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147

# ESSAY

TOWARDS A

## DESCRIPTION

OF THE

### CITY of *BATH*.

In TWO PARTS.

Wherein its ANTIQUITY is ascertained: Its SITUATION, MINERAL WATERS, and BRITISH WORKS described: The ANTIENT WORKS in its NEIGHBOURHOOD, the GODS, PLACES of WORSHIP, RELIGION and LEARNING of the BRITONS occasionally consider'd: The RISE of the BRITISH DRUIDS demonstrated: The DEVASTATIONS committed by the ROMANS at BATH, their ENCAMPING on the HOT-WATERS, and their turning their CAMP into a CITY fully set forth: And the WORKS of the SAXONS, and their SUCCESSORS briefly related.

*Illustrated with thirteen Octavo Plates, Engrav'd by Mr. PINE.*

---

By JOHN WOOD, Architect.

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Printed for W. EREDECKER, Bookfeller, in Bath, 1742.

(10)

*The READER is desir'd to make the following Corrections, and to amend any literal Faults he may meet with.*

**P**AGE 7. Line 23. for *of this* read *at this*; p. 8. l. 25. r. *above 600 Years*; p. 10. l. 4. for *the did* r. *he did*; p. 16. l. 18. r. *to Hemorrhages*; p. 19. l. 9. for *which hath* r. *which have*; p. 23. l. 7. for *and squeezed* r. *squeezed and dryed*; p. 34. l. 14. for *Orchard* r. *Garden*; p. 37. l. 28. for *East-End*, r. *North-East*; p. 40. l. ii. r. *CHAP. VII.* p. 42. l. 27. r. *Meteora*; p. 78. l. 1. r. *489 Years after, &c.*



# P R E F A C E.

**A**N Opinion hath almost universally prevail'd, that every Thing recorded of King BLADUD, in Relation to his Discovery of the *Baths* of BATH, is meer *Fable* and *Romance*: But none that I know of, have yet undertaken to prove it to be so!

THIS Reflection led me to collect and explain the antient Works in BATH, and its *Neighbourhood*; which, when consider'd together, will go a great Way towards a Demonstration that there was a King BLADUD; that the *Britons*, in the early Ages of the World, were



## P R E F A C E.

were a more civilized People than the Stream of Historians have represented them; and that they were capable of performing the most accurate and stupendous Works, long before the *Romans* landed upon our Island.

POPULAR *Prejudice*, and *Ignorance*, have *Decreed* the City of BATH a Place standing in a Hole; on a Quagmire; impenetrable to the very Beams of the Sun; and so confined by almost inaccessible Hills, that People have scarce Room to breathe in the Town, or to come at it without Danger of their Lives.

THESE *false Representations* I thought it necessary to explode:  
To-

## P R E F A C E.

Towards which, however, and *towards a Description of the City of BATH, as well as of the British Works in its Neighbourhood,* the following Pages are intended only as Part of an *Essay*, to be further consider'd.

IN describing the antient Works near BATH, I have omitted those which made the College of the *Bardi*, or original *British* Priests; because I have not yet had Leisure to take an exact Survey of them: When that is done, and the Art and Beauty of those Works pointed out, I will venture to say, that a Day's Journey, in fine Summer Weather, will yield any curious Person, that comes to BATH, as many Things worthy of Observation,

## P R E F A C E.

vation, as can be met with, in the Compass of a Day's Ride, perhaps, in any Part of the World.

THE Characters I have just now hinted of our *British Works*, I shall, for the Amusement of the Curious, endeavour to point out; and, at the same Time, not only shew them, that the *Britons* had their *Monopterick Temples* in greater Perfection, than even the *Grecians*, and almost as early; but that the *British Temples* were composed and made of Marble, when the *Romans* had aspired no higher, in Works of *Architecture*, than to raise their sacred Edifices with Materials made of common Clay.

THE

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AND

A N  
E S S A Y

Towards a DESCRIPTION

O F T H E

CITY of *BATH*;

And of the

BRITISH WORKS

I N I T S

Neighbourhood.

*PART the FIRST.*



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AN  
ESSAY

Towards a

DESCRIPTION of *BATH*.

CHAP. I.

*The* INTRODUCTION.

WHEN *Dinocrates*, the *Macedonian* Architect, made himself known to *Alexander* the Great, by telling that Monarch, That he had cut Mount *Athos* into the Figure of a Man, holding in one Hand a large City, and in the other a Cup, to receive the Waters of the Rivers of that Mountain, in order to pour them into the Sea, the King, as *Vitruvius* writes, in the Preface to his Second Book, was highly pleased with the Grandeur of the Invention, but entirely disapproved of the Place where it was put in Execution; since there was not Land enough about the City to raise Corn for the Subsistence of the Inhabitants: “ For, said *Alexander* to *Dinocrates*, as “ an Infant can’t be nourished, or grow, without “ a Nurse that has Milk; so a Town can neither

