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Joseph Gwilt

Excerpt

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ENCYCLOPÆDIA
OF
ARCHITECTURE.

BOOK I.

HISTORY OF ARCHITECTURE.

CHAP. I.

ON THE ORIGIN OF ARCHITECTURE.

SECT. I.

WANTS OF MAN, AND FIRST BUILDINGS.

1. PROTECTION from the inclemency of the seasons was the mother of architecture. Of little account at its birth, it rose into light and life with the civilisation of mankind; and, proportionately as security, peace, and good order were established, it became, not less than its sisters, painting and sculpture, one method of transmitting to posterity the degree of importance to which a nation had attained, and the moral value of that nation amongst the kingdoms of the earth. If the art, however, be considered strictly in respect of its actual utility, its principles are restricted within very narrow limits; for the mere art, or rather science, of construction, has no title to a place among the fine arts. Such is in various degrees to be found among people of savage and uncivilised habits; and until it is brought into a system founded upon certain laws of proportion, and upon rules based on a refined analysis of what is suitable in the highest degree to the end proposed, it can pretend to no rank of a high class. It is only when a nation has arrived at a certain degree of opulence and luxury that architecture can be said to exist in it. Hence it is that architecture, in its origin, took the varied forms which have impressed it with such singular differences in different countries; differences which, though modified as each country advanced in civilisation, were, in each, so stamped, that the type was permanent, being refined only in a higher degree in their most important examples.

2. The ages that have elapsed, and the distance by which we are separated from the nations among whom the art was first practised, deprive us of the means of examining the shades of difference resulting from climate, productions of the soil, the precise spots upon which the earliest societies of man were fixed, with their origin, number, mode of life, and social institutions; all of which influenced them in the selection of one form in preference to another. We may, however, easily trace in the architecture of nations, the types of three distinct states of life, which are clearly discoverable at the present time; though in some cases the types may be thought doubtful.

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SECT. II.

ORIGIN AND PROGRESS OF BUILDING.

3. The original classes into which mankind were divided were, we may safely assume, those of hunters, of shepherds, and of those occupied in agriculture; and the buildings for protection which each would require, must have been characterised by their several occupations. The hunter and fisher found all the accommodation they required in the clefts and caverns of rocks; and the indolence



Fig. 1. RUINS OF PETRA.

which those states of life induced, made them insensible or indifferent to greater comfort than such naturally-formed habitations afforded. We are certain that thus lived such tribes. Jeremiah (chap. xlix. 16.), speaking of the judgment upon Edom, says, "O thou that dwellest in the clefts of the rock, that holdest the height of the hill;" a text which of late has received ample illustration from travellers, and especially from the labours of Messrs. Leon de Laborde and Linant, in the splendid engravings of the ruins of Petra (*fig. 1.*). To the shepherd, the inhabitant of the plains wandering from one spot to another, as pasture became inadequate to the support of his flocks, another species of dwelling was more appropriate; one which he could remove with him in his wanderings: this was the tent, the type of the architecture of China, whose people were, like all the Tartar races, *nomades* or *scenites*, that is, shepherds or dwellers in tents. Where a portion of the race fixed its abode for the purposes of agriculture, a very different

species of dwelling was necessary. Solidity was required as well for the personal comfort of the husbandman as for preserving, from one season to another, the fruits of the earth, upon which he and his family were to exist. Hence, doubtless, the hut, which most authors have assumed to be the type of Grecian architecture.

4. Authors, says the writer in the *Encyc. Methodique*, in their search after the origin of architecture, have generally confined their views to a single type, without considering the modification which would be necessary for a mixture of two or more of the states of mankind; for it is evident that any two or three of them may co-exist, a point upon which more will be said in speaking of Egyptian architecture. Hence have arisen the most discordant and contradictory systems, formed without sufficient acquaintance with the customs of different people, their origin, and first state of existence.

5. The earliest habitations which were constructed after the dispersion of mankind from the plains of Sennar (for there, certainly, as we shall hereafter see, even without the evidence of Scripture, was a great multitude gathered together), were, of course, proportioned to the means which the spot afforded, and to the nature of the climate to which they were to be adapted. Reeds, canes, the branches, bark, and leaves of trees, clay, and similar materials would be first used. The first houses of the Egyptians and of the people of Palestine were of reeds and canes interwoven. At the present day the same materials serve to form the houses of the Peruvians. According to Pliny (l. vii.), the first houses of the Greeks were only of clay; for it was a considerable time before that nation was acquainted with the process of hardening it into bricks. The Abyssinians still build with clay and reeds. Wood, however, offers such facilities of construction, that still, as of old, where it abounds, its adoption prevails. At first, the natural order seems to be that which Vitruvius describes in the first chapter of his second book. "The first attempt," says our author, "was the mere erection of a few spars, united together with twigs, and covered with mud. Others built their walls of dried lumps of turf, connected these walls together by means of timbers laid across horizontally, and covered the erections with reeds and boughs, for the purpose of sheltering themselves from the inclemency of the seasons. Finding, however, that flat coverings of this sort would not effectually shelter them in the winter season, they made their roofs of two inclined planes, meeting each other in a ridge at the summit, the whole of which they covered with clay, and thus carried off the rain." The same author

