Antiquaries from Edinburgh opened it, has informed me that they found merely a few bones, a little burnt animal matter, and the head of a bronze spear; that some horse shoes have been often picked up; and that the opinion expressed by them on the ground was, that it marked out a field of battle, and seemed to be the sepulchral mound of a number of chiefs, whose persons and numbers were represented by the stones of the circle, and who had been slain there on the battle field, and there buried. But the famous "Cath" or "battle" stone, is not near that mound, and the bronze spear found there had not belonged to the stone period, but to a much subsequent age. The Gaelic Etymology, however, of the encircled mound there, called in that instance "*Huly Hill*;" in other instances called "*Mount Hooly*" or "*Heely*," between the Spittal of Old Aberdeen and the Gallowgate of Aberdeen; *Ulaw* in the parish of Ellon, which is *Eilean* the plural of *Eilean*, "an Island;" *Houly* or *Helaw*, in Cruden, and in many other parishes, unveils the mystery, and tells us the purpose of all these mounds with their surroundings. *Iùl*, mas., "Judgment," with its gen. sing. *Iùil*. Add *lia*, sing. and pl., a "stone" or "stones." We have thus *Iùl-lia*, "The Judgment Stone" or

“Stones.” Here then we have a circle, where justice had been administered in very early times. It is what is called in other places a “Pillared Barra.” Not a “barrow,” as some ignorantly call such judicial mounds, but a “barra ;” not a burial ground, but a “Court of Justice.” It bears the name, then, not of a temple, or a religious edifice, not even of a sepulchral structure, but of a court of justice. The Scots word *law* came in course of time to signify an elevation or mound of any kind, of earth, or stones, or rock, artificial or natural. But originally, it had been connected in the Celtic mind with a stone or stones, from the word *lia*. This clear Etymological explanation of the *Iùl-lia*, showing that it was a “Stone or Stones of Judgment,” a “Mount of Judgment,” a “Pillared Barra,” or “Court of Justice,” will be of service to future Antiquarian researchers, while it at the same time inflicts, with a weapon more lethal than the Old Liston Huly Hill bronze spear-head, a most deadly wound upon the new sepulchral favourite theory, and prepares it for speedy inhumation upon a unanimous judgment passed against it by a number of the most venerable and ancient “Courts of Justice” in the world, the “Pillared Barras,” the “Huly Hills.”

A little southward of the Mount of Judgment, or Mount Heely, at Aberdeen, are the sites of three other Druidical structures, one of them being a *lia*. Those structures, although for untold generations

effaced from the earth, and even from the traditions of the inhabitants and mankind in general, most undoubtedly had an existence; for their names perpetuate the knowledge of the fact of their existence at some indefinite past period. But the historians of Aberdeen have been most woe-fully puzzled to make out the meanings of the names. They have tried to devise reasons which they knew were unsound, and theories which had no foundation in reality. But they always felt that they never carried their own convictions with them, and that ancient remains, ancient knowledge, and ancient customs were opposed to them. The Structure or Stone nearest to the *Iul-lia*, or "Judgment Stone," was *Gea-lia*, "The Sorcery Stone;" and the Circle beyond it still farther southward was *Geas-dhubh-ra*, "The Circle of Black Sorcery." And the one farthest south was *Roteine*, the origin of the obliterated "Rotten Row." *Gea-lia* is the original of the corrupted word Gallow in Gallowgate, and *Geas-dhubh-ra* is the original of the corrupted word Guestra or Guestrow. This will soon appear again more clearly under some other words, such as Tough and Dyce. *Gea-lia* appears in many places, as Galleymoss at Auchenclech in Skene, and again as Galleyhill. There are no gallowses known, however, to have been near them at any time, although in people's minds there is some such sort of a connection supposed possible from the sound of the words. But at Auchenclech, near

Gallemoss, there are a number of upright standing stones, and the remains of circles, and farther down the hollow to the north, lies the *Rotten* or *Roteine*, "The Circle of fire." This, therefore, confirms the meaning of Galley or Gallow, the Gaelic *Gea-lia*, "The Druidical or Sorcery Stone." And about *Geas-dhubh-ra*, or Guestra, "The Circle of Black Sorcery," there is the utmost clearness. The *Gea-lia* seems to have been situated about the hill of the Gallowgate; and the *Geas-dhubh-ra*, or Guestra, now Anglicised into Guestrow, had been at the Lane of that name, which runs parallel with the west side of Broad Street; and the *Roteine* between Guestra and Shiprow. Historians have in vain sought for a gallows in Gallowgate or beyond Gallowgate, or in that quarter of the outskirts of the town. Gallowses, however, are of a modern device. And the Heading Hill of Aberdeen, which relates to an earlier form of capital punishment, is in a different direction altogether. But *Gea-lia* existed when stone weapons and fire were the instruments of death. The Gallowgate was not the road nor port leading to the gallows. But it was just the road conducting to the ancient *Gea-lia*, "The Sorcery Stone;" or the gate or port afterwards was hung or placed near it. And the *Geas-dhubh-ra*, the Guestra, Guestro, or Guestrow, had nothing to do with the spirits of the deceased, the disembodied guests or ghosts, nor even with the strangers or guests, said to have been usually lodged

in that Row, by the "guid and brave Bon-Accord townsmen," after the Broadgate, which had once included the Guestrow, was longitudinally bisected by a range of shops having fronts and doors to the present Broadgate, and having dwelling rooms above with their doors to the Guestrow. Had the Aberdeen historians possessed but a little knowledge of Gaelic, while they possessed their large knowledge of Latin and Scots, they would have reached a very different conclusion as to the derivation and meaning of these names or words; and they would have disbanded and disclaimed the Gallows, Guest, and Rotten, theories, and would have regarded the places as the sites of the old Black-art or Druidical Sorcery, practised at the Stone, the Circle and the Circle of fire, *Gea-lia*, and *Geas-dhubh-ra*, and *Ra-teine*, which still in the old vernacular Gaelic of the country tell clearly their own story, and proclaim the uses to which they were turned, and the purposes for which they were erected. And the *Crab* or *Craba Steen* of the Hardgate, which saw the two battles in 1571 and 1644, is the remains of the *Craba*, "The circle of death." And the Hardgate is the Harrowgate of England.

I am borne out in this by what appears in Cruden. There we have still the Pillared Mount of Judgment, the *Iùl-lia*, with the remains of the stone fence encompassing on the natural height an artificial mount of gravel of 30 feet high by 100 feet in diameter; and at the distance of a mile

north we have a Gallowhill, where no gallows was ever erected. And it is to be observed that not one of these places is called Gallows, but Gallow, as Gallowgate, Gallowhill, Gallowmoss, not Gallowsgate, Gallowshill, Gallowsmoss, showing that they do not come from Gallows. This Cruden Gallow is upon the heights of Ardiffery, and it is explanatory of Ardiffery. It is the *Gea-lia*, "The Sorcery Stone" of Ardiffery, which is *Ard-dhubh-bhreith*, *Ard*, "the height," *dhubh*, "black or Druidical," *bhreith*, "judgment." "The Druidical Height of Judgment." This *Gea-lia* of *Ard-dhubh-bhreith* is the same as is in many other places called *Cloch-bhreith*, "The Stone of Judgment," corrupted sometimes into *Clo-bhreic*, and the surrounding burial-ground into *Clo-bhreic-feart*, as at Savoch, *Sabhach*, "a place abounding in healing salves," *Cloch-bhreith-feart*, *Cloch*, "The Stone," *bhreith* "of judgment," *feart*, "a grave or burial-ground," "The Stone-of-Judgment burial-ground." At *Ard-dhubh-bhreith*, Ardiffery, in Cruden, there are dark and indefinitely unpleasant associations connected in the minds of the local inhabitants with the height *Gea-lia*. There was a number of graves, bones, and stone instruments and utensils discovered there many years ago, showing that the place was employed for judicial and capital, or at least sepulchral purposes. And some of the heights of it are still called the Adhs, from *Adh*, gen. of it "Adha," mas. "a Law, or the Elevation," on which

the Laws were made and enforced. The *Cloch-bhreith*, or "Stone of Judgment," was a "Rocking Stone." It was often from twenty to fifty tons weight, set up on a sharp ledge, and nicely balanced, so that a little pressure affected it and made it rock. According, then, to the number of its oscillations, and the mode of oscillating, or refusal to oscillate, the necromancy was conducted by the Druids upon the tried or suspected individuals. These Rocking Stones of Judgment had been intended to test difficult questions, which could not be proved, disproved, or solved in the ordinary way, or for want of evidence, or which required the divine interposition of some particular deity, likely a very bloodthirsty one; for as they had different deities, different temples, and different altars, they had also different Judgment Stones attached to them, and different ordeals through which the tried individuals, whether devotees, criminals, or captives, had to pass. These Judgment Stones had been anciently very common. There was one a few miles north of Ardiffery near "Boddum," *Boddun*, "The Grave or Death, Rock or Hill," which Judgment Stone has shared the same fate as thousands of other monuments, and is not now to be found, which is thus described by that deserving collector of old Scottish ballads, and other antiquarian lore, the late Mr. Peter Buchan, in his "Annals of Peterhead," published fifty years ago, who says (page 44): "Den of Boddam—Here a

romantic and solitary glen makes its appearance, whose sides are composed of almost naked rock, fringed with creeping ivy, and interspersed with the yellow flowers of the early broom, alternately strewed with furze, whose prickly branches prevent the daring offender from robbing it of its golden blossom. . . . In walking up this solitary glen you come in contact with a very large stone of unhewn granite, and whose dimensions are (as measured in May, 1819) 37 feet in circumference and 27 feet over it. What could have been the use of this stone I could never learn, and what made me the more anxious to procure some information regarding it was its having been placed upon several small blocks of granite, so as to free it entirely from the ground, which must evidently have been done by the hands of men. I have called upon several old people in its vicinity for their opinion of it, but have always come short of the mark, as they have all declined giving any information, and all I could learn from them was, that it had remained there since their forefathers, and their recollection, and had been called the Hanging Stone. As there are evident marks of fire close by it I have every reason to believe it to have been accounted sacred, and a place of worship of the ancient Druids. . . . This stone might have been also used by the Druidical priests for deciding controversies and suits in law, and also for ordaining rewards and punishments. Similar stones were used

by them for these purposes, and made to answer the black ends which they had intended, serving to condemn or acquit the delinquent as they thought proper, or as suited their purposes. They were called Rocking or Judgment Stones, and are thus finely described in the creed of the Celts—

‘ Behold yon huge
And unhewn sphere of living adamant,
Which, poised by magic, rests its central weight
On yonder pointed rock ; firm as it seems,
Such is its strange and virtuous property,
It moves obsequious to the gentlest touch
Of him whose breast is pure ; but to a traitor
Tho’ even a giant’s prowess nerved his arm
It stands as fix’d as Snowdon.

—CARACTACUS.’ ”

It is probable that the fearful ordeals and orgies undergone and performed at these Judgment Rocking Stones had been so in superstitious obedience to that most cruel, dreadful, and revolting of all heathen deities, the implacable, Druidical, and Phœnician, Molech.

“ Since the time of Stukely,” Dr. Stuart, as before remarked, proceeds to say, “ the stone circles formerly known in our early records as ‘ standing stones ’—and with some occasional hints in later writers that they had been used as heathen places of worship—have come to be known as ‘ Druidical circles or temples,’ with gradual additions and details of their supposed meaning.”

In my earliest days I have conversed with very

aged people, who lived near Stukely's time, who wrote in 1740, and who had never heard of him or his views all their days, who stated that it had been handed down to them from their forefathers from time immemorial, that the circles in their neighbourhood were old Druidical temples. I go then for information to individuals, who could not have been misled by any printed statements of Stukely, and who derived their information and views from independent sources, so that from their aged testimony I can aver that from time immemorial it was the belief that the stone circles known in our early records as "standing stones" were "Druidical circles or temples." Their information had been handed down to them by sire to son, by mother to daughter, by hoary grandparent to inquisitive and wondering grandchild, as in the writer's case, uninterruptedly and undisputedly from those ancient times, when the Gaelic was in the Lowlands a spoken living language, which it to this day is in the Highlands, and when the meanings of the names and uses of the various stones and circles, to which we have alluded, and many more, were well known by the Gaelic-speaking population.

There is another most important fact and proof connected with this which has now to be brought forward. Dr. Stuart, in his first volume of "Sculptured Stones," printed in 1856, saw that there might be much contained in the fact, and he called attention to it; but when the second volume appeared

eleven years afterwards, in 1867, he makes no allusion to it. It is one of the strongest proofs against his promulgated theory or hypothesis. It is true that when his first volume appeared, his views were not so much matured and fixed, and he spoke of the advisability of examining into the case, but he has failed to allude to the result of his examination or the case at all when the second volume has appeared. It looks as if it had not been favourable to his views. But indeed I have found that it is quite subversive of them. He says in his Preface, page 13, of his first volume: "The Stone Circles generally deserve a careful investigation, especially such as the Circle called 'The Auld Kirk of Tough' in the parish of that name in Aberdeenshire, and Tillyfourie in the same neighbourhood, where the Circles are surrounded by cairns of stones." The Auld Kirk is a frequent name of the Stone Circle. I shall just mention Dyce among others. Now it is an established fact in all lands that the ancients, unlike the moderns, applied names, which had meanings, to places and things. They did not borrow from other places beautiful names which were inexpressive of the particular localities or things to which they applied them, merely because they thought them beautiful names. The moderns borrow names from all countries and all languages. The land of Canaan has largely contributed, and we have a medley from Egypt, Greece, and Italy, and many others, so that the traveller could fancy

himself when passing from villa to villa, from street to street, from town to town, to be making a pilgrimage or tour through nearly so many different countries. There must have been a sufficient reason, whether we discern it or not, why the ancients called these Auld Circles by the name of Auld Kirks. And the reason is nothing else than this, that they just *are* Auld Kirks. They had been used for religious worship. Many years ago it excited my curiosity why a farm and estate in Dyce, near "the Stones" there, were called "Kirkhill of Dyce," when they were between one and two miles from the present church of Dyce, which was a mother church in early Christian times, and a Christian church has been never known to stand near them. But I found that the Stones were by old people called the "Al Kirk," confirmatory of what was the ancient tradition as to their use in Druidical times. Thus we have the names and uses of this ancient structure perpetuated to us in the names in different languages of different contiguous farms. We have Raith, Kirkhill, and Standing-stones. It must be therefore an Al Kirk. But "Kirk" is in our minds invariably associated with religion. But why should the word be so? Is it from its etymology, or simply from its use? The multitudes who employ the word know its meaning only from its use. Here, then, they have no vantage ground above those who in ancient times are said to have associated those stone structures with

religion, and called them simply circles. But what is the etymology of "Kirk?" It is not a modern or new-fangled word. By those, who do not know the original vernacular language of this country, and know only Greek and Latin, it is supposed to be derived from them. And the same with "circle;" *circulus*, in Latin, "a little circle," diminutive of "circus," and there are *circos*, in Greek, and *circus*, in Latin, "a circle," and the name of a large round building at Rome, from its form, called "the Circus." And Cicero speaks "de circo astrologi," "of the circle of the astrologer," or magician, which makes us mentally to revert to the Druid of Britain, the chief of the whole class. And in Gaelic, a branch of the Celtic, which forms much of the foundation of the Greek, there are the equivalents of all these words, "circle," "kirk," and "church." We have *cear*, or *cuir*, the genitive singular of *car*, mas. a "turn," a "circle," a "stone," and *call*, mas. an old Gaelic word for "kirk or church," and these put together compose the two words *cearcall*, mas., and *cuirchle*, fem., both of which signify "a circle, Druidical Sorcery," and "the circular or stone church;" and are obviously the originals of the Scots words, "circle, kirkhill, kirk, and alkirk, and church."

I may also mention here that Tough and Dyce come in Gaelic from the same roots, and both refer to Druidism. I have formerly mentioned that Dyce is compounded of *Duibhe*, gen. sing. fem. of

Dubh, "black," and *geis*, genitive of *geas*, "Sorcery," *Duibhe-geis*, of "Druidical Sorcery," meaning "Black Sorcery," the origin of the word "Black-art," which continues to be applied to modern conjurers. Tough is compounded of *Duibhe*, "black," and *gea* another form of the genitive singular of *geas*, "sorcery," when by Gaelic custom the compound word *Duibhe-gea* is changed and contracted into Tough.

If we conjoin into sentences the various words, which appear connected with these circles or stones of Dyce and Tough, we shall form sense. *Duibhe-geis* or *Duibhe-gea*, Dyce or Tough, "of or belonging to Black or Druidical Sorcery." *Rath-Duibhe-geis*, "The Circle of Druidical Sorcery." *Cearcall Duibhe-geis*, "The Kirkhill, The Circle, The Kirk, The Stone Kirk, The Circular Kirk of Druidical Sorcery." *Cuirchle Duibhe-geis*, "The Church of Druidical Sorcery." *Al Cearcaill Duibhe-geis*, "The Al Kirk, and the Stone or Stones of the Circle, or Kirkhill of Druidical Sorcery." This applies to Dyce and Tough, as well as to the "Al Kirk of Tillyfourie," which word is formed from *Tula*, a "hillock," *achaidh*, the genitive of *achadh*, or *auch*, a "field," and *ra*, a "circle;" *Tula-achaidh-ra*, *Tula-ach-ra*, "Tillyfourie," "The hillock of the field or area of the circle."

I suppose that now some will be found so candid as to admit that we have got into the right scent as to the proofs which we have produced, and for

which we have to search in behalf of these circles and stones. We go far farther back than any paper or even parchment documents. We go farther back than Scots, Saxon, or Latin, in this country. We go to the vernacular language of the earliest natives, of whom we have any certain knowledge; for we are satisfied that no Scots, Saxon, nor Latin-speaking race erected these monuments. We do not despair, then, at what has proved overpowering to Dr. Stuart. And might we not almost say here, as honest John Aubrey, who is so little esteemed by some people, says? "I can affirm that I have brought it from an utter darkness to a thin mist, and I have gone farther than any one before me."

Let us follow the learned doctor in what next he says:

"It has been observed," continues he, "that neither the Saxons, who gave the name of Stonehenge to the great circle on Salisbury Plain, nor the Norwegians, who called the site of Stennis the Stanes-nes, were aware of any character by which to call these structures, except their appearance, as 'the Stanes,' or the 'Hanging Stanes.'"

Permit me, with all deference, to challenge the correctness of the doctor's statement, and to demand proof of it, when he says that it was first "the Saxons who gave the name of Stonehenge to the great circle on Salisbury Plain, and the Norwegians who called the site of Stennis the Stanes-

nes." There would have been no sense in the Saxons calling their circle Stonehenges, for, although the apertures of the structure resembled doorways, there were no doors to them, and no hinges nor hinges either to hang or turn them, and the Norwegians, on the other hand, had in Orkney no ness for their stanes. We must all now allow that the Saxons and the Norwegians did not rear them. But when these foreigners came they found a native population there before them and the stones erected. Upon the departure of the Romans, the native South Britons, who were a Celtic tribe or tribes with some German mixture of blood, who had become effeminate under the jurisdiction and protection of their late Roman conquerors and masters, and unable now to protect themselves against their hostile neighbours, solicited and hired the Saxons to come over and assist them in their wars against some other Celtic tribes who had not been enervated by subjugation. And they did assist them, and never afterwards left the country. They must, therefore, have known well the Celtic native language in some of its dialects. It is absurd to think anything else, and a degree more so to state it. The circle, therefore, of Stonehenge must have had a name, as well as a use, assigned to it by the Britons, or, rather more correctly, that branch of the Celtic race who preceded them, namely, the Gaels. And the Saxons picked up that name and perpetuated it. The

Norwegian Rovers did the same with Stennis. We must, therefore, look not to the Saxon nor Norwegian language for the meanings and roots of the names, but to the more ancient British or Gaelic population's language. Let us try there and we may succeed ; nay, we shall succeed.

Here I may premise that in what I now say I am opposing the published views of such distinguished archæologists as Professor Munch, of Christiania, and Professor Daniel Wilson, LL.D., of Toronto. They allow that the Stones of Stennis were erected not by the Norwegians, but by their predecessors in occupation in Orkney. But they hold that the names given to them were Norse. Thus in his "Prehistoric Annals of Scotland," 2nd edition, vol. i., p. 160, Dr. Wilson says: "Diverse as were the pagan and Scandinavian creeds, their temples may have been of similar character ; and the rude Norsemen who possessed themselves of the Orkney Islands in the ninth century found far less difficulty in adapting the Temple of Stennis to the shrine of Thor than the Protestants of the sixteenth century had to contend with, when they appropriated the old Cathedral of St. Magnus to the rites of Presbyterian worship. It is opposed to all probability that the Great Circle of Stennis, with its grand but rude monoliths was the work of Norse rovers of the ninth century, long after the Christian missionaries of Iona had waged successful war with the pagan creed of the native Orca-

dians. But the question of Scandinavian origin is put to rest by evidence of a direct and conclusive character. Professor Munch, of Christiania, who visited this country in 1849, with a view to investigate the traces of Norwegian intercourse with Scotland, was gratified by the discovery that the name of Havardsteigr, which was conferred on the scene of Earl Havard's slaughter by his nephew about the year 970, is still applied among the peasantry to the promontory of Stennis; the Stones of which we may well believe were grey with the moss of centuries ere the first Norwegian prow touched the shores of Pomona. No direct reference to Stennis occurs in the "Orkneyinga Saga," but the remarkable passage referred to is to be found in that of Olaf Trygvesson, where it is said:—"Havard was then at Steinsnes in Rossey. There was meeting and battle about Havard, and it was not long ere the Iarl fell. The place is now called Havardsteigr." It was so called in the tenth century, and so Mr. George Petrie writes me, it is still occasionally named by the peasantry at the present day. The name Stennis, of Norwegian origin, was obviously the apposite description suggested to the first Scandinavian voyagers by the appearance of the singular tongue of land, crowned by the megalithic circle; but the death of Earl Harvard, as mentioned in the Northern Sagas, conferred on it new associations and a corresponding name. Professor Munch, whose natural bias as a Norwegian might

have inclined him to claim for his countrymen the erection of the Great Scottish Circle, remarks in a letter to me: 'Stennis is the old Norn Steinsnes, that is, 'the promontory of the stones;' and that name it bore already when Havard fell, in the beginning of the island being Scandinavian. This shows that the Scandinavian settlers found the stones already standing; in other words, that the standing-stones belonged to the population previous to the Scandinavian settlement.'” As the views of these learned Professors, both of the Old and New World, men of universal fame, are not sound, we shall proceed to show why we differ from them and Dr. Stuart.

Throughout the whole of the country we have a great number of old names of places which commence with something like “Stane or Stone,” and another great number which end with something like “house or heis.” We have Stonehouse, Stonehousehill, Stanehouse, Stanehousehill, and Stanyhill, Steinhouse, Steinhousehill, Staines, Stennis, Stonehenges, and Stanehanges. And as to the latter class, we have such as Parkhouse, Wellhouse, Wallhouse, Wallace, Benwells and Callwalls, Slaynes, Slaines or Slains. We find upon inquiry that all these, as a rule, belong to very ancient times and to the vicinity of ancient circles and stones. Those names which we have mentioned in the first group do all come from the same two Gaelic or Celtic words. *Staan*, the root or primi-

tive of *Stاونadh*, and of *Stاونachadh*, a "circle," then, either with or without *na*, the genitive of the article *an*, and *geis*, and *gea*, two forms of the genitive singular of *geas*, "sorcery," compose *Stاون-geis* or *Stاون-na-geis*, *Stاونach-na-geis*, or *Stاونacha-na-geis*, "The Circle of the Druidical Sorcery," forming all the varieties of the words Stonehouse, Stanehouse, Steinhouse, Staines, Stennis, and even Stanehan-ges, for the *g* of this last word is to be sounded hard, as the Saxons and the Celts did it. As the word has no portion of it derived from the verb hing, hang, hung, it is not Stane-hanges, nor Stanehenges, but *Stاونacha-na-geis*, as if connected with those animals which once saved Rome. The word, therefore, as presently pronounced, is most vilely corrupted. In a living language there is always this tendency to corruption. It has effected nearly all the evil results which it can in England as to the Celtic orthography of ancient places. And the Scots now from vanity, from a desire to display their knowledge, from ignorance of the meaning of the old words, from a desire to renounce their own language and ape that of England, are proceeding at a most lamentable speed in altering the ancient landmarks of the country and of literature, by altering the spelling and pronunciation of words, so that they will effect this end in a much shorter period than it has taken the English to do it. Steinhouse, near Stirling, has nothing to do with, any house built of stone for a human habitation



but with the great Druidical Circle there. The same with Stennis, which is the name of the great Druidical Circle there in Orkney, and has no reference to a supposititious Norwegian *Ness*, which does not exist. And the great Stanehan-ges has no connection with the hanging of stones; for these stanes do not hang, but stand or lie. But it bears, within its own name and in the language of its builders, evidence which no lapse of time has obliterated, that it was a great circular stone temple erected to that religion, of which the Druids and the *Caomhan*, or "Archdruid," at their head, in Hebrew *Cohen*, in Chaldee *Cahana*, "a priest," were the distinguished priests on Salisbury's expansive plain; Salisbury, *Sabhailich*, a "Preserver, or Rescuer," and *bury*, or "burg, a fortress," or "encircled position," *Sabhailich-burg*, "The Preserver's Burg," who by his knowledge of the misletoe, the celebrated heal-all, and other medicinal plants, producing *sabhan* "salves," abounding in those places called "Savoch," could work wonderful cures upon the diseased; and thus in their minds, and in the minds of all, confirm the authority which, they alleged, they had derived from heaven.

With respect to the other class of names, to which we have alluded, such as Parkhouse. Many ancient places and circles are called by such names as Parkhouse, Wellhouse, Wallhouse, Wallace, Wallis, Ellis, Alehouse, Cuairtellis, Quartalehouse, Benwells, Callwalls. These are usually supposed to

have been connected with some ancient park, although parks are quite modern, and the results of recent improvements in agriculture; or with some ancient well or wall which may have at one time existed, although now extinct. And the great Scottish patriot occasionally comes in to claim the credit of immortal fame, by its being supposed now that he may have at one time been there, although neither tradition nor history can tell when nor why.

And the words *Ellis* and *Quartellis* have been by refined moderns, and within a very recent period, very naturally but very unauthoritatively, transmuted into *Alehouse* and *Quartalehouse*, as if these had been places which at some indefinitely ancient period had possessed hostelries or public refreshment houses, whence the fanciedly appropriate and fanciedly orthographical names were derived of *Alehouses* and *Quartalehouses*, where ale was brewed and vended sometimes by the quart. This would have betokened such a degree of comfort administered to the wants and wishes of wayfaring strangers and droughty neighbours, such an advanced social state of the community and nation at large, that, had it been true, or had it been known to that modern Solomon of Scotland, King James VI., it would have justly entitled him to boast of his little ancient kingdom of Scotland, as he did in one of his journeys from it to London, when, as he and all his retinue had been for some days most sumptuously feasted by the wealthy Mayor of an

English town, and an English courtier in disparagement of Scotland hinted that such hospitality must be unknown in his northern kingdom, "Tuts man," replies he, "the provost of my little toun of Forfar keeps open house a' the year roun', and aye the mair that come the welcomer." The provost there being the landlord of an alhouse. These, however, were ancient Druidical Circles, as can be clearly proved in the cases of very many. Parkhouse and Benwells are two of more than a dozen of circles which existed in the last quarter of the last century in the single parish of Deer, that parish which has lately become so famous by the discovery of that ancient book, called "The Book of Deer."

"Parkhouse," the first of these, may be compounded of *Barr-geis*, or *Barra-geis*, and both be expressive words, but for real fulness of expression I prefer the latter. As *Barr-geis* it is "The top or height of sorcery," being situated on an elevation. But as *Barra-geis* it is "The Justice or Equity Court of Sorcery," the high court where equity was dispensed by the Druids through the ordeal of sorcery. *Barra* is itself a compound word, being composed of *Barr*, a "height," and *ra*, a "circle," "The height with the circle," or "The circle on the height," according to circumstances. *Ra*, *re*, *ro*, *rath*, *reth*, *roth*, with their plurals and diminutives, *rathan*, *rethan*, *rothan*, are all varieties of the same word, signifying a circle, and applied to many of those stone circles, as Raedykes, *Ra-duibhe-geis*, "The

Circle of Black Sorcery," Raemoir, *Ra-mòr*, "The Great Circle," Deer, spelt in old writings Deare, Diere, and Dier, from *Dubh-re* or *Dubh-ra*, "The Black Circle," and not *De-a'r* for *Dé-adhradh*, "Worship of God," nor *Deur*, a "tear," as a monkish authority states. The monkish authority in the "Book of Deer," issued to the late Spalding Club, says: "Drostan's tears came on parting with Columcille. Said Columcille, 'Let Dear be its name henceforward.'" *Deur* is the Gaelic for a tear. If Columcille said what he is here represented as having done, it looks as if he made a play upon the original name. It was originally *Dubh-ra*, sounded *Du-ra* or *De-ra*, and he is represented as having named it *Deur* or *Dear*. This would account for the various modes of spelling which the name of the parish assumes since that time. The hillock on which Columcille's Culdee Monastery was erected, and the Parish Church has always stood, is called Tillery, or Tilleria, from *Tula*, mas. "a hillock," and *ra*, "a circle." The word *Tula-ra* is "The Hillock of the Circle." But there is also a word *Re*, signifying the "moon," and from the compounds *Rath-soluis*, and *Rath-dorcha*, it seems plainly to be nothing else than the same word, signifying a circle; the circle called *Re* being dedicated to the moon. For the Druids worshipped many deities; and among others the host of heaven, the sun, moon, and stars. *Baal*, as "the Sun," perhaps received the greatest worship. But *Re*, "the Moon,"

came in for nearly if not fully as great a share. Wars and other national and important matters were undertaken, and medical herbs, and especially the mistletoe, pulled only in certain stages of the moon. Often did she shine at night, sometimes with a clear and bright, and at other times with a dim and glimmering light, and preside over their fearful orgies. We may suppose, then, that, while some altars, circles, and places were more especially dedicated to Baal or Bel, the Sun, others would be more to Re, the Moon, and called respectively after them. This was done in all lands by idolaters and heathens. The Re, then, we have every reason to believe, was the circle or temple, or place of worship, peculiarly devoted to the Queen of Heaven. The *Barr-ra* then was the High *ra* or circle; or, as in modern legal phraseology, we would term it, "The High Court or Court-house of Ra or Re," the Queen of Heaven, who is thus shown to have been here at least the deity or patroness of justice. We thus come to know one of her functions, that it was to preside over justice; that she did this in her *Ra*; that this *Ra* was placed upon an eminence, or "barr," in order that the Druids, who were the administrators of justice, and that the petitioners, the accusers and accused, the witnesses and spectators, might all obtain a full, free, and unimpeded view of her divinity, when engaged in their solemn, important transactions; and that, in making direct appeals to her visible manifestation, they might be

the more deeply imbued with religious awe, and constrained to act uprightly and equitably between man and man, and faithfully unto herself, seeing that she, or the deity in her was looking upon them through her, and was attending to all that they were doing in her *Ra* or *Barr-ra*. Her court, therefore, had, it is likely, been frequented at night, or during the period of her shining.

Wellhouse, Wallhouse, Wallace, and Wallis, Ellis, and Alehouse, Cuairtellis, and Quartalehouse, Benwells, and Callwalls, are all compounds of the same words, *Beal* or *Bheal*, "a mouth," and *geis*, "of sorcery," *Beal* or *Bheal-geis*, corrupted into Wellhouse, Wallhouse, Wallace, Wallis, Ellis, Alehouse, Wells, and Walls, signifying "The Mouth of Sorcery." Prefix *Cuairt*, "a circle," then we have *Cuairt-Bheil-gheis*, corrupted into Cuairtellis, or Quartalehouse, signifying "The Circle of the Mouth of Sorcery." Prefix *Beinn*, "a hill," then we have *Beinn-Bheil-gheis*, corrupted into Benwells, signifying "The Hill of the Mouth of Sorcery." Prefix *Call*, "a religious structure, temple, or church," then we have *Call-Bheil-gheis*, corrupted into Callwalls, signifying "The temple of the Mouth of Sorcery." But now the inquiry is, What is the Mouth of Sorcery? We have said that it was a circle. And circles were always present. We are, however, borne out fully by the entire name continued with one of them, Cuairtellis or Quartalehouse, *Cuairt-Bheil-gheis*, "The Circle of the Mouth

of Sorcery." But why is the Circle, or rather the Circle belonging to this class called *Beal*, "a Mouth?" Because it was named after a celestial god, who was worshipped there, to whom it was dedicated, and whom in certain respects it was supposed to resemble. *Beal* was that god. But *Beal* was an acquired name of the sun. The sun had several names, and among others he had *Beal*, "a Mouth." And this was the reason: In the early period of their history, like many others, they supposed the sun to be not a spherical body, subsisting independently and at a great distance from all other suns and planets, but a mouth, or orifice, perforation, or "window," through the hard solid opaque crust or firmament of heaven through which a portion of the light, heat, and glory of that blessed place was emitted to mortals below. They, therefore, called it most naturally and most simply what they supposed it was, *Beal*, "a Mouth, or Orifice," through which divinity in heaven could get a clear view of what was transacted by humanity upon earth, and especially within the Circles, and by which the inhabitants of the earth, but especially the worshippers at these Circles, might obtain a knowledge of heaven, of its existence, position, and glory.

As the heavenly opening, therefore, was called *Beal*, nothing was more natural, in course of time, than to personify the *Beal* or "Orifice," and regard it as a distinct living being, of itself possessed of knowledge, power, and glory, and the other attri-

butes, which they assigned to divinity, or the great original First Cause of all. This was then the origin of the minor heavenly deity *Beal*, whose former name *Beal*, "Orifice or Mouth," was continued. He was worshipped within a circle; and that circle too received his name. It was a temple dedicated to him, and in some respects it was supposed to resemble him. Its shape was circular, like the fancied heavenly mouth, and, like as from a mouth, words of knowledge, wisdom, justice, and religion issued from it. The deity was supposed to speak in it, and to express his wishes through his servants the Druids by means of incantations, of which they were complete masters. And sometimes the people, by the ventriloquism of the Druids, fancied that they distinctly heard his voice proceeding from the sacrifice, the fire, the altar, the solid lofty stone pillar, or, latterly perhaps, the statues—symbolical of the deity—as well as from the hidden recesses of the cromlech, where the magician could conceal himself. The people saw also the Circles and the very mouths of the Druids, through pyrotechny, vomiting forth volumes of fire. They saw also there other most extraordinary wonders performed through pyromancy and the superior knowledge of the laws of nature possessed by these Druids, who studied these partly for their own sakes, and partly that they might continue to rule with still greater sway over the minds of their benighted people; and who preserved records of their

observations of the heavenly orifices or luminaries, and from the old catalogue of observations or eclipses, could foretell when a new one would take place, and from this accurate fore-knowledge could arrange their meetings in their circles, and make it be credited that these eclipses were special interferences by the deity expressive of his sentiments regarding the passing transactions; and they could foretell that at certain meetings to be held for the transaction of certain national affairs certain obscurations or signs would be made by the deity, confirmatory or deprecatory of the doings there.

From the word *Cuairt* comes the word "Court," and from *Cuairt Beil* comes the "Court of Beal," the palace or earthly habitation of the deity, where allegiance was paid to him, where his laws were propounded, enacted, and dispensed; and justice and religion taught and practised.

The word *Baile*, "a Village or Town," appears in the names of many places in our country, as in Balgownie, already alluded to. It is connected with the circle or mouth Beal, it is *Beal-lia*, "The Stone or Stones of the Mouth or Beal"—Beal's circle, like *Clachan*, often meaning a village. The stones or circle had been erected by the surrounding inhabitants, and then the town had derived its name. The people evidently were a religious, *alias*, a superstitious people, and wherever they themselves lived they always had the circles, temples, courts, and palaces of their gods at hand.

Therefore are our parishes full of them. And the god Beal stood prominently forward in the worship and homage paid to him and the circles or buildings erected to his honour. Many a *Beal-teine* or "Beal's fire" was lighted to his worship; many a *Bealltainn* or "May-day" was celebrated to his honour, and their domestic comforts were increased, their food cooked, and in winter their bodies warmed by fire, which had been bought and paid for at his shrine.