## 2      *An ESSAY towards a*

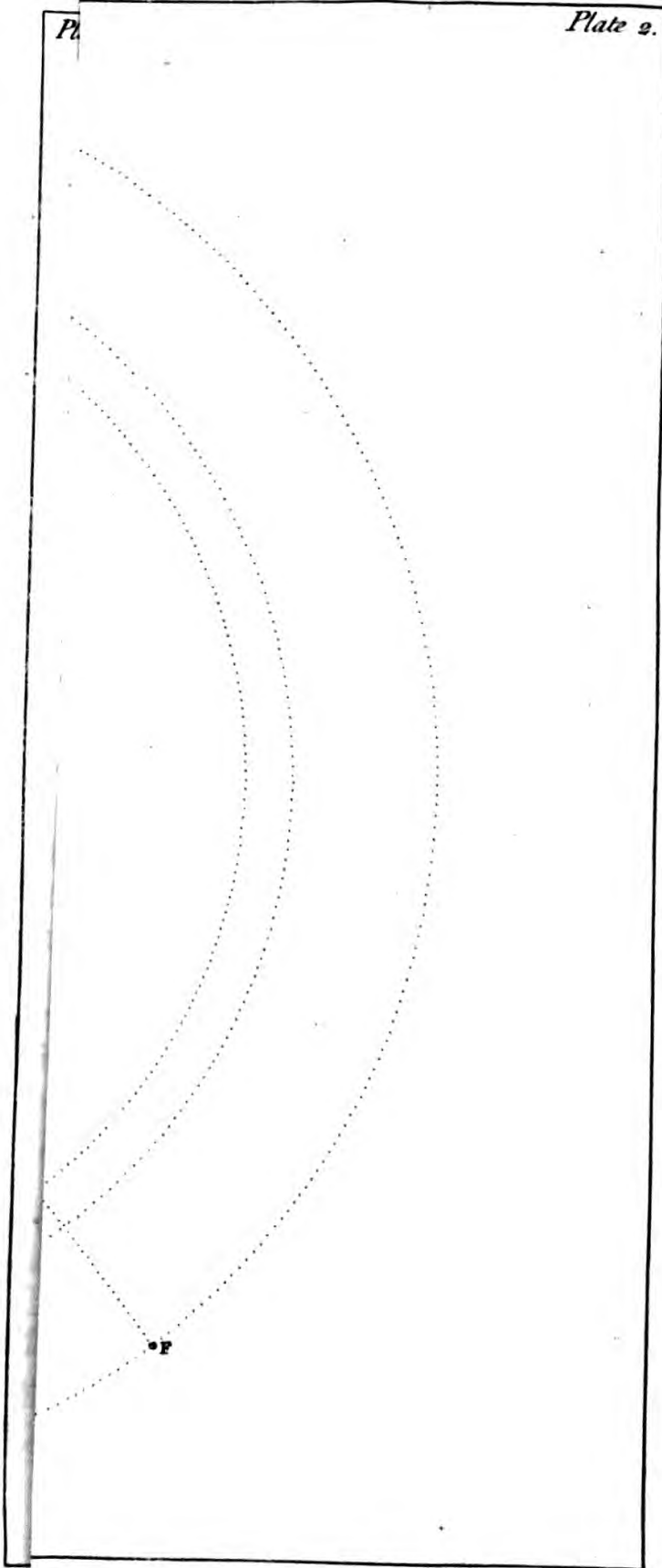
“ subsist its Inhabitants, much less encrease and  
“ grow larger, without having Plenty of Necessa-  
“ ries about it.”

SUCH was the Idea of the Antients, concerning the Situation proper for a City; and from hence we find, that the Cities, in the early Ages of the World, were generally placed on low Ground, for the Advantage of Water and Pasturage. These Cities had but very low Beginnings, each one making no more than the Habitation of a few Families; and consisting of but one small Group of Building, with a Tower in the Middle, as a Mark to direct People, that wandered Abroad, to the Place of their Abode; and for an Object of Religious Worship; or for a Place of Defence.

As soon as *Ishmael* took up his Abode in the Wilderness of *Paran*, a Name which points out to us, a desolate Country, but beautiful and rich, he built a Tower, which the *Arabians*, as *Monfieur Banier*, in his *Myth. of the Ant.* l. 6. c. 8. writes, call'd by the Name of *Acara*; and his Twelve Sons, as *Moses* tells us, *Gen.* xxv. 16. built each of them a Castle, in that Part of the Country which was assigned to them; round which they erected Houses for their Families, and then called those Castles, as well as Houses, by their own proper Names, to wit, *Nebajoth*, *Kedar*, *Adbeel*, *Mibsam*, *Mishma*, *Dumab*, *Massa*, *Hadar*, *Tema*, *Yetur*, *Naphish*, and *Kedemab*; Names which seem to have been intended to point out the former Part of *Ishmael's* Life; for, from a State of  
Sorrow,

Pl

Plate 2.





## Description of BATH. 3

Sorrow, they seem to have raised him, by Degrees, to the highest Pitch of Happiness, since *Nebajoth* imports GOD's Promise to *Abraham*, *Gen. xvii. 20.* as well as to *Ishmael*, *Gen. xxi. 18.* of making him the Father of Twelve Princes, and a great Nation; *Kedar* expresses his melancholy State in a desolate Country; and *Kedemab* sets forth the Joy he felt at the Birth of that Son; which he looked upon as the End of the Promise, in Respect to the Number of his Sons, and as the Opening of the Day of Prosperity to himself, and his Family.

THE Quantity of Land which the Antients assigned to every City, for the immediate Subsistence of its Inhabitants, will best appear from what the Prophet *Ezekiel* writes, concerning the new City of *Jerusalem*; for to that City he allotted just Five Times as much Ground as the City is to stand upon, for the Use and Support of the Inhabitants: So that to every City of old, we may suppose a Quantity of Land to have been appropriated, equal to Five Times its Area; and that was undoubtedly sufficient to raise Corn, and yield Pasture, for the immediate Maintenance of the People; since the Cities in those Times were composed of detach'd Houses, broad Streets, and large open Squares.