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afterwards observes, "The woods about Pontus furnish such abundance of timber, that they build in the following manner. Two trees are laid level on the earth, right and left, at such distance from each other as will suit the length of the trees which are to cross and connect them. On the extreme ends of these two trees are laid two other trees, transversely: the space which the house will enclose is thus marked out. The four sides being so set out, towers are raised, whose walls consist of trees laid horizontally, but kept perpendicularly over each other, the alternate layers yoking the angles. The level inter-

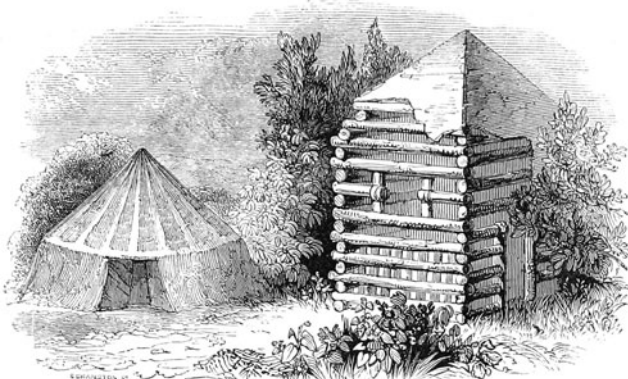


Fig. 2.

EARLY TIMBER CONSTRUCTION.

stices, which the thickness of the trees alternately leave, is filled in with chips and mud. On a similar principle they form their roofs, except that gradually reducing the length of the trees which traverse from angle to angle, they assume a pyramidal form. They are covered with boughs, and thus, after a rude fashion of vaulting, their quadrilateral roofs are formed." The northern parts of Germany, Poland, and Russia still exhibit traces of this principle of building; and they are also found in Florida, Louisiana, and elsewhere, in various places. See *fig. 2.*

6. We shall not, in this place, pursue the discussion on the timber hut, which has certainly, with great appearance of probability, been so often said to contain within it the types of Grecian architecture, but shall, under that head, enlarge further on the subject.

SECT. III.

DIFFERENT SORTS OF DWELLINGS ARISING FROM DIFFERENT OCCUPATIONS.

7. The construction of the early habitations of mankind required little skill and as little knowledge. A very restricted number of tools and machines was required. The method of felling timber, which uncivilised nations still use, namely, by fire, might have served all purposes at first. The next step would be the shaping of hard and infrangible stones into cutting tools, as is still the practice in some parts of the continent of America. These, as the metals became known, would be supplanted by tools formed of them. Among the Peruvians, at their invasion by the Spaniards, the only tools in use were the hatchet and the adze; and we may fairly assume that similar tools were the only ones known at a period of high antiquity. The saw, nails, the hammer, and other instruments of carpentry were unknown. The Greeks, who, as Jacob Bryant says, knew nothing of their own history, ascribe the invention of the instruments necessary for working materials to Dædalus; but only a few of these were known even in the time of Homer, who confines himself to the hatchet with two edges, the plane, the auger, and the rule. He particularises neither the square, compasses, nor saw. Neither the Greek word *πριον* (a saw), nor its equivalent, is to be found in his works. Dædalus is considered, however, by Goguet as a fabulous person altogether, the word meaning, according to him, nothing more than a skilful workman, a meaning which, he observes, did not escape the notice of Pausanias. The surmise is borne out by the non-mention of so celebrated a character, if he had ever existed, by Homer, and, afterwards, by Herodotus. The industry and perseverance of man, however, in the end, overcame the difficulties of construction. For wood, which was the earliest material, at length were substituted bricks, stone, marble, and the like; and edifices were reared of unparalleled magnificence and solidity. It seems likely, that bricks would have been in use for a considerable period before stone was employed in building. They were, probably, after moulding, merely subjected to the sun's rays to acquire hardness. These were the materials whereof the Tower of Babel was constructed. These also, at a very remote period, were used by the Egyptians. Tiles seem to have been of as high an antiquity as bricks, and to have been used, as in the present day, for covering roofs.

8. The period at which wrought stone was originally used for architectural purposes is

quite unknown, as is that in which cement of any kind was first employed as the medium of uniting masonry. They were both, doubtless, the invention of that race which we have mentioned as cultivators of land, to whom is due the introduction of architecture, properly so called. To them solid and durable edifices were necessary as soon as they had fixed upon a spot for the settlement of themselves and their families.