This etymology of the word *Beal*, the "Sun-god," from the heavenly orifice, I think is correct, and I prefer it to the Hebrew derivation. In Hebrew they wish to make his name *Bagal*, to mean a "Lord or Master," derived from the root *bagal*, he lorded or ruled. But this is not the primary meaning of the word *Bagal*. It is only a secondary, although Gesenius, we acknowledge, allows that it may be the primary. And this is undoubtedly great authority. But Hengstenberg in his "Christologie" shows that the primary meaning of *Bagal* is not "Lord or Master," but an "Occupant," one who holds possession. Thus you would speak of any person who chanced to have a dream, that he was *bagal* of the dream. But that does not mean that he is the god of the dream, the lord or master of the dream, but rather the passive recipient or possessor of the dream. The substantive *bagal* is employed to qualify other substantives, where in English we would employ an adjective, expressive

of a quality or attribute, as, to the word horns pre-
pose *bagal*, then *bagal* horns, possessed of horns, or
horned; hair, *bagal* hair, covered with hair, or
hairy, but not meaning either the god of horns or
god of hair. The Hebrew word *Adon* is the word,
which really means primarily and literally *Dominus*,
“Lord, Master,” applied to God, gods, and men.
Bagal, then, in Hebrew does not form a proper root
for the name of the false Baal, the Sun-god. And
this is not surprising, because Baal was not a native
Hebrew national god. He was a foreigner. Go,
then, to some of those foreign languages spoken by
the idolaters, who devised or fell into the worship
of Baal. Try the Chaldeans, who lived on Shinar’s
Plains, or the Phœnicians, that ubiquitous mercantile
people, whose colonies were planted not only in
Palestine and Syria, but throughout Asia, Africa,
and Europe. Try especially that peculiar people,
with whom they traded at so early a period for
tin, whom they knew at so early a period, when
they were almost unknown to the rest of the world,
whose acquaintanceship in their wanderings they
had perhaps never lost, and with whom they had
at first perhaps been very nearly connected by con-
sanguinity and language, the Celts of Britain and
Gaul, and by whom the worship of Baal was more
awfully and extensively carried out, and the Dru-
idical Institution more developed than in any other
land or among any other people, and who were re-
garded as its discoverers, and there we shall per-

haps find the interpretation of the matter, the root of the word, the explanation not now to be found in any other language living or dead. Baal was as to the Hebrews a foreign god. We must, therefore, naturally look for the root of the word in some of the neighbouring languages, or among the people or descendants of the peoples who had begun the false worship, and not among that people who had been generally so faithful to the worship of Jehovah. Unto the Celts therefore we naturally look, because the Druids spoke their language, and the Druids of Britain were in Cæsar's time the most learned, as well as the most devoted to Baal, of any nation in the world. It is likely, therefore, that they had retained the original and correct etymology. And according to their etymology, and blind, crude, and early notions, Beal was a mouthpiece, through which in the solid firmament the deity in heaven communicated with man on the earth. And even when afterwards they may have come to know better, and to regard these luminaries as small isolated spherical bodies, whirling round the earth, they would have still retained the original phraseology, of which they could not easily, nor perhaps willingly, divest themselves without the charge of mutability, or which, through inveterate custom, they might still continue to employ even when they knew better; just as we now, who know better, are still in the way of speaking of the rising and setting of the sun, and moon, and heavenly bodies, and of

the sun's path in the heavens, of him going round this earth, just as our forefathers did before our day, when they knew no better, and as nearly all the world did, Popes and people, philosophers, astronomers, and all, before the great Galileo's time, who made the grand discovery of the revolution of the earth and other planets round the Sun, the Beal of our British forefathers.

But besides these circles called Beal, dedicated to the Sun-god Beal, who was the mouth of heaven, the grand channel of communication betwixt earth and heaven, by which the inhabitants of earth discovered the glories of that blessed place, and by which the Great Spirit on high, and the minor celestial deities, looked down to see what was transacted upon earth, and which, on account of its importance for this purpose, was itself deified, there were circles dedicated to him in other places under a different name, but connected with the good offices which he performed to mortals and expressive of them.

The common name of the Sun is *Grian*, its gen. *Gréine*, sub. fem. Then *Grian*, the Sun, is The Warmer, and the great-light-and-heat, as well as knowledge-disseminating object. As knowledge between heaven and earth was supposed to pass through it, so did light and heat, those vivifying principles, also pass from heaven to earth, and support, if not produce, vegetable and animal life in the latter. In this particular utilitarian character was that bright Warmer worshipped, and his ser-

vices here below recognised. The grass for cattle, and of course their milk and flesh for man, the acorn, the fruit, and the root for food, and the sacred mistletoe for healing and divination, were all dependent for their existence and fertility upon this prolific female deity, *Grian*, the Sun. And the Circles and sacred places dedicated to her were called *Grianam* or *Grianan*. *Grianam* or *Grianan*, with the gen. sing. *Grianaim* or *Grianain*, sub. mas. signifies literally "A sunny spot, a summer-house, a palace, a green," and such like, but where there were circles or stones these spots were dedicated to the Sun, and called *Grianam*, after *her*.

I shall tell of a once most celebrated one, and record its existence before all tradition regarding it be entirely obliterated, which it already almost is, although about half a century ago its existence and total destruction in the last half of the last or eighteenth century were remembered by aged people with whom I often conversed, and who spoke mysteriously about it. It was one of a most numerous class dedicated to the Sun, alluded to in "Pennant's Tour Through Scotland," in his second volume, regarding which he received a considerable amount of information from the Reverend Donald M'Queen, Minister of Skye. It lay in the parish of St. Machar, on the north of the Don, upon its left bank, a mile north-west from the Cathedral. It has had to submit to various spellings. It has been *Grianam*, then "Grandhome," and then when

the part of the estate containing the Circle was sold to a manufacturing company, perhaps to distinguish it from the rest of the estate, or to anglicise the name, the new purchase was spelt Grandholm; but neither of the portions, neither the sold nor unsold, has been ever pronounced by the community in general anything else than *Grianam*. The Circle or Circles stood exactly on the spot where the factory, originally flax, now wool, of *Grianam* or *Grandholm* stands. The stones were removed to make way for the foundations, and, in excavating for the water-wheel and tail-race, they came upon many curious relics, and disturbed the remains of many of the dead. Stone and bronze instruments were found there. The common people were shocked with the overturning of the stones, and with the breaking them and building them into the new fabrics; but with the disturbance of the bodies of the dead, and cists and urns, they were so shocked and excited that they predicted retributive justice in time, or evil success to the company. And every misadventure for a long period, every accident within the works to limb or life, every bad commercial speculation, every seizure by the enemy, or loss by war, every vexatious lawsuit in which the company required to engage, to sue or be sued, was attributed to that cause. And these chanced to be neither few nor small. The successful interdict by the Don Heritors against the new manufacturing company's final completion

and employment of the large water reservoir, upon which so much of labour, skill, and money had been expended to turn the wheel, was unhesitatingly assigned to this. Another water lawsuit regarding ingress of the water from the river by the same parties, which with intervals dragged out an acrimonious existence for fifty years, with most ruinous expense in the end to the company, was all attributed to the disturbance of the dead, who lay near what was converted into the arc for the wheel and the water-course or tail-race leading from it, and to the ruthless desecration of holy ground, when there was plenty of vacant space otherwise to be obtained. The people regarded the whole as the grossest sacrilege committed. For universal tradition had always asserted that the place was sacred, owing to its having been a burial-ground for the dead, and a place of worship for the living. But, as it had never been employed for worship in Christian times, it is evident then that the tradition pointed to heathen Druidical times, when the stones for a temple to *Grian* were erected, and the temple itself was called *Grianam*.

Early in the same half century the farmer in Mains of *Grianam*, on whose farm the temple was standing, was one day holding his plough, while his goadsman with his long goad was driving the numerous team. On the plough coming against an urn and shattering it, golden relics and valuables to a large amount glanced forth and disclosed

themselves, and formed the nucleus and commencement of fortunes, part of which, through some of his worthy and esteemed descendants, continue to benefit many unfortunates near Aberdeen.

In the first quarter of the present century upon two different occasions, the latter about the year 1819, half a century ago, there were graves or cists containing bones, and there were urns with ashes, a number of bronze swords, and other relics of an interesting nature, found in a hillock opened up for a sand and gravel pit contiguous to the Stones or Circle of Grianam, but upon the opposite or south bank of the Don, and quite close to that south or right bank, where the old ford existed before the channel was deepened by the stone embankment of the Cruives.

All these valuable discoveries were made in the vicinity of Grianam, one of those numerous places throughout the country where *Grian*, "the Sun," The Bright Warmer, and Light and Life Diffuser on earth, was worshipped.

In England the same word appears, and is there called sometimes Greenham, as in Berkshire. It also does so in the Isle of Bute, and is there called Greenan, likewise as Grennan in Wigton, Dumfries, and Kirkcudbright shires. In other places it appears under the name of Green, and people generally ascribe it to the colour green. But it has no affinity with it. There are various places, such as the following, called Greenach, Greenock, and Grea-

noch, which come from *Grian* and *ach* or *achadh*, "a field," "Grian's field, The sun's field," where his worship had been carried on. Rivulets there were, whose limpid streams had been sacred to him, as the Greenburn of Newhills Parish in Aberdeenshire. Mountains there were, from whose high elevations Grian's risings and Grian's settings had been duly and carefully watched, such as *Beinn-greine* "The hill of the sun" in Jura; and in Sutherlandshire, *Beinn-greine-mhòr*, "The great hill or mountain of the sun," and *Beinn-greine-bheag*, "The little hill of the sun." Thus under the plain unvarnished name of the created thing, although it must be allowed to be the most glorious and most useful of all created things, namely, *Grian*, "The Sun, The Shiner, and Warmer," did they worship the creature instead of the Creator.

Upon the banks of the rivulet, *Grianbùrn*, "the Greenburn" in Newhills, there is a farm not very far distant from "The Circle of Standing-stones" of Dyce. This farm is still called *Wallten*. There were several upright stones there within my recollection of fifty years back. But aged people then spoke of other very large stones having been there in their early days, isolated and grouped, and as if there had been several circles. All this had been a temple, and connected with a temple dedicated to the Sun, the god of the burn. *Wallten* is not *Wallton* or *Walltown*. *Wall* in it is the same word which appears in *Wallhouse*, *Callwalls*, and *Ben-*

wells. It is the name of the sun *Beal*, and in composition often *Bheal*, being aspirated and sounded like *w* or *v*. For the rule in Gaelic for the sound of *b* is the following:—" *B* has two sounds; one like *b* in English, as *baile*, "a town" *beo*, "alive;" the other aspirated like *v* in English, as *bhuail*, "struck." In the end of a syllable the articulation is sometimes feeble, and often passes into the vocal sound of *u*, as in *marbh*, "dead," *garbh*, "rough." Hence the Welsh *marw* and the Manks *marroo*." And *ten*, the last syllable in *Wallten*, is *teine*, "fire." *Wallten* then is *Bheal-teine*, "Beal's fire," as if it were *Grian-teine*, *Granten*, or *Granton*, "The sun's fire," the god to whom the stream *Grianbùrn*, or *Greenburn*, was sacred. It is delightful to see in our searching after truth, that, when we are following in the right direction, we are rewarded by finding all the parts harmonising and dove-tailing with one another, and sustaining one another, showing that they are parts of one great whole, and thereby proving that we are correct in our investigations and views.

Although at page 47 in the Etymology of *Grampian*, as applied to the Grampian Hills, we have given the usual derivation, *Greannach-beanna*, signifying "The rough frowning hills," which is truly applicable to them, and we have thus followed the usual etymology, yet as we have seen that some other hills were dedicated to the Sun under the name of *Grian*, as *Beinn-greine*, "The hill of the

Sun" *Beinn-greine-mhòr*, "The great hill of the sun," and *Beinn-greine-bheag*, "The little hill of the Sun," so the Grampian mountains may have been likewise dedicated to him, under the name of *Grian-beanna*, "The sun's mountains," because they were in the way of dedicating much that was great, or illustrious, or distinguished, to him.

Let us now accompany Dr. Stuart—

"Mr. Kemble," he says in page 26, "has pointed out a reference to the monument at Avebury in a charter of King Athelstan dated in 939, which contains no reference to its supposed original character. It occurs in a bounding description of Overton in Wiltshire, where, among other lines of march, are those, 'then by Coltas barrow as far as the broad road to Hackpen,' 'thence northward up along the Stone-row, thence to the burial-places.' Of these Mr. Kemble says—'The Stone-row here is no doubt the great avenue. Hackpen, or Haca's pen, enclosure, &c., is the well-known stone ring.' 'I think you will agree with me that these structures, which excite our archæological interest so warmly, were looked upon as very commonplace things by the makers of this boundary, as far at least as their language allows us to judge. The avenue, you see, which my friends, the Ophites, consider so mysterious, was only a common stone row, and the "temple" itself of the snake, the sun, the Helio-Arkite cult, the mystic zodiac, and a number of other very fine things—so fine that one cannot un-

derstand them—is very probably in the eyes of this dull dog of a surveyor, a burial-place. As for the stone ring, it was only Haca's pen or enclosure, though I dare say Haca himself was some mythical personage, whom I have not been able to identify here, any more than I have in Devonshire, and whose Pundfald or Pound, something very like a pen, existed also in Hampshire while his brook, Hacan bróc in Berkshire, is named. The Anglo-Saxon did not know that Hac in Hebrew meant "a serpent," and Pen in Welsh "a head," and would hardly have been ingenious enough to fancy that one word could be made up of two parts derived from two different languages. Though he raved about snakes, he does not seem to have raised his mind to the contemplation of *Dracontia*, and he was quite right. Would that some of his successors had been as little led away by fancy! "

How neatly Mr. Kemble has turned a little irony here against his opponents the Helio-Arkites! He does not allude to Colta's barrow, nor to the reason for which Colta trundled it along upon its wheel, or himself upon the bicycle. But he alludes to Hackpen, or Haca's pen, which may have been according to him once on a time a useful Pundfald or pen for detaining straying horses and cattle. I only wonder, although upon reflection I see the reason, why he went to the Hebrew to show that *Hac* means "a serpent," and *Pen* in the Welsh "a head," because this proves it a "serpent-head-temple."

He very adroitly, and delightfully ironically, as if in support of his opponents, introduces the word *Hac*, meaning "a serpent," conjoining with it the Welsh *Pen*, "a head." He is not quite sure, however, about this, because he knows really so very little about Haca, what he was, when or where he lived, though he finds traces of him in no fewer than four counties, Wilts, Devon, Hants, and Berks. He thinks, that he must have been some mythical personage. He does not say whether it ever struck him in his wisdom, that he might, probably, and as well, be some mythical or celebrated horse, a Centaur or Bucephalus. For as a Hack is a horse, and a pen is a Pundfald, and both of them Saxon words, then a *hackpen* would be a "horsepen" or "horsepundfald; and *Colta's barrow* would just be the "Colt's," or "Coltie's barrow," or the little young horse's car. But the Anglo-Saxon people do not seem to have themselves taken this view of the matter. "The Anglo-Saxon," he says, "did not know that *Hac* in Hebrew meant "a serpent," and *Pen* in Welsh "a head," and would hardly have been ingenious enough to fancy that one word could be made up of two parts derived from two different languages." I cannot agree here with Mr Kemble as to their ignorance of Welsh, whatever may be admitted as to their lack of ingenuity. Welsh they did know, because they were living and transacting business among, and with a Welsh or Celtic-speaking people. They did know that *pen*, *ben* or *beinn* was

a *head* or *hill*. And knowing that it was so, and that one part of the word was Celtic, they knew where to search for the other part—just in the same language. And the other part of the compound word they knew as well as this one. It occurred in every field across which they walked. There was no monstrosity of ingenuity in the way of derivation from different languages required by them. *Hack* is just the Celtic for “a field.” It is what appears throughout the whole country as *Auch*, *Auchin*, and *Achadh*, Gaelic, “a field.” It is true that the word *Auch*, or *Ach*, has suffered a deformation, malformation, or unfortunate change, in the way in which many of the English people make their words to suffer by aspirating the commencement of a word, where there ought to be no aspiration, and where there is none in the spelling and by unaspirating what ought to be aspirated, making an ass a hass, and a horse an orse; and on the other hand converting, at the termination of a word, the old soft Greek *chi* or Saxon *h* into *k*, turning *ach* into *ack*, and *hack*; or *auch* into *auck* and *hauck*, so that the English people seem often now unable to speak the vernacular language of their own forefathers, in some of those sounds, which have been retained by the Scots and Germans, and pronounced by nearly all other nations. But the aspirating of this word *Ach*, or *Auch*, has extended also to the Scots. For, not to mention other places, we have a place in Cruden, and another

in Forvie of Slains, each of which is called *Hacklia*, obviously from *Achlia*, often spelt in other places, *Auchlee*, meaning "The field, land, or ground of stones," that is, "encircled by stones." At the former, in Cruden, there are the ruins still of some ancient earthen and stone walls. Altogether the place is remarkable, and is an elevation at the sea-side in the Bay of Cruden, lying near where the ancient great Druidical Stone of Ardendraught, now removed, lay. *Hacklia* comes from *Achadh*, or, as the syllable *dh* is not sounded, *Ach*, pl. *Achan*, or *Achanna*, *Achaidhean*, or *Achaidhnean* mas. "A mound, a bank, a field, a plain, an area or piece of land ;" and *lia*, the gen. pl. of the obsolete or ancient word *lia*, fem. "a stone, or great stone," the whole word meaning "The area surrounded by stones, or a stone circle." Sometimes these and similar places in Scotland and England are called *Hawkla* and *Hawkley*, as if at one time connected with the flight or alighting of the trained bird of prey: which they never were. Like *Hacklia*, *Hackpen* comes from *Ach*, and *beinne*, the gen. sing. of *beinn*, fem. "a hill or ridge." *Ach-beinne* is "The field, or area of the hill or ridge," here meaning, "The area surrounded by the earthen mound as large, high, and long as many a hill," and most descriptive, as we shall afterward show, of the place, which embraces several dozens of acres. Thus the word has no connection with *Haca*, or with his *Pundfald*; but it has with *Avebury*. It is just another name or designation

of Avebury. Avebury is compounded of *Ach* and *burg*. *Ach* and *Auch* are frequently pronounced in Gaelic composition in common conversation, *Aff*, or *Ave*. Thus even in English in modern times the sound of the guttural Saxon *h*, or Greek *chi*, is turned into *f*, as tough, into *tuf*, toughen into *tuffen*, trough into *truf*, enough into *enuf*, laugh into *laf*, and laughter into *lafter*. *Buirg* also is the gen. sing. of *burg*, mas. "a tower, fort, town, or place surrounded by a wall, mound, fence, rampart." *Ach-buirg*, sounded *Aff-burgh* or *Ave-burg* means the same as before in *Ach-beinne*, sounded *Hackpen*, namely, "The area surrounded by a wall, as high as a hill." This stupendous hilly wall surrounded the whole temple. It was not a ramparted mound intended for the protection of the temple. For, had it been so, it would have been erected on the inside of the fosse. But it stood on the outside of the fosse. And the fosse, again, was on the outside of the large circle of stones, which may be regarded as the boundary of the outer temple proper. And this large outer stone circle or temple contained other four stone circles, two within two, forming two double concentric circles, which were their most holy places, their holies of holies, the one concentric couple being for religion, and the other possibly for government, or probably both for religion, including government. The external encompassing mound-hill formed a vast artificial amphitheatrical terrace, from the inner sloping side and top of which the

people might obtain a good elevated view of the sacred games, and of what was transacted within the *Ach*, or sacred grounds of the great stone circle; while the highest, deepest, and holiest solemnities and mysteries were practised within the two inner double concentric circles.

Such then was the Hackpen, or Haca's pen, and such was its use. Such also was Avebury, and such was its use. And we have recognised these names, as all applying to the same distinguished place, the unrivalled ancient temple of Druidical times, the fame of which had spread to the uttermost bounds of ancient civilization.

Having thus disposed of Haca's pen and the horse pundfald, we come now to the colt's car, or "Colta's barrow." *Coltas* is the adjective, *Colbhach*, *Coldhach*, or *Colthach*, pillared, having columns, from *colbh*, or *coldh*, or *colth*, a pillar, and *barra*, a court of justice. Colta's barrow then is *Colthach barra*, "The pillared court of justice." With this explanation the charter becomes a most interesting brief description of the structures in Wiltshire. Colta's barrow, or *Colthach barra*, was not a burial-place. Had it been a burial-place it would have been *Colthach barpa*. For *barpa* is the *barrow*, by which we understand "a burial-place." But these burial-places, burial-barrows, or *barpannan* were in the description given in the charter, not the same as Colta's barrow or *Colthach barra*, but far distant from it. We shall find where these burial-places

are, after we have found out where Coltas Barrow was.

Coltas Barrow, then, properly *Colbhach*, *Coldhach*, or *Colthach-barra*, "The Pillared Court of Justice," no longer exists. But its place can be pointed out by the common people. And as the charter states, and all agree, we find it at, or on, the broad road to Hackpen. As might be expected, it has slightly changed its pronunciation, but not so far as not to be most readily identified by us, and observed to harmonise with the charter, and to prove the correctness of its description in the charter, as well as the correctness of the etymology of it, which we have furnished, and of the original use to which we have assigned the thing or structure. The structure is not now in existence. But the place where it stood is still called "Coits," or "The Devil's Coits," and "The Cove." "Coits" is plainly *Coltas*, with the *l* changed into *i*, or rendered silent, as is often the case in English and Scots before a final consonant, as *ba/m*, *ca/m*, *emba/m*, *ha/m*, *ho/m*, *ha/f*, *ba/k*, *yo/k*, and in Scots, *fau/t*, *ma/t*, *sa/t*, pronounced *fait*, *mait*, *sait*, like *Coit*. Then as to the application, "The Devil's Coits." In the dark ages nearly every great achievement or erection, the history or tradition of which was lost, and which could not be accounted for any other way, was attributed to his Satanic Majesty as the patron of the Black Art, in succession to the Druids. But there is another important reason why these Coits

are called "The Devil's Coits." We have shown that Coits is *Colthach*, Pillared, most descriptive of the trilithon. And Devil is *Dubha-lia*, "The Black or Druidical Stones." Thus *Dubha-lia colthach* is "The Devil's Coits," which means "The Black-art, or Druidical Pillared Stones." And Cove is *Colbhach*, with the *l* and *ch* quiescent, from its primitive *Colbh*, pronounced "Cove," gen. of it *cuilbh*, mas. "A pillar." Thus do we see the origin of Colts, Coltas, Coits, Devil's Coits, and Cove. The structure itself which received these names, which all meant the same thing, and came from the same primitive, was a trilithon, and stood in a niche or recess on the west side of the great south-west avenue, and about a mile from either end. It was an outer Court of Justice, a station for receiving dues and granting admission, unto the decisions of which homage and prescribed exactions required to be paid before the devotee could approach nearer the great temple and its inner sanctuaries.

Another remarkable object in that remarkable plain is Silbury Hill, lying a mile directly south of Hackpen or Avebury, but connected with it, for it lay in a line between the two distant southern extremities of the avenues, and at a mile from each of these. Silbury is *Sàbhail-burg*, from *Sàbhail* or *Sàbhailich*, gen. of it *Sàbhailiche*, mas. "Preserver," an epithet of the Chief of the Druidical priesthood, from *Sàbh*, gen. *sàibh*, mas. "salve or ointment," and *burg*, as formerly, "a mound, an enclosure, the

fence surrounding, or the place surrounded," and pronounced Silbury or Salisbury, as in the other place and name, "The Preserver's, or Chief of the Druidical Priesthood's Burg," where, high above all beholders, he performed some of his magical healing incantations and mysterious rites, and employed his seemingly miraculous pyrotechnic powers, and ruled the various tribes and chiefs of the people, and enacted and administered laws.

Although carefully searched for, there have been no sepulchral remains found there, showing that it had not been intended for the dead. And I may say the same thing regarding Hackpen or Avebury itself. Dr. Stuart does not say that any sepulchral remains have been found, but shelters himself under the plea in page 23, that "The great circles of Wiltshire have never been systematically excavated." But excavations have been again and again, and again made, although he may not think them systematical, but invariably, I believe, without success. But surely he will respect the excavations made by and for some of the principal Archæological Institutes of England. Yet, although a few stray remains might be found, the barrows or burial mounds lie in profuse abundance at a distance among the neighbouring hills and vales, and a vast body, if not preponderance of them, north-east from Hackpen, so that there were miles between Coltas-barrow and the burial-places. And the bounding line of Overton went from Coltas-barrow,

which stood on the broad road to Hackpen, northward (or rather north-eastward) up along the same stone-row to Hackpen, and north-eastward still, through and past Hackpen to the burial-places on the adjacent hills. So that there is no ground for the truth of the extract which he makes from Kemble, who says, "The avenue, you see, which my friends the Ophites consider so mysterious, was only a common stone-row, and the 'temple' itself of the snake, the sun, the Helio-Arkite cult, the mystic zodiac, and a number of other very fine things—so fine that one cannot understand them—is very probably in the eyes of this dull dog of a surveyor, a burial-place." Allow me to say that this dull dog of a surveyor, who drew out this bounding description in the charter of Athelstan in 939, discriminated most graphically between "Coltas-barrow," the "Stone-row," or that part of it extending from Coltas-barrow to Hackpen, and the space onwards in a straight line to the adjacent hills, "to the burial-places;" and never confounded the encircled area of Hackpen and the multitude of burial tumuli at a distance.

I find that I am fully borne out in these, my views, by a description of Avebury given by Lieut-Colonel Forbes Leslie in his work, entitled "The Early Races of Scotland and their Monuments," a work which cannot be too highly praised for its research and judgment. He tells us that Avebury had a fosse and earthen rampart about it, and this

we know is what constitutes a *burg*. He tells us, moreover, that it lies low among the undulating hills, and is overlooked by them, and this is what a place would be which is called *Auchbeinne*, or *Hackben*, "The Area of or Surrounded by the Hill." And regarding Silbury he tells, page 254—"Lately it has been discovered that the Mount of Silbury was surrounded by a line of detached upright stones. Silbury was neither devotional, memorial, nor monumental, but judicial." And page 233—"The fane of Avebury, or those portions of it which could be traced when first carefully examined in the seventeenth century, may best be described by commencing at the great circle, the exterior limit of which is an immense earthen mound or rampart. Near the middle of the inner declivity of this rampart is a ledge, and then the slope continues until it becomes the side of a deep fosse that passes immediately within the mound, encircling a space of rich and level ground twenty-eight acres in extent. On the verge of the interior area within the fosse were arranged, at equal distances, a hundred massive stones; and appearances, not sufficiently conclusive, however, render it probable that immediately within these was another and similar range of monoliths. It may here be remarked that the fosse being within the rampart, and its ledge far from the summit, prove that this great inclosure was not intended as a place of defence. The stones on the inner edge of the fosse

stood at an average distance of 27 feet from each other, and were in height from 14 to 17 feet. The diameter of the circular area within the fosse is about 1300 feet.

“On each side of the centre of this space stood double concentric circles, formed of the same huge columnar masses as marked the outer circumference. In each of these two inner fanes, the exterior circle, about 270 feet in diameter, contained thirty, and the interior, 166 feet in diameter, consisted of twelve stones, all placed about the same distance from each other as in the great circle. In the centre of the circles that are towards the south-east stood a stone of greater height than the surrounding monoliths, being upwards of 20 feet in height. In the centre of the circles which lie towards the north-west were three stones, each about 20 feet in height. The one in the middle faced nearly north-east, and was flanked by the other two, which projected forward so as to enclose a space in front of the centre stone, and the recess thus formed was occupied by a tabular stone placed level with the surface of the ground. This group seems to have faced in the same direction as the principal group of trilithons at Stonehenge, of which a writer, who visited that monument in 1795, says, that standing in front of the central trilithon at Stonehenge, and looking towards the great stone, which stands at a distance of 210 feet, outside and entirely detached from the circle, it will be found that the top of that



stone corresponds with a hill over which the sun appears to rise on the longest day of the year.

“At Avebury, the great temple and its inner sanctuaries were reached by two avenues that swept in gently curved lines towards the south-east and south-west. The average breadth of these approaches, which were defined by great stones, was 45 feet. The avenue to the south-east, upwards of a mile in length, terminated in a double oval, and had two hundred and fifty-eight monoliths. The outer oval consisted of 40, the inner of 18 stones. The length of the outer oval was 155, its breadth 138 feet. The other avenue, rather longer but less complete, appeared to terminate in a single stone. (In another place he expresses doubts as to the accuracy of this description given by Stukely. It is likely that this avenue terminated like the other.) Near the middle of this approach, in the line of the monoliths that marked the north side, stood three stones, each 16 feet in height, disposed in the same relative position to each other as those already described as occupying the centre of those inner circles from which this avenue proceeds. This group of three stones in the approach is known to the people of the neighbouring villages by the name of ‘The Devil’s Coits.’ ‘Coit and Coits,’ a term so often applied to this and similar kinds of Celtic monuments, may possibly be derived from the Celtic word Coit in the ancient Cornish language, and Coet in the Breton, which signifies a wood or

grove; as it was in groves that our heathen ancestors celebrated their rites, and erected their altars.

“ Nearly in the middle, supposing a line drawn from the outer extremities of the two avenues, stands Silbury Hill, a beautiful green conical mount, 125 feet in height. Dr. Stukeley calls the height 170 feet in his day. The diameter of this artificial hill, which is formed entirely of earth, is 100 feet at the summit and 500 feet at the base, round which it has lately (in 1849,) been discovered there was a circle of rude stones 3 or 4 feet in thickness, and placed at intervals. By a shaft sunk from the summit in 1777, and more important excavations made by the Archæological Institute in 1849, nothing was discovered indicative of the purpose for which this hill was raised. It was clearly not sepulchral; and although it may have been used for religious rites, there is much more reason to infer that it was principally employed as a place for the assembly of councils and courts of justice, called *Mod* in Celtic, and *Mote* or *Mute Hills* in Anglo-Saxon.

“ Outside the great rampart of Avebury, on the north-east side, was a circular area defined by the same rude masses of stone as in the circles of the great temple, and within the limits of this outer enclosure was a dolmen. This monument, however, although an appendage, would not appear to have formed a portion of the original fane.

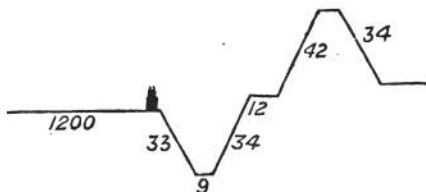
“ Avebury lies low and level, surrounded on all

sides by receding hills of gentle declivity, altogether forming an amphitheatre from whence a whole nation might witness the smoke of sacrifices ascending from the thickly clustered columns of rock included within the great rampart. The surrounding ridges of Avebury, as far as the eye can reach (it is the same also at Stonehenge, and at Carnac in Brittany), are covered with sepulchral tumuli, many of which are of great size. This is a proof that those who could command men and labour could not all, or many of them, obtain admission for the remains of deceased relatives into the fanes of their deities. For whom that posthumous honour was reserved can only be a matter of conjecture.

“No better way appears for giving an adequate idea of the extent of Avebury, and the labour employed in its construction, than by comparing it with that much more generally known monument of antiquity, Stonehenge. On passing thence to Avebury, and tracing its long approaches and beautiful mount of Silbury, notwithstanding the fascination of the remains on the plain of Salisbury, one is not inclined to dispute the truth of the remark made by Aubrey, and quoted by Sir Richard Colt Hoare, viz., ‘Avebury does as much exceed in greatness the so-renowned Stonehenge as cathedral doeth a parish church.’ This remark, however, was made upwards of two hundred years ago; and now, unless the visitor prepares himself by previous examinations of the plans and descriptions of Stukeley and

Hoare, he might fail to comprehend the full extent and rude magnificence of ancient Avebury, in its day, perhaps, not only the great temple of a nation, but also the centre and radiating point of a religion.

“All around Stonehenge, as at Avebury, the country was studded with sepulchral tumuli. But at the former there was no mount like Silbury Hill, nor miles of stone avenues like those that extended from Overton and Beckhampton to Avebury. The bulk of the stone masses at Avebury greatly exceeded that of the columns at Stonehenge; the largest in the former is said to have been 37 feet in length, the longest at Stonehenge is 27 feet. The number of stones, the position of which could be determined at Avebury, was six hundred and fifty, to which must be added seventy or eighty for stones lately discovered, as now it is proved that Silbury had a surrounding circle of stones, the number at Stonehenge one hundred and forty. The diameter of the outer circle of stones at Avebury is 1200 feet, with the ditch and vallum, 1450; that at Stonehenge 106 feet. With regard to the fosse and earthen rampart that surround both Avebury and Stonehenge the contrast is still greater. In the former the ridge of the rampart is



of great thickness, even now it rises with a very steep slope, which in some places measures between 70 and 80 feet from the bottom of the ditch to the top of the mound. At Stonehenge the rampart, although it can be distinguished, is comparatively insignificant, and adds nothing to the interest of the monument which it encircles. At Avebury the rocky masses are 'whole stones, over which no man hath lift up any iron.' "

It is satisfactory to think that in all this I am supported by so competent an authority as Lieut.-Colonel Forbes Leslie, and thus in fact supported in my opposition to Dr. Stuart's Sepulchral Theory.

But to return to our analysis of Dr. Stuart—"By other authors our stone circles," Dr. Stuart says, page 27, "have been attributed to the Danes; but Worsaae, one of the most scientific Archæologists of Scandinavia, while telling us that Stennis, 'after Stonehenge, must be regarded as amongst the largest stone circles in the British Islands,' goes on to say that 'they are remarkable evidences both of the strength and of the religious enthusiasm of the old *Celtic* inhabitants.' He comes to the same conclusion regarding the circular towers or 'brochs' which occur in Orkney, and which he ascribes to a Pictish or Celtic origin, although the Norwegians made use of them after their conquests and settlements in these districts."

I have no fault to find with Worsaae here; on the contrary, I agree with every word which he

utters. I attribute all this, not to Danish, but Celtic origin. I only wish that Dr. John Stuart had done the same. But he has not done it.


“It is well known,” Dr. Stuart proceeds, “in the same way, that the Northmen made use of the stone circles in their own country as places for their Things or judicial meetings; but it has been shown from various circumstances that these stone enclosures, although they may have been thus used, could not have been originally designed for such a purpose.

“Indeed, it would appear that the stone graves and stone circles in the north are the work of a people different from those who are known to have used the circles for judicial purposes, and that their erection must be ascribed to a much earlier period than that of such use.”

For once I agree with Dr. Stuart, that the Northmen did not erect these enclosures; and that they are the work of a people different from those, that is, the Northmen, who are known to have used the circles for judicial purposes; and that their erection must be ascribed to a much earlier period than that of such use. He does not say, however, where he is to land, nor to whom he is to attribute them. But I may indicate here, that, before I have finished, I shall land among the Celts.

DIVISION II.—SECTION II.

THE GAULISH DRUIDICAL SYSTEM.

“HE system of the Druids of Gaul, as detailed by Cæsar and other classical writers, is then described” by Dr. Stuart, “in which there are no indications of stone circles being used by them as temples; while it is attempted to be shown from a consideration of the circumstances which led to the ‘consecration’ of meeting-places among other Celtic races, that the “locus consecratus” of the Gaulish Druids, at which they held an annual meeting, was not a circle of stones.”

He commences this section in page 27 by repeating what he had formerly advanced—“As has been remarked,” says he, “popular opinion has, since the time of Stukely, conferred on the stone circles the character of ‘Temples of the Druids.’”

I can have no objection to this statement, as it is here expressed, regarding what popular opinion has done respecting these circles since Stukely’s time, that it has conferred on them the character of

Temples of the Druids. In fact I agree most thoroughly with it. And I have shown that it was the popular opinion before his time, and that it was not even reserved for John Aubrey in Charles the Second's time to be the first to originate the notion in general, or regarding Stonehenge and Abury in particular. This we have proved by etymology; and other kinds of proof will be forthcoming in due time. In the meantime, let us hear what Dr. Stuart continues to say in page 27—

“Of these Druids the little which is certainly known is to be gathered from some of the classical writers, and our information as to the Druids in Gaul, which probably may be held as applicable to those in Britain, amounts to this: they were the priests presiding at the sacrifices, instructors of the young, judges in all matters of controversy. They took no part in war, nor were they liable to pay taxes. They made use of Greek letters in writing. They taught the immortality of the soul, and the transmigration into different bodies. They taught their youths also astronomy, and much about the nature of things, and the immortal gods. Their chief deity was Mercury, of whom they have many images. They also worshipped Apollo, and Mars, and Jupiter, and Minerva. They hold a meeting at a certain time of the year in a consecrated spot in the country of the Carnutes, which country is considered to be in the centre of all Gaul. They used rites of augury from the slaughter of a human

victim, and dwelt in dense groves in remote places ; they taught in a cave or in hidden forests, and they burned or buried with the dead what was most prized by them when living. According to Strabo, they were one of three classes much venerated among the Gauls, the Bards, Druids, and Sooth-sayers. After a battle they slay all living creatures among the spoil ; the other things are gathered into one spot, and in many states heaps raised of these things in consecrated places may be seen.