Now when the Inhabitants of any City had so encreased, as to have made it necessary to transplant some of her Families to her utmost Borders, wherever a single Family pitch'd, that Place was call'd a Village, which very often encreased to a large Town; and then the Possessors of that Town sent forth



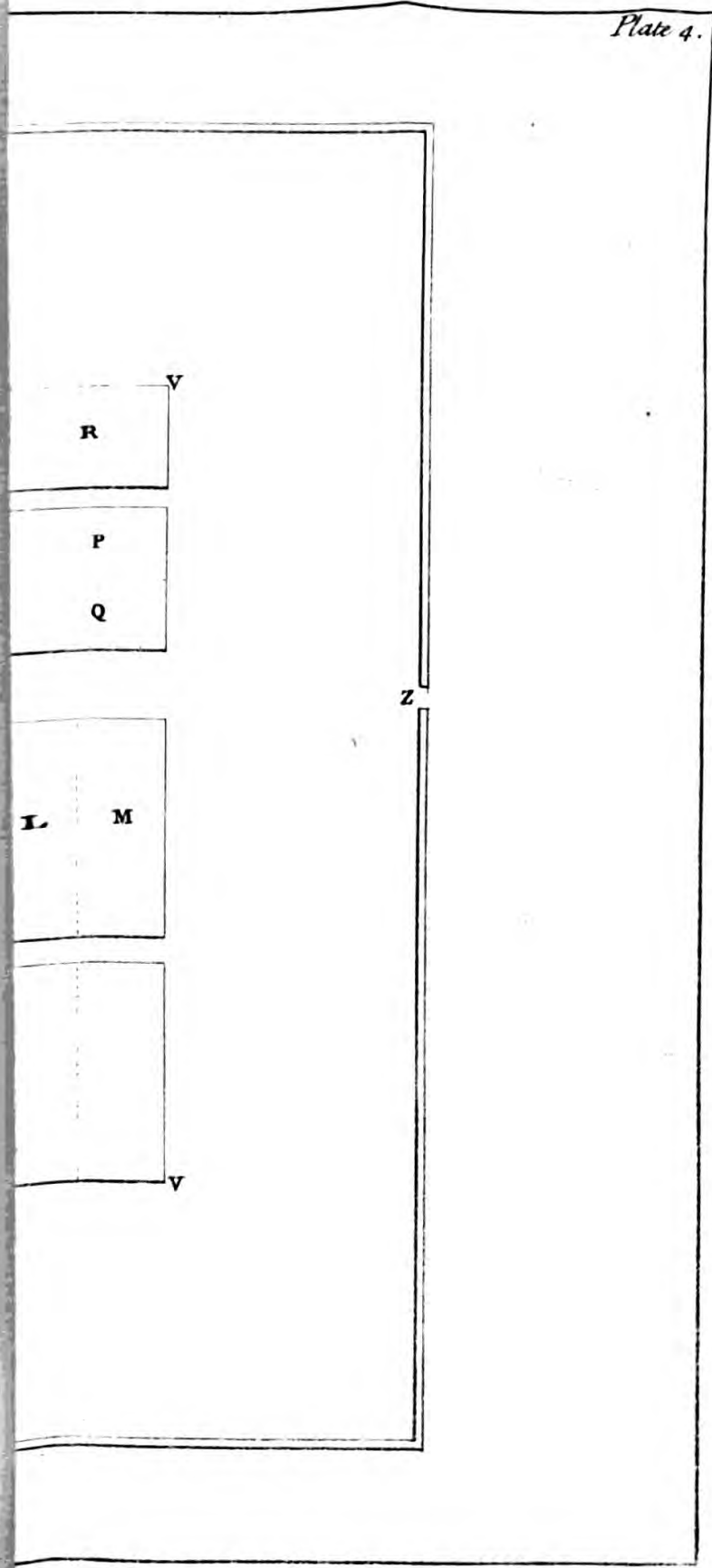
#### 4 *An ESSAY towards a*

forth some of their People to found new Villages, subordinate to such Town, but, at the same Time, Dependant upon the Body of the City.

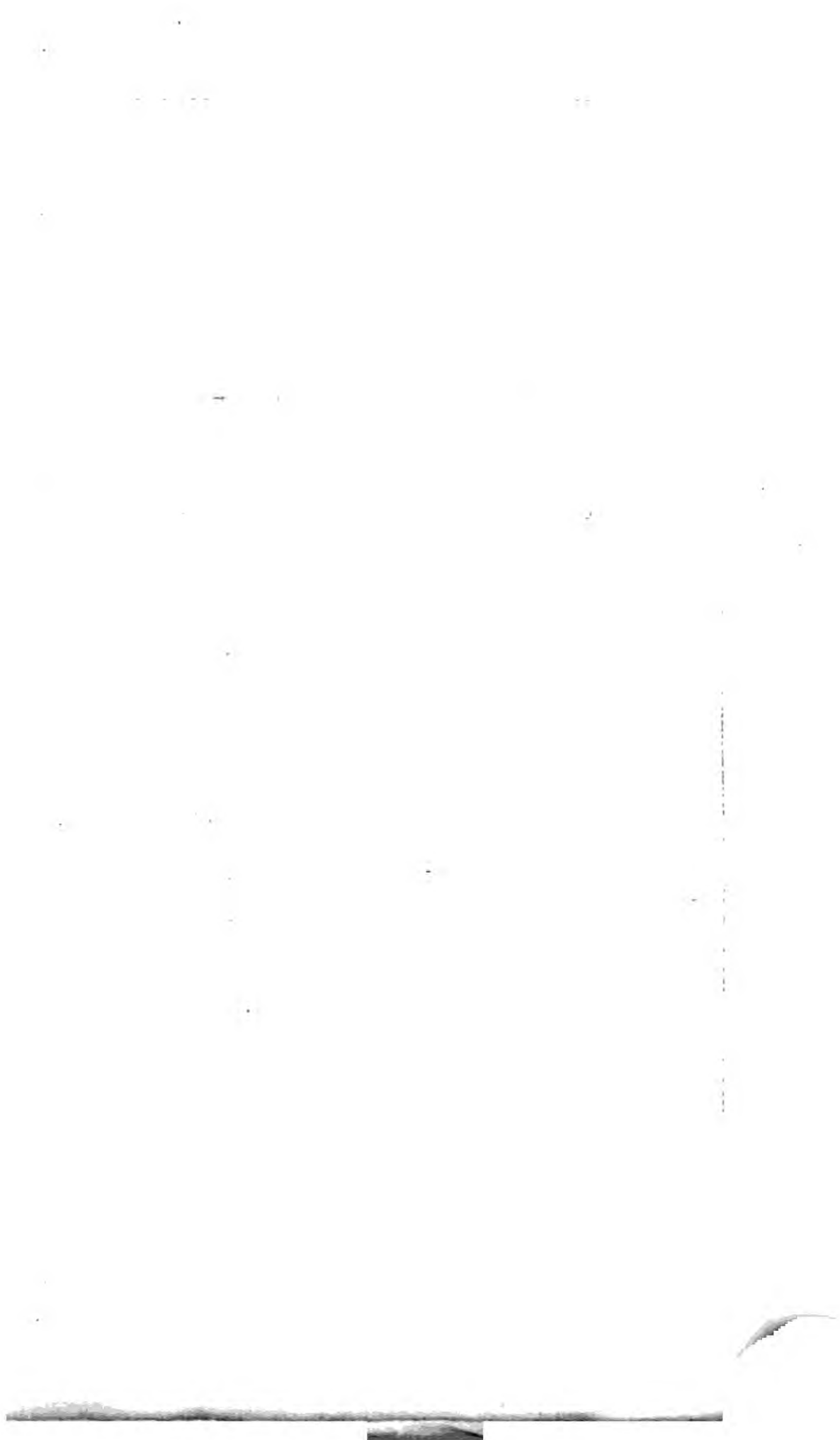
By these Means original Cities were soon surrounded with Villages; these grew into Towns; and then a City, with her Towns, became environed with Villages: But the Land for the Maintenance of the People growing more barren, the further those People were removed from the First fruitful Spot, the Towns, on that Account, had more Land, in Proportion to their Areas, than the City had; and so the Villages had still more Land, in Proportion to their Areas, than the Towns had; and consequently, the further the Parts of a City were from the Center, the less populous such Parts were.