9. Chaldæa, Egypt, Phœnicia, and China are the first countries on record in which architecture, worthy the name, made its appearance. They had certainly attained considerable proficiency in the art at a very early period; though it is doubtful, as respects the three first, whether their reputation is not founded rather on the enormous masses of their works, than on beauty and sublimity of form. Strabo mentions many magnificent works which he attributes to Semiramis; and observes that, besides those in Babylonia, there were monuments of Babylonian industry throughout Asia. He mentions *λόφοι* (high altars), and strong walls and battlements to various cities, as also subterranean passages of communication, aqueducts for the conveyance of water under ground, and passages of great length, upwards, by stairs. Bridges are also mentioned by him (lib. xvi.). Moses has preserved the names of three cities in Chaldæa which were founded by Nimrod (*Gen. x. 10.*). Ashur, we are told, built Nineveh; and (*Gen. xix. 4.*) as early as the age of Jacob and Abraham, towns had been established in Palestine. The Chinese attribute to Fohi the encircling of cities and towns with walls; and in respect of Egypt, there is no question that in Homer's time the celebrated city of Thebes had been long in existence. The works in India are of very early date; and we shall hereafter offer some remarks, when speaking of the extraordinary monument of Stonehenge, tending to prove, as Jacob Bryant supposes, that the earliest buildings of both nations, as well as those of Phœnicia and other countries, were erected by colonies of some great original nation. If the Peruvians and Mexicans, without the aid of carriages and horses, without scaffolding, cranes, and other machines used in building, without even the use of iron, were enabled to raise monuments which are still the wonder of travellers, it would seem that the mechanical arts were not indispensable to the progress of architecture; but it is much more likely that these were understood at an exceedingly remote period in Asia, and in so high a degree as to have lent their aid in the erection of some of the stupendous works to which we have alluded.

10. The art of working stone, which implies the use of iron and a knowledge of the method of tempering it, was attributed to Tosorthus, the successor of Menes. It seems, however, possible that the ancients were in possession of some secret for preparing bronze tools which were capable of acting upon stone. Be that as it may, no country could have been called upon earlier than Egypt to adopt stone as a material, for the climate does not favour the growth of timber; hence stone, marble, and granite were thus forced into use; and we know that, besides the facility of transport by means of canals, as early as the time of Joseph waggons were in use. (*Gen. xlv. 19.*) We shall hereafter investigate the hypothesis of the architecture of Greece being founded upon types of timber buildings, merely observing here, by the way, that many of the columns and entablatures of Egypt had existence long before the earliest temples of Greece, and therefore that, without recurrence to timber construction, prototypes for Grecian architecture are to be found in the venerable remains of Egypt, where it is quite certain wood was not generally employed as a material, and where the subterranean architecture of the country offers a much more probable origin of the style.

CHAP. II.

ARCHITECTURE OF VARIOUS COUNTRIES.

SECT. I.

DRUIDICAL AND CELTIC ARCHITECTURE.

11. If rudeness, want of finish, and the absence of all appearance of art, be criteria for judgment on the age of monuments of antiquity, the wonderful remains of Abury and Stonehenge must be considered the most ancient that have preserved their form so as to indicate the original plan on which they were constructed. The late Mr. Godfrey Higgins, a gentleman of the highest intellectual attainments, in his work on the Celtic Druids (published 1829), has shown, as we think satisfactorily, that the Druids of the British Isles were a colony of the first race of people, learned, enlightened, and descendants of the persons who escaped the deluge on the borders of the Caspian Sea; that they were the earliest occupiers of Greece, Italy, France, and Britain, and arrived in those places by a route nearly

along the forty-fifth parallel of north latitude; that, in a similar manner, colonies advanced from the same great nation by a southern line through Asia, peopling Syria and Africa, and arriving at last by sea through the Pillars of Hercules at Britain; that the languages of the western world were the same, and that one system of letters—viz. that of the Irish Druids—pervaded the whole, was common to the British Isles and Gaul, to the inhabitants of Italy, Greece, Syria, Arabia, Persia, and Hindostan; and that one of the two alphabets (of the same system) in which the Irish MSS. are written—viz. the Beth-luis-nion—came by Gaul through Britain to Ireland; and that the other—the Bobeloth—came through the Straits of Gibraltar. Jacob Bryant thinks that the works called Cyclopean were executed at a remote age by colonies of some great original nation; the only difference between his opinion and that of Mr. Higgins being, that the latter calls them Druids, or Celts, from the time of the dispersion above alluded to.

12. The unhewn stones, whose antiquity and purport is the subject of this section, are found in Hindostan, where they are denominated “pandoo koolies,” and are attributed to a fabulous being named Pandoo and his sons. With a similarity of character attesting their common origin, we find them in India, on the shores of the Levant and Mediterranean, in Belgium, Denmark, Sweden and Norway, in France, and on the shores of Britain from the Straits of Dover to the Land’s End in Cornwall, as well as in many of the interior parts of the country. They are classed as follows:—1. The single stone, pillar, or obelisk. 2. Circles of stones of different number and arrangement. 3. Sacrificial stones. 4. Cromlechs and cairns. 5. Logan stones. 6. Tolmen or colossal stones.