“ There is nothing in this description which would lead us to connect the Druids with a system of worship in stone circles. People who could make use of Greek letters in writing, and form images of their god Mercury, were surely beyond the use of such rude temples for their rites, which it would seem were performed in groves and forests.”

The description here given of the Druids in Gaul may be held as correct. But upon Roman authority we know that Druidism in its purity and perfection was not to be seen in Gaul, or in any place out of Britain ; and that the Druids of Gaul were in the way of coming to Britain to study its mysteries. Druidism became adulterated in Gaul by contiguity to other forms of heathenism, and the admission of their strange gods into its calendar, and the worship of them by images.

Although Dr. Stuart says that “ there is nothing in this description ” which he gives of the Druids, “ which would lead us to connect the Druids with

a system of worship in stone circles," I think, on the other hand, that there is much. For the simplicity of these circles in their style of architecture, amounting to rudeness, proves their antiquity ; and their rooflessness, which was most undoubtedly the most ancient style of all places of religious worship, suited them most admirably, and better than any other could, as worshippers of nature, not limiting their range of vision, but allowing them to appeal directly unto heaven without any covering or curtain intervening between them and it, thereby hindering the lights of the heavenly apertures or luminaries from shining upon them, and their motions from being contemplated by them.

But for my purpose, it is quite enough that there is nothing in this description which would lead us to disconnect the Druids from a system of worship in stone circles ; because the accounts which the classical writers give, are most meagre, and refer more to the Gallic than to the British Druids. And, if we can prove otherwise, that Druids had a connection with stone circles, which we have already done by etymology, the lack of proof from the classics is not counter proof, and the etymological one already produced stands in all its force unchallenged and unchallengeable.

And, although the Druids were a "people who could make use of Greek letters in writing and form images of their god Mercury," yet this does not show, as he says, that they "were surely beyond

the use of such rude temples for their rites, which it would seem were performed in groves and forests." For whatever they may themselves have known, they had no desire, that knowledge should extend among the people beyond a certain point. They repressed such increased knowledge as useless and dangerous. For religion was inculcated and practised among the people with the great intention of keeping up their own caste and authority among them. This was illustrated by the fact, that, although they could make use of Greek letters in writing to neighbouring nations, and in such like important matters, they did not allow any of their religious doctrines to be committed to writing. These had all to be committed to memory, and only by the initiated. To these select few the Gaulish Druids required to come for a sight of perfection in their creed. We can, therefore, see a reason why the Druids wished their religion to be of a stationary sort, and why even after they had made considerable advances in later times in the arts and sciences, they still allowed no change to be made upon the rudeness of their temples. And as they encouraged a comparative disrespect for the value of property, which was evidenced by their conduct, when "after a battle they slew all living creatures among the spoil; the other things were gathered into one spot, and in many states heaps raised of these things in consecrated places were seen;" so they knew, that civilization to a greater degree, than what suited

their ends, would be encouraged by nothing more effectively than by the erection of sumptuous edifices, such as those in Egypt and Greece.

And yet living and worshipping, as they did, in a wooded country, in the midst of the densest groves and loftiest forests, the statliest of Egyptian and Grecian Temples would have been comparatively buried, and the grandeur of their outlines would have had no scope for being properly viewed and appreciated. But the surrounding walls of towering oaks and other primeval monarch trees reaching unto heaven, with their outspreading tops converging to a centre above the circles, must have made those temples to be of the most imposing character, and eminent models for Gothic architecture, the circles of trees forming domes, and the alleys of trees forming the pillars and arches of the vaulted naves, choirs, and transepts of subsequent Cathedrals, Abbeys, and other sacred edifices.

“We know also,” Dr. Stuart says in page 27, “that groups of stone pillars, as sepulchral monuments, occur in most parts of the world, while the Druids of history were of local influence. Nor can I discover in the classical authorities, to which I have referred, any statement which would make it probable that the Druids of Gaul and South Britain extended into North Britain and Ireland, where stone circles abound.

“There are writers who admit that the smaller circles were sepulchral, yet claim a different character

and purpose for the larger structures, such as Stonehenge, Avebury, Stennis, and Callernish; but while they cannot bring any fact to support such a view, they yet suggest that, as the Druids or priests of the ancient Celtic people of Gaul are recorded to have held an annual meeting at a place (in loco consecrato) in the bounds of the Carnuti, which is reckoned the central region of Gaul, such a consecrated place must have been a stone circle. It is then concluded that the great circles of Britain were probably places of a similar sacred character.

“It has to be remarked that this annual meeting of the Druids, so far as we can gather, was merely for judicial purposes. For it is added that to this place ‘omnes undique qui controversias habent, conveniunt; eorumque judiciis decretisque parent.’”

In the foregoing passages the learned Doctor says, that he cannot discover in the authorities to which he has referred, any statement which would make it probable that the Druids of Gaul and South Britain extended into North Britain and Ireland, where stone circles abound.

Nor can I discover, do I rejoin on the other hand, in the classical authorities, to which my learned friend has referred, any statement which would make it improbable, that the Druids of Gaul and South Britain extended into North Britain and Ireland, where stone circles abound. And I wish to know upon what grounds my old friend makes the distinction between South Britain and North

Britain, and would limit Druidism to one end of the Island, while the word Britain embraces the whole Island? He has produced none. And until he does so, I am entitled to deny the accuracy of his division, by which he would insinuate that Druidism, or the Druidical Institution, as Cæsar styles it, did not extend over the whole of Britain. In the classical authorities, and by Cæsar especially, when Druidism is spoken of as existing in Britain, Britain is spoken of as a whole, no South, no North, separately and simply, but as a triangular Island 2000 miles in circumference. Why does Dr. Stuart not tell this? It is not because he does not know it. When he makes so numerous extracts from Cæsar and allusions to Cæsar, why also is it that there is one other extract which he does not make, one other sentence to which he does not allude, while he produces extracts and alludes to sentences immediately before and immediately after it? Why in this very quotation of his, where he alludes to the Cornutians, does he stop abruptly and not give the next sentence, and it the principal sentence in Cæsar upon the subject, showing that Gallic Druidism was defective in comparison with British Druidism, that the Druidical Institution was to be found in perfection only in Britain; that the Gallic Druid was inferior to the British Druid, and that Britain, as Britain, and a whole, was regarded as the great birthplace or cradle of Druidism, and was visited by the Gauls to receive instruction

about Druidism? And why does he speak as if stone circles and standing stones in general had been always a great rarity in South Britain, a condition to which, he must acknowledge, they are every year rapidly hastening now by land improvements in North Britain? These are a few queries to which I would wish satisfactory replies. I shall give some extracts from Cæsar to show that my friend is not entitled to slice up Britain into sections to suit himself, or to insinuate that the religion of North Britain was different from the religion of South Britain. These extracts, given consecutively, will furnish us with Cæsar's views of the Island, its inhabitants, and their religion. Some trifling errors will be discovered in the first extract in Cæsar's geographical description of the exact cardinal points of the compass, and of distances; but these are of no moment. His description otherwise is the best upon the subject. In the second extract, where he alludes to Britain, it is in his description of the Gauls as a nation. Now it has to be remembered that Cæsar commences his work upon the Gallic war in the first sentence by telling us that the proper native name of the Gauls was Celts, that it was the Romans who called, or rather miscalled, them Gauls, but that the people themselves called themselves Celts. His book, therefore, upon the Gallic War might be called "Cæsar on the Celtic War;" and Gaul might be called "Celtland on the Continent." Much, there-

fore, that Cæsar says regarding these Continental Celts may be applicable to much regarding the Insular or Albanic Celts, and explanatory of much. And we shall see that the Continental Celts derived largely, if not wholly, their information of themselves, of their origin, and their religion, from the great Druidical Institution, which permeated the whole of Britain, that triangular Island with sides respectively, as he says, of five hundred, seven hundred, and eight hundred miles long, amounting in the whole to two thousand miles; that great Druidical Institution, which had its numerous larger temples or circles scattered throughout the country as state temples at the headquarters, or principal burghs or towns of the various States, Tribes, or Commonwealths, where the princes and chiefs of the nobility and of the commons personally ruled; and had its smaller, local, what in modern phraseology we would call its parochial temples or kirks, planted so numerous as to dote every hill-top and hill-side, every valley and every plain. For these reasons we shall now give the extracts at length.

Cæsar in his Work, "De Bello Gallico," Liber V. caput 12, thus writes:—

"XII. The inland part of Britain is inhabited by those who are reported, according to tradition, to have been produced by the Island. The maritime part by those who, for the sake of acquiring spoil and levying war, had passed over from the Belgians, almost all of whom are called after the names

of the States from which they were sprung and from which they came to it, and after the war was levied remained in it, and began to cultivate the fields. The population is immense, the houses very numerous, closely resembling those of the Gauls; and the number of herds and flocks great. They use for money either bronze or iron rings tested to a certain weight. There are tin mines in the midland districts and iron in the maritime, but the quantity of it is small. They employ imported bronze. There is wood of every kind, as in Gaul, excepting beech and fir. They do not think it lawful to taste the hare, the hen, and the goose; however, they keep these for the sake of amusement and pleasure. The climate is more temperate than in Gaul, the winters being milder.

“XIII. The Island is naturally triangular, with one side lying opposite Gaul. Of this side the one of the angles which is in Kent, where almost all of the ships from Gaul land, is on the East; the lower looks to the South. This side extends to about five hundred miles. The other bends towards Spain and the West, on which side lies Ireland, smaller by a half, as is supposed, than Britain; but the passage from it into Britain is equal to that from Gaul into Britain. In the middle of the voyage between Ireland and Britain there lies an Island called Man; besides it many smaller Islands are supposed to lie scattered about, regarding which some have written that, at the winter solstice, the

night in them continues for a period of thirty successive days. We have not, however, by personal examination found out anything regarding this, with this exception, that, according to these accurate water meters, the Clepsydras, the nights are shorter there than on the Continent. The length of this side, as the opinion of these writers bears, is seven hundred miles. The third has a northern aspect, and there is no land opposite here ; but the angle of that side looks principally to Germany. It is supposed that this side extends in length to eight hundred miles. Thus the whole Island is in circumference two thousand miles.

“XIV. By far the most elevated in the scale of humanity of all the inhabitants are those of Kent, a district wholly maritime, and their customs and those of Gaul differ very little. The most of the Inlanders sow no corn, but live on milk and flesh, and are clad with hides. All the Britons indeed stain themselves with woad, which produces a cerulean colour, and thus do they assume a more terrifying aspect in battle ; and they wear long hair, but shave every part of the body, excepting the head and upper lip. Ten or twelve men have wives in common among them, and especially brothers with brothers, and parents with children ; but if there are any offspring they are accounted as belonging to those who first attached themselves to the particular virgin.”

“XXI. The Trinobantes being defended and

protected against every injury from the soldiery, and the Cenimagi, Segontiaci, Ancalites, Bibroci, and Cassi, having sent embassies before them, all delivered themselves up unto Cæsar. From them he knew that the fortified town or burg of Cassivellaunus was not far distant, defended by woods and marshes, and that within it an immense number of people, and cattle had been collected and crowded together. When the Britons have fortified any woods with an encircling rampart and ditch, they call this a fortified town or burg, and within this they are accustomed to betake themselves for the purpose of avoiding the incursion of their enemies."

"Liber VI. Caput XI. Since we have arrived at this point, it does not seem foreign to our purpose to treat of the manners of Gaul and Germany, as well as in what respects these nations differ between themselves. In Gaul, not only in all the states, and in all the villages and parts, but almost also in every house, there are factions, and of these factions the chiefs are those who in their estimation are supposed to possess the greatest interest or authority, on whose judgment and decision the settlement of all matters and counsels depends. And that seems to have been the old established custom for this reason, that no plebeian might want assistance against a more powerful opponent; for every one suffers not his own people to be oppressed and circumvented, and should they do otherwise they exercise no influence among their

own people. This same custom exists throughout the whole of Gaul, for all the states are divided into two parties."

"XIII. Throughout the whole of Gaul, of those who are of any note and dignity, there are two classes. For the plebeians are held in the position almost of slaves, who of themselves dare do nothing, and are admitted to no consultation. The most of them, when they are oppressed with debt, weight of taxes, or injurious treatment by the more powerful, give themselves up to the nobility for slaves. Over them there are all the same rights possessed as are by masters over slaves. Of these two classes, the one is that of Druids, and the other that of Nobles. The former take charge of religious matters, they manage the public and private sacrifices, and interpret the tenets of religion. To them a great multitude of youths betake themselves for the sake of instruction, and they are held in great respect among them. For they settle almost all public and private controversies; and if any crime is committed, any murder perpetrated, if there is any controversy regarding heritage, or boundaries, they decide, they fix the rewards and punishments; and if any one, either private or public, has not stood by their decree, they interdict him from sacrifices. This punishment among them is of the most serious nature. Those who are interdicted are accounted among the number of the impious and wicked; all forsake them, and shun all approach to

them, and communication with them, lest they should receive any damage through contact with them; neither is any justice rendered to them when asking it, nor is any honour conferred upon them. Over all these Druids, however, there is one who presides, possessed of supreme authority among them. At his death, if there is any one among the others who excels in worth, he succeeds him; but if there are more, who are equal, he is chosen by the suffrages of the Druids, and sometimes they even contend by arms for the principality. These, at a certain season of the year, hold a sitting in a consecrated place within the Carnutian territory, which is regarded as the middle of all Gaul. Hither from every quarter all who have controversies convene, and their judgments and decrees they obey. The Institution itself is supposed to have been devised in Britain, and to have been thence transferred into Gaul; and now those who desire to inform themselves more accurately about it, most commonly proceed thither, just for the sake of learning about it.

“XIV. The Druids have been accustomed to absent themselves from war, and they do not pay taxes with the rest; they have exemption from military service, and enjoy all immunities. Incited by so great rewards, and by their own spontaneity, many flock together to that Institution, and are sent by parents and relatives. There they are said to learn thoroughly a great number of verses.

them, lest they
gh contact with
ed to them when
red upon them.
here is one who
authority among
one among the
ceeds him; but
he is chosen by
sometimes they
ipalship. These,
ld a sitting in a
utian territory,
all Gaul. Hither
ntroversies con-
rees they obey.
o have been de-
a thence trans-
who desire to
about it, most
or the sake of

accustomed to
ey do not p
xem
nit
wt
ll

Therefore some continue their studies at the Institution for twenty years. And they do not think it lawful to commit these things to writing, although in almost all other matters, on both public and private grounds, they employ Greek letters. They appear to me to have pursued this course for two reasons, because they wish that neither their Institution should have its tenets exposed to the knowledge of all the community, nor that the students, in consequence of trusting to the aid of writing, should less sedulously cultivate their powers of memory; and it is a thing which happens almost to the generality of mankind, that, when they are possessed of the help of letters, they intermit their diligence in learning, and enfeeble the memory itself. It is a fundamental maxim of the Druids that souls are immortal, and that after death they pass from one to another, and they think that this furnishes them with the strongest encouragement to deeds of valour, by renouncing all fear of death. Besides all this, they reason largely regarding the stars and their motion, regarding the magnitude of the universe and of the earth, regarding the nature of things, regarding the power and government of the immortal gods, and this they transmit to their youth.

“XV. The other class is that of the Nobles. All of them are skilled in war, since it is the custom, and since some war is always breaking out (and before Cæsar’s arrival it was wont to break out

yearly, that they might either inflict injuries or relieve themselves of those inflicted); and as every one of them is by reason of extraction, and the warriors they can employ, very honoured and very powerful, so they surround themselves with very many retainers and clients. Kindness and power only have they acknowledged.

“XVI. The whole of the tribes of the Gallic nation are exceedingly superstitious, and in consequence of this, those who labour under the more fatal diseases, and those who engage in battles and dangers, either immolate human sacrifices, or vow that they will immolate themselves, and employ the Druids as their ministers at those sacrifices, because they believe that the divine nature of the immortal gods cannot be propitiated but by human life being substituted for human life; and they have sacrifices of this kind publicly instituted. Others have effigies of immense magnitude, whose members being interwoven with osiers are filled by them with living men, and then these former being ignited, the latter perish, being enveloped with the flame. They think that the sacrifices of those guilty human victims, who are apprehended in the act of theft, robbery, or any crime, are more agreeable to the immortal gods, but when the supply of that kind fails, then they descend to the sacrifices of innocent victims.

“XVII. Mercury is the god whom they principally worship, of him they have very many images;

they regard him as the inventor of all the arts, the patron of ways and journeys, and they think that he is possessed of the greatest influence in all pecuniary and mercantile transactions. After him, Apollo, and Mars, Jupiter, and Minerva. Regarding these they entertain almost the same opinion as the other nations—that Apollo drives off diseases, Minerva teaches the principles of the trades and arts, Jupiter holds the empire of the celestials, and Mars regulates wars. When they have resolved to engage in battle they usually devote to him those things which they may take in the war. The captured animals which survive they immolate, the other things they collect into one place. In many states piled-up heaps of these things may be seen in consecrated places. And it rarely happens that through neglect of religion any one would dare to conceal beside himself the captured goods, or purloin those which were stored up, and the severest public punishment, accompanied with torture, is appointed by law against that offence.

“XVIII. All the Gauls boast that they are descended from Dis as their father, and they say that this has been handed down to them by the Druids. On this account they terminate all their divisions of time by the number, not of days, but nights; natal days and the beginnings of months and years they so observe that the day follows the night. In the other institutions of life they differ in this re-

spect from almost all other nations, that they do not suffer their own children to approach them in public, unless they have grown up to that state of ripening manhood, that they are able to discharge the duties of military service; and for a son in boyish years to stand up in presence of his father in public they regard as a disgrace.

“XIX. Whatever sums of money the men have received from their wives in the name of dowry, an equal amount taken from their own goods, after a valuation has been made, do they conjoin with the dowries. Of all this money a conjunct account is kept, and its interest accumulated. To the survivor of them, whichever it be, does the portion of both accrue, along with the interest of former years. The men have the power of life and death equally over the wives as over the children; and when one born in the more illustrious rank of a paterfamilias dies, his relations convene, and if any suspicious circumstances have come to light, they institute an investigation concerning his death among the wives according to the servile mode of inquisition, and if anything is discovered they put them to death, after being tortured with fire and every torment. The funeral rites are, considering the culture of the Gauls, magnificent and sumptuous; and all things which they think were dear to their hearts when alive they carry into the fire, and likewise the animals; and to manifest a little additional esteem for his memory, his slaves and clients, who

appear to have been beloved by him, are cremated all together, after the obsequies demanded by justice have been performed.

“XX. Those States are supposed to manage their own commonwealth with the greater judgment who have it enacted as a law, that, if any one has learned anything regarding their commonwealth from their neighbours, by secret whispers or open report, they shall communicate it to the magistrate and not divulge it to any one else, because it has been known that rash and ignorant people have been often terrified by false rumours, and impelled to bad enterprisés, and have entered into deliberations regarding the most important affairs. The magistrates conceal the things which have come to light, and the things which they judge to be of use they divulge to the people. It is not allowable to speak regarding the commonwealth unless through a council.”

The foregoing extracts from Cæsar prove that Britain was the land of Druidism, the land celebrated for the supposed paternity and purity of the Druidical Institution, and that Britain embraced the whole Island; therefore what was Druidical in one part was Druidical in the other, unless there is direct proof to the contrary, and that if the stone circles of Stonehenge and Abury have been Druidical, there is no reason to doubt that the same class of circles throughout Britain and the neighbouring isles to Orkney and the Hebrides, had the same

origin and object. And if words have meaning, and ancient names have sense, to this day this is fully borne out, that the names of hundreds, aye, thousands and tens of thousands of places throughout the length and breadth of the whole Island of Britain, and contiguous Islands, are Celtic, and tell that they are of Druidical origin. Take up a British Gazetteer or British Directory, or a local one for England, or Scotland, or Ireland, or the smaller isles, and it will be found that an immense multitude of the old names can still be traced to Celtic, especially Gaelic, and Druidical origin: and these refer generally to old circles and stones, or such like.

I was particularly struck with this in England when paying a visit in 1865. Among other places which I visited was the retired village or town, as it is called, of Knayton in Yorkshire in the parish of Leake. During my sojourn there I began to inquire as to the meaning of the name Knayton. No one could inform me why the syllable *Knay* was prefixed to the syllable *ton*, conjectured by them to be contracted from the word *town*, as if it had been Knaytown. As I could get no satisfaction from the local inhabitants I turned my mind to Gaelic Etymology. There I found the word at once, the same compound word, as in Scotland and elsewhere, although slightly differently spelt and pronounced, owing to the different modes of articulation employed by the modern inhabitants of the different

districts of Scotland and England. *Knayton* then I immediately found to be the modern English orthography and pronunciation of the word which appears in Cruden and in many places throughout Scotland, viz., Auchenten, from the Gaelic *Achanna-teine* "The fields or areas of fires." The parish of Knayton, called Leake, I found also to be Gaelic; the same compound Gaelic word, with the simple words differently arranged, which appears also frequently in Scotland, as Auchlee or Auchadly, in Gaelic *Auch* or *Achadh-lia*, "The field or area of Stones," or otherwise, and here in England, *Lia-ach*, "The Stones of the area," pronounced Leake. I then called again upon the principal inhabitant of the village or town, a literary Welsh gentleman, and told him my discovery. He was struck with astonishment, for the thought had never crossed his mind. I addressed him saying, "Your parish and town must at one time have had Druidical remains, stones, or circles and mounds." He was set a thinking, but could remember nothing answering the description. Then I referred him to the old Standing Stone in the centre of the town contiguous to his own entrance gate, as one of the stones of the *Achanna-teine*, and as marking out one of "The areas of fires." And then other Druidical remains were pointed out in the district. Never before had he thought of searching his own native Welsh, far less of finding Gaelic as the root of so many of the old names of places. It was generally supposed in

the locality that the Romans, Danes, and the Normans, had eradicated all former remains of former peoples, and that all remains visible were solely Roman, Anglo-Saxon, Danish, or Norse.

The accuracy of the conclusion drawn by Dr. Stuart at the end of the foregoing extract given from him, regarding the great object of the annual meeting of the Druids in a consecrated place in the country of the Carnutians, we also challenge. He says: "It has to be remarked that this annual meeting of the Druids, so far as we can gather, was merely for judicial purposes." And he assigns his reason for so thinking, and it is this, because it is stated by Cæsar that to this meeting of the Druids within a consecrated place, people who have controversies to be settled convene from all quarters of Continental Celtland, and lay a statement of their cases before the Druids, and submit to the judgments and decrees which they pronounce. The statement of Cæsar clearly lays it down, that it was within a consecrated spot that the meeting took place. Now this shows that the original purpose of the place was connected with religion. Nations have never been in the practice of consecrating Courts of Justice in the same religious manner, nor with the same pomp, splendour, and solemnity, as they do Temples of Religion. A Metropolitan Church, or Diocesan Cathedral, or a Royal Basilica, is still consecrated to the Deity with all the solemnity of genuine religion, directed by its recognised

ministers. But a Court of Justice may be opened and honoured with nothing of religion, and have nothing else than a masonic procession or a municipal inauguration, which circulates the flowing bowl or friendly wine cup. But the Court of Justice is not said hereby to be consecrated. It was, however, within a consecrated place, a place dedicated to religion, that the Druids, the ministers of religion, and the others convened. Reason, therefore, says that it must have been for religion that they assembled within a religious place, yet the historian Cæsar relates that before these ecclesiastical judges civil matters were also tried, as we have found in all countries to be the case, and, in this enlightened country even, in Parliament, in the House of Peers, down to the present day.

In the foregoing chapter XVIII. of his Book VI. of the Celtic War, Cæsar says in his first sentence: "All the Gauls boast that they are descended from Dis as their father, and they say that this has been handed down to them by the Druids." Dis or Dives, according to mythology, was one of three brothers, viz., Jupiter, Neptune, and Dives. Their father was Saturn, and mother Ops, who is variously called Cybele, Bona Dea, Magna Mater, Thya, Tellus, Proserpina, and even Juno and Minerva, although these are merely different names for the same goddess. Ops means Opus, labour, implying that labour is the mother of every production, and that nothing is procured without labour. At the

division of Saturn's kingdom of the earth among his three sons, the western portion of it fell to Dives, who, because the sun, after he reaches the west, descends and illuminates what in common parlance we may still call the lower regions, gets also the designation of Pluto or King of the lower regions, which, although it subsequently applied to the infernal regions, or regions of the departed shades, originally meant only Ruler of the Western parts of the earth, such as Europe. This agrees with the allocation of the world to the three sons of Noah, and to the European or Western portion of it taken possession of by Japheth and his descendants. Japheth, or in the Hebrew *Jepheth* or *Ipheth*, is the same word and name as *Dives*. The Druids, therefore, handed down by tradition what agreed with the sacred record, that Japheth was the progenitor of the Celts, the first and earliest colonists of Western Europe.

“It does not appear, therefore,” Dr. Stuart continues at page 29, “that the idea of the greater stone circles having been used as places of meetings by the Celtic people derives any countenance from the little that is known of their usages in Ireland or Scotland. It may be added that the remote insular situation of the circles at Callernish and Stennis renders the supposition even more improbable, for in the case of the Irish Druids and people we find that their meetings, both sacred and secular, were held at the royal seats in the centres of population.”

I have shown from Etymology the use of the stone circles, because I have interpreted the names of many of them, and have thus got a key to unlock a great secret. I have told the meanings of the names of the great circles, Stonehenge, Coltas barrow, and Hackpen at Salisbury, and Auchbury, and many of the smaller ones. And among the latter we should not omit *Crichie*, *Cra-ghea*, "The Circle of Sorcery." There are in England more than a score of towns and parishes called "Barrow" from *Barra*, "A Court of Justice." There are more than two scores called "*Barton*," in Gaelic *Barr-teine*, "The height of fire," or *Barra-teine*, "The fiery high Court of Justice." There are many called "Bath," which is *Bas*, "a grave." There are five hundred of the name of "Llan," or Lann, "an Inclosure, or Circle or Church." "Darlington," or *Tor-lia-na-teine*, "The Eminence having the Stone of the Fire," which stone still exists. And if examination were made the same might be found marking out still many of the others. There are "Law," "Lea," "Lee," a stone with the compound "Leake" or "Leek," *Lia-ach*, "The Stone or Stones of the field, or Stone area." There are "Leck," "Leigh," and compounds from *Leac*, "a tombstone." Many with *Roth*, "a circle" in combination, as "Rothbury," "Rothwell," "Rothley." There are many called "Stanley," *Staonadh-lia*, "The Circle of Stones," "Stanton," *Staon-teine*, "The Circle of Fire," "Staines," *Staon-geis*, "The Circle of Sor-

cery ;” places in England as in Scotland called Rotten or Rotten-row : and for the sake of some of the fashionables, who inhabit or frequent them, it is rather well to know that the name has no connection with the Saxon pronunciation of the old native black rat or Rotten, but that it is *Ro-teine*, “The circle of fire.” And as I have told of some of the other great circles in Scotland or the Isles, as Callwalls, Steinhouse, and Stennis, and now of *Staines*, I may also tell of “Callernish,” which is compounded of the same primitives, *Call*, “a circle or church, or temple,” *airn*, “of the judge,” *geis*, “of Sorcery,” *Call-airn-gheis*, “The Circle or Church of the Druidical Judge.” This shows why the circle was so large and so distinguished. And there is little doubt that, in the republics or states of the Hebrides and Orkneys, the population may have been nearly, perhaps fully, as numerous as on the plains of Salisbury and Avebury.

He concludes this section by saying in page 29—

“But while there is no early authority for connecting stone circles with Druid temples, there is much in the earliest notices of pagan rites and superstitions on the Continent, and in Britain and Ireland, which would lead us to believe that heathen temples were of an entirely different nature.”

From Etymology I have disproved the correctness of his views, and at a subsequent stage I shall refer to some of the earliest notices of pagan rites and superstitions in Britain, which will lead us to

believe that heathen temples in it were *not* of an entirely different nature. Some of these notices will prove that at least some of the heathen temples in Britain referred to in them, instead of being, as erroneously represented by the learned doctor, "of an entirely different nature," were undoubtedly of precisely the same nature as the stone circles. They were of the same form, composed of the same materials, called by the same name, and religious worship performed within them and around them in the same way. And what more and better than this could be desiderated "for connecting stone circles with Druid temples?" This "early authority," however, to which we shall refer, will do this. This "early authority" will be so early that Dr. Stuart will not call its earliness in question, for it has his own *impematur*. This "early authority" is contained within that miscellany of information which, according to his own avowal, is found in the earliest notices of pagan rites and superstitions on the Continent, and in Britain and Ireland." The consideration of this, however, we defer to another Division.

DIVISION III.

CIRCLES OF SCANDINAVIA.

“**I**T has been suggested by some that the Stone Circles of Scandinavia were originally places of worship. This point is investigated in a valuable and exhaustive letter addressed to me,” says Dr. Stuart,” by Dr. Dasent, and decided in the negative.”

We shall defer the consideration of this Division until we have discussed the next Division. Dr. Dasent is too formidable a friend or foe to be encountered as yet. But there is a good time coming.

DIVISION IV.

EARLY DESCRIPTIONS OF TEMPLES.

“**T**HE descriptions of heathen temples occurring in the works of several early writers are collected, and the conclusion drawn that they were of an entirely different character and construction from pillars of stone.”

This is the point which the learned Doctor here undertakes and attempts to establish. He commences the description in page 32—

“Of the heathen temples,” he there says, “found in Gaul we find notices in the life of St. Martin of Tours. On one occasion the saint set fire ‘fano antiquissimo et celeberrimo’ (to a fane most ancient and celebrated). In another place he wished to overthrow ‘templum antiquissimum’ (a temple most ancient), but his efforts were resisted by the pagans. Afterwards, under the guidance of two angels sent to protect him, Martin overthrew the building to its foundations, and ‘aras omnes, atque simulacra redegit in pulverem’ (all the altars and images he reduced into dust).”

“We find him overthrowing another temple in the country of the Ædui and destroying idols.

“ One of the idols which he overthrew is described as ‘grandi opere constructum. Politissimis saxis moles turrita surrexerat, quæ in conum sublime procedens, superstitionem loci operis dignitate servabat’ (constructed with great labour. A turreted fabric of most highly polished stones had arisen, which, rising into a lofty cone, preserved by the dignity of the work the superstition of the place); and another as ‘columnam immensæ molis cui idolum superstabat’ (a column of immense size upon which an idol stood).

“ In the legends of some of our Scottish saints, references occur to the pagan temples and superstitions. St. Machar, according to the ancient belief of the Scottish Church, preached throughout all the country of the Picts, and converted to the faith their chiefs and nobles. It is added: ‘Destructis ibique templis idolorum, et subuersis aris ecclesias construi iussit’ (the temples of the idols being everywhere destroyed, and their altars overturned, he ordered churches to be constructed). Of St. Modan, another early Scottish saint, it is recorded that, armed with angelic aid, he overthrew ‘templum, in vico cui nomen leprosum, antiquis erroribus dedicatum’ (a temple in a village called leprous, dedicated to the ancient errors).

“ Of St. Manire we are told that he preached to those among whom lingered, ‘nonnullæ ydolatriæ et superstitiones inter eosdem, quos siluestres appellant qui inter nemora rupes et deserta loca

habitant' (some idolatries and superstitions among the same whom they call Caledonians or woodmen, who dwell among the groves, rocks, and desert places).

"One reason of this is said to be 'propter dicte nationis lingue varietatem, in quibus Christi doctores minus docti et experti in predicando et docendo fuere' (on account of the difference of the language of the said people, in preaching and teaching among whom the Christian teachers were less learned and expert than he was himself); but that St. Manire, being 'utriusque lingue et sermonis peritissimus' (most expert both in the language and in conversation), betook himself 'eisdem siluestribus' (to the same woodmen). The country thus indicated would seem to be the heights of Strathdee and Braemar, where St. Manire was held in reverence as the patron saint of Crathie."

These extracts from Dr. Stuart, to which I have given the English translation, show that the Gauls had by this time become idol worshippers, and that pure Druidism in Gaul was extinct in the fourth century, four hundred years after Cæsar, in the time of Martin of Tours, because the Gauls had mingled so much among the Romans and other idolaters. We, therefore, cannot know what kind of temples the Gauls then employed, but would imagine that they were much the same as those of the Romans and surrounding idolaters. And if they still continued to use any Druidical temples,

they may have also accommodated them to the new system and fashion. These extracts, therefore, are not at all to the point as to what kind the temples of Britain were, hundreds, if not thousands, of years before.

We proceed now to the next three quotations, with which Dr. Stuart furnishes us from early writers. They are the most important in his book. They overturn all his theory. But he sees it not. He has brought them forward in its favour, but henceforward shall they be recorded and continually adduced against it, and as being completely subversive of it. It is only surprising that they have not been detected before by him and others. And, because there are thousands who have read his work, who approve of his theory, and who have run into the same error as to the meaning and force of these quotations, I now, previously to giving them, would invite attention to them while I am giving them.

The learned Doctor says, page 32:—

“The temples which the Christian missionaries found in Britain were certainly very different from stone circles. This we might gather from the Epistle of Pope Gregory to the Abbot Melitus, wherein, after dissuading him from destroying the temples of the heathen, but only the idols in them, he adds: ‘*Quia si fana eadem bene constructa sunt, necesse est ut a cultu dæmonum in obsequium veri Dei debeant commutari: ut dum gens ipsa eadem fana sua non vident destrui, de corde errorem*

deponat, et Deum verum cognoscens ac adorans ad loca quæ consuevit familiaris concurrat.'—(*Bede*).

“The Chronicle of William Thorn, a monk of Canterbury, furnishes the following addition to Bede’s account of the foundation of Christ’s Church, Canterbury:—‘Erat autem non longe ab ipsa civitate ad orientem, quasi medio itinere inter ecclesiam Sancti Martini et muros civitatis, phanum sive ydolum situm, ubi Rex Ethelbertus secundum ritum gentis suæ solebat orare, et cum nobilibus suis, dæmoniis et non Deo sacrificare, quod phanum, Augustinus ab inquinamentis et sordibus gentilium purgavit, et simulacro quod in eo erat infracto, synagogam mutavit in ecclesiam, et eam in nomine Sancti Pancrasii martyris dedicavit.’”—(*Twysden Decem Scriptores*).

“Of this ‘fane’ we are told by another chronicler, ‘extat adhuc condita ex longissimis et latissimis lateribus, more Britannico, ut facile est videre in ruinis Verolaminiensibus. Basilica S. Pancratii nunc est, ubi olim Ethelbertus idolum suum coluit. Opus exiguum, structum tamen de more veterum Britannorum.’”—(*Ex libro Godselini, in Leland’s Collect*).

The Doctor commences this quotation by saying: “The temples which the Christian missionaries found in Britain were certainly very different from stone circles.” I am afraid my friend is here speaking too strongly. There is no certainty whatever of the kind. Who should know better about this

than Pope Gregory, to whom he refers, and to whom, as Pope, all information was sent about everything throughout Western Christendom? What then is the commission which his Holiness here gives to the Abbot Melitus when he despatches him to Britain? He advises him not to destroy the British temples or fanes, but only the idols within them, "because, if these same fanes have been well constructed, it is necessary that they should be changed from the worship of demons to the service of the true God; so that whilst the nation sees that these very same fanes belonging to it are not destroyed, it may sincerely renounce its error, and discovering and adoring the true God, the inhabitants may assemble together within places which they have been usually accustomed to frequent." Observe now what his Holiness calls these sacred places. He does not call them temples, but fanes, "*Fana*." But *fanum*, according to Latin Lexicographers, means not only "a templum or church, but also a plat of consecrated ground," such as that within and around the circles. But although *fanum* is used by the best Latin authorities, it is not a pure Latin word. It is a Gaelic word. It is the Gaelic word *faine*, "a circle, a ring." It was one of the names by which the people, among whom the Pope in the sixth century was sending Melitus, called their temples. The celebrated Celtic or Caledonian town belonging to the Taixali upon the banks of the Dee, six miles above its embou-

chure into the sea at Aberdeen, had been named after the celebrated circle there, "Devana," *Dhubh-fàine*, "The black circle, The black-art or Druidical circle." Gregory, therefore, could not have employed any word which could have more clearly expressed his meaning, and been better understood by the inhabitants of Britain, than *fanum*, or *fana*, the Latin forms of the Gaelic *fàine*, which signified primarily "a circle," and secondarily "a temple, or consecrated plat of ground." And from this double meaning of *fàine*, "a circle and temple," it was adopted by the Latins, who in course of time lost sight of the original meaning, and retained only the secondary in their common conversation. But Pope Gregory was not the man to be ignorant of these points.