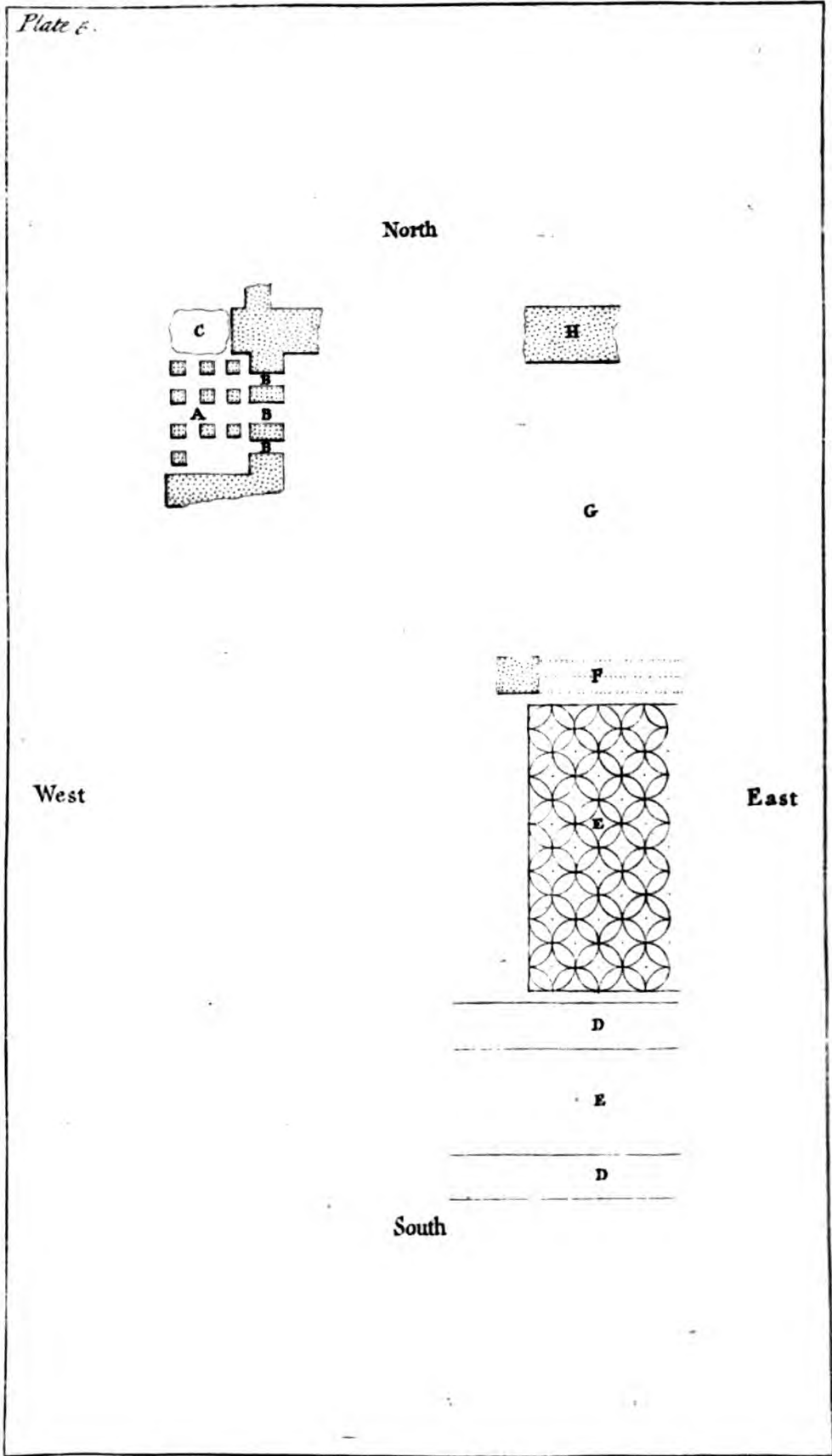
Few Cities preserved their Properties so long as to become environed with Towns and Villages; for though that Part of the Land of *Canaan*, allotted for the Tribe of *Judah*, contained One Hundred and Sixteen Cities, as we read in the Book of *Joshua*, Chap. 15. v. 21. yet there were but Four of them, to wit, *Jerusalem*, *Ekron*, *Ashdod*, and *Gaza*, that were surrounded first with Towns, and then with Villages: But when Cities were thus doubly environ'd, they became so formidable, as to support powerful Kings; nay *Nineveh* and *Babylon* were so Potent, as to raise up Two great Empires; and each, in its Turn, subdued and made all the bordering Nations tributary to her.