13. (1.) *Single Stones.*—Passages abound in Scripture in which the practice of erecting single stones is recorded. The reader on this point may refer to *Gen.* xxviii. 18. *Judges*, ix. 6., 1 *Sam.* vii. 12., 2 *Sam.* xx. 8., *Joshua*, xxiv. 27. The single stone might be an emblem of the generative power of Nature, and thence an object of idolatry. That mentioned in the first scriptural reference, which Jacob set up in his journey to visit Laban his uncle, and which he had used for his pillow, seems, whether from the vision he had while sleeping upon it, or from some other cause, to have become to him an object of singular veneration; for he set it up, and poured oil upon it, and called it “Bethel” (the house of God). It is curious to observe that some pillars in Cornwall, assumed to have been erected by the Phœnicians, still retain the appellation *Bothel*. At first, these stones were of no larger dimension than a man could remove, as in the instance just cited, and that of the Gilgal of Joshua (*Josh.* iv. 20.); but that which was set up *under an oak* at Shechem was a great stone. And here we may notice another singular coincidence, that of the *Bothel* in Cornwall being set up in a place which, from its proximity to an oak which was near the spot, was called *Bothel-ac*; the last syllable being the Saxon for an oak. It appears from the Scriptures that these single stones were raised on various occasions; sometimes, as in the case of Jacob’s Bethel and of Samuel’s Ebenezer, to commemorate instances of divine interposition; sometimes to record a covenant, as in the case of Jacob and Laban (*Gen.* xxxi. 48.); sometimes, like the Greek stela, as sepulchral stones, as in the case of Rachel’s grave (*Gen.* xxxvi. 20.), 1700 years B.C., according to the usual reckoning. They were occasionally, also, set up to the memory of individuals, as in the instance of Absalom’s pillar and others. The pillars and altars of the patriarchs appear to have been erected in honour of the only true God, Jehovah; but wherever the Canaanites appeared, they seem to have been the objects of idolatrous worship, and to have been dedicated to Baal or the sun, or the other false deities whose altars Moses ordered the Israelites to destroy. The similarity of pillars of single stones almost at the opposite sides of the earth, leaves no doubt in our mind of their being the work of a people of one common origin widely scattered; and the hypotheses of Bryant and Higgins sufficiently account for their appearance in places so remote from each other. In consequence, says the latter writer, of some cause, no matter what, the Hive, after the dispersion, casted and sent forth its swarms. One of the largest descended, according to Genesis (x. 2.), from Gomer, went north, and then west, pressed by succeeding swarms, till it arrived at the shores of the Atlantic Ocean, and ultimately colonised Britain. Another branch, observes the same author, proceeded through Sarmatia southward to the Euxine (Cimmerian Bosphorus); another to Italy, founding the states of the Umbrii and the Cimmerii, at Cuma, near Naples. Till the time of the Romans these different lines of march, like so many sheepwalks, were without any walled cities. Some of the original tribe found their way into Greece, and between the Carpathian mountains and the Alps into Gaul, scattering a few stragglers as they passed into the beautiful valleys of the latter, where traces of them in Druidical monuments and language are occasionally found. Wherever they settled, if the conjecture is correct, they employed themselves in recovering the lost arts of their ancestors.

14. To the Canaanites of Tyre and Sidon may be chiefly attributed the introduction of these primeval works into Britain. The Tyrians, inhabiting a small slip of barren land, were essentially and necessarily a commercial people, and became the most expert and adventurous sailors of antiquity. It has been supposed that the constancy of the needle to the pole, “that path which no man knoweth, and which the vulture’s eye hath not seen,”

was known to the Tyrians; and, indeed, it seems scarcely possible that, by the help of the stars alone, they should have been able to maintain a commerce for tin on the shores of Britain, whose western coast furnished that metal in abundance, and whose islands (the

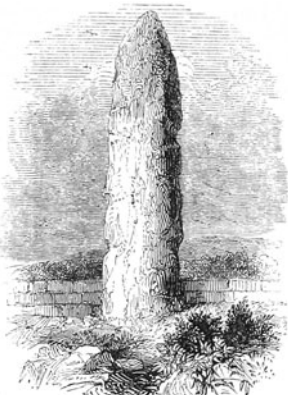


Fig. 3. PILLAR AT RUDSTONE.

(*Archæologia*, vol. v. p. 95.), its depth underground equals its height above, as appeared from an experiment made by the late Sir William Strickland."

15. (2.) *Circles of Stone*.—The Israelites were in the habit of arranging stones to represent the twelve tribes of Israel (*Exod.* xxiv. 4.), and for another purpose. (*Deut.* xxvii. 2.) And in a circular form we find them set up by Joshua's order on the passage of the Israelites through Jordan to Gilgal (גִּלְגָּל); a word in which the radical Gal or Gil (signifying a wheel) is doubled to denote the continued repetition of the action. In this last case, Joshua made the arrangement a type of the Lord rolling away their reproach from them.