I do not mean that *all* the Temples in Britain in Gregory's time were stone circles. I believe that those of them, which were modern in his days, were different, and accommodated to the altered religion of the descendants of the ancient Britons, who had been obliged to abjure Druidism openly by the heathen Romans, and by the equally heathen Saxons, who had settled with their gross idolatry for one hundred and fifty years among them. But the ancient temples then in use, which had continued from the oldest times, such as "the very ancient and very celebrated fane" referred to formerly in the life of Martin of Tours in the fourth century, were circles. We shall see more of this.

Let us notice what William Thorn, the monk of Canterbury, says regarding the foundation of Christ's Church, Canterbury, about the end of the sixth century: "There was, however, not far from the city itself, towards the east, about half way between the Church of Saint Martin and the walls of the city, a fane or idol situate where King Ethelbert was accustomed to pay his devotions according to the religious rites of his nation, and with his nobles to sacrifice to demons and not to God, which fane Augustine purged from the impurities and defilements of the nations, and having broken to pieces an image which was in it, he changed the synagogue into a church, and dedicated it in the name of Saint Pancrasius the martyr."

"Of this 'fane' we are told by another chronicler, 'extat adhuc condita ex longissimis et latissimis lateribus, more Britannico, ut facile est videre in ruinis Verolaminiensibus. Basilica S. Pancratii nunc est, ubi olim Ethelbertus idolum suum coluit. Opus exiguum structum tamen de more veterum Britannorum.'"

What, I pray with all solemnity, has become of Dr. Stuart's acumen of intellect and learning, when he produces this Latin extract, and thinks that it supports his favourite theory? It is an extract, *most patently, subversive of grammar, contrary to fact, to history, and tradition, and devoid of common sense!* This is a sweeping condemnation which I pronounce against it, and against the acumen of

my friend for building on it to confirm his theory, but I shall substantiate the charge.

Firstly, The Latin sentence or extract is ungrammatical. It says of this *fane* that it is still extant, "condita ex longissimis et latissimis lateribus," that is, composed out of, or built out of, the longest and broadest sides! How can a structure be composed out of, or built out of, sides "ex lateribus?" The thing is impossible. It may be built out of materials which compose the sides. It may be possessed of sides, but it cannot be composed *ex* out of them. It cannot be built *ex* out of the sides themselves. The word *ex* and the word *lateribus* do not agree. You can, however, say of this *fane* that it was *condita ex longissimis et latissimis lapidibus*, composed, or built *ex*, out of the longest and broadest stones forming the sides. This is Latin grammar, but the other is not.

Secondly, This extract is contrary to fact, history, and tradition. It is made to say that it was "more Britannico," and again, "de more veterum Britannorum" to build their *fanes* with angled sides. But facts, history, and tradition, tell the reverse. They tell us that the Britannic style of architecture was circular. The Pechts' houses are circular. The underground weems, as a rule, are circular. There may be an occasional exception to any general rule. And their burgs, barrows, and circles, are circles, alias circular. Whereas on the other hand, in the whole of Rome the Romans had only a few

circular or semi-circular buildings, and for special purposes. They had the Pantheon, the Circus, Amphitheatres, and Theatres, and a few others. If you go to any hill-top to examine the ruins of any ancient fortification in Britain, you try to find out, first, whether it is circular or sided; for if it is sided at all, trilateral, quadrilateral, or multilateral, it is put down as Roman, because that was the "mos Romanus;" but if it is circular, it is put down by Archæologists at once as Caledonian or British, because that was the "mos Britannicus" seen everywhere. All the names, by which the British temples are known, I have shown from Etymology, which is the most ancient, whether written, spoken, or traditional, history extant, express that they are circular. This extract, therefore, which would confound the styles, and say that the Britanic style was the Roman style, a sided, straight, or angled style, instead of a circular style, is contrary to fact, history, and tradition.

Thirdly, This extract is devoid of common sense. It is so, firstly, when it says, or rather is made and perverted to say—for I do not believe that the original author, the ancient chronicler, ever wrote such nonsense—that the fane was built "ex" out of sides, instead of "ex" out of materials or stones, composing the sides. Secondly, when it says that mos Britannicus is the same as mos Romanus, styles to be confounded, or identical, and yet distinguishable. Thirdly, when it says that a circle is

a multilateral figure, which it does, when it says that *fane*, "a ring or circle," is composed of the longest and broadest straight lines or sides. Fourthly, and most arrant of all nonsense, when it says, or is made to say, that this huge-sized temple, with its monstrous, nondescript sides, is, after all, a small puny erection, "opus exiguum," a little work! A work constructed, however, according to the style of the ancient Britons! But it will baffle any one to tell from this extract what that style is, except that it is a style, it seems, which had the black-art of making the same building to be both huge and diminutive at the same time, a style which confounds great with little, round with square, circular with straight, with sided, with angular, British with Roman, Native with Foreign: and teaches people to call structures by names the opposite of what is meant! Absurdity inexpressible!

Now, Dr. Stuart, my dear friend, will you not give up this extract, and express your sorrow that you ever copied it with your pen from Leland's collection in support of your theory, seeing that the extract, as you give it, is a rude and disordered mass? It is a wonder that transcribers have copied it so often and so long; that they have not discovered the error and nonsense, and thereupon confessed them and corrected the passage. Had it been contained in any pure classical authority, taught in our schools or colleges, it would have been corrected ages ago, and we would have never

heard of it in the present day, unless perhaps by a note, as a matter of curiosity, appended, stating that once on a time an ancient transcriber in haste or a hurry, from the indistinctness of one of the originals or gross ignorance, although I can scarcely admit the last, had erroneously transcribed a word, and inserted one syllable of three letters, instead of another syllable of three letters, into the middle of a long word of four syllables ; but that the error in the new transcribed manuscript had been so palpable, and the correction to be made so obvious, that there was no hesitation in making it, and that now the affair was mentioned to show in what manner fair and impartial criticism had been always accustomed and entitled to act.

The onus of showing Grammar, Fact, and Sense, in this quotation from Godselinus, the monk, as Dr. Stuart has copied it from Leland, I throw upon Dr. Stuart. To me it is plain and clear as the sun at noon-day how the error in this extract had occurred. There is only one central syllable of a single word which prevents it from being sense. That one syllable, however, makes the whole extract nonsense. There are three letters in the midst of a long word, and these three in the ancient calligraphy or handwriting of manuscripts are very liable to be mistaken, especially if the parchment is soiled, or the writing is dim, and three similar ones inserted instead of them, if a transcriber, as he goes along, is not always on the alert, thinking

of the sense as well as of the form of the letters, for otherwise he will most easily and naturally compose a different word. The letters *pid*, composing a middle syllable of "*lapidibus*," stones, have been erroneously converted by some transcriber into the syllable *ter*, also of three letters, and forming thereby a middle syllable of a new word, "*lateribus*," sides. *Lateribus*, *Lapidibus*, error easily committed, to be unhesitatingly corrected!

It is possible that some ancient manuscript may still be found containing the correct orthography. In fact it is possible, but not likely, that Leland himself may have committed the mistake. But plain it is that a mistake has been committed, not by the original author, but by a subsequent transcriber, and equally plain is it what, and what only, it can and ought to be. Let us read, therefore, the extract under this correction, trivial for size, but inestimable for value. Of this fane, circle, and temple, the old monastic chronicler wrote: "It is still extant, composed of the longest and broadest stones, according to the British style, as is easily seen in the ruins of the Verolaminienses. It is now the basilica or cathedral of Saint Pancratius, where formerly Ethelbert worshipped his idol. The work or structure is small, erected, however, after the style of the ancient Britons."

Viewed in this light, as it ought to be, the extract is not only consistent with the acknowledged

grammar rules of the Latin language, consistent with fact, history, and tradition, and consistent with itself and common sense, but it is also the long searched and long looked for proof derived from one of the early writers, which has been always, however, under their very eye, although they deciphered it not, which tells what was the style of the ancient British or Druidical temples, that they were composed of the longest and broadest stones, and that a group of these was in the way of getting such a plain name given it as "fàine," which signifies primarily in Celtic, a "circle," and then in Celtic and Latin, by metonymy, "a temple or consecrated plat of ground." This opens up the door for the admission of the other names which are applied, such as *ra*, *re*, *rath*, *cro*, &c., each of which signifies a "circle," and which we find still applied to some of the stone circles, or lands contiguous to the circles.

Here, then, is ample proof afforded that Dr. Stuart's theory about stone circles being not temples, but only sepulchral monuments, is erroneous. Here also have we proved that the ancient stone circles were Druidical temples.

This point being therefore held as now settled, and Dr. Stuart's view as now subverted, we may proceed to consider some other things which he advances.

"The temple," he says in page 32, "at which, as we learn from Venerable Bede, the heathen priest

Coifi, after his conversion, hurled his spear, and which he set on fire with all its inclosures, must also have been a structure very different from a circle of stones."

We have been already told that the Celts, in some places of Continental Celtland especially, were in the way of collecting the booty taken from the enemy into a temple, or consecrated spot, and storing it up there. It might have been against such a temple and possessions that the heathen priest Coifi hurled his spear, and then which he set on fire with all the inclosures.

In later times, when the Druidical worship became modified, or blended with other heathen worship, or nearly extinguished by Roman supremacy, or superseded by Saxon and Scandinavian idolatry in Britain, it is naturally to be supposed that in some places some alterations may have been made connected with their rites and ceremonies, as well as with the form of their temples, by surrounding these last with wooden inclosures. And long before the time of the seventh century, when this priest lived in Britain, the splendour of Druidism had ceased, and multitudes of the Druids and Archdruids were either killed, or living in secrecy or exile.

Dr. Stuart does not call Coifi a Druid, but only a heathen priest. Allow me, however, here again to correct my friend, when he speaks "of the heathen priest Coifi." He naturally leads us by

this language to believe with him that Coifi was one of the ordinary priests of the common heathenism, idolatry, or polytheism, which characterised the Roman empire or Saxonised South Britain. It is a mistake. And he has been copied in it by Colonel Forbes Leslie and others. Coifi is not a proper noun. It is a common. It is not the name of a man; it is the name of a thing. It is the name of a high and honoured thing—of an office the highest which Druidism possessed. Let him go to that mine of information which has still to be wrought regarding Druidism, and which is so rich in its invaluable ores, the Gaelic language, which the Druids and early inhabitants of Britain spoke, and there will he discover that *Coifi*, or *Coibhi*, is an “Archdruid.” The ancient Celts had the proverb, “Ge fagus clach do’n làr, ’s faigse na sin cobhair Choibhi.” *Near though a stone be to the ground, nearer still is Coifi’s aid, the Archdruid’s aid.* As *Caomh*, *Caomhan*, *Caomhna*, and *Coibhi*, it enters into composition in many names of places and stones, as shewn elsewhere.

[WE have succeeded now so well that we may return and grapple with the great northern Archæologist, Dr. Dasent, who has been in correspondence with Dr. Stuart. It may be regarded as great presumption to throw down the glove to so distinguished a scholar, but we may be able to furnish even him with information of which he is not yet possessed, and for which he and others may yet be grateful; for the grand object of every great mind is to reach the truth.]

DIVISION III.

“**I**T has been suggested by some,” says Dr. Stuart, “that the Stone Circles of Scandinavia were originally places of worship. This point is investigated in a valuable and exhaustive letter addressed to me by Dr. Dasent, and decided in the negative.”

“It has indeed been suggested,” says Dr. Stuart in page 29, “that in the North, as is thought by the most judicious antiquaries, the oldest places of worship, the hörgr of the Sagas, consisted of stone circles, which are still found in many parts of Scandinavia.”

“Dr. Dasent has been so good,” he continues,

“ as investigate this point for me, and to compare the passages on which some of the earlier Northern Archæologists, such as Finn Magnusson, have grounded their opinion, as well as the passages in the Poetical and Prose Edda, and the historical Sagas, where the words Hof and Hörgr constantly occur in juxtaposition; and the conclusion to which he arrived is that ‘hörgr’ does certainly not mean a stone circle erected for sacrificial worship, but a building raised of stones and roofed, which could be set fire to and burned, and which in all probability was erected on a hill.”


I would willingly give entire Dr. Dasent's letter to Dr. Stuart, to show that I do not wish to garble it or misrepresent his views, but it is too long. I can therefore only refer to parts of it. In support of his views, Dr. Dasent furnishes a few extracts from the Eddas, Poetical and Prosaic. But these are very far from being conclusive. They do not go sufficiently far back as to time. They do not reach to the people or peoples who raised the Circles or Hörgrs, but only to their successors after a long unknown lapse of time. But he is so candid as to acknowledge that the following great names are against him, viz., Finn Magnusson, Egilsson, Munch, and Maurer. Egilsson says, page 30, “ That, according to Finn Magnusson, *hörgar* (pl. nom.) are partly altars or stone idols, partly the shrines of the northern divinities, not roofed, but surrounded by huge stones like as of columns, and

adorned for the most part with altars, which even in our days are frequently seen in Scandinavia and Great Britain." And Munch and Maurer do both of them call *Hörgr*, a "circle, a place of worship." Dr. Dasent continues, "in the Codex Dipl. Ævi Anglo-Saxon of Kemble 'Hearg' or 'Herg' is used as the name of several places in England, one of which seems to be Harrow-on-the-Hill, on which commanding site I believe an Anglo-Saxon *hearg* or heathen temple to have stood. To the same root I refer the Harrow in Peper-Harrow, Harrowgate, Harrowby, and other places in England. The Latin equivalent I take to be *arx*, 'a fenced place on a hill, a citadel.' It has no connection with *ara* or *haruspex*, or *aruspex*." In answer to this I have to say, with humble submission, that all those places in England called Harrow or Harro were old battlefields, on which circles for worship had been raised and consecrated. The word is compounded of *ar*, its gen. *air*, "a battle or battlefield," and *ra* or *ro*, "a circle:" *ar-re* or *air-ro*, "The Battlefield Circle," vulgarly, and with the false English aspirate, called Harro and Harrow, Harrowgate, &c. It was thus a British temple or circle, which was erected originally on each of those places, and not an Anglo-Saxon. The Anglo-Saxons were not such a nation as to leave those indelible marks of their religion, which the ancient Druids and Britons, meaning the ancient inhabitants of Britain, the Celts, did. Besides, these

Anglo-Saxons had but a little period to do it before they became Christians. It is ignorance therefore which attributes these old memorials to the Anglo-Saxons. As then the following words in different languages, Celtic, English, Anglo-Saxon, Old High German, and Scandinavian, are the same, viz.:—*àraich-ro* or *àir-ro*, “Harro, Harrow, Harrowgate, Hearn, Herg, Haruc, Haruga, and Hörgr,” we see that *Hörgr* is the “Battle Circle or Battle Temple.” It has therefore no connection, as Dr. Dasent erroneously thinks and says, with the Latin word *arx*, a “citadel.” This, therefore, shows that the Scandinavian *Hörgr* was originally a battle circle or battle temple, and this identifies the Scandinavian ancient circles with temples, and thus from the Gaelic or Celtic do we prove that these Scandinavian and British circles had had the same origin and the same use, and had probably been built by the same people or priesthood; and thus do we connect them with the Druidical Remains of Britain, especially in the Orkney and Western Islands, which were once under the Scandinavian rule. Therefore have we the conscientious presumption to dissent from even Dr. Dasent. But, while we do so, we have the satisfaction of thinking that we agree in opinion, according to Dr. Thurnam, with “the most judicious antiquaries in the North, that the oldest places of worship, the *hörgr* of the Sagas, consisted of stone circles, which are still found in many parts of Scandinavia.”

DIVISION V.

IRISH AND SCOTTISH SUPERSTITIONS.

“HE superstitions of the Druids of Ireland and Scotland, so far as they can now be gleaned, are collected” by Dr. Stuart, “and an opinion is expressed” by him “that these Druids, or Magi, as they are termed by the Irish writers, are rather to be regarded as magicians and soothsayers, than as members of a systematic fraternity like that in Gaul, described by Cæsar.”

Thus writes Dr. Stuart, and he commences his proof in page 33, where he says—

“There are many references to the heathen priesthood of the Celtic people of Ireland in the early annals of that country, but I have not been able to discover anything which would serve to connect them with the use of stone circles as temples.

“We are told of Magh Sleacht, which is translated *Campus Stragis*, that ‘ibi fuit præcipuum Idolorum Hiberniæ, nempe *Crom Cruach* et duodecim Idola Saxea circumstantia, et caput ejus ex auro, et hic Deus fuit omnium populorum quotquot

possesserunt Hiberniam usque ad adventum St. Patricii.' This idol was overthrown by St. Patrick.

"Elsewhere it is said: 'Annales Ultonienses plane indicunt Solem et Ventum fuisse præcipuos Ethnicorum Deos,' and that the ancient religion was connected with a worship of fountains, lakes, trees, caves, and great stones or rocks."

"Dr. Todd remarks on the word 'Beltine': 'The Irish pagans worshipped the heavenly bodies, hills, pillar-stones, wells, &c. There is no evidence of their having had any personal gods, or any knowledge of the Phœnician Baal. This very erroneous etymology of the word Beltine (the fire of the god Bel) is nevertheless the source of all the theories about the Irish Baal-worship,' &c."

"See also the 'Libellus Abbatis Pirminii,' published by Mabillon, which he supposes to belong to the year 758: 'Noli adorare idola, non ad petras, neque ad arbores, non ad angulos; neque ad fontes, ad trivios, nolite adorare, nec vota reddere. Pre-cantatores, et sortilegos, karagios, aurspices, divinos, ariolos, magos, maleficos, sternutus et auguria per aviculas, vel alia ingenia mala et diabolica, nolite facere et credere.'"

"A few years later the saints Wandrille, Ansbert, Samson, Wulfran, and others, pursued their labours along the banks of the Seine, overthrowing statues and images of idols, also the sacred oaks, filling up fountains and miraculous waters, extinguishing the fires and the funeral piles, covering with earth the

amphitheatres and sacred stones, shutting up everywhere the grottoes of the fairies, the smoking holes, the prophetic caverns, and the mysterious air-holes.

"We have already heard of the twelve stone idols which were around Crom Cruach, and the early notices of heathen superstitions in connection with stones imply the use of the stones rather as *idols* than temples.

"When we read of the apostacies of the people under Kentigern's rule, we find that one of his measures was to root out the worship of *idols*. At Hoddam, the Saxons worshipped Woden as their chief god. Kentigern affirmed to them that he had been a mere man, and King of the Saxons. King Ethelbert had an idol in his fane near Canterbury, which was broken by the missionaries."

My learned friend quotes, among many others, the foregoing "references to the heathen priesthood of the Celtic people of Ireland in the early annals of that country;" yet he says of his success, "but I have not been able to discover anything which would serve to connect them with the use of stone circles as temples." I am happy, however, on the other hand to afford him and all concerned, the pleasing intelligence that I have been more successful, and that I do not think that his failure has arisen from any *penuria testimonii*. Every one of these extracts which we have here given from him, either in itself or connected with other extracts from him, which we have given, or

shall give, proves "that the ancient religion," and of course its priesthood, "the heathen priesthood of the Celtic people of Ireland," were connected with the use of stone circles as temples.

The very first part of the quotation proves this. It says—"We are told of *Magh Sleacht*, which is translated 'Campus Stragis.'" Allow me, however, to say, before we go farther, that this is a most vicious translation. It is not the translation of the words at all. *Magh Sleacht* is not the "Plain of Slaughter," as is here represented. One clearly sees here an attempt to combine two distinct languages, making the *Sleacht* of the Celtic to be the same as the broadly pronounced word "Slaughter" of the Saxon. *Sleacht, Sleachd*, "Prostration;" "The Field of Prostration." Here, then, at the outset, we see ourselves standing upon holy ground. We are told of "The Field of Adoration" that there was the chief of Ireland's Idols, namely *Crom Cruach* from *Crom*, "a Circle," and *Cruach*, "a Head," *Crom Cruach*, alias "De Circulo Caput," alias "The Head at, of, or belonging to, the Circle," alias "The Circle Head," and twelve stone Idols standing round about him, and the Idol-Head "Caput," *Cruach*, was of gold, and he was the god of all the peoples, however many these were, who possessed Ireland down to the arrival of St. Patrick. This idol was overthrown by St. Patrick.

Here, then, we see that in the holy Field of Adoration there was a *Crom*, a "Circle," and within

that Circle there was an Idol, known by the name of "Head, Golden Head, or Circle Head," from the Head being of gold and standing within the Circle; and around that idolatrous Golden Head there were other twelve stone Idols standing in a circle, and "The Golden Head" had been the god of all the Irish nations, peoples, tribes, and clans, from the time when Ireland had been first inhabited, till St. Patrick's arrival. Here we see a large consecrated plat of ground set apart for holy purposes; here we have a circular erection, *crom*, consisting of twelve stones, each of them an idol or god, and all surrounding the greatest of all their idols or gods; from the figure, which had been assigned to him, called "The Head;" from the valuable metal of which he was composed, called "The Golden Head," and from the religious structure with which he was connected, and of which he was the centre and glory, called "The Circle Golden Head." For what other purpose is an idol formed but to be worshipped? And for what other purpose is a structure erected to contain it, but to be a temple to the deity, within which the worshipper may bend his knees, perform his adorations, present his supplications, offer his sacrifices, pour his libations, make atonement, obtain pardon, reconciliation, and favour, and in the end himself become perhaps a god, to be in his turn worshipped by a blinded people? Be the structure circular or angled, open-sided or close-sided, roofless or roofed,

if the deity is there, and the worshipper worships there, the structure is for all intents and purposes a temple. Such, then, was the *Crom Cruach*, "The Circle of the Head," which stood upon *Magh Sleacht*, "The Field of Prostration," having the sovereign of all the gods within it, with the twelve stone-pillar gods, every stone pillar a god, encircling him, honouring him, and waiting upon him. This Megalithic Circle, therefore, must have been regarded as the most honoured, noble, and regal of all Irish Temples.

The other portions of the quotation prove the following points, which are allowed by all, viz. : "That the ancient religion of Ireland was connected with the worship of great stones or rocks ;" that "The Irish pagans worshipped pillar-stones ;" that, because they were in the way of doing so, they were forbidden, after they became Christians, to worship idols at the great stones, and "a few years later, the saints Wandrille, Ansbert, Samson, Wulfran, and others, pursued their labours along the banks of the Seine, covering with earth the amphitheatres and sacred stones." Now if these "great stones or rocks," these "pillar-stones," and sacred stones, are connected with circles, and they are so, because the amphitheatres are nothing else than the Stone Circles, and just another name for them, and a most appropriate name, as we have shown in the instance of Hackpen, then we shall obtain much collateral assistance in our investigation. We shall

be able to prove that stones embrace stone circles, that the worship at stones embraces the worship at stone circles, and therefore that the interdict against the worshipping at the stones embraces a prohibition against worshipping at the circles. This, therefore, proves that, if stones are sacred, the circles are so too, and that, if the circles were employed for religious purposes, they were undoubtedly temples.

We shall, however, defer the proof of this point to the next Division, when it will come in more naturally and clearly.

The single case of Crom Cruach is quite a conclusive proof that circles were temples. Temples must have had priests. The Celtic priests were the Druids. The Druids, therefore, must have been connected with the Celtic Temples, the Stone Circles, and must have been the priests of them, and while they performed jugglery and black-art wonders, as magicians and soothsayers, and knew more of the movements of what many of the early pagan inhabitants of the earth supposed to be heavenly apertures, when in their imaginations Beal, the Sun, was Beal, a Mouth or Orifice, the Mouthpiece or Great Aperture perforated through the opaque solid firmament into heaven, they were also "members of a systematic fraternity, like that in Gaul, described by Cæsar." How is it possible to be otherwise! There is no doubt, from the extracts from Cæsar formerly given, that they were

priests as well as magicians, and that their magic implied and embraced religious or priestly power, so that, as Dr. Stuart mentions, "Dr. O'Connor writes, 'that even to this day the magical art is called Druidism.'"

And it has been already proved that circles were Druidical temples. I can scarcely refrain from expressing a little surprise that the learned doctor should attempt to deny to the Druids sacerdotal rank and power, when he knows that Cæsar tells so distinctly, that the Druids of the Celts on the Continent were priests, and that they followed in everything the example of the British Druids. Why does he admit one part of Cæsar's statement and not the other? It was because he did so before, and again does so here, that I gave the extracts in full from Cæsar. Cæsar says regarding the Celtic Druids and Equites on the Continent: "The former take charge of religious matters, they manage the public and private sacrifices, and interpret the tenets of religion." "The Institution itself is supposed to have been devised in Britain, and to have been thence conveyed across into Gaul; and now those who desire to inform themselves more accurately about it most commonly proceed thither, just for the sake of learning about it." It is quite easily seen why the people under the Druids very frequently spoke of them as magicians instead of priests, which we might think that they would do. As a priesthood they assumed the highest divine

sanction, not excepting the Hebrew. And under this sanction, like the Hebrew, they assumed the power of awarding miraculous temporal, as well as spiritual, rewards and punishments, and present as well as future. By their magical power they seemed to be able to do so. They killed and cured by pyrotechnics, they alarmed, and they astonished by sleight-of-hand. By their superior knowledge of natural philosophy they seemed to work wonders, and thus exercised an incredibly powerful influence over the multitude. But it was as magicians that they did this. And their magical power, they averred, was a certain and sure evidence of their sacerdotal character, and a reason why they were to be implicitly followed and obeyed in all respects. In Christian times they still surprised the people by their natural philosophy tricks, or legerdemain exhibitions, so that they continued in later times to be spoken of principally for their magical powers. And they continued longer to be famed as magicians than as priests. This accounts for the early Christian authors, and other writers about the same period, speaking so often of them as magicians and soothsayers. But in the palmy days of their corporation they were the magicians, soothsayers, and priests; or, as Dr. Stuart words it, "the members of a systematic fraternity like that in Gaul, described by Cæsar."

Some of these extracts most clearly prove that, on the banks of the Seine, as well as in Britain,

there were circles of stone, and single and grouped stones, for sacred purposes, just as in Britain. Those eminent saints, Wandrille, Ansbert, Samson, Wulfran, and others, some of whom visited Britain, and distinguished themselves there by their bold labours against the amphitheatres, sacred stones, and images of Druidism there, such as at Tricurium, took equally effectual and similar means against the places and objects of false worship abroad. As we are told in the extract, on the banks of the Seine they overthrew the statues and images of idols, also the sacred oaks, they filled up fountains and miraculous waters, they extinguished the fires and the funeral piles, *they covered with earth the amphitheatres and sacred stones*, they shut up everywhere the grottoes of the fairies, the smoking holes, the prophetic caverns, and the mysterious air-holes. This has clearly reference to Druidical or expiring Druidical worship on the Seine. And these saints took a most effectual plan with the amphitheatres, or circles, and the stones, single and grouped. They tumbled down the stones and buried them, they levelled the embankments which encircled them, and they filled up the trenches. And this accounts partly for so comparatively few remains of Druidical circles or temples being traceable abroad. They lie buried in the earth never to be recognised. The stranger cannot find them, and the native has forgotten them. This extract, however, shows that on the banks of the Seine the

worshippers had the same sort of Druidical circular and solitary sacred erections, as the Druidical worshippers in Britain had. We now know and can answer the question, What became of the sacred stones, those immense blocks of the amphitheatres, when the latter were obliterated? Altars, bowing pillars, and encompassing stones, all were buried out of sight when the levelling process took place. And soon the result was attained, "out of sight, out of mind.

DIVISION VI.

HEATHEN PRACTICES DENOUNCED.

“**A** SUMMARY is given,” says Dr. Stuart, “of heathen practices denounced in imperial capitularies and early ecclesiastical canons, none of which are connected with stone circles; while at the same time many of these superstitions bear evidence of their primitive origin.”

The learned doctor gives some capitularies, but they do not bear upon the point. The only extracts which he gives, which bear, are the following in pages 36, 37:—

“The provisions of early councils are in much the same terms. The twentieth canon of that at Nantes—supposed by Morice to be about 658, by others to be of a later date—provides: ‘*Ut arbores dæmonibus consecratæ, quas vulgus colit et in tanta reverentia habet, ut nec ramum nec surculum inde audeat amputare, radiciter excinduntur atque comburantur. Lapides quoque, quos in ruinosis locis et silvestribus dæmonum ludificationibus decepti venerantur, ubi et vota vovent et deferunt, funditus effodiantur, atque in tali loco*

projiciantur, ubi nunquam a cultoribus suis inveniri possint. Et omnibus adnuntietur quantum scelus sit idolatria, et quod qui hæc veneratur et colit, quasi Deum suum negat, et Christianitati abrenuntiat, et talem pœnitentiam inde debet suscipere, quasi idola adorasset."

"In the 'Liber Pœnitentialis' of the Archbishop Theodore are many references to prevailing heathen practices. The twenty-seventh chapter is entitled 'De idolatria et sacrilegio, et qui Angelos colunt et maleficos, ariolos, veneficos, sortilegos, divinos, et vota reddentes nisi ad æcclesiam Dei, et in Kalendas Januarii in cervulo et in vitula vadit et mathematicos, et emissores tempestatum.'

"Provisions are made against him 'qui immolat dæmoniis,' and those 'qui simul celebrant festivitatem in locis abhominandis gentilium, et suam æscam ibi deferentes, simulque comederint;' and again, 'Si quis manducaverit vel biberit per ignorantiam juxta fanum.' The places of heathen rites are again particularised, and in addition to trees, fountains, and stones, 'cancelli' occur. 'Si quis ad arbores, vel ad fontes, vel ad lapides, sive ad cancellos, vel ubicunque, excepto in æcclesia Dei, votum voverit aut exsolverit.'"

My respected friend brings forward these extracts, as supporting his own theory, that stone circles are never alluded to as being connected with religious rites, and especially that imperial capitularies and early ecclesiastical canons do

never allude to them as being so connected. A former extract from him in Division IV. alludes to a fane, "*fanum*." Well, we now know what that word means in early ecclesiastical language when referring to Celtic countries. We know that it there means an ancient Druidical circle. But there is another thing to which he specially directs attention. It is to the word *cancelli*, being used in the extract in addition to the word *stones*. "Si quis ad arbores, vel ad fontes, vel ad lapides, *sive ad cancellos*, vel ubicunque, excepto in æcclesia Dei, votum voverit aut exsolverit."

The obscuration or obliquity of mental vision which characterises my most esteemed friend, Dr. Stuart, is most extraordinary. Instead of thinking that this was a proof in his favour, he ought, unless for this fatality of obscuration, or obliquity of perception, to have seen, and would have seen, that it is a proof the most conclusive against him, leaving no more to be desiderated. The Latin conjunction *sive*, "whether," being used before *ad cancellos*, instead of the conjunction *vel*, "or," which is used in all the other places of the last sentence, connects the words *ad cancellos* exclusively with the word *lapides*, and marks them as a sub-division of the *lapides*, instead of being like the *arbores* and *fontes* a class distinct from the *lapides*. A critical examination of the passage will admit of no other meaning. The Latin conjunction *vel*, "or," is a disjunctive conjunction: the Latin conjunction

sive, "whether, or," is a conjunctive conjunction. *Vel* implies that the word which comes after it means a different thing from the word which precedes it. *Sive* implies that the word which comes after it means the same thing as the word which precedes it; that it is just a different name or designation for the same thing, that it is just what appears often in our criminal courts of justice in the case of the culprit who has assumed different characters, names, titles, forms, and disguises, and yet is after all the same transgressor, the word *alias*. The *cancellos* were not different from the *lapides*. They were included within the *lapides*. They were a variety of the *lapides*, a sub-division of the *lapides*, an *alias* of that sub-division. Whereas the *arbores*, *fontes*, and *lapides*, and *ubicunque*, the *trees*, *fountains*, and *stones*, and *the anywhere else*, were all different. These latter, therefore, were connected by the disjunctive conjunction *vel*, but the former, viz., the *lapides* and the *cancellos*, the "stones and the pillared or balustered stones," by the conjunctive conjunction *sive*. It is possible that I may be wrong in my conjecture about him, but it humbly appears to me most evident that, notwithstanding he calls attention to the word *cancellos*, the meaning of the word had always and altogether escaped him, as well as the meaning and drift of the whole sentence. Let us again read in English what, he says, is contained in the Penitential Book of Theodore, Archbishop of Canterbury. "Provisions are

made against him 'who sacrifices to demons,' and those 'who celebrate together a festival in the abominable places of the heathens, bringing too their own food thither, and may have eaten together ;' " and again, " If any one may have eaten or drunk through ignorance near a *fane* (a Druidical circle)." The places of heathen rites are again particularised, and in addition to trees, fountains, and stones, *baluster stones*, occur. " If any may have vowed or paid a vow at trees, or at fountains, or at stones, whether at the balusters, or anywhere else, excepting in the Church of God." The word *balusters* also further means " encompassing rails." Here, then, the stone circles are most graphically described. They are the Stone Balustrades. They could not be more clearly pointed out by any language. They consist of balusters, or encircling rails of stone. And they are a sub-division of the great division or class of stones, which includes several sub-divisions, such as Standing or Upright Stones ; Battle and Sepulchral Stones ; Cromlechs or Flat Stones ; Judgment, Rocking, or Hooly Stones ; Solitary Stones ; Grouped, or Baluster Encircling Stones ; the Solitary Monomegaliths and Polymegaliths ; and the Solitary, and Grouped, and Social Monomegalithic Circles.

We see, then, from this that *lapides* or " stones," in early ecclesiastical canons and writings, include *baluster* or " circle stones," just as they have always done in the minds of the common people of this

country; and that the idolatry of worshipping at the stones was the same as the idolatry of worshipping at the circles, because they were baluster or rail circles. Viewed in this light, then, we see the meaning of *lapides*, among the Continental Celts and others, in the canon, to which Dr. Stuart has alluded—the twentieth canon of the council at Nantes—which provides, “That the trees consecrated to Demons, which trees the community worship, and have in so great reverence, that they dare amputate from them neither branch nor shoot, be cut down by the roots and consumed by fire. That the *stones* likewise which those, who are imposed upon by the deceptions of demons, worship in ruinous and wooded places, where they vow and perform their vows, be utterly dug out and cast away in such a place as where they can never be found by their worshippers. And that it be declared to all how great is the wickedness of idolatry, even because he who worships and adores these, as if he denies his own God and renounces Christianity, ought also to exercise thenceforth a repentance, such as if he had worshipped idols.”

To the justice of the criticism which I have made upon the distinction of meaning between *sive* and *vel*, I would again most confidently invite Dr. Stuart's attention, although I think that, as soon as his attention will have been directed to it, he will see that it is a distinction which every Latin scholar must admit, and that I was warranted in drawing

it, and in founding upon it. Yet for cumulative proof I would refer to an extract which he gives in the next Division, and for a different purpose, in page 38.

Speaking of St. Patrick he says, page 38—"Rebus ecclesiæ ibi dispositis, Patricius se contulit ad locum qui et *Mag-selga* legitur appellari, ubi sex Briani Principis offendit filios, Bognam, cognomento Rubrum, Derthractum, Echenum, Crimthanium, Coelcharnum, et Eochadium. Ibi in loco amæno ubi circumfusa regio latè conspicitur, vir Dei cum aliquot comitantibus Episcopis moram contraxit inter tres collossos sive edita Saxa; quæ gentilitas ibi in memoriam aliquorum facinorum vel gentilitiorum rituum posuit. In his autem lapidibus, lapidis angularis, qui fecit utraque unum Christi Domini tria nomina tribus linguis expressa curavit incidi; in uno *Jesus*, in altero *Soter*, in tertio *Salvator* nomen impressum legitur." The translation into English runs thus: "Ecclesiastical matters there being settled, Patrick betook himself to a place which, we read, is called *Mag-selga*, where he offended Prince Brian's six sons, Bogna, surnamed Red, Derthract, Echen, Crimthan, Coelcharn, and Eochadi. There, in a pleasant place, where an extensive view of the surrounding country is obtained, the man of God, with some attendant bishops, made a halt between three colossi or lofty great stones, which heathenism placed there in memory of some exploits or heathenish rites.