THAT









## Description of *BATH*. 5

THAT *Babylon* was a single Group of Building, environed First with Towns, next with Villages, and then the Whole enclosed with Walls and Ditches, will appear evident, from what *Herodotus* writes; who, in his First Book, tells us, That when *Cyrus*, King of *Persia*, entered that City with his Troops, and took the Inhabitants in the very Center of it; such as lived at the Extremities knew nothing of their Disaster, but were that Day celebrating a Festival, with Dancing, and all Manner of Rejoicing, till they received certain Information of the general Fate.

THE Walls of *Babylon* enclosed a Piece of Ground of Fifteen Miles in Length, Fifteen in Breadth; so that the whole Area contained Two Hundred and Twenty-five Square Miles; but of this, perhaps, there was not a Thirtieth Part occupied by the Buildings, and even that but slightly covered with Houses.

Thus the great and stupendous *Babylon*, and thus the great Cities of the Antients, can be compared with nothing but a good Market Town, surrounded with Plenty of Villages; or with that Division of the Country which we call a populous and fertile Hundred, such as that of *Bath Forum* is: The Description of which, together with that of the *British Works* in its Neighbourhood, will be the Subject of the following Pages; which were wrote chiefly to detect the IGNORANCE of Mr. *Joseph Glanvil*, who, in the *Philosophical Transactions*, N<sup>o</sup> 49. p. 977, has represented the City  
of



6      *An ESSAY towards a*

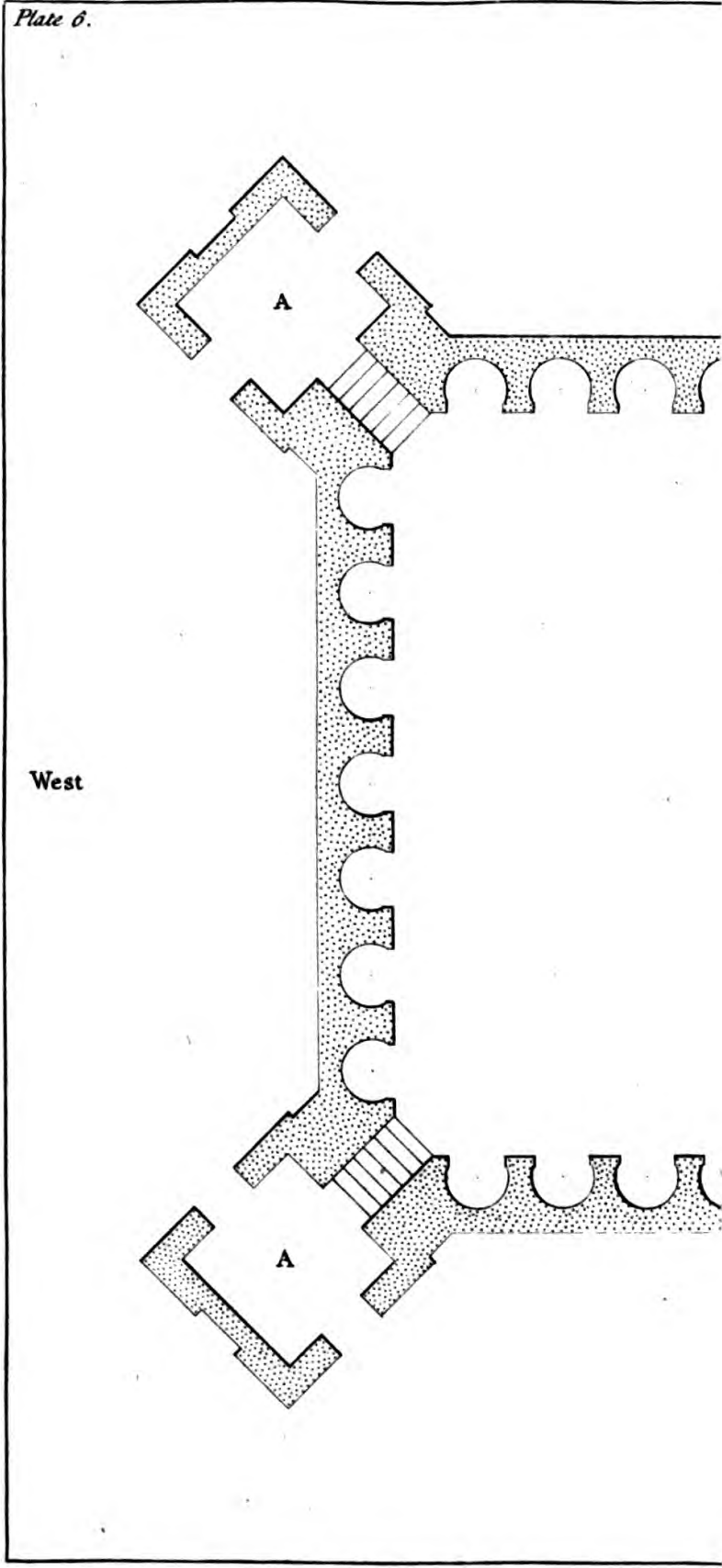
of BATH, as standing upon a Quagmire ; and the MALICE of the Author of *a Tour through Great-Britain*, who, in the 2d Edition of his Work, Vol. 3. p. 43. has ascerted, That BATH is so confined a Place, that the Company have scarce Room to converse out of the Smell of their own Excrements.

C H A P. II.