16. Though traces of this species of monument are found in various parts of the world, even in America, we shall confine our observations to those of Abury and Stonehenge, merely referring, by way of enumeration, to the places where they are to be found. Thus we mention Rolbrich in Oxfordshire, the Hurlers in Cornwall, Long Meg and her daughters in Cumberland, remains in Derbyshire, Devonshire, Dorsetshire, at Stanton Drew in Somersetshire, and in Westmoreland. They are common in Wales, and are found in the Western Isles. There are examples in Iceland, Norway, Sweden, Denmark, and various parts of Germany. Clarke, in his description of the hill of Kushunlu Tepe in the Troad, observes, that all the way up, the traces of former works may be noticed, and that, on the summit, there is a small oblong area, six yards long and two broad, exhibiting vestiges of the highest antiquity; the stones forming the inclosure being as rude as those of Tyrians in Argolis, and encircled by a grove of oaks covering the top of this conical mountain. The entrance is from the south. Upon the east and west, outside of the trees, are stones ranging like what we in England call Druidical circles. Three circles of stones are known in America, one of which stands upon a high rock on the banks of the river Winnipigon. The stupendous monument of Carnac in Britany, of which we have above made mention, is not of a circular form; the stones there being arranged in eleven straight lines, from 30 to 33 ft. apart, some of which are of enormous size. They are said to have formerly extended three leagues along the coast. A description of this monument is given in vol. xxii. of the *Archæologia*.

17. Abury, or Avebury, in Wiltshire, of which we give a view in a restored state (*fig. 4.*), is a specimen of this species of building, in which the climax of magnificence was attained. Stukely, who examined the ruins when in much better preservation than at present, says, "that the whole figure represented a snake transmitted through a circle;" and that, "to make their representation more natural, they artfully carried it over a variety of elevations and depressions, which, with the curvature of the avenues, produces sufficiently the desired effect. To make it still more elegant and picture-like, the head of the snake is carried up the southern promontory of Hackpen Hill, towards the village of West Kennet; nay, the very name of the hill is derived from this circumstance;" for *acan*, he observes, signifies a serpent in the Chaldaic language. Dr. S. then goes on to state, "that the *dracontia* was a name, amongst the first-learned nations, for the very ancient sort of temples of which they could give no account, nor well explain their meaning upon it." The figure of the serpent extended two miles in length; and but a very faint idea can now be formed of what it was in its original state. Two double circles, one to the north and the other to the south of the centre, were placed within the large circle, which formed the principal body of the serpent, and from which branched out the head to Hackpen Hill, in the direction of

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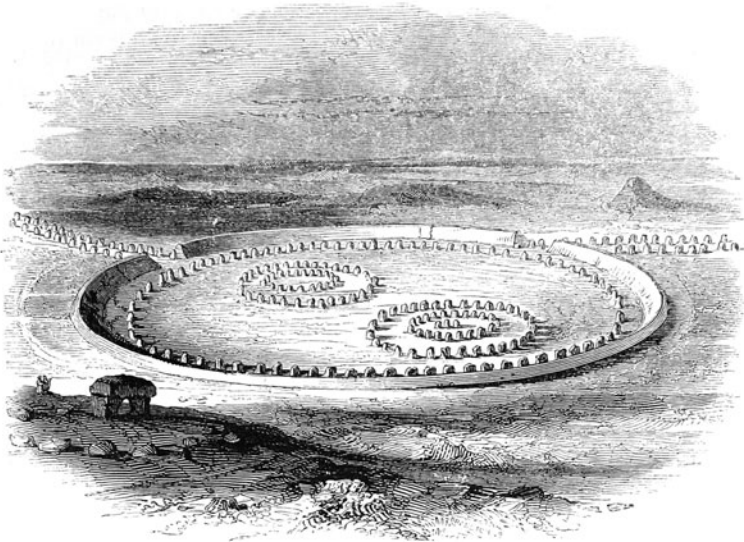


Fig. 4. ABURY.

West Kennet, as one avenue; and the other, the tail, in the direction of Beckhampton. Dr. Stukely makes the number of stones, 652 in all, as under: —

	Stones.		Stones.
The great circle	100	Beckhampton avenue	200
Outer circle north of the centre	30	Outer circle of Hackpen	40
Inner ditto	12	Inner ditto	18
Outer circle, south	30	Long stone. Cove jambs	2
Inner ditto	12	A stone he calls the ring stone	1
Cove and altar stone, north circle	4	Closing stone of the tail	1
Central pillar and altar, south circle	2		
Kennet avenue	200	Total	652

Of these, only seventy-six stones remained in the Kennet avenue in 1722. The large circle was enclosed by a trench or vallum upwards of 50 ft. in depth and between 60 and 70 ft. in width, leaving entrances open where the avenues intersected it. The