On these stones, with a cornered stone, he caused to be incised, expressed in three languages, the three names of Christ the Lord, 'who hath made both one;' the engraved name upon one is read *Jesus*, on another *Soter*, on the third *Salvator*." Now it is here observable that the conjunction, which connects colossi with great stones, is *sive*, "*colossos sive edita Saxa*," but the conjunction, which connects exploits with heathenish rites is different, is *vel*, "*facinorum vel gentilitiorum rituum*." This is because the colossi and the great stones are merely different names for the same things, like six and half-a-dozen; but the exploits and the heathenish rites are different names for different things.

The learned doctor's case has thus completely broken down.

The summary, which in this Division he gives of heathen practices denounced in imperial capitularies and early ecclesiastical canons, and which, he said at the outset, was to show that none of these practices were connected with stone circles, has turned out the opposite, and has proved that some of the practices were most undoubtedly connected with stone circles, the stone amphitheatres, and were carried on there.

These heathen practices being religious practices, the stone circles, at which they were carried on, were necessarily religious too.


The Stone Circles, therefore, the *Balustrades*, were erections consecrated to the superstition of

the time and country, which superstition was
Druidical.

- † These *Stone Circles*, therefore, these *Balustrades*,
were Druidical; and they are embraced and con-
demned under the class *Stones* or *Lapides*.

DIVISION VII.

PREVAILING PAGAN WORSHIP.

“HE prevailing paganism seems to have combined a worship of the sun, moon, waters, trees, and stones, with a system of magic and divination. Among these customs a veneration of pillar-stones is one, and we find injunctions against the payment of vows at pillar-stones, where they are distinguished from the fanes, wells, and trees, where similar practices took place. We find also that bacchanalian meetings were held round pillar-stones, but the references to such monuments imply, in all cases, that they were single pillars, and that they were regarded as idols, but not as temples.” Thus writes Dr. Stuart.

Having endeavoured to substantiate his views as to the object of Stone Circles by the various kinds of proofs, to which he had recourse in the former Divisions, he proceeds now to see what he can do by this other kind, viz., the Pagan Rites themselves, examining into those which were prevalent, so far as can be discovered, and into the places and

ways of their celebration. This is a most legitimate kind of proof. And if we had enough of it, and would use it aright, it would be most conclusive. But if we do not use aright what we do really possess, if we allow our minds, unintentionally even, to be warped, or to mistake the plain and obvious meaning of writers, then it matters not what is the kind, quality, or quantity, of the proof produced.

To show the first part of this Division, viz., "That the prevailing paganism seems to have combined a worship of the sun, moon, waters, trees, and stones, with a system of magic and divination," he quotes in page 37, "One of the secular laws of King Cnut, of Heathenism," which is in the following terms, as translated by Mr. Thorpe:—"And we earnestly forbid every heathenism; heathenism is, that men worship idols, that is, that they worship heathen gods, and the sun or the moon, fire or rivers, water-wells or stones, or forest trees of any kind; or love witchcraft, or promote 'morth'-work in any wise; or by 'blot,' or by 'fyrht; or perform anything pertaining to such illusions."

We accept of this as evidence of what paganism was in later times, namely, in those of the Saxons and Danes. It consisted then of different systems. Yet Druidism was not extinct. Druidism, somewhat adulterated, existed in Wales and many of the remote parts of England. This law of Cnut had reference then to all the systems of heathenism

then prevalent, to those belonging to the various nations of foreigners who had settled there, as well as to the Druidism of the ancient inhabitants, including by this all the Celts.

“ Among these customs ” of the prevailing paganism, Dr. Stuart says, “ a veneration of pillar-stones is one, and we find injunctions against the payment of vows at pillar-stones, where they are distinguished from the fanes, wells, and trees, where similar practices took place.”

Fanes form but one class of pillar-stones. But let us at the outset be exact with our friend as to the precise meaning which he attaches to the word *pillar-stones*. He attaches a meaning to it and uses it without authority. He should have said simply *stones*. The word *pillar*, qualifying *stones*, is not in the original. It is his own interpolation. It makes nonsense of the passage. It is not every stone which can be called a pillar-stone. But the whole can be called stones. Those are pillar-stones which are set on end, the standing-stones, the *stantes lapides*, whether in groups or solitary. There are others, such as cromlechs, and rocking or judgment stones, to which the name is not given, but simply the name *lapides*, or stones. And it is only the grouped pillared-stones, or the grouped standing-stones, the stone balustrades, which are the fanes or circles. But I challenge my friend to produce a single fair instance where *grouped pillar-stones, the stone balustrades*, are dis-

tinguished from the *fanes*. They are distinguished, however, from the *wells* and *trees*. But they are never from the *fanes*. In that instance, which he has in his eye from the Liber Pœnitentialis of Archbishop Theodore, formerly alluded to, in Division VI., this is seen when properly examined. The book says in one part of it: "If any one may have eaten or drunk through ignorance near a *fane*," which we have found, means a circle or Druidical temple. This again it says in another and distinct part: "If any one may have vowed or paid a vow at trees, or at fountains, or at stones, whether at the *balustrades*, or elsewhere, excepting in the Church of God." It is evident that the *fane*, or *circle*, in the one place is the *balusters*, or *balustradè*, in the other. And while the *stones* are here distinguished from the *trees* and *fountains*, they, on the contrary, embrace the sub-division *balusters* or *balustrades*, which are the same as *fanes*. The following quotation from a sermon of St. Eligius, quoted by Grimm, which the doctor gives in page 38, has likewise been misunderstood by him:—"Nullus Christianus ad fana, vel ad petras, vel ad fontes, vel ad arbores—vota reddere præsumat." Let no Christian, it says, presume to offer his vows at circles, or at stones, or at fountains, or at trees. This is a better distinction between the circles and the other stones. Here the circles or *fanes*, or stone *balustrades*, are put first as one important species or sub-division, but be-

sides these there are added the single or solitary, or the non-circled and non-circling stones, Battle Stones, Sepulchral Stones, Cromlechs, and Rocking Judgment Stones. They, therefore, are put next, and classed under the word *petras*, signifying *Stones, large Stones, or Rocks*. The learned doctor, therefore, is not entitled in these extracts to translate the simple words *lapides* and *petras*, which are *stones*, the genus stones, by the compound word referring to a species or sub-division, *pillar-stones*. These extracts do not say, as he represents them as doing, that *pillar-stones*, which are distinguished from wells and trees, are distinguished also from *fanes*. For circled or circling pillar-stones and fanes are the same erection under different names. But they again are different and distinguished from the other kinds of stones, which we have mentioned as being Druidical Remains, such as the Memorial, Battle, Sepulchral, Cromlech, and Rocking, Stones. The doctor, therefore, has got into a complete medley here. And in what comes next he appears to have been labouring under the same incapacity of perceiving and appreciating the clearest evidence.

“We find also,” he says, “that bacchanalian meetings were held round pillar-stones, but the references to such monuments imply in all cases that they were single pillars, and that they were regarded as idols, but not as temples.”

To prove this he gives the following in page 38 :—

“We have,” he says, “an interesting notice of

one of these bacchanalian meetings round a pillar-stone, and of the Christian symbol put upon it, in the Life of St. Samson, Bishop of Dol, in Brittany.

“Quadam autem die, cum per quendam pagum, quem Tricurium vocant, deambularet, audivit (ut verum erat) in sinistra parte Idolum homines bacchantum ritu in quodam fano per imaginarium ludum adorantes; atque ille annuens Fratribus ut starent et silerent, et ipse de curru ad terram descendens et ad pedes stans, attendensque in his qui Idolum colebant, vidit ante eos in cujusdam vertice montis simulacrum abominabile adsistere (in quo monte et ego fui, signumque Crucis quod Sanctus Samson sua manu, cum quodam ferro, in lapide stante sculpsit, adoravi, et mea manu palpavi); quod Sanctus Samson ut vidit festine ad eos duos apud se tantum Fratres eligens properavit, atque ne idolum unum Deum qui creavit omnia relinquentes, colere deberent, suaviter comonuit, adstante ante eos eorum comite Guediano; atque excusantibus illis malum non esse Mathematicum eorum partum (al. parentum) in ludo servare, aliis furentibus, aliis deridentibus, nonnullis autem quibus mens erat sanior ut abiret hortantibus continuo adest virtus Dei publice ostensa. Nam puer quidam equos in cursu dirigens, a quodam veloci equo ad terram cecidit, collumque ejus subtus se plicans exanime pene corpus in terra tantum remansit.”

“ We may suppose that the following act of St.

Patrick, thus told in the tripartite Life of the Saint, was done with the same purpose:—"Rebus ecclesiæ ibi dispositis, Patricius se contulit ad locum qui et *Mag-selga* legitur appellari, ubi sex Briani Principis offendit filios, Bognam, cognomento Rubrum, Derthractum, Echenum, Crimthanum, Coelcharnum, et Eochadium. Ibi in loco amæno ubi circumfusa regio latè conspicitur, vir Dei cum aliquot comitantibus Episcopis moram contraxit tres inter colossos sive edita Saxa; quæ gentilitas ibi in memoriam aliquorum facinorum vel gentilitiorum rituum posuit. In his autem lapidibus, lapidis angularis, qui fecit utraque unum, Christi Domini tria nomina tribus linguis expressa curavit incidi; in uno *Jesus*, in altero *Soter*, in tertio *Saluator*, nomen impressum legitur."

The learned doctor was aware that the place, to which this extract from the Life of the Bishop of Dol referred, was somewhere in England: "In Devon or Cornwall, or, more likely still, on the Eifel Mountains of Caernarvonshire, where there is still a strong wall of stone enclosing numerous hut-circles."

How strange, then, that Dr. Stuart entirely failed to discover the drift of this passage from the Bishop's life, and to feel that it was a complete extinguisher to his sepulchral theory, laying it as low in the dust as was ever cist or urn laid with its contents beneath a cromlech! It is true that we have a bacchanalian meeting here; it is true that

we have a single pillar ; it is true that this pillar is regarded as an idol ; it is true that this pillar is not regarded as a temple. But there are many other things likewise true, which the learned doctor has not taken into account.

It is true that, although this pillar was single, yet it was not solitary. It is true that, although it was not itself a temple, yet it was not far removed by distance from a temple. It is true that, although it stood in *cujusdam vertice montis, on the top of a certain mount*, this mount or mound was not a mountain, as by some in error it may be thought. It is true that, when the bacchanalians were surrounding this idol, they were also at the same time not only not far distant from the temple, but actually filling and surrounding the temple itself. It is true that, while the Idol stood on the top of a mount, that mount or mound was within the temple ; for it was within the temple or fane that the Idol stood, and the image-games were played. It is true that the temple could not have been a close, nor a covered one, for then the Bishop could not have heard the internal noise so well, nor could he so quickly and accurately have known the cause. It is true that, unless the temple had been open at the side and top, in fact a fane or balustrade, the idol within it could not have been seen at a distance without it by the pious Bishop of Dol, nor by the worshippers standing without, nor could the worshippers within it have been seen, with their

faces directed to the Idol, by him standing a great way off on the ground by his chariot's side talking to his holy brethren. Nor could any but a balustered fane, and that a very large one too, have afforded accommodation to admit a mound, surmounted with an idol of stone, to be erected within it, allowed plenty of room besides for the games, and enabled those who chose to play, game, wrestle, fight, run, or ride, to see their deity all the time, and be, as they fancied, under his eye, and protected, favoured, and blessed by his numen.

Now, if this was not a British Stone Circle, what we call a Druidical Temple, composed of columns and open intervening spaces, with the stone deity within it, which the blinded worshippers adored, then I say that there is nothing which can be proved by evidence. This evidence is so clear, and so minute, and so circumstantial, that you picture to yourselves that you see the whole panorama stretched out before your mind's eye, and the various actors performing their respective parts; the Bishop in his chariot, the Brethren walking at the chariot's side with grave and solemn gait through the British village, when their ears are assailed by the heathenish and idolatrous yells of the infatuated bacchanalians. They hear the bacchanalians worshipping the idol within the temple. They hear the very words of the songs, and they see the worshippers engaged in their bacchanalian games and rites. You see the venerable Bishop

dismount, and intimate, beckon, or sign, to the obedient Brethren to stand and be silent. You see him looking on the besotted worshippers engaged in the very act of idolatry. With him you can see them with their eyes upturned towards that detestable stone image elevated on the top of a mound, which had been raised for it within the lofty but rude stone balustrade. You see him selecting a couple of the Brethren and going forward with them. You see him meekly and courteously, yet magnanimously, addressing the idolaters, and endeavouring to dissuade them from their folly, but with little success at first, when the finger of God appears. You see the youth fall from horseback in the race, and then the holy man prevails. You see him afterwards in your fancy sculpturing with his own hand, and with an iron tool, the cross, which is the mark and the symbol of the Christian faith, upon the huge unpolished stone, the representative of false divinity, which was standing in a most eminent and commanding position within the balustrade, to be seen by the assembled crowds, both within and without its sacred precincts. This misunderstood, misappreciated, and overlooked proof, contained in this passage, cannot be too highly valued. Let us again see, therefore, what the Bishop's biographer says of him, as to what he did in England on his visit to some of the districts of it, for the scene lies within it.

“On a certain day, however, when he was pass-

ing along through a certain village, which they call Tricurium, he heard (as really was the truth), upon his left hand, men adoring an idol according to the rites of bacchanalians by an image-worship game; and beckoning to the Brethren to stand and be silent, and dismounting from his chariot to the ground, and standing on his feet, and looking intently upon those who were worshipping the Idol, he saw before him the abominable statue standing on the top of a certain mound (on which mound even I have been, and I have adored, and with my own hand have fondly touched the sign of the Cross, which Saint Samson by his own hand with a piece of iron carved upon the standing-stone); and no sooner had Saint Samson seen this sight, than quickly selecting to himself two only of the Brethren, he hastened to these idol-worshippers, and gently admonished them not to worship the idol, thereby forsaking the one God who created all things; and this he did with Guedianus, their chief, standing at their front; and while they were engaged in excusing themselves by saying that it was not wrong to follow in their worship the guidance of the Astrologer of their fathers, and while some of them were furious, and others deriding, but a few, somewhat more sane in mind, were employing themselves in exhorting him to depart, immediately the power of God presents itself by a public manifestation. For a certain youth directing his horses in the course fell from a particularly

fleet steed to the ground, twisted his neck beneath him, and an almost lifeless body was all that remained upon the ground.


To the other extract regarding St. Patrick at Mag-selga we have already, in page 185, drawn attention."

With this most conclusive proof in favour of Stone Circles being Druidical Temples, I conclude my remarks on this Division.

In the two Divisions still remaining the learned doctor brings forward no new argument. We shall require, therefore, to do little more than mention the Divisions themselves.

DIVISION VIII.


WORSHIP IN IRELAND.

“HE worship of the sun and moon, with a veneration of fountains, trees, and pillar-stones, as possessing magical virtues, prevailed among the Celtic tribes of Ireland. It is probable that similar superstitions were common to the Celtic people of Scotland, and vestiges of some of them can be traced among the Northern Picts at the time of St. Columba's mission to them in the sixth century.”

Thus writes Dr. Stuart. But he brings forward no new argument or proof in favour of his Sepulchral Theory, or to overturn the Druidical Temple Theory, respecting these venerable Circles of Stone. We shall, therefore, pass on at once to the consideration of his next, which is his last Division.

DIVISION IX.

CIRCLES AS COURTS.

“HE occasional use of Stone Circles as places for holding courts in the middle ages, having been supposed by some late writers to throw light on their original design, this point is considered, and it is shown that in these times courts were held not only at standing-stones, but at cairns, hillocks, bridges, fords, trees, earth-fast stones, and other well-known objects, without any other motive or design than the suitability of such objects as trysting-places.”

Thus writes Dr. Stuart. Regarding this Division the learned and accomplished doctor makes, among other observations, the following, to which we may now attend :—

“ Attention,” he says in page 41, “ has at times been drawn to the circumstance that in Scotland, courts were held at stone circles in the fourteenth century, and remarks have been made leading to the conclusion that we are here to recognise their original intention as ‘ places of those assemblies

common to all the Teutonic peoples where the tribe met to discuss its common affairs, to devise laws and to administer law.'

"It seems to me, however, that in any event the use of a monument at a time so distant from that of its erection, can throw but little light on its original design, and that the instances referred to admit of a different solution from the one here suggested.

"The first, in point of date, is a court held in the year 1349 by William, Earl of Ross, Justiciary of Scotland, on the north of the Forth, to try a cause against William of St. Michael, accused of deforcing the officers of the Bishop of Aberdeen. The process narrates: 'Quia specialiter requisiti per dominum nostrum regem et locum suum tenentem ad sustinendum et protegendum patrimonium regium ecclesie Aberdonensis,' 'Comparuimus cum nobilibus quam plurimis de consilio domini nostri Regis et nostro ad unum diem legitimum per juris ordines ordinatum apud stantes lapides de Rane en le Garuiach.'

"The second is a court held by Alexander Stewart, Lord of Badenach, the King's Lieutenant, in the year 1380, to which he cited the holders of certain lands in the regality of Badenach, to appear and produce their titles to their lands. This court was called to be held 'apud le standand stanyis de Ester Kyngucy in Badenach,' or, as the place is elsewhere called in the same record, 'de le Rathe de Kyngucy estir.' "

“It appears, however, that in these times, councils and courts were held at fountains, on natural hillocks, or artificial cairns, and at fords and bridges, in such wise that we cannot infer anything of their original design from their secondary uses as trysting-places for courts or other meetings.”

It is quite right to be on our guard before we draw any final conclusion from “the use of a monument at a time so distant from that of its erection,” yet in certain circumstances we may derive modern corroboratory evidence unto ancient places and facts, and there may be thereby a good deal of light thrown upon them. We have again and again in our former investigations shown this; and we shall again show it here. Produce the names of the places themselves, and they may, if they are ancient names, explain themselves, as we have shown, that so many do throughout Scotland and England.

Then the first place is “at the standing-stanes of Rayne in the Garioch,” which means in our modern language, *The Standing-Stones of the Circles in the Rough Country or Boundary*. We formerly found out and told what the meaning of such circles was; that they were Druidical Temples. And so with the next place, “at the Standand Stanys of Easter Kyngucy in Badenach,” or as it is elsewhere called in the same record, “at the Rath of Kyngucy estir.” Here, then, the same place or erection is called both Standand Stanys and Rath, and we showed

that *Rath* meant a circle, a Druidical Temple. And we are confirmed here by the name *Kyn-gucy, Ceann*, "a head or top," *geasa*, "of sorcery," *Badenach*, "abounding in groves." *The Standing-Stones, or Temple belonging to the height of Druidical Sorcery in the Country abounding in Groves.* But we shall again refer to this more fully in Part II., when speaking of Colonel Jas. A. Robertson's excellent Book on "The Gaelic Topography of Scotland."

Thus let us proceed in our inquiries regarding the names of the old places in our land, and we shall obtain a better ancient, aye, a better *prehis-torical* knowledge of our country, than has been ever yet furnished. And I trust that a stimulus will be given to many to turn their attention for information to the Gaelic, the most ancient language which is known to have been spoken in our country, and which was able to stereotype and perpetuate the original names of the places and things through the different and successive races of peoples who have possessed the country of Britain since that early period.

After, then, the turn which we have been successful in giving matters, the following sentences of Dr. Stuart, when he commences to sum up his whole evidence upon the Stone Circles, will be found liable to correction and amendment.

"On a review," he says in page 40, "of all the facts, it seems to me that the idea which assigns to

stone circles an origin or use as temples is based on a mere assumption.

“Neither can I think that the use of stone circles by the Northmen at a later period of their history, as places of judicial meetings, has any real bearing on the original purpose of these monuments.

“At the very period when, as we learn from the Sagas, the courts of the Norwegians were held in such structures in Iceland, we know that another portion of the same people were brought into contact with the circles at Stennis; instead, however, of giving to these circles a name indicative of their use as places of worship or justice, they called the site simply the ness of “the stanes;” and some centuries before this time the kindred Saxons could find no more descriptive name for the great Wiltshire monument than was suggested by the position of the pillars, and thus it was named Stanehenge.”

The whole of these statements of Dr. Stuart I have proved erroneous.

It is no longer “an idea based on a mere assumption, which assigns to stone circles an origin or use as temples.”

I think that the use of stone circles by the Northmen at a later period of their history as places of judicial meetings, has a real bearing on the original purpose of the monuments.

At the very time when, as we learn from the Sagas, the Courts of the Norwegians were held in

such structures in Iceland, we know that another portion of the same people were brought into contact with the circles at Stennis; instead, however, of giving to these circles a name indicative of their use as places of worship or justice, in their own Norwegian Language, or calling the site simply, *The ness of the stanes*, they perpetuated the names which their predecessors had given them in the Gaelic Language, and called one of the circles there, *Staan-gheis* or *Staanacha-na-gheis*, "The Circle of Druidical Sorcery," or "The Circle of the Druidical Sorcery," the letters *gh* of the word *gheis* being suppressed, or nearly quiescent, by Gaelic usage, and the compound word being naturally shortened into Stennis.

But these Norwegians likewise perpetuated the name of the great circle there, the name of which we seldom or never hear at all at a distance, or in books, although the natives there always call it so; the smaller of the twin circles being called by them *Stennis*, but the larger *Brogar*, a name which furnished also a designation to the neighbouring ford between the lochs of Harray and Stennis, the former fresh and the latter salt. The compound word, *Brogar*, is from *Bro*, "a Champion," and *car*, "a circle," *Bro-car*, "The Champion's Circle." And it did not dishonour them, nor belie the dignity of the name which they gave it, "The Circle of their Chief, King, or Ruling Prince," whether local or general, where, we may suppose, that the great

Archdruid and Ruling Prince solemnised their devotions, but especially where state or civil matters were arranged, their wise men assembled, and justice was meted out.

And what occurred in the far north, in the Orkney Islands, at Stennis and Brogar, happened also in the far south, in the remotest part of Britain. As the Norwegians dealt with the Orkney Circles as to names, so did the Saxons deal with the southern. The kindred Saxons could find no more descriptive name for the great Wiltshire monument, than was suggested, not by the position of the pillars, for it was not from the *Stanes hanging* that it was named *Stanehanges*, but by the ancient Britons, particularly meaning the Gaelic Celts, in their own vernacular language, *Staonacha-na-geis*, contracted into *Stana-ha-n'-geis*, and *Stanehan-geis*, "The Circle of the Druidical Sorcery," conveying precisely the same meaning, just as it was the same compound word, as *Stennis*, in the remote Boreal Islands of Orkney, and *Staines*, in Middlesex, and *Stanehouse* with its numerous varieties in all the intermediate portions of Britain. Thus we find that all the new comers, from what country soever they might have come, took the names of these places, as they got them without troubling their heads at all about them, and transmitted them to posterity.

CONCLUDING REMARKS.

FROM a consideration of all which goes before, a Saxon-speaking individual must be struck with the richness of the Gaelic language in synonyms. This renders it one of the most impressive and most descriptive of languages in the world. Instead of being a barbarous or semi-barbarous language, it is a most refined one. And the riveting influence which an eloquent Gaelic speaker or orator can exercise over his audience is truly wonderful.

My task which I undertook is now accomplished. My case, in the truthfulness of which I had full faith, is now established ; and Dr. Stuart's position is completely subverted. Henceforward shall Stone Circles be regarded as ancient Druidical Temples. No longer shall they be regarded, as they have been for some time lately, simply as burial-grounds and burial-monuments. Henceforward shall they regain that estimation and veneration, in which they were held until recently from the most distant ages. Henceforward shall it be acknowledged that abundant proof exists, and has always existed, to satisfy every unprejudiced individual, that these structures were intended, erected, and employed as

Temples ; proof from an ancient, unbroken, uniform, and universal tradition ; proof from early Christian authors, who knew well about the events which they recorded ; and proof from Gaelic Etymology, the earliest, the fullest, the most consistent and satisfactory which could be desired. But although the great Archæologists of the present day have fallen into the mistake of thinking that there was no proof to show that these circles were ever anything else than sepulchral erections, yet Archæology as a science stands largely indebted to them. The late Spalding Club of Aberdeen, which has just dissolved itself, possessed, and the Society of Antiquaries of Scotland, at this moment possesses, men of the highest intellect, ability, and vigour ; and among those who have distinguished themselves most largely in the Archæological work, there stands prominently forward Dr. John Stuart, late Secretary to the former, and Conjoined Secretary to the latter still.

Having accomplished, through its leading and even private members, a great work worthy of any nation, the Spalding Club, now that it has ceased to exist, will continue to be spoken of in terms of the highest praise and admiration by subsequent generations, and held up by them as a model for other districts of the country to imitate : while the Society of Antiquaries of Scotland will, as a National Institution, continue to flourish, especially if possessed of members filled with the enthusiasm,


and directed by the abilities, which characterise and distinguish so many of their present number. Thus a long future of interesting and useful work lies before this learned Society.

There are some things which may still with advantage be brought forward regarding the Country, the People, and the Worship of the Celtic Druids, which will communicate to us a considerable amount of additional information regarding them, which we have not had an opportunity of presenting before without occupying too much space and time in the midst of the criticism, and interfering with the thread of Dr. Stuart's argument and illustrations.

We have, therefore, preferred to reserve this matter to the end, and to consider it all together in Part II.

PART II.

COLONEL ROBERTSON'S "GAELIC
TOPOGRAPHY OF SCOTLAND."

 MOST excellent, useful, instructive, and entertaining volume has just emanated from the press, entitled "The Gaelic Topography of Scotland, and what it Proves, Explained; with much Historical, Antiquarian, and Descriptive Information, by James A. Robertson, F.S.A. Scot., late Colonel unattached, Author of Concise Historical Proofs on the Highlands, &c. &c." He has been most successful in proving by Topography the antiquity of the Gaelic Language, and in disproving the priority of the Welsh or British Language, as averred by Chalmers in his "Caledonia," by the Reverend Isaac Taylor, in his "Words and Places," and by my early college friend, the Rev. Doctor Thomas M'Lauchlan, in his "Early Scottish Church," and especially in his "Kymric Element in the Celtic Topography of Scotland," printed for its valued merit by the Society of Antiquaries of Scotland among its "Proceedings," and recently delivered to its members. Before sending my manuscript of this book to the

press, I have enjoyed the great pleasure of perusing the gallant Colonel's work. I find that I have given the etymology of a number of the words and names differently, however, from him. But after deliberation I still adhere to my own etymology, because I think that he has not sufficiently employed the proper key, namely, the Druidical, which opens the door to much useful information connected with the pristine and ancient condition of the country, contained by these numerous Druidical words and names within their secret recesses and well-stored chambers of imagery, meaning, and expression; and because he has not seen, and does not know, some of the localities, the etymology of which he professes to give; which localities often must be personally seen or known, before the etymologist can be certain as to the right one.

Thus, *Aldie*, he says, comes from *Allt-du*, meaning "The dark stream," while I maintain that it comes from *Al-du*, "The black or Druidical stone." In page 167 he says: "The *Aldie* is found in the counties of Aberdeen, Perth, Stirling, and Kinross. At this last the stream has its source at an extensive moss, and which probably is the natural cause of the whole of these streams obtaining their designation of *Allt-du*, which means 'the dark stream.'" In the case of Aberdeenshire Cruden, *Aldie*, the *Al-dubh*, "The black, dark, or Druidical stone," still exists, near to the house of *Aldie*, giving its name to the Estate of *Aldie*, which in its

turn furnishes a name to a small insignificant burn running through it, which is, however, not spoken of as *Aldie*, but as "the Aldie burn," having always the adjunct *burn* attached to it. And having passed the stone, the burn changes its name. And yet it is not darker nor blacker in the one place than in the other. We are confirmed in the correctness of our view by an error which we detect him making regarding another *Aldie* or *Kinaldie*. In page 404 he says: "*Kinaldie*, in the counties of Aberdeen and Forfar, also *Kinaldy* in Fife, and *Kinalty* in Forfar, are all from *Ceann-allt-dubh*, meaning "The head of the dark stream." In the case of the County of Aberdeen, the Estate in the parish of Kinnellar, called *Kinaldie* and the Burn of the same name running near it, instead of being *at the head of the dark stream*, or *Blackburn*, is the reverse, being at its very mouth where it falls into the Don. And there, close to the Railway Station of *Kinaldie*, stands the height of *Kinaldie*, with some of the Druidical Circle stones still overtopping it. In Gaelic then, it is *Ceann-al-dubha*, meaning "The height of or with Druidical stones," pronounced *Kinaldua*, or *Kinadui*, and not, as it should be, if the gallant Colonel was correct, *Ceann-uillt-dhuibh*, pronounced *Kinuiltdhui* or *Kinuidhui*, a very different sound indeed from *Kinaldie*, as it is spelled, or *Kinàdi*, as it is pronounced.

In the same page 404 he says, "*Kindrochit* is from *Ceann-drochaid*, or 'Bridge-end;' it occurs

at least a hundred times in various parts of the Highlands of Scotland." But *Kin* does not mean properly *end*: it means "head" or "height." But bridges are not on heights, as these *Kin-drochits* are, but in hollows and on running streams. *Kindrochit* is *Ceann-draoidheachd*, "The height of Druidism," the place where stones were erected and divine worship was paid by the Druids and their votaries to their false divinities. *Kindrochit* means identically the same as *Ardendrochit* in Cruden, which we have shown means "The height of Druidism." And there is no rivulet near that height. The distant water of Cruden is the nearest. But the fame of the Druidical Rock or Stone of that height in Cruden, as I have shown, still survives, although it has itself been long broken down to furnish materials for building the Parish Church.

He has committed an error also in the following etymology of *Craigmaddie*, where, in page 290, he says: "In the county of Stirling there is 'Craigmaddie,' which is a very close resemblance in pronunciation to the Gaelic word, which is '*Creagmaddaidh*,' the final *dh* of it is not sounded; it means 'the rock of the wolf.' Here is an enormous Druidical altar or dolmen; the top stone is eighteen feet long, and not less than three or four feet in thickness. It is far the largest in Scotland; it is in the present low country language called the 'Auld wives' lift,' which is very far from being ap-

propriate, as all the old women in the kingdom could not have lifted it." It is a problem, which I do not profess to solve, how great the lift is which would baffle the strength of all the old women in the kingdom ! But this is a dolmen consisting not only of this one, but of two other upright supporting stones of about the same size, placed triangularly to one another, piled up, as tradition says, by three auld canny or witch wives, who, in the true spirit of rivalry, contended who should carry the greatest load, when each of the three brought a stone in her apron, although we are not informed as to the size or material of either the apron or its string. But since that time many individuals, male and female, some of whom had faith in the tradition, and some of whom had not much, have squeezed themselves through the narrow aperture caused by the nearest ends of the converging uprights that they might secure fertility to their persons, or the other blessings which the Druidical divinity, who was there originally worshipped, could confer. For this was originally a Druidical altar. How unfortunate, therefore, to cast it unto the dogs, as the gallant Colonel does when he traces the derivation of "Craigmaddie" to *Creag-alla-madaidh*, "The Craig of the dogs," or any wild animals of the dog kind, and with *alla* prefixed, or *alluidh* affixed, making the word *Creag-alla-madaidh*, or *Creag-madaidh-alluidh*, distinctly "The craig of the wolf!" But, recollecting that

this was an artificial erection, he would, if he had made inquiries, have discovered to his delight, as a firm believer in the past existence of Druidism, that the name is called not only *Craig-maddie*, but *Creag-màie-adhainn*, "The Craig of the very great Caldron." And what this is we shall have an opportunity afterwards of showing, when we shall find a number of other places deriving their names from the same word. And it will be more convenient to consider them together, when additional facts will be evolved.

In cases where I have to do with *ness*, as the conclusion of a compound word, such as "Stainess," or "Birness," alias "Barness," which, in page 209, he says is *Bar-'n-eas*, or "the point of the waterfall or cascade," there is no waterfall or cascade near, or possible. I therefore retain my view, that there *ness* is *na-geis*, of or belonging to "the sorcery or Druidism," *Bar-na-geis*, Birness, "the height of the Druidism," and *Barra-na-geis*, "The High Court of Justice of the Druidism," and *Sliabh-na-geis*, *Slaines*, "The Plain of the Druidical sorcery."

In page 82, the gallant Colonel traces *Aberdeen* from *Abhir-reidh-an*, sounded *Aber-ray-an*, meaning "the smooth river confluence;" and, in page 142, *Dee*, the river, from *Da-abh*, which he calls "The double river." In this he would have astonished my late friend, the Very Reverend Daniel Dewar, D.D., Principal of Marischal College and University, Aberdeen, and conjoined author of the

“Gaelic Dictionary, by Drs. M'Leod and Dewar.” In page 82 Colonel Robertson says: “The Highlanders call Aberdeen in Gaelic *Abhir-reidh-an*, ‘the smooth river confluence.’ The last Gaelic word, as has already been mentioned, is a contraction of *abhunn*, ‘a river,’ it and *ain* being very often found in topography. This Gaelic designation for Aberdeen is thoroughly descriptive, and cannot be refuted. It does not apply to the river, but to the nature of the confluence, which name was, no doubt, given before the upper parts of the river had been seen, or had received any designation.” And regarding the river named the Dee, he says in page 142: “It was anciently (in A.D. 120, by Ptolemy), written *Deva*, which is clearly *D'eva*, from the old Gaelic words *Da-abh*, meaning ‘the double water,’ that is formed by two streams joining each other. This old name *Deva* very strongly confirms the contracted use of the Gaelic word *Da*, along with *eva*, that being the corrupted part of the word *Avon* (properly *Abhunn*), for a river.” Principal Dewar must have never heard of *Aberdeen* being pronounced by the Highlanders without the letter *d*, for if he had he would have told me. He regarded it undoubtedly as derived from a word with a sounded *d* in it. His view, which he expressed to me, was that Aberdeen came from *Abar-da-aibhnean*, “the confluence of the two rivers.” Yet, with all humble submission and full candour, I have to acknowledge that I was not

satisfied with his etymology from *da-aibhnean*, nor with his pronunciation of these words as sounding *deen*, just as I am not satisfied with the Colonel's. And I cannot think that in forming the word *Dee*, or the ancient word *Deva*, the plural numeral *da*, "two," would be joined to a singular noun, *abhainn* or *va* composing the words *da-abhainn*, "the two river," instead of *da-aibhnean*, "the two rivers." Having therefore weighed the different views expressed by the gallant Colonel and the late Very Reverend Principal, as well as what I have myself written under Aberdeen at page 51, I have come to the conclusion that none but the etymology which I have given can stand the test, and that it consequently must be correct. The word *Dubh*, which has the final letters *bh* always here quiescent, and which signifies "black or dark," is the origin or part origin of the word *Dee*. *Dhubh-abhainn*, "the black river," is the origin of the contracted compound ancient word *De-va*, contracted farther perhaps into *Dee*. And leaving out the quiescent letters, which perplex the Saxon scholar, *Abar-duibhe-aibhne* is contracted into *Aber-du-in* or *Aberdeen*, "The mouth of the black river."

In page 407 he says, "*Weltun* is Walltown." I have shown that it is *Beal-teine*, "Beal's fire;" and for all the other words on that page he should have looked to the same Druidical source, and he would have found all his difficulties removed, and Bede more correct than he imagined. *Kinneil* is *Ceann-al*,

“The head of the stones,” *Ceann-fhail*, “The head of the circle,” *Peneltun* is *Beinn-al-teine*, “The hill or head of the stones of fire,” and *Peanfahel* is *Beinn-fhaile*, “The hill of the circle.” These names, then, refer to far more ancient dates than he conceives; untold ages before what he thinks they refer to had an existence, such as “the Roman turf wall first raised by Agricola, and afterwards renewed by Lollius Urbicus, the Roman General of the Emperor Antonine, and hence called after him, as the Wall of Antonine, in A.D. 140.” *Kinneil*, then, is not, as he says, “The head or extremity of the wall,” but “The head having the Druidical stone circle.” All the words confirm this.