*Of the ANTIQUITY of BATH.*

**T**HE Inhabitants of the Group of Building, immediately surrounding the *Hot-Baths*, of BATH, boast of very great Antiquity, and pretend themselves a Colony settled there ever since the Year 863 before CHRIST. The Account they give of their Origin is handed down in Words to this Effect : BLADUD, the Son of *Lud Hudibras*, the Eighth King of the *Britons*, having somehow got the Leprosy, was therefore banished his Father's Court. The Queen, upon parting with her only Son, presented him with a Ring, as a Token, by which she should know him again, if he should ever get cured of his foul Disease. BLADUD was not long upon his Exile, before he endeavoured for some Employ ; and Fortune so far favoured his Designs, that he soon obtained, from a Person who lived near the Place where *Cainsham* now stands, the Care of a Herd of Swine, which he, in a short Time, infected with  
the

Plate 6.



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## *Description of BATH.* 73

the Leprosy ; and to keep the Disaster from his Master's Knowledge, propos'd to drive his Pigs to the other Side of the *Avon*, to fatten them with the Acorns of the Woods, that covered the neighbouring Hills.

THIS Proposal was readily complied with, and the Prince meeting with a shallow Part of the *Avon*, cross'd it with his Pigs ; and in Token thereof, call'd the Place by the Name of *Swineford* : Then driving his Herd up the Valley, in a few Hour's Time he reach'd the Spot of Ground where the Hot-Springs of BATH boil up. The Scum, which the Water naturally emits, mixing with the Leaves of Trees, and decay'd Weeds, had then made the Land about the Springs like a Bog, into which the Pigs directly immerg'd themselves ; and so delighted were they in wallowing in their Ouzy Bed, that BLADUD was some Days before he cou'd get his whole Herd away ; which he had no sooner done, and got them clean of the Filth, with which they were covered, than he observ'd the Pigs to have shed their hoary Marks.

THE Prince, in Astonishment of this, ran back to the Hot-Springs, strip'd himself naked, plung'd himself into the Sedge, and Waters, and wallow'd in them, as the Pigs had done ; so that in a few Days his white Scales began to fall off : Then BLADUD and his Herd bathed alternately and successfully, 'till they were all perfectly cured. After which he drove his Swine home, made himself known to his Master, and immediately returned to

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his

## 8 *An ESSAY towards a*

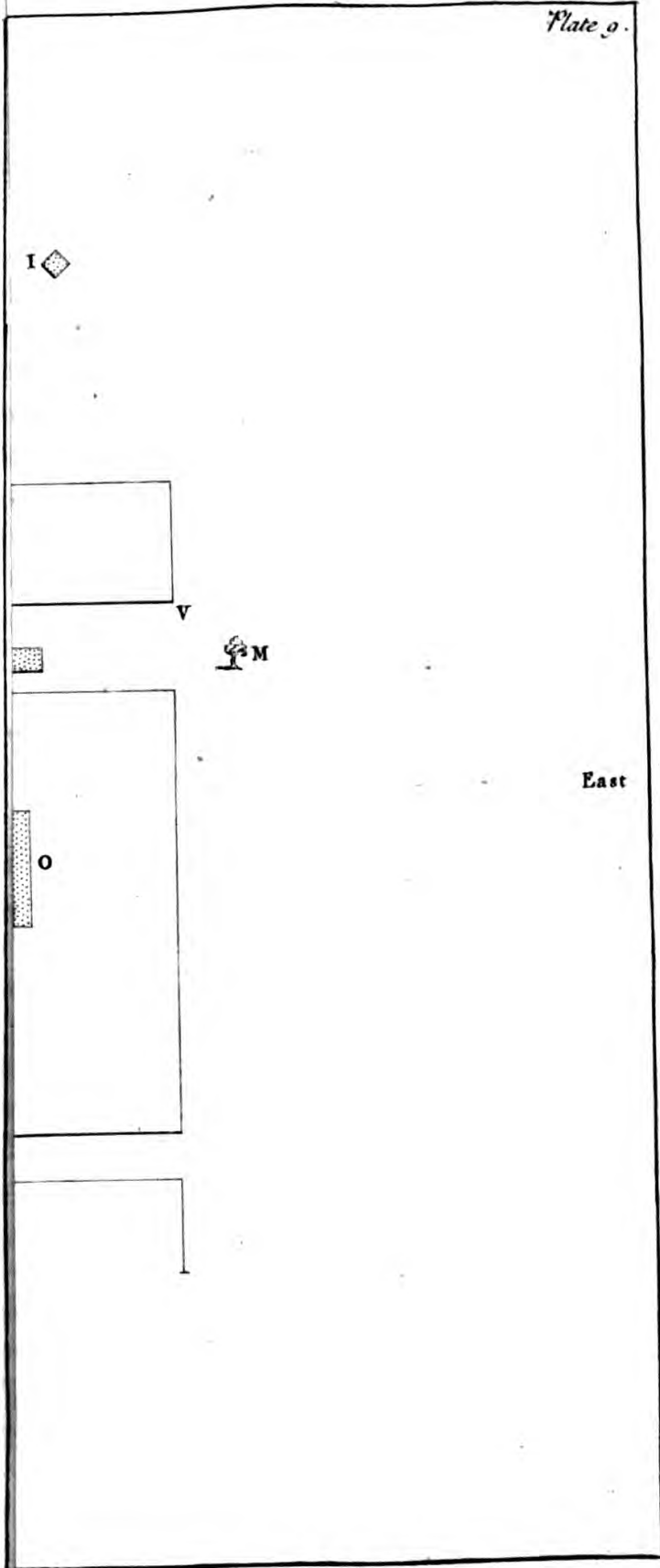
his Father's Court; where, upon producing the Ring, he was receiv'd with the utmost Transport of Joy.