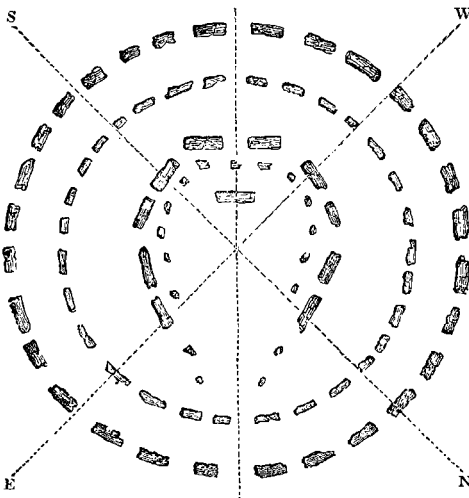


Fig. 5. PLAN OF STONEHENGE.

colossal mound, called "Silbury hill," close to the Bath road, was probably connected in some way with the circle we have described, from the circumstance of the Roman road to Bath, made long afterwards, being diverted to avoid it. Dr. Owen thinks that the Abury circle was one of three primary circles in Great Britain, and that Silbury hill was the pile of Cyv-rangon (heaping) characterised in the 14th Welsh triad; but the conjecture affords us no assistance in determining the people by whom the monument was raised. If it be in its arrangement intended to represent a serpent, it becomes immediately connected with ophiolatry, or serpent worship, a sin which beset the Israelites, and which would stamp it as proceeding from the central stamen of the hypothesis on which Mr. Higgins sets out.

18. Stonehenge, on Salisbury Plain, about seven miles from Salisbury and two miles to the west of Ambresbury, is certainly more artificial in its structure than Abury, and its construction may therefore be

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HISTORY OF ARCHITECTURE.

Book I.

safely referred to a later date. *Fig. 5.* is a restored plan of this wonder of the west, as it may well be called. The larger circle is 105 feet in diameter, and between it and the interior smaller circle is a space of about 9 feet. Within this smaller circle, which is half the height (8 feet) of the exterior one, was a portion of an ellipsis formed by 5 groups of stones, to which Dr. Stukely has given the name of trilithons, because formed by two vertical and one horizontal stone: the former are from 17 to $18\frac{1}{2}$ feet high, the middle trilithon being the highest. Within this ellipsis is another of single stones, half the height of the trilithons. The outer circle was crowned with a course of stones similar to an architrave or epistylion, the stones whereof were let into or joggled with one another by means of egg-shaped tenons formed out of the vertical blocks. The ellipsis was connected in a similar manner. Within the inner elliptical enclosure was a block 16 ft. long, 4 ft. broad, and 20 in. thick. This has usually been called the altar stone. Round the larger circle, at the distance of 100 ft., a vallum was formed about 52 ft. in width, so that the external dimension of the work was a diameter of 420 ft. The vallum surrounding these sacred places seems to have been borrowed by the Canaanites in imitation of the enclosure with which Moses surrounded Mount Sinai, in order to prevent the multitude from approaching too near the sacred mysteries. The number of stones composing this monument is variously given. In the sub-joined account we follow Dr. Stukely:—

Great circle, vertical stones	Stones.	Stones within vallum	Stones.
Epistylia	30	A large table stone	2
Inner circle	40	Distant pillar	1
Vertical stones of outer ellipsis	10	Another stone, supposed to have been opposite the entrance	1
Epistylia to them	5		
Inner ellipsis	19	Total	140
Altar	1		

Northwards from Stonehenge, at the distance of a few hundred yards, is a large single stone, which, at the period of its being placed there, has been by some thought to have marked a meridian line from the centre of the circle.

19. *Fig. 6.* is a view of the present state of this interesting ruin from the west. Mr.

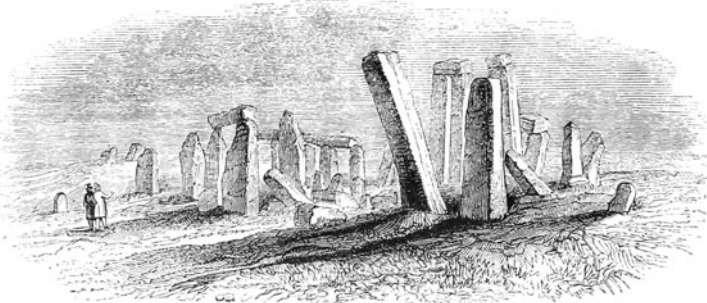


Fig. 6.

STONEHENGE.

Cunnington, in a letter to Mr. Higgins, gives the following account of the stones which remain of the monument:—“The stones on the outside of the work, those comprising the outward circle as well as the large (five) trilithons, are all of that species of stone called ‘garsen’ found in the neighbourhood; whereas the inner circle of small upright stones, and those of the interior oval, are composed of granite, hornstone, &c., most probably procured from some part of Devonshire or Cornwall, as I know not where such stones could be procured at a nearer distance.”