In pages 490-493, the gallant Colonel makes averments with which, it will be observed, I do not agree in the etymological meanings, which I give:—

“The next to be mentioned,” he there says, “is the English prefixes ‘*Rath*,’ ‘*Raith*,’ and ‘*Roth*,’ all derived from the Gaelic ‘*Rath*,’ which means ‘a round earthen fort or stronghold,’ and of course very common in remote ages, being places of protection to the different tribes of the Gael against any encroachments upon each other’s territories. It is possible the Gaelic word ‘*Rathan*,’ meaning ‘security,’ may come from ‘*Rath*,’ and which itself may be derived from the Gaelic ‘*Roth*’ (pronounced ‘*Ro*’), and means ‘a circle;’ and it is still so used to express a halo, thus: ‘*tha roth n’an ghealach*,’

'there is a halo or circle round the moon.' This prefix, in one of the above English forms, is found in the Counties of Dumfries, Ayr, and Edinburgh, to the south of the two Firths; to the north of them it appears in the County of Perth, and eight others to the north of it, and also in the Isle of Bute. The name '*Rait*' appears in the Counties of Fife, Nairn, Perth, and Ayr, and is from '*Rath*.' Forts must anciently have been at all the places in these counties when they got their names. In the County of Elgin there is a Rath called '*Ratnamurlich*,' which appears to be a corruption of the Gaelic '*Rath-na-mòr-loch*,' 'the rath near the large loch;' and there is a loch so called near the mountain Cairngorm. In the County of Aberdeen there is a '*Rathmoreal*,' which signifies '*Rath-morail*,' the proper Gaelic words for it meaning 'the magnificent' or 'majestic fort.' Near Du Linkeld, Perthshire, there is a '*Rotmel*,' from '*Rath-mf eall*,' which means 'the fort on the hill,' and was so called from the great highway to the North of Scotland having for ages passed down below it. On [there was a royal castle built on the site of it, which was occupied by both Kings Robert II. and III. It afterwards came to be a property and residence of the ancient family of the Steuarts of Cardney, which last named place is still part of the possessions of their descendant and representative, Stuart Menzies of Culdares and Cardney. The name of Rotmel is now almost unknown, by a recent farm establishment, which has

been named 'Columba,' being built close to the site of the ancient Rath or Castle of Rotmel.

"The parish in Perthshire, called in English Logierait, is called by the Highlanders '*Lagan*,' or 'the hollow;' the word 'Rath' came to be added in English to it, as there the ancient Maormors, or provincial kings of Atholl, had their Rath, or castle, close to the village now called Logierait in English, and where the parish church is situated. The ancient Celtic Earls of Atholl likewise resided at this Rath, and dated their charters from it, calling it '*Curia mea de Rath*,' or 'my court at the Rath;' it was designed the '*Caput*' or 'head,' of the Earldom. In the year 1231, Maria, Countess of Atholl, granted her charter for the lands of Murthly (*Mòrtulach*, 'the large knoll'), to the Abbey of Cupar, which lands are in Strathhtay; the charter was dated at Rath; the Earl of Monteith was one of the witnesses, who, of course, with all the others, were then residing with the Countess of Atholl. The account of this and other charters to the Abbey of Cupar is in Sir James Balfour's notes, taken from the Chartulary of that place, and is (No. 33-2-9), now among the MSS. of the Advocates' Library, Edinburgh.

" '*Raithburn* ' is in the county of Ayr; it comes from '*Rath-buirn*,' meaning 'the Rath or fort of the stream.' '*Raitloan* ' is in the County of Nairn, and comes from '*Rath-loinn*,' or 'the handsome fort.' '*Rathen*,' in Aberdeenshire, and '*Rathven*,'

in Banffshire, are both from '*Rath-an*,' the last word is *abhuinn* contracted, and means 'the fort on the stream or river.' 'Ratray, near Blairgowrie, Perthshire, is from '*Rath-reidh*,' meaning 'the smooth fort;' the pronunciation of the last Gaelic word is identical with that of '*ray*' in Ratray, which is one of the most ancient families of Perthshire, and took their name and designation from the lands and barony of Ratray; their descendant and representative still holds their old and romantic residence, called Craighall. 'Rothney,' Invernessshire, and 'Rothnay,' Aberdeenshire, are both from '*Rath-an-aigh*,' which means 'the fort of pleasantness.' 'Rothen,' Banffshire; 'Rothies,' in Elgin and Fife; also 'Rothie,' in Aberdeenshire, are all derived from the Gaelic '*Rath*.' 'Rothie-murchus' is in the county of Inverness; it is from '*Rath-a-Mhurchaidh*,' that being 'the Rath of Muirich or Murdoch.'" Now I most submissively hold that the gallant Colonel possesses no authority for stating "Forts must anciently have been at all the places in the counties when they got their names" of *Rath*, *Raith*, and *Roth*. For each of these simply signifies "a circle." It may be a circle round the moon, a circle of stones, of earth, or any other circle. In Aberdeenshire *Rath*, without doubt, refers in the case of the Parish of Dyce to the Druidical stone circle there. And in the case of the Parish of Rathen there is as little doubt that there Rathen is the plural of *Rath*, referring to the

Druidical stone circles, with which that Parish abounded, especially to the two in the immediate vicinity of the church, and that it does not come, as he alleges that both it and Rathan do, from "*Rathan*," as if from *abhuinn* contracted, meaning "the fort on the river or stream." This is amply borne out by what is recorded by Dr. Stuart in his Chapter on "Stone Circles," and which we have extracted on page 202. There we find that the "Standing Stones" of Easter Kyngucy in Badenach really themselves *are*, and are called, the Rath of Easter Kingucy; and Kingucy means "The height of Druidism," plainly referring to Religion and its Temple. This is conclusive proof that we are right. Again, the Standing Stones, or Stone Circles, of the Parish of Rayne in the Garioch were Rathan, the very Rathen which gave name to the Parish. For Rayne and Rathen are the same word, and, although it may appear surprising, the very same letters. The *y* in Rayne is the obsolete Saxon letter or Greek letter *theta*, now generally represented by the letters *th*. Rayne or Rayen, therefore, is *Rathen*, "Circles," and in these instances the Circles were ancient places of worship and not forts, although we know that some of them, like Avebury, had earthen mounds surrounding them. Again, he says that Rattray is from *Rath-reidh*, "the smooth fort," which could have but little meaning, whereas it is from *Rath-re*, the "Circle or Temple" of *Re*, "The Moon," where she

was worshipped. Rothney, both in Inverness and Aberdeen shires, is not *Rath-an-aigh*, "The fort of pleasantness," as he says, but *Rothan*, the same as *Rathen*, "Circles or Standing Stones. And Rothes and Rothie are *Roth-geis* and *Roth-gea*, "The Circle of Druidism."

Of the Ythan, the river next to the Don on the north, the gallant Colonel gives the etymology in page 134. There he says: "The Ythan is in Aberdeenshire. Its name appears to be derived from part of its course being through boggy soil. The aspirated Gaelic word for 'a bog' or 'morass' is *Fheithe*, in which the two first letters are mute, and joined to *An* is pronounced *Eithe-an*, and signifies 'the boggy river.' In Gaelic there is the well-known proverb, 'Am fear a bhios 'san *fheithe* cuiridh gach duine a chas air,' that is, 'every one has a kick at him who sticks in the mire,' meaning that those who fall into misfortunes have many slanderers." Here he derives Ythan from *Fheithe*. This river is not remarkable for its bogs and morasses, rather the reverse. But let us look to what it is remarkable. It is remarkable for being an estuary of the sea for no fewer than six miles, which, considering that the whole river or stream is only little more than thirty miles in length, is a fifth of its length. Ships of 150 tons ascend beyond the Newburgh, which is a mile from the sea; and river craft ascend to Ellon, which is six miles from the sea. It is, however, only on the tidal

water that this is done. At low water there is but a small stream running in the midst of the bed of the river, and then it can be forded at almost any place. There is a great number of public fords across it between the sea and Ellon. Although an estuary, then, it is also upon certain occasions every day and tide a fordable river. To the state of the tide, then, attention must be paid for fording. From the word *Ath*, with its gen. *Atha*, mas. "a ford," and *abhainn*, "a river," it becomes *Ath-an*, "The ford river, or the river of fords." I think that this is a far more natural derivation than *Fheithe-an*, "The river of bogs." There are a farm or two and a small rill running through them, all called *Al-athan*, in Udny, which latter runs into a larger burn, which falls into the Ythan. But although *Alathan* is supposed to be a diminutive of Ythan, it is really not so. It comes from *Al*, "a stone," and *Athainn*, mas. "a firebrand." *Al-athainne*, then, is *Alathan*, "The stone of firebrands." The rivulet and the farms get their names from this stone, where the firebrands were lighted and disposed of in Druidical times.

The Ythan, which now is the southern boundary of Buchan, separating it from Formartine, a more modern division of the country, had been originally regarded as the central river of the ancient Buchan district. Buchan then included Formartine, and extended south to Mar to the Don, whose ancient mouth is said to have been more southerly than its

present. The Ythan flows east till it strikes the parish of Slains, upon what were the ancient estate and Parish of Forvie, the greater part of which is now submerged with sand, with the ruins of the ancient church and the traces of a contiguous building—a priest's or mansion house—standing among it. From *Bior*, mas. "water," and *bogha*, mas. a "bow," comes the compound word *Bhior-bhogha*, mas. Forvie, "A water bow," because that ancient parish forms the central portion of the coast or curve, formed like a bow by the sea between Girdleness and Buchanness, which *Bow* or *Bhoga* conjoined with *cuan*, having its gen. *cuain*, mas. "The sea," forms the compound word *Bogha-cuain*, Buchan, "The ocean bow." Of the age of the Church of Forvie we cannot speak with certainty. It has been supposed by some to have been built about the ninth or tenth century, and to have succeeded an earlier church or churches built on the same site in the fifth century. For St. Ninian, the great Scottish missionary, died in the year 432. But before this he had personally visited this part of Britain and the Picts generally. He was instrumental in making numerous conversions. And he reared, and caused to be reared, many stone churches. For he was celebrated for his stone churches. There is every probability then that the first Forvie Church had been erected by him, as the population on the coast there was pretty numerous, and the sand coming down the Ythan

had not accumulated so much in the bay, on the shore, and on the land, as afterwards, so as to endanger the buildings or grounds; else they would not have built it so near the sea. Ninian's era, then, is an important one for calculation and fixing dates. The contiguous burn and sacred well still bear the name of St. Ninian, that distinguished missionary, to whom so many wells, burns, caves, chapels, and churches, throughout Scotland, are dedicated under the names of St. Ninian and St. Ringan. He was the son of a British Prince of Cumberland, and was ordained at Rome by Pope Damasus at the end of the fourth century, as a missionary and bishop to the tribes of the northern part of Britain, and he laboured among them there till his death in the year 432. He it was who built the first stone church there, the candida casa of Whithern in Galloway. About fifty years ago the Church of Forvie and contiguous buildings formed a quarry to certain Goths, but still its walls crop up above the accumulated sand. There had been no accumulation of sand at or near the Church when the first one was built, although southwards of it there must have always been a line of hillocks of sand connected with the sea beach. But there had been S.S.W. of it, about a mile and upwards distant, in the peninsula formed between the sea and the Ythan at its embouchure, some vast accumulations of sand which had existed for an indefinite number of ages. The names which the two

hills of sand there still retain prove this. They are Gaelic names, and prove that they must have existed there when the spoken language of the natives was Gaelic. The two sand hills are still called *Mealls*. The word is Gaelic; *meall*, with its gen. *meill*, mas. "a hill." However by the middle, or rather by the end, of the sixteenth century, that is, before the year 1597, when the Glebe of Slains was designated by the Presbytery to the minister of Slains, which was the first designation of it to a Presbyterian minister, and as there was no designation of a Forvie Glebe, and no minister appointed to the Forvie Parish alone, after the Reformation, the Parish of Forvie must have been greatly overblown with sand, and all the land about the Church of Forvie submerged with it, the nearest habitable part being Earnhill and Bomatethil, usually occupied by a cadet of the noble family of Erroll. Bomatethil is *Baile-ma-dheishil*, "The town of deisil," "The town of sun-worship," where incantation was performed by *sunwise* processions, prostrations, and waving of burning brands on the great festal occasions when the new fires were lighted or the healing plants collected, as at New Year, Beltane, Midsummer, and Hallow, eves. *Deisil*, *dheisil*, *deiseil*, or *deasal*, implies worship, or incantations performed according to the course of the sun, just as *tuaitheal* implies incantations, but contrary to the course of the sun, turning to the left, or going wrong. *Deaseil* comes from *deas*, "the

south or sunny," and *Iùl*, "an encircled mound for judgment," and suchlike purposes. This mound lies on the Ythan bank contiguously to the steading of Waterside farm, and to the *Gairbhealoch*, or *Gairbhealhead*, ford, "The stony rocky ford," "The ford with the rocks," which still characterise it. Some hundred yards northwards, higher up the river, is a large stone, now within high-water mark in the Ythan, although probably not so originally, the water having in course of untold ages undermined the ground on which it stood, and thus sunk it lower. The stone is called *Leusastein*, which is *Leusach-teine*, "The bright or light-giving fire," which lies at the mouth of *Srath-dubh-burn*, called *Strathduffburn*, "The burn of the black strath," containing *Gleadh-carn*, "The battle cairn," called sometimes, however, *Glebecairn*. On the ancient kirk lands between the present glebe of Slains, and St. Arnan's Haven, there is likewise the law or knoll, projecting into the sea, called *Leusa-law*, or *Leusach-lia*, "The light-giving stone or stones," where the fires had burned which furnished fire-brands or *Leusach-teine*, for domestic purposes.

It was owing to this alteration of the face of the parish by sand that Forvie never possessed a Presbyterian Minister for itself exclusively. As soon as the agitated state of the times permitted, it was conjoined to Slains. It was so done by what we now would regard a rather unusual process, by Act of Parliament. But this was occasionally done by

the Scottish Parliament. Between the Reformation and 1617 this was occasionally done, the King and his Privy Council at other times doing it. But in 1617 Commissioners were appointed for that purpose by an Act, entitled "An Act anent the Plantation of Kirks;" its object being "to unite sik kirks, ane or moe as may conveniently be unite." With enlarged powers these Commissioners continued till 1707, when an Act of Queen Anne transferred all these powers of theirs to the Lords of Council and Session, as Commissioners for the Plantation of Kirks and Valuation of Teinds. A number of the Scots Acts of Parliament were never printed, and because this one chanced unfortunately to be among them little is known about it. However, the Scottish authority, Connell, alludes to the fact.

Tradition speaks of a fearful hurricane of wind from the south, which lasted three days, and submerged the fields and houses. With the exception of the church, priest's house, and mansion house, all the rest had been little else than huts of clay. But there is no evidence by bones that any life had been lost, although bones in the churchyard are found. But tradition does say that lives were lost by the suffocating blast. In the fifteenth century, according to tradition and some of the early accounts of Aberdeen, there was an upheaving of the whole of the east coast to some little extent, by which an additional breadth of sand, usually

covered by the sea along the coast from Aberdeen to Forvie, was laid bare, and marshy land about the harbour and the Green of Aberdeen, which had been usually covered by the overflowing of the tide, was never so again; that then a hurricane on the 10th August, 1413, choked the Don and Ythan, and blew the sand from Aberdeen to Forvie, and covered its fertile acres, which were said to have been about the only ones tithed for wheat to the Cathedral. The sand thus gained a hold which it retained, spreading gradually till the Reformation. After that we hear of another little spread of desolation at the time of Cromwell's death in the seventeenth century, 3rd September, 1658. And then in the middle of the eighteenth century we find in a case of arbitration before the Sheriff of Aberdeen, as an umpire between King's College, as Titulars of the teinds, and the Earl of Erroll, the proprietor of the lands, that the sands were still encroaching and increasing northwards to Mains of Collieston, Cuthill, and Whiteness, so that the tenant on these had got : reduction of rent. Since that time the sands in some places have somewhat changed their positions but they have not increased much either in breadth or depth, and they may now be regarded as stationary, grass and herbage having begun to take hold upon many parts of them. The following is the interesting document referred to:—

“ Submission by King's College and Lord Erroll of the case, anent the Rental and Teinds of the

Estate of Slains, to David Dalrymple, Esq., Advocate, Sheriff-Depute of Aberdeenshire, and Deceet Arbitral issued by him in 1759:

- 1 George Man, in Broadmuir, pays yearly 12 bolls of farm meal, £25 Scots, 2 wedders, and 1 lamb.
- 2 James Clerk, Broadlawhill, ... £20 0 0
- 3 George Clerk, there, ... 26 13 .
- 4 George Man, there, ... 13 6 ;
- 5 George Man, there, ... 33 6 3
- 6 George Man, there, ... 16 13 4
- 7 Andrew Barclay, there, ... 23 2 0
- 8 James Clerk, there, ... 16 13 4
- 9 James Henderson, there, ... 20 0 0
- 10 Andrew Thoirs, Elder and Younger, 2 Plouhs Meikletown, 5 bolls 1 firlot, 1 peck and $\frac{1}{2}$ peck of farm meal, £178 9s. 10d.—2 blls of great oats with straw, and 2 $\frac{1}{2}$ wedder:
- 11 Item, Wallace, plough in Meikletwn, 5 bolls and $\frac{2}{8}$ boll of farm bear—16 blls of farm meal—£3 8s. 4d. of penny mais—17s. 6d. of sojourning silver—1 bc of great oats with straw—1 wedder, and 1 lamb.
- 12 Thomas and Alexander Ross, for 3 plouhs in Meikletown, 16 bolls of bear—40 bcs of meal—50 merks of money—£10 5s. 4. of penny maills—£2 12s. 8d. of sojourning silver—4 $\frac{1}{2}$ bolls of great oats with straw—wedders, and 3 lambs.

- 13 Elspet Thoirs, Croft in Meikletown, £12 6 8
- 14 Andrew Thoirs, Junior, house and
yard there, 8 0 0
- 15 Mr. Alexander Keith & Son,
Ogston, 120 0 0
- 16 Alexander Fiddes, New Clochtow, 20 0 0
- 17 Robert Thoirs, there, ... 30 0 0
- 18 William Club, do. ... 30 0 0
- 19 John Bruce, do. ... 117 0 0
- 20 Margaret Moir, do. ... 37 0 0
- 21 Alexander Gray, Old Clochtow, 16 bolls of
bear—40 bolls of meal—8 bolls of white
oats with straw—100 merks of money—
1 boll 3 firlots of great oats with straw—
4 wedders, and 2 lambs.
- 22 John Ross, in Mains of Slains, 16 bolls 1 firлот
of bear—32 bolls meal—50 merks of money.
- 23 Item, Knaperna, 4 bolls of bear—10 bolls
of meal—50 merks of money—£20 of con-
verted customs.
- 24 Thomas Man, Crawley, 12 bolls of bear—16
bolls of meal—£83 6s. 8d. of money.
- 25 William Wallace, part of Alehousehill, 8 bolls
of bear—22 bolls of meal—£58 6s. 8d.
money.
- 26 Alexander Reid, do., £56 5s. od.
- 27 Item, Auchnabo, 10 bolls meal—50
merks money—sh. 17½ sojourning silver—
1 boll 3 firlots of small oats with straw—
2 wedders, and 1 lamb.

- 28 Alexander Thoirs, in Whiteness, Sealoch and piece of grass, £86 and 1 merk.
- 29 Item, Mains of Collieston, 8 bolls of bear—200 merks money.
- 30 Item, Cothill, 13 bolls of meal—£46 and 1 merk—1 wedder, and 1 lamb.
- 31 William Barclay, Mudhole, £61 and 1 merk.
- 32 Item for Ramsay and Annand's Crofts, £26.
- 33 Item, for Glebecairn, 50 merks.
- 34 Item, house in Collieston, £20.
- 35 William Cormack, house in Collieston, 10 merks.
- 36 Alexander Ritchie and Crew, fishing boat in Collieston, and boat-land, £46 and 1 merk.
- 37 George Philip and Crew, do. do. do.
- 38 Robert Walker and Crew, do. do. do.
- 39 Gilbert Cruickshank and Crew, do. 50 merks.
- 40 William Barclay (No. 31), for Mackie's Boat-land, 20 merks.
- 41 John Mackie and Crew, for a fishing-boat in Collieston, and boatland, £46 1 merk.
- 42 Andrew King and Crew, fishing-boat in Collieston, 50 merks.
- 43 John Arthur, for boatland on Seafield, 10 merks.
- 44 John Philip and Crew, fishing-boat in Collieston, 50 merks.
- 45 Thomas Man, boat's land, Crawley, 20 merks.
- 46 William Barclay (No. 31), for shore dues of St. Tarnan's haven, 50 merks.
- 47 John Arthur, Custom Croft, Collieston, 20 merks.

- 48 George Hay and Crew, fishing-boat in Old Castle of Slains, £40.
- 49 Alexander Cormack and Crew, fishing-boat there, £40.
- 50 George Hay, Miln of Furvie and Milneye, 4 bolls of bear—20 bolls meal, and 50 merks.
- 51 Item, Two ploughs of Furvie, 2 bolls of bear—8 bolls of meal—50 merks, and 2 wedders.
- 52 Peter Rae, Little Furvie, 2 bolls bear—8 bolls meal—50 merks—£2 3s. 10d. penny mails—2 wedders, and 1 lamb.
- 53 Item, for Clayfold of Balmateethill, 50 merks.
- 54 William Gibson, Milneye of Collieston, 16 bolls meal.
- 55 Item, plough, Collieston, 12 bolls meal—50 merks—1 wedder, and 1 lamb.
- 56 John Moir, Earnhill, and ferryboats on Ythan, 200 merks.
- 57 Item, for tenement of houses built on Earnhill, and privilege of Brewing, 50 merks.
- 58 Item, Balmateethill, Clayfolds excepted, £277 15s. 6d.
- 59 Robert Wallace, Haddow, Furvie, and Little Furvie, 8 bolls farm meal, and £103 6s. 8d., and 1 wedder.
- 60 George Wilken, Milneye of Miln of Brogan, 49 bolls farm meal—£3 6s. 8d. penny mails.
- 61 Item, For two ploughs of Brogan, 16 bolls

- farm meal—£100 money—£2 7s. 4d. penny mails, and 2 wedders.
- 62 Item, for another plough of Brogan, 12 bolls farm meal—£41 13s. 4d. of money—2 wedders, and 1 lamb.
- 63 Robert Knocks, for plough of Brogan, 10 bolls farm meal—£41, and 1 merk money—2 wedders, and 1 lamb.
- 64 James Gibson, 2 ploughs, Brogan, 4 bolls farm bear—20 bolls farm meal—£66, and 1 merk money—£6 16s penny mails—£1 15s sojourning silver—3 bolls $\frac{8}{8}$ boll small oats with straw—4 wedders, and 2 lambs.
- 65 William Wallace, Smithy Croft of Brogan, £13 6s. 8d.
- 66 John Martin, Nether Brownhill, 12 bolls farm meal—£33 6s. 8d. money—17s. 6d. sojourning silver—1 boll and $\frac{2}{8}$ boll small oats with straw—2 wedders, and 1 lamb.
- 67 Item, for Ogston's Croft, and part of Over Brownhill, 4 bolls farm meal—£16 and 1 merk.
- 68 John Gordon, part of Over Brownhill, 4 bolls farm meal, and £20.
- 69 James Simpson, part of Over Brownhill, 4 bolls farm meal, and £20.
- 70 Andrew Fidler, Croft of Over Brownhill, £20.
- 71 John Arthur, Seafield, £160.
- 72 Andrew Wallace, Ward, 6 bolls farm bear—18 bolls farm meal—£100 money, and 1 boll great oats with straw.

73 Laird of Udney for water of Ythan, £5 6s. 8d.

74 Viccarage Teinds of Said Parishes, £133 6s. 8d.

“ Totall amounts over and above flying customs, and cess payable by tenants being 107 bolls farm bear, and $\frac{21}{84}$ boll—451 bolls farm meal, 1 fir. 1 pk. and $\frac{1}{3}$ pk.—8 bolls white oats with fodder—£2569 10s. 4d. money rent—£996 15s. 4d. of forehand rent—£28 7s. 2d. penny maills—£7 os. 2d. of sojourning silver—£20 Scots for converted customs—10 bolls and $\frac{4}{16}$ boll great oats with straw—7 bolls small oats with the straw—36 $\frac{3}{4}$ wedders, and 16 lambs.

“ That upon Inquiry the deponent (Sandilands, factor to Lord Erroll) states that Mackie's Boatlands, No. 40, is no part of the Kirkton of Slains, but that the same lies within the Titularity of the said College.

“ That Alexander Thoirs, Tenant in Whiteness, Mains of Collieston and Cothill, No. 28, 29, 30, and of Kirkton of Slains, has got, since the commencement of his tack, and is entitled during the currency of the same to £23 6s. 8d. Scots money of abatement upon account of the damage done to his possession by sanding.

“ That the sand has not encroached upon the Kirkton of Slains, but his other possessions.

“ Tenants deliver farm meall at Newburgh or Peterhead, and bear at Aberdeen, or any place of the like distance, and teind victual presently paid by the heritor is deliverable at King's College.

Deduct.

- £8 payable by Andrew Thoirs (No. 14).
 £20 do. William Barclay (No. 34).
 10 mk. do. William Cormack (No. 35).
 50 mk. do. John Moir (No. 57), all for house
 rents.
- Item, £100 Scots payable for ferry-boats on
 Ythan (No. 56).
 £80 rent of two Castle boats (No. 48, 49).
 400 mks. rent of 8 Collieston boats (No. 36,
 &c.)
- Item, 50 mks. for shoredues of St. Arnan's haven
 (No. 46).
 8 mks. feu-duty payable for water of Ythan
 (No. 73).
 50 mks. money payable for Milne-eye of
 Milne of Furvie (No. 50).
 and 5 mks. payable for Milne-eye of Milne
 of Brogan (No. 60).
- Item, £23 6s. 8d. as proven abatement allowed to
 Alexander Thoirs out of his rent yearly for
 the sanding of his possession, amounting in
 hail the said deduction to £613 6s. 8d. Scots,
 and that attour £1 10s. Scots for viccarage
 teinds of Kirkton of Slains, as after men-
 tioned.

“Kirkton is held feu by Lord Erroll of King's
 College, cum decimis garbalibus inclusis, and no
 parsonage teind due, but the value of the same for
 several years past is £1 10s., which sum is to be

payable to the common procurator of the College at Whitsunday, after reaping the crop."

The Rev. Dr. John Pratt, A.M., LL.D., in his "Buchan," page 29, where he alludes to his ignorance of the time of the annexation of Forvie to Slains, and the overflowing of Forvie with sand, says: "There was in the library of Slains Castle, as late as 1830, an old rent-roll of great part of the parish, with the names of the farms and their occupants. The recovery of this volume is most desirable, as it would throw considerable light on this interesting subject." As it is likely that this "rent-roll" is beyond the reach of recovery, I have been the more strongly induced to give the foregoing Valuation and Decreet Arbitral of 1759 as a contribution to fill up a portion of the vacuum caused by the loss of the "rent-roll," and to supply some of the information wanted, as it may be the only contribution possible belonging to the time.

It is rather interesting, again, to compare the foregoing Valuation with the Valuation Roll of the present year 1869-70 by the Government Surveyor, and to observe the increase in the value of landed property within the last 110 years. The value of the Kirklands of Kirkton of Slains is not given in the foregoing valuation, because they were Kirklands. The Government Surveyor gives the present rental of the Farm of Kirkton as £270. Although the boundaries are not the same, yet for practical purposes this will suffice to us. By in-

cluding the £270, the present yearly value of the foregoing is £5,684 17s. 9d., and by excluding them it is £5,414 17s. 9d. sterling. This latter sum is a large increase above the rental contained in the original Valuation. For we must remember that a Scots pound of money was only a twelfth of a sterling pound; that a Scots pound was equal only to twentypence of our present currency; because it took "twelve Scots pennies to make one sterling penny." I remember well an aged person telling me in my youth of the indignation that in his boyhood he once ignorantly felt against an aged primitive person, who, promising him a reward as an encouragement for some piece of good conduct or good service, said that he would give him a twelve-penny piece, which he in his simplicity, as we should have in ours, supposed would be a shilling piece, or twelve pence sterling. But it turned out, to his intense mortification and fancied breach of promise, to be no more than one penny sterling which he received, and had been all the time honestly intended to receive.

THE CALDRON.

About half way between the Stone of Al-teine, spoken of, page 49, and the Cathedral of Old Aberdeen, there was anciently erected in the valley another Stone, removed many years ago, but

within the last generation, called *Caomhan-teine*, or *Caomh-teine*, or *Coibhi-teine*, contracted into "*Cotton*," the name of the surrounding fields and estate; and now of a village, meaning "The Archdruid's fire." And onwards upon the summit of the Kettle Hill is the artificial mound called *Tula-Draoiean*, from *Tula*, "a mound," and *Draoi*, "a Druid," "The Mound of the Druids." This mound is composed of sandy or gravelly material excavated from the flat top of the Kettle Hill. The hole, called the Kettle, formed by the excavation, is about a hundred yards from the base of *Tula-Draoiean*, and is called *Cadhal*, which means a "Kettle, Caldron, or Basin," and gives name to the whole hill or hillock surmounted by the mound of *Tula-Draoiean*, or corruptedly *Tilly-draon*. On the slope of the Kettle Hill near the Cathedral stood the Chapel of St. Thomas and the Bead-house. Above them, and on the top of the Kettle Hill, between the Kettle and *Tula-Draoiean*, "*apud montem capelle beati Thome martyris juxta canoniam de Aberdon*," the Bishop of Aberdeen in 1380 held a court for his vassals exhibiting their charters. The Kettle itself is much filled up by the plough now, compared to what it was upwards of fifty years ago, when I saw it first. But even then much had been collected into it. The tradition then was, which I received from people eighty or ninety years of age, and which they and theirs had received from former generations, that the Kettle or Caldron, and

Hill of Tilly-draon, were both made by the Picts, a short-statured but strong-bodied people, and the material was carried up from the Kettle to the Tilly in hides fastened in front of their bodies ; and that a number of their women were engaged in the work ; that the Kettle or Caldron was originally so deep that people standing upright near the bottom could see nothing but the heavens above or the top perhaps of the Tilly, and that in ancient times many people had to stand, or stood there night and day for great lengths of time for some religious purpose. Such are traditions going backwards beyond Stukely's time. Here is the first intimation made in the North, so far as we know, of the discovery of the Druidical Caldron, and the first etymological proof of it. It appears, I think, in some places under another name, as *Aden*, *Eden*, or *Edin*. And wherever it does so it is in the immediate vicinity of other important Druidical remains, as at Deer, and in Banffshire, and at Edinburgh. We have *Aden*, *Eden*, or *Edin*, from *Aidheann*, or *Aghann* or *Adhan*, "A caldron, kettle, or goblet." This *Adhan*, or *Edin*, means the same as *Cadhal*, "a kettle," and had been for the same Druidical use. It forms a root in the name of the Scottish Metropolis in all the forms which it has been known to assume as the *Maiden Dun*, or Castle, *Dun Edin* and *Edinburgh*. *Mhà-adhann-dun*, *Maiden Dun*, or *Dun Maiden*, from *Dun*, "The Hill," *màie* or *màic*, "of the very great," *Adhainn*, or *Edhainn*,

"Caldron," *Dun-màie-adhainn*, "The Hill of the very great Caldron." *Dunadhainn*, Dunedin, "The Hill of the Caldron;" *Edhannburg*, Edinburgh, "The Fort or Burg of the Caldron." And a little south of the Castle we have *Drumdryan*, from *Druim*, "The ridge or summit of a hill or hillock," and *Draoiean*, "of the Druids," *Druim-draoiean*, "The hillock of the Druids," corresponding to *Tula-Draoiean*, "The mound of the Druids." We have *Dalry*, *Dail-ra*, "The Plain containing the Circle or Temple," and *Drylaw*, *Draoi-lia*, "The Druid's Stone." Again we have *Calton* or *Calten*, just as we have *Cotton* or *Cotten*, near *Altene Aberdeen*, compounded of *Caomh-al-teine*, meaning the "Archdruid's Stone of Fire," while *Cotton* or *Cotten* means simply "The Archdruid's Fire," both thus referring to the same thing. And we have *Salisbury Crag*, *Sabhailich-burg*, as elsewhere explained about Stonehenge, "The Preserver's Burg," and *Creagan*, "The Crag," *Sabhailich-burg-creagan*, "The Crag of the Preserver's Burg," or "The Preserver's Burg's Crag." And we have Arthur Seat, from *Ard*, "A Height," and *Druitheacht*, "Sorcery or Druidism," then *Ard-Druitheacht*, "The Height of Sorcery or Druidism," which, like hundreds of places in Britain, had never been visited by King Arthur, far less named after him; but had been so named thousands of years before the very existence of the Arthur of the Romancers, and Edwin the erroneously conceived name-father of Edinburgh. In

the Parish of Cruden there is Ardendraught, *Ard-an-Draoidhe*, "The Height of the Druid," and a little south there is Arthur's Cove or Cove Arthur, a large cave entering from the sea-front of high mural rocks, from *Cadha*, or *Cabha*, "a cave or narrow ravine; thus we have *Cabha-Aird a' Draoidhe*, "The Cave of the Height or belonging to the Height of the Druid," corrupted into *Cove Arthur*, although King Arthur had never honoured Cruden with his presence. A few miles farther southward from Cruden, among a number of Druidical remains, such as Liacarstane, Craley, Bath, Collistene, in the Parish of Slains, we have another very large cave, called Cove Arthur, near the Church of Slains, or Slaines, not derived from any *ness*, nor any other Scandinavian word, any more than *Stennes*, but from *Sliabh-na-gheis*, "The High-plain of the Sorcery." The use of *Sliabh* is an additional powerful proof in behalf of what Colonel Forbes Leslie says in pages 28-31 of his "Early Races of Scotland," that the Gaelic Language was the Original Language of Scotland, and not the Welsh, Manx, nor any other branch of the Celtic. And he will be also glad to learn, I have no doubt, that a number of what he regarded as a sort of exceptional names, and to which he alludes in page 193, and which he failed in tracing to a Gaelic origin, although he had tried, such as "Stonehenge, Stanton-Drew, and Stennis," and which he said "are evidently names given after the arrival of Saxons

and Danes," are really not so, but good old Druidical Gaelic names. So with that ubiquitous personage the King Arthur of the middle ages. These two Cove Arthurs of Cruden and Slains are perhaps the most remarkable upon the east coast of Scotland, or anywhere else.

Cove Arthur in Cruden lies a few hundred yards north of the boundary between the Parishes of Cruden and Slains. It is situated at the base of the face of high mural rocks, in a small bay of 150 yards diameter, to which there is one descent on the north by a steep incline of greensward for 100 feet. When you reach the stony rocky beach at the recession of the tide, for it is not accessible at full tide, you have to scramble southwards over great water-worn boulders, which have fallen down from the precipitous cliffs of the hardest cleft and stratified gneiss, which have, through the lapse of untold ages, given way to the unceasing action of the waves below and the weather above, making once perhaps in a century or two a stalk of rock of 100 feet high, and 100 or 1000 tons in weight, to fall with a crash to the bottom to be gradually pulverised. At the farthest angular recess to which you can reach, with the awful perpendicular and overhanging rocks towering above, before, and around you, some of them apparently ready to let go their hold, although they may have retained it, as at present, for untold ages, you arrive at the mouth of the cave. The floor of the mouth had originally

been just as the floor of the interior of the cave still is, on a level with the high-water mark, so that once on a time the waves had had free access, as the water-worn appearance of the altar, cromlech or dolmen, and of the floor and sides of the interior of the cave, abundantly testifies. With great labour, perseverance, and skill, a large, powerful, and adequate barricade, or embankment of stones and clay, has been artificially raised to the height still of 10 feet, with a base of 40 feet, sloping inside and outside, and resisting the fury of the highest of mountain waves and wintry stormy tempests, keeping the cave quite dry and the inmates quite safe and comfortable. This embankment you have to ascend, and, in doing so, you enter the vestibule of the cave, about 18 feet square, with the same height above your head. Onward always, going west, for the cave lies east and west, you come to the inner entrance. It continues the same height, thus furnishing light within, but it is only about 26 inches wide. Having passed this, you enter a magnificent, large, arched apartment, 60 feet long, 30 feet wide, and nearly the same in height, the cave altogether being 100 feet in length, formed by nature. But the great natural curiosity is the altar, cromlech or dolmen, at the inmost or westmost extremity, which is a large solid flat smooth rock *in situ* on the floor, 3 feet high, 8 feet broad, and 12 feet long, nearly entirely detached from the sides of the cave, although now partly packed around at the head

with stones by human hands. This had been the altar of the Druids, the Cromlech, or what the ancient Britons in Brittany, and the present inhabitants there, still call a *Dolmen*, from the Gaelic word *dealbh*, gen. *dealbha*, mas. "An image or statue," and the Celtic word *maen*, "a stone," *Dealbh-maen*, Dolmen, "The statue-stone."