LUD HUDIBRAS, in a few Years after this, died, and BLADUD succeeded him in the *British* Throne; who, calling to mind his former Cure, went to the Hot-Springs, from which he receiv'd it, walled them about, built himself a Palace near them, with Houses for the Chief of his Subjects, and, in the Year 863 before CHRIST, removed his whole Court to BATH; which, from thence forward, became the chief Seat of the *British* Kings.

As soon as this Work was compleated, King BLADUD applied himself to ingenious Studies, invented and made himself Wings to fly with; but in one of his Flights he, unfortunately, fell down upon *Salisbury* Church, and broke his Neck, to the great Grief of all his Subjects.—Thus far Tradition; to which such Credit was formerly given, that the People of BATH believed the whole Story as Truth; and instructed their Children, in their very Infancy in it.

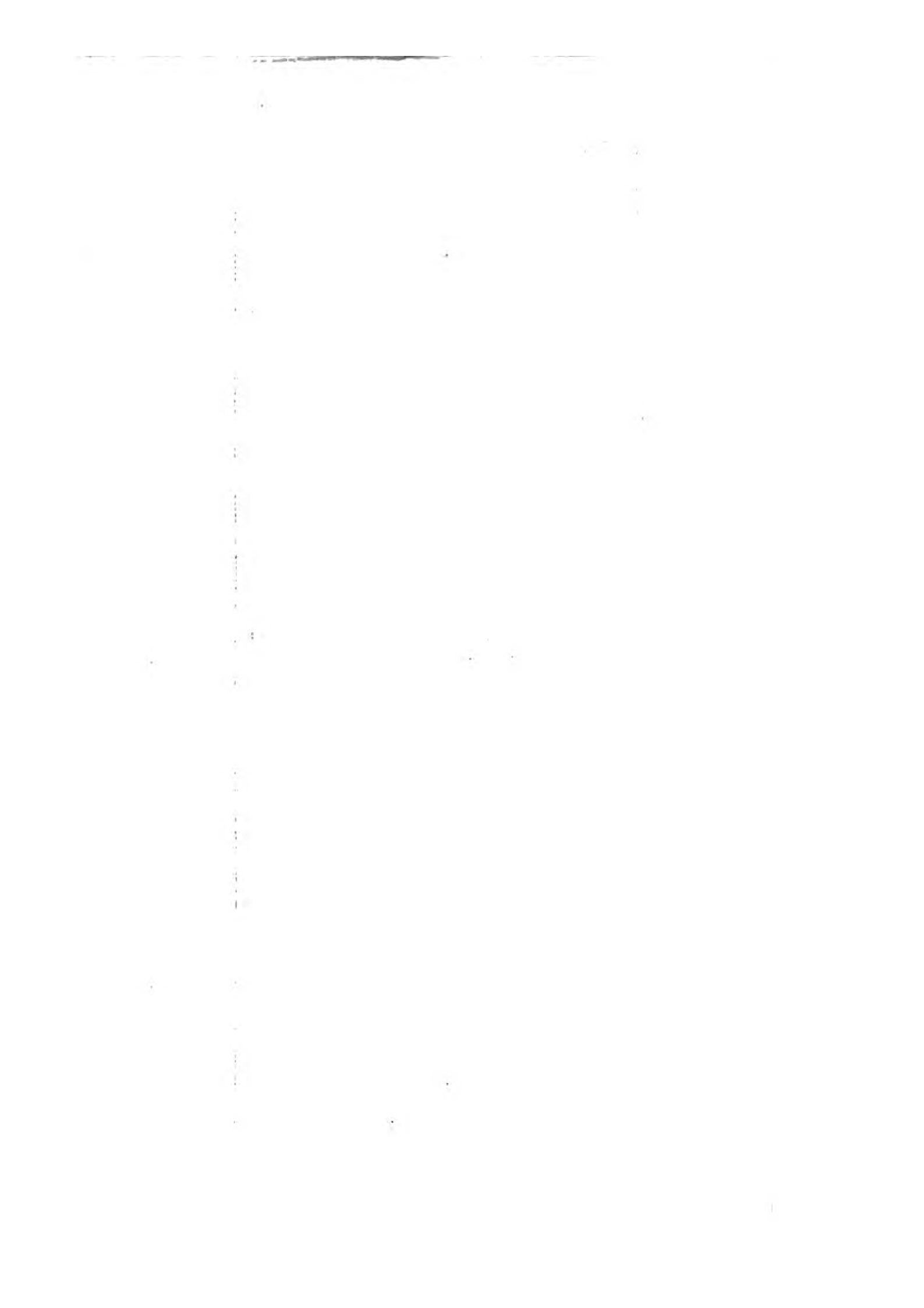
SOMETHING like this Story *Jeffrey*, of *Monmouth*, committed to Writing 600 Years ago, from a very antient Book in the *British* Tongue, which, he says, was given him by *Walter*, Archdeacon of *Oxford*; it stands thus in our *English* Translation:  
“ *Leil* reigned Twenty-five Years; and, towards  
“ the latter End of his Life, grew remis in his  
“ Govern-

Plate 9.



East





## Description of BATH. 9

“ Government, which occasion'd a civil Dissention  
“ in the Kingdom. After him reigned his Son,  
“ *Hudibras*, Thirty-nine Years, and composed  
“ that Dissention; at which Time *Haggai* was  
“ a Prophet in *Israel*. Next succeeded *BLADUD*,  
“ his Son, and reigned 20 Years. He built  
“ *KAERBADUS*, now *BATH*, and made Hot-  
“ Baths in it, for the Benefit of the Publick, which  
“ he dedicated to the Goddess *Minerva*. This  
“ Prince was a very ingenious Man, and taught Ne-  
“ cromancy in his Kingdom; nor left off pursuing  
“ his magical Operations, 'till he attempted to fly  
“ to the upper Region of the Air, with Wings he  
“ had prepared, and fell down upon the Temple  
“ of *Apollo*, in the City of *Trinovantum*, where  
“ he was dashed to Pieces.”