20. Authors have in Stonehenge discovered an instrument of astronomy, and among them Maurice, whose view as to its founders coincides with those of the writers already cited, and with our own. We give no opinion on this point, but shall conclude the section by placing before the reader the substance of M. Bailly’s notion thereon, recommending him to consult, in that respect, authorities better than we profess to be, and here expressing our own belief that the priests of ancient Britain were priests of Baal; and that the monuments, the subjects of this section, were in existence long before the Greeks, as a nation, were known, albeit they did derive the word Druid from *δρυς* (an oak), and said that they themselves were *αυροχθονες* (sprung from the earth).

21. M. Bailly says, on the origin of the sciences in Asia, that a nation possessed of profound wisdom, of elevated genius, and of an antiquity far superior to the Egyptians or Indians, immediately after the flood inhabited the country to the north of India, between the latitudes of 40° and 50° , or about 50° north. He contends that some of the most celebrated observatories and inventions relating to astronomy, from their peculiar character, could have taken place only in those latitudes, and that arts and improvements gradually

travelled thence to the equator. The people to whom his description is most applicable is the northern progeny of Brahmins, settled near the Imaus and in Northern Thibet. We add, that Mr. Hastings informed Maurice of an immemorial tradition that prevailed at Benares, which was itself, in modern times, the grand emporium of Indian learning,—that all that of India came from a country situate in 40° of N. latitude. On this Maurice says, “This is the latitude of Samarcand, the metropolis of Tartary; and, by this circumstance, the position of M. Bailly should seem to be confirmed. This is the country where, according to the testimony of Josephus and other historians cited by the learned Abbé Pezron, are to be found the first Celtæ, by whom all the temples and caves of India were made. Higgins observes on this, that the worship of the Mithraic bull existed in India, Persia, Greece, Italy, and Britain, and that the religion of the Druids, Magi, and Brahmins was the same.

22. (3.) *Sacrificial Stones*.—These have been confounded with the cromlech, but the difference between them is wide. They are simple stones, either encircled by a shallow trench (vallum) and bank (agger), or by a few stones. Upon these almost all authors concur in believing that human immolation was practised; indeed, the name blod, or blood-stones, which they bear in the north of Europe, seems to point to their infernal use. We do not think it necessary to pursue further inquiry into them, as they present no remarkable nor interesting features.

23. (4.) *Cromlechs and Cairns*.—The former of these seem to stand in the same relation to the large circles that the modern cell does to the conventual church of the Catholics. They consist of two or more sides, or vertical stones, and sometimes a back stone, the whole being covered with one not usually placed exactly horizontal, but rather in an inclining position. We here (*fig. 7.*) give a representation of one, that has received the name of Kit's Cotty House, which lies on the road between Maidstone and Rochester, about a mile north-eastward from Aylesford church, and is thus described in the *Beauties of England and Wales*. It “is composed of four huge stones unwrought, three of them standing on end but inclined inwards, and supporting the fourth, which lies transversely over

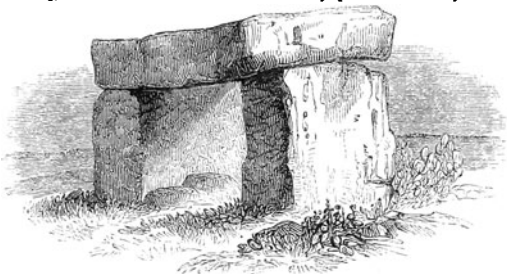


Fig. 7. KIT'S COTTY HOUSE.

them, so as to leave an open recess beneath. The dimensions and computed weights of these stones are as follows:—height of that on the south side 8 ft., breadth $7\frac{1}{2}$ ft., thickness 2 ft., weight 8 tons; height of that on the north side 7 ft., breadth $7\frac{1}{2}$ ft., thickness 2 ft., weight $8\frac{1}{2}$ tons. The middle stone is very irregular; its medium length as well as breadth may be about 5 ft., its thickness about 1 ft. 2 in., and its weight about 2 tons. The upper stone or impost is also extremely irregular; its greatest length is nearly 12 ft., and its breadth about $9\frac{1}{2}$ ft.; its thickness is 2 ft., and its weight about $10\frac{1}{2}$ tons: the width of the recess at bottom is 9 ft., and at top $7\frac{1}{2}$ ft.; from the ground to the upper side of the covering stone is 9 ft. These stones are of the kind called Kentish rag. Many years ago there was a single stone of a similar kind and size to those forming the cromlech, about 70 yards to the north-west: this, which is thought to have once stood upright, like a pillar, has been broken into pieces and carried away.” Another cromlech stood in the neighbourhood, which has been thrown down. The nonsense that has been gravely written upon this and similar monuments is scarcely worth mention. It will hardly be believed that there existed people who thought it was the sepulchral monument of king Catigern, from similarity of name, and others who consider it the grave of the Saxon chief, Horsa, from its proximity to Horsted. Cromlechs are found in situations remote indeed, a specimen being seated on the Malabar coast; and in the British isles they are so numerous, that we do not think it necessary to give a list of them.