The other Cove Arthur at the St. Catherine's Dub, named after the Spanish Armada vessel of that name, the St. Catherine which was wrecked in it in 1588, and had several of its guns or cannons recently recovered, one of which is in a state of perfect preservation at the Manse of Slains, is an equally remarkable Cove. It lies at the junction of the gneiss and mica schist, and is constituted by what geologists call a *fault*, having gneiss on the west side, and mica schist on the east. The entrance looks to the south, the cave running south and north, and extending much farther than the other, to 174 feet in length. The entrance had been originally and naturally the whole width and height of the cave, but the bottom of the entrance has been elevated by an embankment of stones and clay, much higher than that of the other cove, excluding, like the other, the sea at high water, or at stormy seasons, which had formerly swept into the cove, as the bottom is of the same elevation as that of the other, both being about high-water mark. And the top of this embankment, which is presently four feet higher than the mouth of the

cave, being placed considerably outside the mouth, you have to descend from it into the mouth, while the mouth itself is thereby rendered invisible from the sea, as the other was naturally so, and this cave might be lighted up at night without the glare being seen externally either from sea or land. This embankment extends in a ravine or fissure between two walls of rocks, 18 feet asunder, which are the continuation seaward of the sides of the cave. The embankment has a basis of 70 feet between the cave and the sea, and an elevation of 24 feet cave-ward and 34 feet seaward, with slopes to resist the pressure and attacks. The seaward slope has still near the basis several courses of built boulders or rocks, some of them of 5 or 6 tons of weight, and retaining, notwithstanding that they are reached by the sea, their position as firmly as at the time when the Pictish Druids first placed them there; and the whole embankment of stone and clay is still in a surprising state of excellent preservation. In descending from the embankment into the cave, we find that the vestibule is about 10 feet lengthways of the cave, 14 feet wide, and before the embankment was raised it had been 20 feet high, but the embankment there has been raised for internal comfort 14 feet high, leaving 6 feet for head room. Passing this vestibule we come to the large hall, 64 feet long, 21 feet wide, and 25 feet high. Passing straightforward, through an opening 10 feet wide, we enter a second apartment, 36 feet long, 14 feet

wide, and 20 feet high. Passing through a narrower passage of about 4 feet in width, and 20 feet in length, we come to a rude altar or dolmen for the image composed of two stones and the projecting rock, 7 feet long, 3 feet broad, and 3 feet high, occupying by its breadth the whole width here of the cave, 3 feet, although the cave extends beyond this with the average width of a few feet, and of considerable height for 34 feet. This cave, although for the last fifty years it has suffered most pitiably at the hands of vandals, who have deprived it of its best pendant-stalactites, is yet most grotesquely and beautifully adorned by them, reminding the visitor of cathedral carvings and screenwork. There is no other reason assignable, or conceivable, why so much of herculean and substantial labour should have been expended about the embankments of these caves than that previously mentioned, and to which the names testify, viz., that they had been tenanted by the Druids, whose names they bear, and for the purposes connected with their Ritualism or Institution; the same marks of durability which characterise all their other works, and distinguish theirs from those of all other nations and peoples, being clearly and abundantly manifested here: Cave Arthur being derived from the Gaelic words *Cadha* or *Cabha*, mas. "a narrow ravine, porch, entry, or opening," and *àird*, "of a height," and *a' Draoidhe*, "of the Druid," *Cabha-Aird-a'-Draoidhe*, "The Cave of the

height of the Druid." And the innumerable stone graves, weapons and instruments of all descriptions, which have been found in all the neighbourhood and surrounding district, connect these caves with the Picts, as the people then flourishing in the place.

Applying, then, all this seemingly episodic and collateral, yet useful, information, of which we have been speaking, to the subject more especially on hand in this chapter, we shall find ourselves much assisted in forming our views about this mysterious Kettle or Caldron, and particularly so far as Edinburgh is concerned.

The whole district around Edinburgh had been Druidical. And as I do not think that either King Arthur or King Edwin had any patronymic connection with Arthur Seat or the Castle Hill, so I think that there may have been on the present esplanade of the Castle, or near it, and near the highest part of the Rock, the *Adhann*, or *Edin*, or "Caldron," so celebrated in Druidical times. Edinburgh is *Adhann-burg*, or *Edhann-burg*, "The Caldron-fortress, or the Caldron of the Fortress."

This *Cadhal* or *Adhann*, "Kettle," or *Edin* is the Caldron so extensively celebrated among the Welsh Druids. It will be partly amusing, and partly instructive, to read the following account, allegorical to a considerable extent as it is, given in "The Mythology and Rites of the British Druids, by the Rev. Edward Davies:—

“I come now,” he says, “to the Cauldron of Ceridwen. The term *Pair*, or *Cauldron*, is used metaphorically to imply the whole mass of doctrine and discipline, together with the more confined circle of arts and sciences which pertained to the ancient priesthood of Britain. The preparation of this vase being a necessary preliminary to the celebration of the most sacred mysteries, it stands as a symbol of the mysteries themselves, and of all the benefits supposed to result from them. The Cauldron was used in the preparation of a decoction of various select plants, which was to constitute *the water of inspiration and science*. Its origin is described by Taliesin the bard—‘Then Ceridwen determined, agreeably to the mystery of the books of the ancients, to prepare for her son a cauldron of water of inspiration and science. The cauldron began to boil, and it was requisite that the boiling should be continued without intermission for a year and a day—the time the ark floated on the waters of the flood; and in the meantime, Ceridwen, with due attention to the books of astronomy, and to the hours of the planets, employed herself daily in collecting plants of every species which possessed any rare virtues. About the completion of the year, three drops of the efficacious water happened to fly out of the cauldron and alight upon the finger of the youth she had set to watch it. The heat of the water caused his putting his finger into his mouth; as soon as the precious drops had touched

his lips every event of futurity was opened to his view.' ”

The drinking of the water of this caldron was one of the rites of the Novitiate's Initiation into the Druidical mysteries and craft, after twenty years of hard study. It was the previous hard study, and not the caldron decoction, which made him so great an adept in the Druidical art and science, and opened up futurity to his view. The Novitiate promised to the admitting Hierophant and his three accompanying Druids, during the dark hours of night, that he would be faithful to the Druidical caste. And the most fearful oaths were undertaken by him, and as dreadful orgies gone through by him.

This Caldron again appears at *Maidse-maaghie* in Slains, to which we have referred, page 37, and in Bennachie. Bennachie means The Hill of the Caldron, or very Great Caldron, compounded of *Beinn*, “A Hill,” with or without *na*, the gen. fem. of the Article, and with or without *mò*, or *mà*, the first comparative of *mòr*, “great,” and *aighe*, one of the genitives singular of *aghann*, the same as *adhann*, which formerly appears, signifying “a goblet,” *Beinn-aighe*, *Beinn-na-h-aighe*, or *Beinn-na-màie-aighe*, Bennachie, “The Hill of the Caldron, or of the very Great Caldron.” Thus *Dùn-adhainn*, *Dùn-na-h-adhainn*, *Dùn-na-màie-adhainn*, and *Mhà-adhann-dùn*, various forms of the *Maiden Castle* of Edinburgh, or *Edhann-burg*, “The Caldron

burg ;" and all these are the same in meaning as *Beinn-aighe*, *Beinn-na-h-aighe*, *Beinn-na-màie-aighe*, and *Mhà-adhann-beinn*, "The Maiden, or Great Caldron Hill or Burg," when referring to Edinburgh. Northwards from the Hill of Bennachie there lie a number of Druidical places, with names confirmatory of this, and showing their connection with this hill. Thus there are Pittodrie, from *Pit*, with its gen. *pite*, fem. "a hollow," *dhubh*, "black," and *druidhe* from *druidh*, with its gen. *druidhe*, mas. "a Druid." *Pit-dhubh-druidhe*, Pittodrie, "The black hollow of the Druid:" Pitmedden, from *Pit-màie-adhainn*, "The hollow of the very great Caldron;" and Pitmachie, from *Pit-màie-aighe*, signifying exactly the same, namely, "The hollow of the very great Caldron." All these had been places where purifications had been carried on, or were connected with the great hill and caldron of purification.

This Maiden Hill, or Bennachie, has both a Maiden Casay and a Maiden Stene. The Maiden Casay is from *Casach*, with its gen. *Casaich*, fem. *An Ascent*; *Mhà-adhann-casach*, "The Caldron, or very great Caldron, Ascent." The Maiden Stene had once on a time been called by the Gaelic-speaking inhabitants of Scotland, *Mhà-adhann-lia*, "The very great Caldron Stone." The word *lia*, "a stone," had been, subsequently corrupted into *ly*, as *Crà-lia*, into Craly, by the Scots-speaking population: *Mhà-adhann-lia*, Maidenly, "The

Maidenly, or the Maiden Stone." This "Maidenly, or Very Great Caldron Stone," must have had some connection with "The very great Caldron" itself, by proximity or otherwise, wherever the very Great Caldron itself may have been located; this stone being supposed, from recent excavations made about it, to have been at some period moved into its present position from some other and more early one; perhaps, as Dr. Stuart thinks, at a very modern period, when the line, upon which it may have originally stood, of the present contiguous road, was being formed. This opinion regarding a connection having subsisted between this Maidenly, or Great Caldron Stone, and The Great Caldron itself, which gave name to the "The Hill" itself, receives most singular confirmation, not only of an internal kind, proceeding from etymology, but of an external kind, visible to the eye, palpable to the touch, and thus still cognisable by the external senses. There is a figure (see plate) incised upon the Stone itself, which has excited great attention, and aroused much conjecture. It appears only upon nine Stones in Scotland. It has been called by some an "Altar." But as there was never an altar seen exactly of its figure, it has been called by others a "Throne," or "Chair of State;" but as it does not correspond exactly with the form of any known throne, it has been called by others in their despair, "The Oblong Figure," without signifying what it was, although some insinuate that it may have been a personal

ornament. But this figure has just the representation of the Utensil, or of the Structure, Furnace, and Utensil, referred to by the name of the Stone itself, *Mhà-adhann*, "The Maiden, or very great Caldron," furnishing the Patronymic name to the Hill of Bennachie, which probably had the Caldron at the *Casach* or Casay. The Structure, according to the figure, allowed the flames to play below and around the Caldron, which was always seething with its mysterious and wonder-working contents. Confirmatory proof of this, which likewise shows that the Druids possessed the knowledge of the art of smelting copper, and casting and manufacturing copper vessels, is afforded by what appears on the Manse of Glamis Stone, numbered 2, in Plate 84 of "The Sculptured Stones of Scotland," vol. I. Glamis comes from *Glaim*, gen. *Glaim*, fem. "A howling," and *geis*, the gen. of *geas*, Druidism, *Glaim-gheis*, "The howling of Druidism." This appears to have been a Caldron of punishment. Upon this Glamis Stone there is the representation of a tradesmanlike cast copper caldron, of about $4\frac{1}{2}$ feet in diameter, and the same in depth, with the bodies of two men seething in it. Near the Caldron are two warriors confronting one another with uplifted battle-axes, and on a prominent part of the stone, is a female monster, a female Centaur, the upper half being that of a woman, and the under that of a mare, the two hands of the woman wielding two battle-axes, showing that she

also was animated with a fierce, cruel, and blood-thirsty spirit. On *Mhò-adhann-lia*, "The Maidenly, The Great Caldron Stone" of Bennachie, the Centaur is also incised, but without the battle-axes, at least they are not visible. There is also the Caldron. But it is for a different purpose from the other. It is the holy Caldron, the Caldron of knowledge and initiation; for it has the Z figure passing through it. This Z figure has been erroneously styled sometimes the Broken Spear, and sometimes the Broken Sceptre, and because neither of these was satisfactory it has been sometimes called by others just the Z Figure, because it resembles that letter of the alphabet; and they could not think of anything else upon which they could agree. But that Figure is just the zigzag lightning of heaven, drawn down by the Druids, who pretended to be possessed of this divine power. By this, as they alleged, they produced the real celestial fire, which they sold to their votaries for domestic purposes at so dear a rate, but, according to their accounts and belief, so worthy of the price. This belief in the heaven-produced fire was firm, deep, and universal. It had extended even to Palestine, and was deeply rooted there. We find a most graphic and most instructive account given on this very point in 1 Kings 18th chap. 17th verse: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou

and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of Asherah, the goddess, four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of Jehovah; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose ye one bullock for yourselves, and dress it first—for ye are many—and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even to noon, saying, O Baal, answer

us ! But there was no voice, nor any that answered. And they leaped before the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud, for he is a god ; he is talking, pursuing or journeying ; peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of Jehovah that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. And with the stones he built an altar in the name of Jehovah ; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar ; and he filled the trench also with the water. And it came to

pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Jehovah, God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou art Jehovah God, and that thou hast turned their heart back again. Then the fire of Jehovah fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, Jehovah, he is the God; Jehovah, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there." In the whole of this extract we see not only the ready acceptance by the people and the whole of Baal's prophets of this proposition of Elijah's, but their firm belief in its success even to the very last, and their frantic disappointment, when they thought that they were about to fail, which in the end they completely did. It was the belief then of the people among the Druids, and the worshippers of Baal and Asherah in other countries, that celestial fire came down to consume, or burn, and boil the sacrifices. And this was symbolized by them by the zigzag stream of fire or lightning passing between their double or

conjoined circles, and through their crescents, serpents, and caldrons.

I have formerly stated that the Glamis Stone (see plate) appears to represent a Caldron of punishment. This would embrace and betoken the offering, and at times perhaps the eating, of human sacrifices. It does so; and it is an additional proof in confirmation of the truth of ancient tradition and ancient history as to Druidical employment of human sacrifices, and as to the awful cruelty and blood-thirstiness of the Druidical religion. That caldrons were employed in connection with common sacrifices by the worshippers of other religions we are well informed. The Israelites employed them. Among other passages that might be produced from the Bible, God says unto Moses in Exodus, 29th chap. 31st verse: "And thou shalt take the ram of the consecration, and seethe his flesh in the holy place." Again, 1 Sam., 2nd chap. 12-17th verses: "Now the sons of Eli were sons of Belial; they knew not Jehovah. And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat the priest's servant came, and said to the man that sacrificed,

Give flesh to roast for the priest, for he will not have sodden flesh of thee, but raw. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth ; then he would answer him, Nay ; but thou shalt give it me now ; and if not, I will take it by force. Wherefore the sin of the young men was very great before Jehovah ; for men abhorred the offering of Jehovah.”

We are hereby now more enlightened as to the nature of the worship of the Druids. In the early, or Unsculptured Stones period, it is likely that it was Sabian and Fire. But in the Sculptured Stones period it was Sabian, Fire, and Hero worship. They worshipped the Sun, Moon, and Stars ; the Sun as Baal—although originally Baal was distinct from the Sun with them—the Moon, as Asherah, his wife and queen, and the Stars, or those constellations of fabulous things, into which they divided the zodiac into twelve compartments. They represented this upon the stones by symbols. They had conjoined circles for Baal, or for Baal and his wife Asherah, and sometimes as the Queen of Heaven she had the crescent ; and they had smaller circles for the Stars. They had what is termed the Horse-shoe symbol, single and double, which has baffled the wisdom of so many sages, which is just the beautiful luminous Rainbow, single and double, which appears in company with the others, and then and there spans and adorns many a time the

celestial vault. They had the Serpent, representing the Druid himself, whom they called The Adder, transfixed also by celestial fire, meaning animated and filled with it. The Lightning or Celestial stream of fire stands prominent on these stones. And it is almost universally associated with the Caldron. In the compartment below the Caldron, on the Caldron Stone of Bennachie, is the figure of an elephant. This animal is not only the greatest, and therefore the lord of all land animals, but it is also by far the most intelligent. But for a fuller explanation let us go to the far East, where these animals are still natives. In some of the creeds still prevalent in India, such as that of the Hindoos, a large Elephant supports our earth upon his back, and it is his moving his position or shaking his skin, perhaps to get quit of the flies, which produces the shocks of earthquakes. The Elephant, therefore, may be a symbol of the earth. The Centaur is a symbol of the vital doctrine of transmigration of souls, by which the wicked were condemned to assume, or rather re-assume the bodies of beasts, when after a period of probation they might re-assume the human form, in which state, if they did well, and tasted of the contents of the sacred Caldron, the *Mhà-adhann*, they became omniscient, immortal, and infinitely happy, in their glorious hunting grounds. But for attaining this end, Druidical compliance, and heathen virtue or piety, were requisite, which were symbolized by

the Mirror and Comb; and expressed so sententiously by Chilo, the great Spartan philosopher, one of the seven wise men of Greece, "Know thyself;" and by Solon, the Athenian, another of them, "Obey the laws, worship the gods."

The Druids, as has been so clearly and so abundantly exhibited, by so many and so different irrefragable proofs, were really great observers of nature. And among other portions of it, and other sciences, to which they particularly attended, was Meteorology. They noticed and marked the occurrence of certain meteorological phenomena. And, although the knowledge of these has never been entirely lost sight of since those ancient times, yet it is only within a comparatively recent period that the attention of men of science has been again specially aroused to them. But now they are filled with wonder and admiration at them, and so are the common people, when they annually behold them. All this knowledge, which these Druids acquired, they invariably endeavoured to turn to account for their own aggrandisement. They had a number of festivals, which they observed at different seasons of the year. And from the knowledge which we possess of these Druids we may rest assured that they had reasons for all of them, and for the particular seasons at which they celebrated them, whether we can discover them or not.

We may satisfy ourselves to a certain extent as to the reasons for some of these. For the festival

occurring at Midsummer eve we might account, and for the time too, by remembering that these Druids were sun worshippers, and that the solstice was his standing or turning point. And for Beltane, or May-day, on the eve of the first day of May, we might suppose that there may have been from the earliest times festivals dedicated to The Great Spirit of Heaven before he was confounded with the sun, and that afterwards both were worshipped that they might be propitiated, might send genial weather during the summer months, and, as the crops were all sown, might produce plentiful supplies of food. And for the equinoctial festival of the New Year in the month of March we may account, because most of the nations of antiquity commenced their year then. The Hebrews even are supposed, before they went down into Egypt, to have commenced their year then, but in Egypt to have made a change to Autumn, which change continued to the Exodus, when some think that they see clear evidence at the Exodus of a full return to the ancient system, and of a commencement in March not only of the sacred year, but also of the civil. The Romans also, who copied from others, began their year in March; for their seventh, eighth, ninth, and tenth months, beginning with it, are still called by us by their old Roman names of September, October, November, and December.

But what reason can be assigned why the Druids

kept the festival of *Samhuinn*, "The season of peace," at Allhallow Day, or rather Allhallow Eve? We have been so long accustomed to calculate by the New Style, and to be misled to a certain extent by people in authority, that we scarcely know the proper time for observing Allhallow Day or Allhallow Eve, or the time which was anciently observed by the Druids for this festival. Our Parliament in the last century enacted that the New Style was to come into force in 1752, and that instead of 10, as in the former century, and in the time of Pope Gregory XIII., had been the case, there should be 11 free days between the Styles; and our Civil Courts in this century, after vibrating for a time between 11 and 12 days, and giving contradictory decisions in cases between master and servant, and landlord and tenant, at last, as they alleged, to prevent further divergence, fixed chronologically erroneously, although for business transactions perhaps sufficiently conveniently, upon 11 days; although from the commencement of this century there had been actually 12: so that in reality Allhallow Day by the Old Style happens by our New Style, on the 13th of November, and its Eve on the evening previously. But what happens on Allhallow Even, the 12th, the Eve of Allhallow Day, the 13th of November? The earth enters that part of the heavens where it first touches the outskirts of that great belt of shooting stars, through which it has to pass, and does pass, and which the

subsequent night, or perhaps nights, blazes so brilliantly, and which is now known as the November shower, but which might be more accurately defined as the Allhallow shower of stars. But was it by chance that Allhallow Eve and Allhallow Day coincided with the recurrence of this shower? Was there no design on the part of the Druids in their appointment of that festival on the precise nights when these fiery shafts were blazing through the firmament, and lighting up the vault of heaven? We are constrained to admit and avow that there is every mark of design. The Druids, from the most ancient times, had observed these showers, and that they happened regularly at the same time every year. They, therefore, appointed the Allhallow festival to appear to derive a heavenly sanction from them. And the people of course soon believed, not that the festival was originally appointed to suit the stars, but that the stars annually made their appearance to honour the festival, and were sometimes not only manifestations made by the gods, but were the gods themselves, vindicating their own worship, and honouring the statements and persons of their own faithful priests the Druids.

But it is a misnomer given by the early Christians, and intentionally too, to call this feast *Allhallow*; for originally it had no connection with any pretence of being dedicated, or *hallowed* to *all the saints*. But too compliant or designing Chris-

lians changed the original word into that word, and thereby changed the meaning. Instead of the feast being called *Allhallow*, it should rather be called *Allheal*, because the name comes from *Uil'-ic* or *Uil'-ioc*, mas. "The mistletoe," literally, "The universal remedy," The All-healer, or *Allheal*. And with *lo*, mas. "A day," *Uil'-ic-lo* is "The All-healing day," not unlike *Allhallow*. That was the day on which the Druid, after numerous solemn incantations, issued forth upon his search, and, entering into the deep recesses of the forest, cut the selected parasite and the other healing herbs, and brought them back with great religious pomp, to prepare them for future usefulness, and placed some of them into the wonderful Caldron, there to be reputedly boiled for a year and a day, when the mess of incantation and the juicy extract of inspiration were applied externally and internally, as according to the wisdom of these thaumaturgists was known to be best. Easy was it for the Druids to make their devotees believe that this annual platoon shooting of the stars during these two or three nights had a religious bearing upon their ceremonies, and was produced by the direct interposition of the heavenly gods to support their own religious rites and ordinances, or that these were the very gods themselves in motion, or the fiery emanations from them in their flight through space. Afterwards in Christian times this was perverted to the flight of demons, witches, and fairies, for they were always

supposed to have much on their hands some of these nights. Thus the Druids concealed from their people that they themselves had fixed upon the eve of the 13th November as the commencement of their great *Uil'-ic-lo*, "All-heal day or days," because they had previously noticed that the annual phenomenon then occurred, and they persuaded them that it originated subsequently to the appointment of their festival and confirmatorily of it. With such an artful belief infused into the minds of the people, it is not wonderful that the Druids exercised an all-powerful sway over them. And it is not wonderful in the midst of such prodigies that the people believed in the efficacy of the Caldron and Caldron Contents.

WORSHIP OF MOLECH.

THE Parish of Methlic, or Medlech, or Medleck, in Aberdeenshire, is a Parish full of Druidical Remains, including a multitude of Cairns. It is indeed the region of Cairns. These had been sepulchral; and the name itself of the Parish testifies to its origin. It is called Medlech or Medleck. There is another word Molech. Molech, and Medlech, or Medleck, mean the same. They are derived from *Mò*, and *Mòid*, the first and second comparatives, having the force and meaning of superlatives, of the adjective *Mòr*, "Great;" and

leac, or *leachd*, or *leacht*, gen. "lice," fem. "a tombstone:" *Mhò-leac*, Molech, and *Mhòid-leac*, Medleck, both of them meaning "the very large tombstone." And there is not the least doubt that, while the Druids and Britons worshipped at the Circles, which, as we have shown, were not only employed, but actually erected, as Temples, they also paid worship at other places, uncircled, connected with the dead, such as at many a Cairn, Barrow, or Barpa, as it should be called, and Tombstone, called *Leac* or *Leacht*, or their compounds, such as *Mhòidleac*, "The very great Tombstone," and *Cromleac*, "The bending, bowing, or prostrating Tombstone," or "Tombstone of worship." This last appellation, *Cromleac*, clearly points out this last class as Tombstones, at which they adored a deity, or which they recognised as a deity. *Cromleac* or *Cromleachd*, a substantive, fem. described as "A flat stone in an inclined position, supported by three stones, placed perpendicularly, commonly supposed a Druidical altar," is a compound of *Cromadh*, gen. *Cromaigh*, mas. "a bending, stooping, bowing, or prostrating," and *leac* or *leachd*, "a tombstone," *Cromleac*, or *Cromleachd*, a Cromlech or Cromlet, "The bending or prostrating Tombstone." This shows, then, the use and intention of these Tombstones, Great Tombstones, and Prostrating Tombstones, the *Leac*, *Mhòidleac*, and *Cromleac*, and that they had been originally intended to mark out graves, but that afterwards

advantage was taken of at least some of them, and divine worship paid at them and to them ; so that here we discover both Ancestral Worship and Stone Worship. The inhabitants of this country, and the Archæologists too, have been in the habit of considering these Cromlechs, *Cromleac*, as altars : so, as we have seen, have the Gaelic scholars. But in Brittany, upon the Continent, the inhabitants there, and also the foreign Archæologists, particularly the French, apply the term *Cromlech* to the Stone Circles, and the term *Dolmen*, to what in Britain we call a *Cromlech*. Lieut.-Col. Forbes-Leslie prefers this foreign nomenclature in his learned work at page 270. In tracing the etymology of the word *Dolmen* he thinks that the first part *Dol* comes from *Dol*, "a table." But it comes, I respectfully submit, and I think when brought under his notice he will prefer it, from *Dealbh*, gen. *dhealbha*, mas. a statue, and *maen*, a stone, *Dealbh-maen*, "The Statue-stone or Altar." This word confirms what we said regarding these Great Tombstones being *Cromleac*, Cromlechs, bending, bowing, prostrating, and worshipping, Tombstones on which they placed their Idols, or which may have been regarded by them as Idols, for we well know the easy transition by ignorant minds between worshipping at a stone or statue, and worshipping the stone or statue itself. Yet the British meaning of the Gaelic word *Cromleac* is correct. And it is to the language spoken by the ancient inhabitants of the country, which

was known and acknowledged to be pre-eminently the country of the Druidical Institution, and to Britain as a whole principally, to which we are to look for the fullest and most correct information regarding the Druidical Institution. In Aberdeenshire there are places named "Cromlet" and "Cromly." These are different compound words, and come from no fewer than four different simple words. There are *Cromadh*, mas. "a bending," and *Crom*, gen. of it *Cruim*, mas. "a circle." There are *leac*, or *leacht*, "a tombstone," and *lià*, fem. "a stone, a great stone." "Cromlet" comes from *Cromadh-leacht* or *Cromadh-leac*, with *dh* quiescent, *Croma-leac*, "The Cromlech," the bending Tombstone, having no necessary connection with the circle at all; but "Cromly" comes from *Crom-lià*, "The circle of great stones." But these are very different erections. The foreigners, therefore, have committed a mistake in misapplying *Cromleac*, or rather *Croma-leac*, or Cromlech, "The bending Tombstone," to circles, instead of *Cromlia*, Cromly, "The circle of great stones." And then this *Cromaleac*, or *Cromaleacht*, Cromlet or Cromlech, "This bending stone," they ought to apply to what they call the *Dealbh-maen*, "The Dolmen," "The statue-flat-table-altar-stone." For the two last may be pronounced synonyms. Instead, therefore, of changing our nomenclature, in the way which Lieut.-Col. Forbes-Leslie recommends, by admitting a new synonym, and leaving the old error untouched, I would re-

spectfully recommend that strict attention, both at home and abroad, be henceforward paid to the distinction between *Crom-lià* and *Croma-leac*, or *Crom-leac*, that is in English between Cromly, and Cromlet, or Cromlech, "The Circle of Great Stones," and "The Bending Tombstone."

The Great Tombstone of Methlic, however, the Celtic *Mhòid-leac*, opens up to us unexpectedly an additional portion of the Druidical Mythology. The Druids have been represented as making their children pass through the fire, and as sacrificing not only bestial, but human life, at the shrines of some of their implacable divinities, and themselves and adults in their solemn covenants with heaven as passing through the fire, or between two fires, one of them sometimes on the top of a mound and the other a little from its base, or both of them contiguous, undergoing thus a baptism of fire, an initiation or renewed purification by it with respect to their mysteries. This is the worship which they paid to their god Molech, and which they taught some of the Tyrian and Phœnician nations that traded with them, and lived near Palestine, to pay to this implacable and insatiable deity. But while worshipping him we must not forget that they also worshipped the host of heaven, the sun, moon, and stars. In worshipping these last they were what are called Sabian Idolaters. And in worshipping the departed worthies, or rulers, their sires and relatives, at their tombs, they were Hero-worshippers,

these tombs being either solitary and single, apart from all other megaliths, or placed within sepulchral temple grounds, as at some of the megalithic Circles. And in the use of fire, and even the homage which they paid to it in consequence of its real and supposed purifying properties, and the merchandise which they made of it compulsorily to all their people for their present and their future weal, they were Purites, or Fire-worshippers, who were more cruel in their worship than any other people or priesthood.

Their religion, then, had become, through the superior intellects and intelligence of the Druids, a most artful combination of different superstitions, although it is likely that the rudiments of the whole existed in embryo, if not actually considerably advanced, upon the plain of Shinar.

The Tower and City there called "Babel," which in the Hebrew class of Languages means *Confusion*, from the root *Balal*, *he mixed or confounded*, "because Jehovah did there confound the language of all the earth; and from thence did Jehovah scatter them abroad upon the face of all the earth;" would more directly in the Celtic class of Languages, supposing the word to be the same, and to have the same sound, have a different and an equally, if not more, expressive meaning. In this latter class, from *Ba*, a "grave or death," and *Baile*, a "town or city," which we have shown is associated with *Beal*, a "mouth," which again we have shown is

associated with the god *Beal*, we at once have the city where, it is likely, Baal's worship began, called *Ba-baile*, Babel, "The graveyard or death town," where all their hopes of unity and future greatness, as an undivided race, were strangled at the birth and buried in the dust; and both the city and tower, but especially the tower, whose top was to reach unto heaven, were lasting sepulchral muni-ments of their discomfiture and folly; and they spoke, like a *beal*, "a mouth," in language not to be misunderstood, they were a very *Ba-beal*, or Babel, "A death mouth," denouncing unceasingly and unendingly their pride and ambition, and mak- ing known to all future generations and tribes of men the death and extinction of their glory, the crushing of their pride, the checking of their am- bition, the blighting of their prospects, the scatter- ing of their community over the face of the earth, instead of their concentration upon Shinar's plain, and their exposure to the censure, ridicule, and sar- casm, of all posterity. For up to that time "the whole earth was of one language and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. And they said one to another, Go to, let us make brick and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered

abroad upon the face of the whole earth. And Jehovah came down to see the city and the tower which the children of men builded. And Jehovah said, Behold the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, because Jehovah did there confound the language of all the earth; and from thence did Jehovah scatter them abroad upon the face of all the earth."

We find in very early times that the worshippers of Baal and of the host of heaven were also worshippers of Molech. The Sacred Record tells this in the book of Jeremiah, 32nd chap. 35th verse: "*And they built the high places of Baal, which are in the valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech.*" Here is a connection of a very close kind seen to be established between the worship of Baal and that of Molech. And long before this we see them united in 2 Kings 23rd chap. 4th verse: —"And Josiah the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of Jehovah all the vessels that were made

for *Baal*, and for the goddess *Asherah* or *Ashtaroth*, and for all the host of heaven ; and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem ; them also that burned unto *Baal*, to the sun, and to the moon, and to the planets (rather to the twelve signs of the zodiac, those constellations or fancied representations of animals and things, into which they divided or parcelled it out, for they knew no distinction, as we do, between planets and stars, or suns), and to all the host of heaven. And he brought out *Asherah* from the house of Jehovah without Jerusalem unto the brook of Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the Sodomites that were by the house of the Lord, where the women made shrines for *Asherah*. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of Jehovah in

Jerusalem, but they did eat of the unleavened bread among their brethren. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or daughter pass through the fire to *Molech*. And he took away the horses that the kings of Judah had given to the sun at the entering in of the house of Jehovah, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of Jehovah, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of Corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom (which is another name for *Molech*) the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the Asherahs, and filled their places with the bones of men. Moreover the altar that was at Bethel, and the high place, which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place and stamped it small to

powder, and burned Asherah. And as Josiah turned himself he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of Jehovah, which the man of God proclaimed, who proclaimed these words." Solomon's evil doings are referred to at the time in 1 Kings, 11th chap. 7th verse: "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Molech the abomination of the children of Ammon." And long before this, at the lowest computation, 1490 years before Christ, Moses commanded the Israelites in Leviticus 20th chap. 2nd verse: "Whosoever he be of the children of Israel or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death; the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people, because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do anywise hide their eyes from the man when he giveth of his seed unto Molech, and kill him not, then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people."

We find from these and other passages of the

sacred record, that Baal was universally recognised as the great god among all these idolaters, and that he had a female companion associated with him, viz., *Asherah*, erroneously translated in all these passages in our English Bible "a grove." This *Asherah* is also called *Ashtaroth*. This is the female Druidical Deity, already alluded to, the Queen of Heaven, worshipped at the class of circles called *Re*, *Ra*, *Ro*, *Rath*, *Reth*, and *Roth*. And *Asherah* and *Ashtaroth* are both Celtic words. *Asherah* comes from the Gaelic word *Geas*, fem. "Sorcery," and *ra*, "the moon," or a "circle ; *Gheas-rha*, "The Druidical or Sorcery Goddess *Ra*," worshipped at the temple *Ra*. And *Ashtaroth* is *Gheas-dhubh-rhoth*, "The Black-art or Sorcery Goddess *Roth* or *Re*."

The Zidonians paid particular worship to *Asherah* or *Ashtaroth*, the Moabites did so to *Chemosh*, and the Ammonites to *Molech*.

Molech or *Mhò-leac* and *Mòidlech*, or *Mhòid-leac*, converted into *Methlic* or *Medlec*, the name of the parish, are the same. The comparative or superlative of *Mòr* was shown to be both *Mò* and *Mòid*. The former makes *Mhò-leac*, "Molech," and the latter makes *Mhòid-leac*, "Methlic." And now who, I ask, was this *Mòlech* or *Mòidlech*? He was just what the name implies, "A very large Tombstone," And this is what in other places is called a *Cromlech* or *Crom-leac*, defined to be "A flat stone in an inclined position, supported by three

stones placed perpendicularly, commonly supposed a Druidical altar." Such is the definition by Gaelic Lexicographers. Now we see to what deity the Cromlechs were dedicated as well as erected. Mò-lech or Mhòidleac there had cruel, fiery, bloody orgies paid to him by an infatuated people, who spared neither young nor old, male nor female, but were ready to immolate them all, even their nearest and dearest, in the burning pile, raised upon and around this fiery coffin, this blazing oven. This was the Druidical worship of the Ammonites which was so much detested and spoken against in ancient times. And no wonder. The Ammonites had worshipped the great man at his tomb. In time they had worshipped the tomb itself. They had been at first worshippers *at* Stones, and then they became worshippers *of* Stones. They blended like the Druids, and the Druids like them, Sabian and Hero worship—Baal and Molech. They worshipped the host of heaven, they worshipped fire, and they worshipped deified mortals. When we go to the sacred Scriptures and consult the Old Testament in the Hebrew, and the New Testament in the Greek, we discover an additional proof identifying the British with the Ammonitish Molech. Whenever these writings speak of Molech, and they speak of him frequently, they always employ the definite article, calling him not Molech, nor a Molech, but *The Molech*. And although in the single instance from 1 Kings, 11th chap. 7th verse, the

definite Hebrew Article *Dagesh*, which is given in all the other Hebrew examples, is wanting here, yet it is technically said to be "understood" by the Hebrew Grammar Rule, which says that "Dagesh is sometimes omitted in Yod or Mem with Sheva; the analogy of the word will show when there ought to have been a *dagesh*." Therefore, we say, that in the Hebrew and Greek originals, without exception, wherever Molech is spoken of, it is as *The Molech*, and in the ancient Druidical or Celtic Language, this means "The Great Tombstone," which we have also identified with the awful *Cromlech*. These Ammonites, however, had not been originally or hereditarily idolaters. They must have learned their particular idolatry or Druidism from some Phœnician neighbours, who had had business transactions with Britain. For they were themselves descendants of Lot by his son Ammon, and had settled on the east of Palestine beyond the river Jabbok, having wrested it from Zamzummim, a race of giants.

There is another piece of information contained in one of the foregoing passages, which is deserving of our attention. It is contained not only in it, but in many other passages where the subject is spoken of, and the same words employed in the original. I wish, then, to draw attention to the word "images," as connected with the word *Asherahs*, in that extract which we have given from 2 Kings, 23rd chap. 13th verse: "And the high places that were before

Jerusalem, which were on the right hand of the mount of Corruption, which Solomon the King of Israel had builded for Ashtoreth, the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom (or Molech) the abomination of the children of Ammon, did the king defile. And he brake in pieces the *images*, and cut down the Asherahs, and filled their places with the bones of men." The word "Matstsēboth," here translated *images* in our version of the Bible, from the singular "Matstsēba," has no authority whatever on its side. Commentators were always aware of this, but not willing altogether to renounce the *imagery*, they tried to split the difference, and in the margin they have long inserted the word "statue." But it is now acknowledged that this does not stand the test; and therefore all the best modern critics pronounce that there is no authority for it meaning anything more or less than *pillar*. Thus Genesis, 28th chap. 18th verse: "And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a *pillar*, 'matstsēbah,' and poured oil upon it." Here our translators have translated it correctly *pillar*, because it could be nothing else without idolatry, which could not be.

Again, Genesis, 35th chap. 14th verse: "And Jacob set up a pillar 'yatstsēb matstsēbah,' literally 'pillared a pillar' in the place where he talked with him, even a pillar, 'matstsēbeth,' of stone, and

he poured a drink-offering, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Bethel." And 19th verse: "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar, 'yatstsēb matstsēbah,' literally 'pillared a pillar,' upon her grave; that is the pillar, 'matstsēbeth,' of Rachel's grave unto this day."

2 Samuel 18th chap. 18th verse: "Now Absalom in his lifetime had taken and *reared up* for himself a pillar 'yatstsēb matstsēbeth,' which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar 'matstsēbeth,' after his own name; and it is called unto this day Absalom's Place."

We therefore now state that there is no authority for translating "matstsēboth," *images*, as has been done in 2 Kings, 23rd chap. 14th verse: "And he brake in pieces the *pillars* and cut down the Asherahs." And again, 2 Kings, 17th chap. 10th verse: "And they set them up *images*, 'vayatstsibu matstsēboth,'" should be, "And they *pillared pillars* and *pillared Asherahs* in every high hill and under every green tree." Our argument, therefore, in which we are supported by all the best modern critics, is that there is no authority in these passages for saying that they worshipped Baal, Asherah, and Molech, with images, but that there is for saying that it was at or before pillars that they paid their devotions. And the next quotation

which we shall give will show that in one place at least the idol pillar was stone, in contradistinction to the wood pillars, which supported the building. It is 2 Kings, 10th chap. 26th verse: "And they brought forth the images out of the house of Baal and burned them. And they brake down the image of Baal, and brake down the house of Baal." This should have been rendered: "And they *took the pillars of the house* of the Baal and burned them. And they brake down the pillar of the Baal, and brake down the house of the Baal." For it is the word "matstsēboth" which they have again rendered *images* instead of *pillars*, and in the original Hebrew here there is no preposition corresponding to what our translators have inserted, viz., *out of*. Here it appears that the pillars of the house were combustible; and we are not informed that they may not have been consumed within the temple. But it would seem that the pillar of the god was not combustible. It was not burned like the pillars of the temple, perhaps of the roof. The idol-pillar was broken down along with the stone work of the building. This is what would have taken place had the idol-pillar been stone. We are warranted, therefore, in saying, or thinking at least, that it was so.

Although these easterns were worshippers of the Baal, yet we are not to expect a close resemblance to the Druidical worship of Britain, because the former, although originally possessed, like all the

ancients, of roofless temples, did not persevere, like the Druids, in keeping them so. There was, therefore, a necessity for wood material. But we see that the idol-pillars were stone. And there is no mention made of a statue or image. And this agrees with what Herodotus (I. 181) says of the temple of Belus at Babylon, and what other historians say of many other ancient temples, that they were devoid of statues. We know that in the course of time some began to have most costly statues, but it was not so originally. These things then bear a general resemblance to the Druidical style of worship in this country at the circles and at the stones.

We think then, that the Sabian worship, the sun, moon, and star worship, was what was generally celebrated at the grouped megaliths, the circles; and the Hero or Molech worship was what was celebrated at the solitary sepulchral erections, and especially at the Cromlechs; and the sacred Fire was present and adored at all.

Mortlech, the parish where the See was originally planted, which was removed to Al Aberdeen, has much the same meaning as Methlic, and had been a place, altar, or stone, dedicated to Molech. *Mhòr*, "Great," *Dhubh*, "Black or Druidical," and *Leac*, a "Tombstone," *Mhòr-dhubh-lheac*, "The Great Druidical Tombstone."

BRITAIN AND THE BRITONS.

UNTOLD ages before the States of Greece had a beginning, the Britons, meaning the inhabitants of Britain, with the Druids at their head, had been flourishing. In the fourth century before Christ, Alexander the Great went to Tyre and destroyed it. Hecatæus, who accompanied him, heard then of Britain. He heard of it as a large fruitful island opposite Continental Celtland, far north, but yet very warm, with inhabitants highly civilised, having Greek letters, and celebrated priests and temples; especially one extraordinary temple, rich, large, round, within a grove, and among rising grounds, dedicated to the Sun, which would seem to have been Avebury. The Tyrians had been in the way of carrying on their extensive foreign commercial transactions for ten or twelve centuries at least. They must, therefore, have at a very early period become acquainted with the Britons. And as nearly the whole ancient world was supplied with tin by the Phœnicians, and the Phœnicians got it principally, almost exclusively, from Britain, this shows that the Britons must have been early known to them, and that their transactions together must have been early and considerable. The intimacy of the two peoples must have been great, if they were not originally of the same identical stock. The renown of the Britons and of their vast temple must have been unusually great before it would

have struck Hecatæus, a stranger, so much, at what was in those ancient days so great a distance, having the whole length of the Mediterranean Sea and a considerable part of the Atlantic Ocean intervening. Yet through all this space had the renown of the Britons, of their country, of their religion, and of their unparalleled temple, been wafted. Say not after this that these were men, places, and things, in Albion of no note. In some respects they were perhaps the most celebrated in the world. This is the account furnished by Hecatæus and related to us by Diodorus Siculus. In addition to this, the great historian of the Greeks, who wrote in the fifth century before Christ, and who is honoured by being styled, by way of veneration, the father of history, viz., Herodotus, alludes to them. He did not know much about them, because the Greeks had little of the mercantile enterprising spirit, to make daring excursions and dangerous voyages in the pursuit of gain, as the Phœnician nations were in the way of doing. Although none of the Greeks had ever been in Britain, or what are called the British Islands, or knew exactly where these were placed, because the Phœnician navigators and traders, like other navigators and traders in similar cases, and for similar reasons, in the middle ages, kept the knowledge of the localities of their distant trading countries a secret, that they might encounter no competition, yet the Greeks knew that the supply of some of the most useful

metals, finest furs and skins, and other valuable articles, came from certain western islands, which seemed to them at the back of the world, and which had to be reached, not by Mediterranean or small inland seas like those to which they were accustomed, but by open and most dangerous oceans, and tedious voyages without a compass. From the Greek word *Cassiteros*, "tin," they called the Islands *Cassiterides*, "Tin-producing." But this was not the name which these foreigners, and the Greeks at second hand, gave to the small Scilly Islands, which have produced so much tin, and which lie on the South-west point of Cornwall or Britain, and to Britain itself, which, especially about the South-west point of Cornwall, has been so prolific in this metal. The native Islanders, while they had distinct vernacular names for the Islands, great and small, called the large one *Alb-inn*, Albion. Now it is most absurd to say or think, as hundreds of writers even in standard works have done, that because in a foreign language, namely, the Latin, *Albus* means "white," and the Island has in some places some high precipitous chalk-white cliffs, the British natives should have called their Island by a word in a language, which they neither spoke nor knew; and untold ages before the knowledge of that language, or of the foreigners speaking it, arrived, about Cæsar's time, a half century only before Christ's time, at their Island.

ALBION.

Albion comes from *Alb*, or *Alp*, "a mountain or very high hill," and *I*, or *Inn*, or *Innis*, an *Island*, *Alb-inn*, "The mountainous *Island*." The Celtic word *Alp* is still perpetuated in the European Continental range of mountains, the *Alps*. And, to this day the native *Celts*, the descendants of the original inhabitants of Britain, in their Celtic vernacular in the northern division of Britain, call their country *Alp* or *Alb*, *Alpinn* or *Albainn*, *Alpanach* or *Albanach*, and themselves *Alpanaich* or *Albanaich*, *Alpannaich* or *Albannaich*, "Alpine people." And because they themselves have been for ages restricted to the north of Britain, they usually restrict the names now to Scotland, their native country, as its distinguishing names, and to themselves as the proper inhabitants of it. But as the descendants of the aborigines, who regard the Saxons and other inhabitants as interlopers, they still claim the whole country as their own, just as a few centuries ago the clans often fought for the same. *Alpinn* or *Albainn*, now usually confined to the North of Britain was, however, originally the name of the whole Island, by which it was styled in the mother tongue by all the inhabitants, who were of the same Celtic stock, and whose Celtic names still dot the whole Island from the Land's end to the Pentland Frith. *Albion* the Island, therefore, is *Alpinn* or *Albainn*, "The Alpine or Mountainous

Island." It had made an impression of the height of its rocks upon the first Britons when they in their frail canoes or little skiffs approached its coasts: and after they landed, the impression, instead of being effaced, had been greatly deepened, when, leaving the bold sea coasts, they encountered the mountainous ranges of the interior, especially in Wales and Scotland. Appropriately, therefore, in their own tongue, might they call their Island *Albion* or *Albainn*, "The Mountainous Island," and themselves *Albanaich* or *Albannaich*, "The Mountain Islanders."

BRITANNIA.

But there was another name given to the Island, and it was applied both by the natives and foreigners. It had not been quite so early applied as *Albion*, for that had been the first proper name; but it may have been as early as *Cassiterides*, probably a little earlier, although this last is the name by which the Island is first brought to our knowledge by Herodotus. *Britannia* is this name. This is the name by which Cæsar calls it, and it is the name which it has universally retained to the present day. All these names are ancient, very ancient. We know of it having been called *Cassiterides* 440 years before Christ, *Albion* 320, and *Britannia* 265 before Him. Isidore gives us a portion of useful information about this word *Britannia*. He tells us that it was a word, and came

from a word, or words, in the British native language. Knowing this then we light upon the word at once. It is what must have peculiarly distinguished the whole Island as soon as the Druidical system had been perfected. It is what must have distinguished the hill or rock of *Dumbarton*, and hundreds of other places called *Barton*, *Barteine*, *Barra-teine*, which were "Heights or Courts of Justice" on elevated places, where Druidical fires, occasionally or unceasingly blazing, characterized their country and creed above all in the ancient world. Britain or Britannia, therefore, is *Barteine*, or preferably, *Barra-teine*, contracted into *B'arteine*, "The Height of Fire," or rather, "The High Court of Justice Fire," where justice was administered, where Druidism was exhibited in all its entirety, and the priesthood incomparably magnified; where evidence was afforded of a whole people, as well as of a whole priesthood, being peculiarly devoted to the most imposing religious ceremonies and observances; where every high hill, by the light of fire by night, answered every high hill; where semaphoric intelligence was conveyed; and where the whole country seemed, from the top of every elevation, the bosom of every grove, and the bottom of every valley, to send up its stream of fire, and its column of smoke, in token of the supposed transcendent hallowedness of its unequalled hierarchy, and confidently obedient and believing people.

Britain, therefore, on Isidore's authority, is a Celtic word. It is really gratifying to know that, among all the changes of the names of nations, this name continues the same as it did thousands upon thousands of years ago, and among all the incursions of new enemies, influxes of new colonists, inroads of new nations, and inundations of new languages, and modes of speech and thought, Britain is still Britain, well deserving of the appellation Great, from the antiquity from which it dates, the power which it wields over nations, the self-control which it exercises, the knowledge of nature and of nature's laws which it possesses, and the deep religious principles, which, as a whole, permeate and leaven its entire community. The nations still regard the island as the *Barra-teine*, the *B'ra-teine*, the *Britain*, "The High Court of Justice," where the purest equity is to be obtained throughout all the world. Long may it so continue. There is much in a name.

There is a manuscript in the Register House Paper Office, Edinburgh, containing a Parliamentary record of the reign of David the Second of Scotland in 1367, giving a curious detail of the king's rents and properties in Dumbartonshire, and stating the "redditum assize Castri Arthuri."

Notwithstanding averments to the contrary, Dumbarton Castle being named *Arthur*, connects it with the Druids like many other hills, including Stirling, *Stùrr*, "the rugged point of a rock, or

hill," and *lian*, "a plain or meadow;" *Stùrr-lian*, Stirling, "The rugged pointed rock of the plain," within the castle of which William of Worcester says that the king kept his round table. From *Seunachd*, fem. "Enchantment," and *dùn*, "a hill," Stirling was also called *Seunachd-dùn*, Snaw-doun, "Enchantment or Druidical hill," as in Wales.

The Britons then being named after their Island Britain, which derived its name from the fiery hill tops of Druidical superstition, the original inhabitants of both ends of it were alike called Britons and Albionites. They were the same people, called Britons from their religion manifesting itself so prominently by fire on hill tops, where their Courts of Justice stood, and Albionites or Albannaich, from the mountainous country which they inhabited. Cæsar alludes to a change, which took place sometime before he wrote, among those who inhabited certain maritime districts. He says, book v. chap. xii., "The inland part of Britain is inhabited by those who are reported, according to tradition, to have been produced by the Island. The maritime part by those, who for the sake of acquiring spoil and levying war, had passed over from the Belgians; almost all of whom are called after the names of the states, from which they were sprung, and from which they came to it, and after the war was levied, remained in it, and began to cultivate its fields." Here we see that the ancient inhabitants of that part of the country had been

influenced by these Belgians, a semi-German, or Celtic-German race. They had not been annihilated by them. Many of them had been killed, and others pursued and expelled. But when the mastery had been obtained by the Belgians, a mutual assimilation took place, a compromise ensued, and an absorption of these Belgians to a large extent among the natives was the result. The old name Britain, relating to the religion of the country, was retained, and the name Britons, applied to the former inhabitants, was assumed by them, expressive of the simple fact that they were now inhabitants of it; and there was a blending and a modification of the languages, and manners, and customs of both peoples—the old places retaining their old names, but new towns getting new names from the foreign towns and states from which they had come. This accounts then for the difference to a large extent between the Gaelic language still spoken in Scotland, which was the original and universal language of the Island, and has its names still affixed to the ancient places, and that variety of it in, and after Cæsar's days, called the British, which, beginning in the maritime parts of the south, spread through what became the Roman Province.

The ancient inhabitants had other names: these were Celts, Caledonians, and Gaels. All these mean the same thing, and come from the same root.

CELTS, CALEDONIANS, AND GAELS.

The word Celt is generic. It includes not only all the ancient tribes of Britain, but also those of Ireland, the surrounding Islands, Channel Islands, and parts of France.

The Celtic word *Ceiltich* and *Coilltich*, a substantive plural, is Celts, and means "sequestered people or woodlanders," coming from the verb *ceil*, *conceal*, *hide*. From their mode of living then among the forests, and depending on the chase, they were called Celts. Their towns, especially in Britain, instead of being walled with stones, were palisaded with stakes, sometimes surrounded with earthen mounds, and often situated in the midst of morasses or lakes, with either an artificial or natural flooring, and called Crannoges. But their name is also pronounced and spelt *Coilltich*, which means a *Celt*, and likewise a *wood* or *forest*. This comes from the simple word *Coill* or *Coille*, a *wood*, *forest*, or *grove*, and the plural *Coilltean*, or *Coilltichean*, *woods*, and *Celts*. But strange as it may at first appear to a Teuton, we here discover that Celt, and Caledon, and Celts, Caledones, or Caledonians, are the same, *Coilltean*, or *Coilldean*, or *Coilldichean*, being both *Celts* and *Caledonians*, the one compound being just a shorter form from the same primitive, or variety of primitive, *Ceil*, or *Coill*, *hide*, *wood*; hence, *Celt*, *Caledonian*. As we are told by Cæsar, in the extracts which we have given, and by

other ancient historians, that the south of Britain was well wooded, just like the north, we therefore see why at first the whole of the inhabitants of Britain were entitled to the designation of Celts or Caledonians, even although the word had not been a generic word, which it was, applicable to their race and their mode of living in Continental Celtland or Gaul, as well as Insular Celtland, embracing Britain and the other Islands. The word was perpetuated likewise in the north by the lineal descendants of the aboriginal Alpanaich, Britons, Celts, or Caledonians, who had there been always able to stand their ground against all marauding invaders; had continued to regard the whole country and island as theirs by right of inheritance from their forefathers, and therefore esteemed it no wrong and no robbery to make incursions into the low country upon the Saxon colonists who had settled there, and to seize their cattle, which they esteemed as feeding upon their own Caledonian lands. And keeping up their patronymic generic name of Celts, in proof of their true undisputed right of succession and pedigree, they continued besides to call themselves Gàidheal, or Gaël, which, although in later times restricted to the Northern Highland Celt, was not necessarily, nor originally so, for Gaël in a language where there is no true distinction between the letters *G* and *C*, is the same as *Coill* or *Coille*, a *wood* or *woodman*, a *Celt*. This name *Gael* or *Coill*, they appropriated to them-

selves ; but the name *Gall*, its plural *Gaill*, derived from *Sig* and *Thall*, "on the other or yonder side," as if of the sea, they applied to the new settlers in the Lowlands, meaning that they were foreigners, who had come across the seas and taken possession of their hereditary lands. In this sense, then, a native or inhabitant of Continental Celtland to them in Britain was *Gall*. He was across the sea from them. Those who visited Britain had usually to come through Continental Celtland, or from it, to them ; and although they were Celts like themselves, and sprung from the same stock, yet, as they did not live on their side of the sea, they were, in a certain sense, strangers and foreigners to them dwelling in Britain. They were *Gaill* to them. But the Gaelic *Gaill*, and the Latin *Galli*, meaning Gauls, are words as near to each other as the constitutions of the two languages will permit. They have the same identical letters, but one of them is transposed, being accommodated to the principles of the declensions of nouns in these languages. Cæsar therefore gave to Continental Celtland and its inhabitants the names which the Druids and inhabitants of Britain gave them, *Gallia*, *Gaul*, and *Galli*, *Gauls*. This proves, then, the extensive influence of those British Druids and tribes on the Continent, and throughout the Roman Empire, that even Cæsar employed their words and names, which expressed things according to their stand-point, and modes of thinking.

There are some other names given to sections of the inhabitants of ancient Britain. Let us now see what is known of them. There are, for instance, the Picts and Scots.

THE PICTS AND SCOTS.

I.—THE PICTS.

THE Picts are spoken of by the Romans, but not at an early period. Cæsar does not speak of them. The first time when they are spoken of is upwards of 350 years after him. The orator Eumenius, who was a Professor at Autun, is the first to do it in the third century, in the year 297 of the Christian era, and again he does it in the beginning of the fourth century, in the year 308. He speaks of the "*Caledones alique Picti*," *the Caledonians and other Picts*. Ammianus Marcellinus, at the end of this fourth century, says: "*Eo tempore Picti in duas gentes divisi Dicaledones et Vecturiones.*" *At that time the Picti were divided into two tribes, the Dicaledones and Vecturiones.* We formerly found that when the Romans employed the words *Britannia* and *Britanni*, they took vernacular Celtic words, although adapting them to the genius of the Latin language. We may conceive that the same was done respecting *Picti*. They may have known that there was a tribe, or tribes, in the northern part of the Island

beyond the wall of Antoninus, who were called by a name somewhat like the word *Picti*, but not knowing the meaning of the word in the native Celtic language, and finding it extremely difficult to pronounce or spell the Celtic language, and having a word in the Latin language very like it, and with a meaning which bore upon a marked characteristic of the people at one time at least, namely, the painting themselves with woad, they took it, for they did not care about the exact meaning of the word or name, if they just expressed themselves so clearly, that the people or tribes could be accurately known. They therefore, we may suppose, called them, intelligibly enough, *Picti*. But there is no Gaelic word spelt exactly like that ; but there is *Pic*, a "pike, or spear, or axe ;" and the bearer of it from *fear*, "a man," would be *Pic-fear*, "The Pike or Axe-man," hence *Picear*, a "Pike-man, or battle-axe-man." And this is just the name which would be applied to designate one of those natives, or the descendant of those natives, who manufactured and wielded stone battle-axes, or axes for any other purpose, and flint, arrow, and spear-heads, knives, and other useful tools of that description. They would be the *Picearan*, the *Picears*, *Pics*, or *Peghs*, as our forefathers often styled them. If these names do not refer to the fabricators of the stone utensils and weapons, then we have no reference to them. And strange it would be if there was none. Warriors and nations have been always distinguished by

the arms with which they fought. There were bowmen, spearmen, slingers, battle-axemen, swordsmen, just as there are distinctions still in modern armies. Now the great country of stone manufacture had been in the north. And people are picking up articles there frequently still, and the plough is unearthing many. Our forefathers spoke of the *Pics* as a very intelligent, superior race, small in stature, but strongly knit and built, who knew more of domestic comfort than the other peoples, not excepting brewing, or extracting the spirit of heather; and as possessed of some secrets which were lost at the time by not being communicated to strangers, although perhaps regained, in some cases, after an interval of ages. I allude to this to show the prevailing tone of tradition as to the superiority in civilisation of the *Pics*. Strange, therefore, would it be if there were no distinguishing memorials left of them to the present time. I state therefore that it is my opinion that the *Pics* of the North, who had never been enthralled by Roman power, although attacked by Roman emperor after Roman emperor, not simply by proxy, but in person, were the stone-workers, and the descendants of those stone-workers, who manufactured many of those lethal, warlike, hunting, and domestic weapons, and many of those engravings upon memorial stones. In Cæsar's time metallurgy was beginning to be known and practised. But superior sires had transmitted their knowledge to superior

sons. And there is an unvarying tradition that the Picts surpassed all other tribes.

From etymology, then, have we discovered who were the stone-workers. They were the *Picearan*, the stone-battle-axe and pike-men, who from the characteristic stone instruments which they made, one of which was the *Pic*, have been called The Picts. Our forefathers never inserted the letter *t* when sounding the word *Pic* or *Pics*, thus showing that they did not recognise the word as coming from the foreign, the Latin word *Pictus* or *Picti*, but that they kept it as they got it handed down to them within the country itself, from the *Pics* or *Picearan*, and the Gaelic-speaking population. How pleasant it is to think that etymology has resuscitated here, long buried, long forgotten, information, regarding this most interesting, and of all the Celts, the most civilised and intelligent people! From the traces of the language which they spoke, the connection which they maintained with their neighbours, and the position which they held in the country, it is clear, I think, that they must have been Gaels. And of all the Gaelic branches or tribes (for clans had not then got their existence), they were the farthest advanced in the mechanical arts and general knowledge, and in the social state of being, and possessed of comforts and enjoyments, honour, power, and authority, to which many others in the island were total strangers. The northern nation took its name from them. It was not called

Gaelic, but Pictish; and they continued to exercise their power and supreme authority for many a year, until a union and amalgamation were effected between them and a kindred people who had come and settled near them, called the Scots.

II.—THE SCOTS.

The next of whom we shall take notice are the Scots. What is the meaning of the word? *Sgiotach*, "scattered," from *Sgiot*, "scatter, disperse." The Scots then were "the dispersed people." They were originally in Britain a constituent part of the ancient Celtic or Gaelic people, although having another name there. They had, however, at an early period, passed across, or been forced and scattered across to Ireland. They had also been much farther advanced in civilisation when they went first to Ireland, than many of the surrounding tribes either in Ireland or Britain—for they cultivated the fields instead of depending upon the chase. One part of them there bore the name or epithet of *Cruithne* or *Cruithneach*, *Corn-men*, from *Cruithneachd*, *Wheat* or *Corn*. But this was also a name or designation of some of the most civilised of the tribes in North Britain. It may have been applied to them in contempt by some of the rudest chiefs of the more barbarous tribes, or simply to express a truth and fact. But the Picts, the heather-ale and stone-weapon-men bore the same name. They were *Cruithnich*, *Corn-men*, and the name frequently

given to them was *Cruithne* or *Cruithnich*. This establishes a connection then from the first, between the Picts and Scots, and shows that both of them were considerably advanced in civilisation, and in the cultivation of the land. In course of time the Irish Scots increased greatly in numbers in Ireland, so much so that *Ierne*, from *Iar*, fem., "the west," and *Inne* or *Innis*, fem., "an Island," the original name of "Ireland," changed its name into *Sgiota*, "Scotia, The Land of the Scattered." After a length of time a number of these Irish Scots returned to the west coast of North Britain, and after encounters and defeats, and renewed incursions, they obtained a firm footing in their ancient Island, and among their ancient kinsmen, the Cruithne or Picts, they increased in power and influence, they acquired by marriage and victory a title to the Pictish crown, and took possession of it, partly because the Picts had at that particular time been much weakened by the Vikings, who had made most dreadful incursions among them. Then the Scots incorporated themselves with the Picts, instead of exterminating them, as some have represented, although there is no doubt that there were some fearful carnages among the Picts; and the Scots being the dominant and more active party, gave a name to the whole united nation, which was therefore called the nation of the Scots, and the country which they inhabited was after them named Scotland.

Aberdeen : Printed by A. King & Co., top of Broad Street.

INDEX.

INDEX.

- Abar, 51.
Aden, 242.
Adhs, 66.
Afforsk, 20, 45.
Agricola, 219.
Al, 49.
Al Aberdeen, 49, 216, 240.
Alathan, 2, 25.
Albion, 288, 289, 290.
Aldie, 212.
Alehouse, 81.
Alkirk, 72.
Allheal, 267.
Al Maud, 48.
Al Meldrum, 49.
Al Rayne, 49.
Ammianus Marcellinus, 298.
Antonine, 219.
Archdruid, 81.
Ardendrochit, 214.
Ardiffery, 66.
Arthur, 243.
Asherah, 257.
Aubrey, 17, 120.
Auchenclech, 28, 63.
Auchenten, 140.
Auchlee, 140.
Auchleuchries, 45.
Auchmaud, 48.
Augustinus, 152.
Avebury, 8, 17, 100, 286.
Baal, 84.
Babel, 273.
Bacchanalian Meetings, 192.
Badenoch, Lord of, 202.
Balgownie, 89.
Baluster, 183.
Barr, 83.
Barrow, 106, 144.
Barr-ra, 85.
Baile, 273.
Bas, 28.
Beal, 86, 90, 273.
Beltane, 39, 90, 218, 228.
Benmore, 47.

- Bennachie, 252.
 Benwells, 81, 86.
 Birness, 216.
 Bishopmill, xii.
 Boarstone, 44.
 Boddum, 67.
 Bomatethil, 228.
 Bræmar, 150.
 Britain, 286.
 Britannia, 290.
 Brogar, 11, 206.
 Broomend, xii.
 Buchan, 226.
 Buchan, Peter, 67.

 Cæsar de Bello Gallico, 128.
 Caldron, 37, 240.
 Caledonians, 295.
 Callernish, 4, 8, 143, 145.
 Callwalls, 81, 86.
 Calton, 243.
 Cancelli, 181.
 Candida Casa, 227.
 Caomhan, 81.
 Carmel, 257.
 Carrowmore, 2, 3.
 Cassiteros, 288, 290.
 Cat, 17, 29.
 Ce, 30.
 Celts, 295.
 Centaur, 262.

 Ceridwen, 251.
 Chalmers' "Caledonia," 211.
 Changeling, 33.
 Circus, 72.
 Clach, 20.
 Clachan, 20.
 Clobhricfeart, 66.
 Clochcan, 24.
 Clochtow, 26.
 Cnut, King, 189.
 Coifi, 162, 241.
 Coits, 107.
 Colliston, from Còil, corner,
 and liston, 244.
 Coltas, 100.
 Columcille, 84.
 Congress, International, xii.
 Conveth, 17, 24, 28.
 Cornwall, 288.
 Cotton, 241.
 Cra, 25, 29.
 Crabstene, 65.
 Craigmaddie, 214.
 Craley, 29, 46, 244.
 Crichtie, 9, 144.
 Crom Cruach, 168.
 Cromleac, 269, 272.
 Cronalia, 272.
 Cruden, 20, 244.
 Cruithne, 302.
 Cuairtellis, 81, 86.

- Darlington, 144.
 Dasent, Dr., 164.
 Deer, 84.
 Deisil, 228.
 Deva, 52, 217.
 Devana, 154.
 Dewar, 21, 216.
 Diodorus Siculus, 287.
 Dis, 136.
 Dolmen, 270.
 Don, 54.
 Drostan, 84.
 Drumdryan, 243.
 Dumbarton, 60, 291.
 Dunedin, 252.
 Dyce, 20, 72.

 Edda, 165.
 Edin, 242.
 Elephant, 262.
 Elfs, 33.
 Eli, 260.
 Elijah, 256.
 Ellon, 61.
 Ethelbert, 152.
 Eumenius, 298.

 Fanum, 153.
 Fire-worship, 261.
 Forbes-Leslie, Col., 110,
 244.

 Forvie, 226.

 Gaels, 295.
 Gaill, 297.
 Gairbhealoch, read Gair-
 bhealach, 229.
 Galleymoss, 63.
 Gallowgate, 63.
 Garlia, 31, 35.
 Geoffrey of Monmouth, 15.
 Gerf Hossein, xi.
 Glammis Caldron, 255.
 Gleadh-carn, 229.
 Grampian, 47, 99.
 Granton, 99.
 Green, 97.
 Gregory, Pope, 151.
 Grian, 93.
 Grianam, 94.
 Grimm, 191.
 Guestrow, 63.
 Guidmanes Fauld, 40.

 Hacklia, 104.
 Hackpen, 100.
 Halloweven, 39, 228, 265.
 Hare, 17, 29.
 Harestone, 29.
 Harlaw, 29, 35.
 Harro, 166.
 Hay of Earnhill, 41.

- Hecatæus, 286.
 Hengist, 13.
 Henry of Huntingdon, 15.
 Herodotus, 287.
 Hero-worship, 261.
 Hierophant, 252.
 Hulyhill, 61.

 Ierne, 303.
 Imprematur, read Imprimatur, 146.
 Isidore, 290.
 Iùl, 61.

 James VI., 82.
 Japheth, 143.
 Judgment, 61, 66.

 Kemble, 100.
 Kertch, 9.
 Kinaldie, 213.
 Kindrochit, 213.
 Kinneil, 218.
 Kippets, 38.
 Kirk, 72.
 Knayton, 139.
 Knoklargauch, 25.
 Kyngucy, 203, 223.

 Lacht-Alpin, 24, 25.
 Lann, 144.

 Leask, 46, 139.
 Leckerstene, 25, 35, 244.
 Leland, 160.
 Leusach-lia, 229.
 Leusasteine, 229.
 Leyten, 51.
 Liston, 60.
 Lizards, 45.
 Lochnagar, 47.
 Lykar Cairn, 35.

 Machar, St., 149.
 MacLauchlan, 211.
 MacLeod, 21.
 Magnusson Finn, 165.
 Mag-selga, 185.
 Mag-sleacht, 168.
 Maiden, 242, 253.
 Maidsemaaighe, 37.
 Manire, St., 149.
 Martin of Tours, 148,
 152.
 Mathieson, Sir J., 4.
 Meall, 228.
 Melitus, Abbot, 151.
 Methlic, 268.
 Midsummer Fires, 39.
 Molech, 268.
 Mortlach, 50, 285.
 Mos Britannicus, 157.
 Munch, 78.

- Nennius, 13.
 Newburgh, 224.
 Ninian, St., 226.
 Novitiate, 252.

 Pancratius, 152.
 Parkhouse, 81.
 Patrick, St., 169, 171, 194.
 Peneltun, 219.
 Pentland, 29.
 Petrie, Dr., 2, 78.
 Phœnicians, 286.
 Picts, 298.
 Pillared Barra, 62.
 Pillar-stones, 190.
 Pittodrie, 253.
 Pocrastone, 53.
 Pœnitentialis liber, 191.

 Quartalehouse, 81.

 Raedykes, 83.
 Raemoir, 84.
 Rath, 20, 72, 219.
 Rayne, 203.
 Re, 84, 223.
 Robertson's Topography,
 211.
 Rocking-stone, 67.
 Rothwell, 144.
 Rotten, 63, 145.

 Sabian, 261.
 Sagas, 164.
 Salisbury, 81, 109, 243.
 Samhuinn, 265.
 Samson, St., 193.
 Sand Encroachment, 237.
 Savoeh, 66, 81.
 Scilly Islands, 288.
 Scots, 298, 302.
 Seine, 169.
 Sheriff's Decreet, 232.
 Shinar Plain, 273.
 Shooting Stars, 265.
 Silbury, 108.
 Slains, 216, 244.
 Slains Session-Book, 40.
 Snawdoun, 293.
 Staines, 144, 216, 244.
 Standing-stones, 19.
 Stanley, 144.
 Stanton, 144.
 Stanton Drew, 11.
 Steinhouse, 80.
 Stennis, 8, 77, 79, 143.
 Stirling, 292.
 Stonehenge, 8, 76, 79.
 Stones, 192.
 Strathdee, 150.
 Stukely, 17, 70, 119.

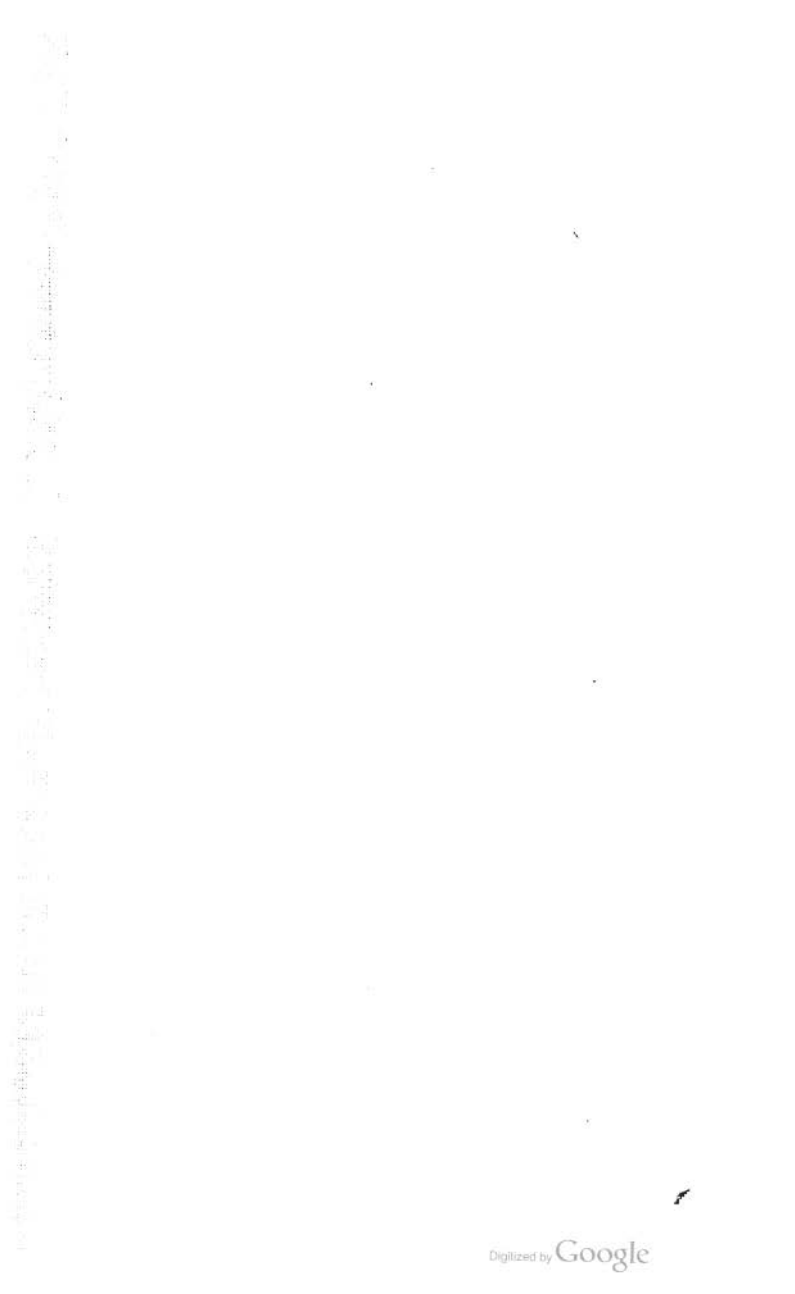
 Talieson, 251.

- Tarves, 28.
 Taylor, Isaac, 211.
 Thorn, 152.
 Tillery, 84.
 Tillydraon, 241.
 Tillyfourie, 71, 74.
 Tor, 28.
 Tough, 71.
 Tow, 24.
 Tyrians, 286.

 Udney, Uaidhean, Tombs,
 225.
 Ulaw, 61.
 Upheaving of East Coast,
 230.
- Vortigern, 13.
 Vyse, Col. Howard, xi.

 Wad, 17, 29.
 Wallten, 98, 218.
 Wellhouse, 81.
 William, Earl of Ross,
 202.
 Wilson, Dr., vii, 4, 77.
 Woden, 170.
 Wolfstone, 45.
 Worsaae, 117.

 Ythan, 224.
 Yuil, Iùl, The Judgment
 time, or place, 39, 61.



DEC 5 - 1929