24. The *cairn* or *car্ন* which we have in this section coupled with the cromlech, perhaps improperly, is a conical heap of loose stones. Whether its etymology be that of Rowland, from the words קרן-קרן (kern-ned), a coped heap, we shall, from too little skill in Hebrew, not venture to decide; so we do not feel quite sure that, as has been asserted, they were raised over the bodies of deceased heroes and chieftains. Our notion rather inclines to their having been a species of altar, though the heap of stones to which Jacob gave the name of Galeed, if it were of this species, was rather a memorial of the agreement between him and Laban. It can scarcely be called an architectural work; but we should have considered our notice of the earlier monuments of antiquity incomplete without naming the *cairn*.

25. (5.) *Logan or Rocking Stones*.—These were large blocks poised so nicely on the points of rocks, that a small force applied to them produced oscillation. The weight of the celebrated one in Cornwall, which is granite, has been computed at upwards of 90 tons.

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Joseph Gwilt

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10

HISTORY OF ARCHITECTURE.

Book I.

The use of these stones has been conjectured to be that of testing the innocence of persons accused of crime, the rocking of the stone being certain, unless wedged up by the judge of the tribunal, in cases where he knew the guilt of the criminal: but we think that such a purpose is highly improbable.

26. (6.) *Tolmen or Colossal Stones.* — The Tolmen, or hole of stone, is a stone of



FIG. 8. TOLMEN IN CORNWALL.

considerable magnitude, so disposed upon rocks as to leave an opening between them, through which an object could be passed. It is the general opinion in Cornwall that invalids were cured of their diseases by being passed through the opening above mentioned. "The most stupendous monument of this kind," (see *fig. 8.*) says Borlase, "is in the tenement of Mên, in the parish of Constantine, in Cornwall; it is one great oval pebble, placed on the points of two natural rocks, so that a man may creep under the great one, between the supporters, through a

passage of about three feet wide, by as much high. The longest diameter of this stone is 33 ft., being in a direction due north and south. Its height, measured perpendicularly over the opening is, 14 ft. 6 in., and the breadth, in the widest part, 18 ft. 6 in., extending from east to west. I measured one half of the circumference, and found it, according to my computation, 48½ ft., so that this stone is 97 ft. in circumference, lengthwise, and about 60 ft. in girth, measured at the middle; and, by the best information, it contains about 750 tons." We close this section by the expression of our belief that the extraordinary monuments whereof we have been speaking are of an age as remote as, if not more so than, the pyramids of Egypt, and that they were the works of a colony of the great nation that was at the earliest period settled in central Asia, either through the swarm that passed north-west over Germany, or south-west through Phœnicia; for, on either route, but rather, perhaps, the latter, traces of gigantic works remain, to attest the wonderful powers of the people of whom they are the remains.

SECT. II.

PELAGIC OR CYCLOPEAN ARCHITECTURE.

27. Pelagic or Cyclopean architecture, (for that as well as the architecture of Phœnicia, seems to have been the work of branches of an original similarly thinking nation) presents for the notice of the reader, little more than massive walls composed of huge pieces of rock, scarcely more than piled together without the connecting medium of cement of any species. The method of its construction, considered as masonry, to the eye of the architect is quite sufficient to connect it with what we have in the preceding section called Druidical or Celtic architecture. It is next to impossible to believe that all these species were not executed by the same people. The nature and principles of Egyptian art were the same, but the specimens of it which remain bear marks of being of later date, the pyramids only excepted. The Greek fables about the Cyclopeans have been sufficiently exposed by Jacob Bryant, who has shown that the Greeks knew nothing about their own early history. Herodotus (lib. v. cap. 6.) alludes to them under the name of Cadmians, saying they were particularly famous for their architecture, which he says they introduced into Greece; and wherever they came, erected noble structures remarkable for their height and beauty. These were dedicated to the Sun under the names of Elorus and Pelorus. Hence every thing great and stupendous was called Pelorian; and, transferring the ideas of the works to the founders, they made them a race of giants. Homer says of Polyphemus, —

Και γὰρ θάυμα' ἐπέπικτο πελαγίων, οὐδὲ εἰσαίε
Ἄνθρωποι γὰρ σισυφαγῶσι, ἀλλὰ βίω ὕληεντι.

Virgil, too, describes him "Ipse arduus, alta pulsat sidera." Famous as lighthouse builders, wherein a round casement in the upper story afforded light to the mariner, the Greeks turned this into a single eye in the forehead of the race, and thus made them a set of monsters. Of the race were Trophonius and his brother Agamedes, who, according to Pausanias (lib. ix.) contrived the temple at Delphi and the Treasury constructed to Urius. So great was the fame for building of the Cyclopeans that, when the Sybil in Virgil shows Æneas the place of torment in the shades below, the poet separates it from the regions of bliss by a Cyclopean wall: —

" ——— Cyclopm educta caminis
Mœnia conspicio."

Æn. lib. vi. v. 630.