Mr. *Sammes*, in his *Britannia*, p. 163, thus writes concerning King *BLADUD*: “ He studied  
“ many Years at *Athens*, and from thence brought  
“ Four eminent Philosophers, to instruct the *Bri-*  
“ *ttons* in all Liberal Sciences, assigning them *Stam-*  
“ *ford*, for the Place of their Teaching. He built  
“ *CAERBRAN*, now *BATH*; and is said by the  
“ Art of Magick, to have found out those Hot-  
“ Waters, which, by the wonderful Art of this  
“ *Bleyden*, named *Cloyth*, i. e. *Bleyden the Magi-*  
“ *cian*, boils up in three different Places.”

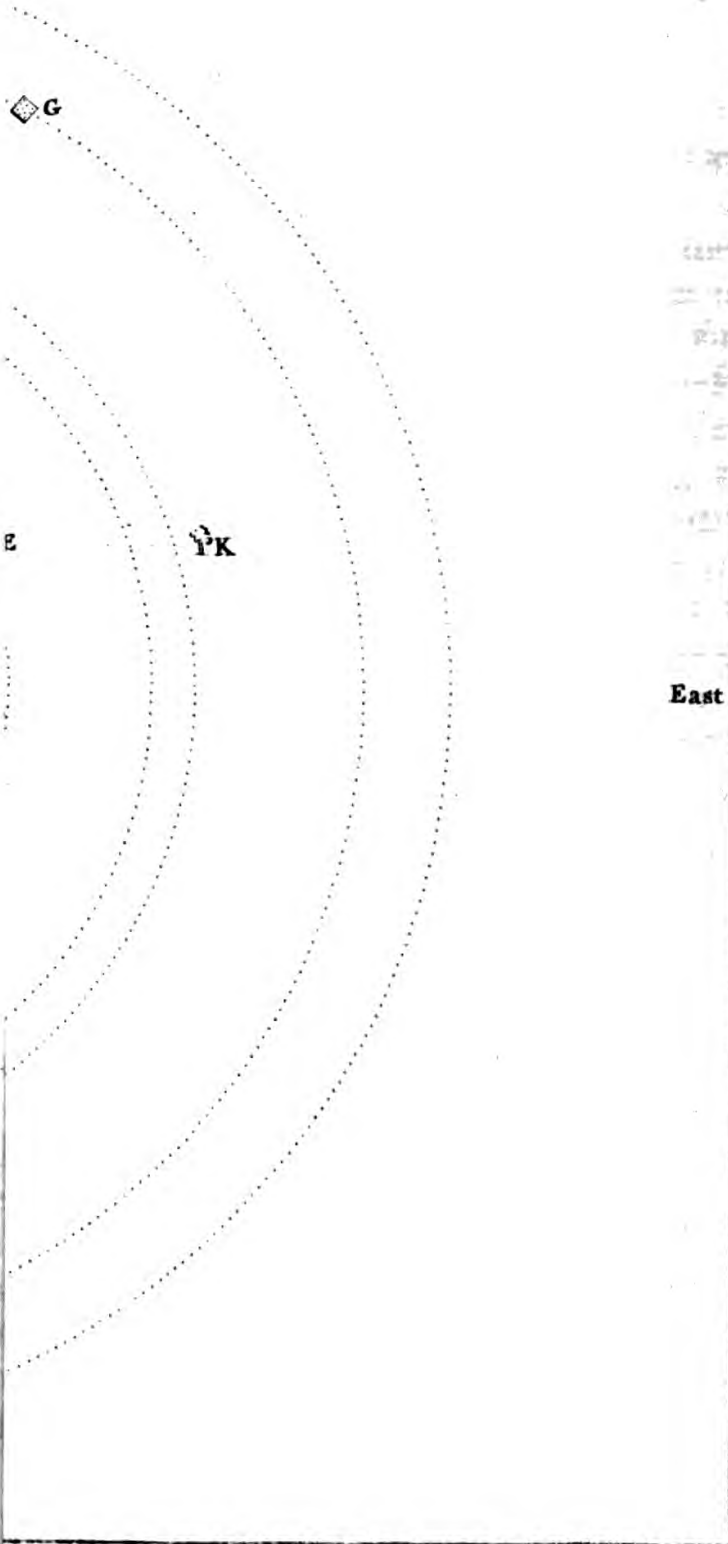
Mr. *Camden* is so far from rejecting the Accounts relating to King *BLADUD*, that he leaves the Truth of the Traditions concerning his finding out the Baths, to others to determine; advertising us, at

the same Time, with what *Pliny* writes, relating to the high Pitch to which the *Britons* had raised the Art of Magick in this Island ; but concluding, that the did not dare to attribute the Original of the Baths to that Art,

THE Truth of the Traditions relating to the Origin of BATH, being thus recommended, by Mr. *Camden*, to our Enquiries ; I think it necessary, in this Place, to observe, that from the foregoing Accounts it appears, that about Forty Years before *BLADUD* begun his Reign, there was a civil Diffention in *Britain*, which was composed by his Father ; that *Hudibras*, in *Britain*, and the Prophet *Haggai*, in *Israel*, were Contemporaries ; that *BLADUD* was educated at *Athens*, in *Greece* ; that he brought Four eminent Philosophers from thence, to instruct his Subjects in all Liberal Sciences, and settled them at a Place call'd *Stamford*, or rather *Stanford* ; that he himself was well skill'd in the Magick Art, and taught his Subjects the whole Mystery of Necromancy ; and that he discovered the Hot-Waters of BATH, and publish'd his Discoveries for the Benefit of the Publick.

THESE are Circumstances so very remarkable, that they may very well serve as a Basis, to fix not only the Antiquity of the City of BATH, and *BLADUD* its Founder, but to come at the Truth of every other Matter relating to the Original of that famous Place, and the antient Works in its Neighbourhood,

Plate II.





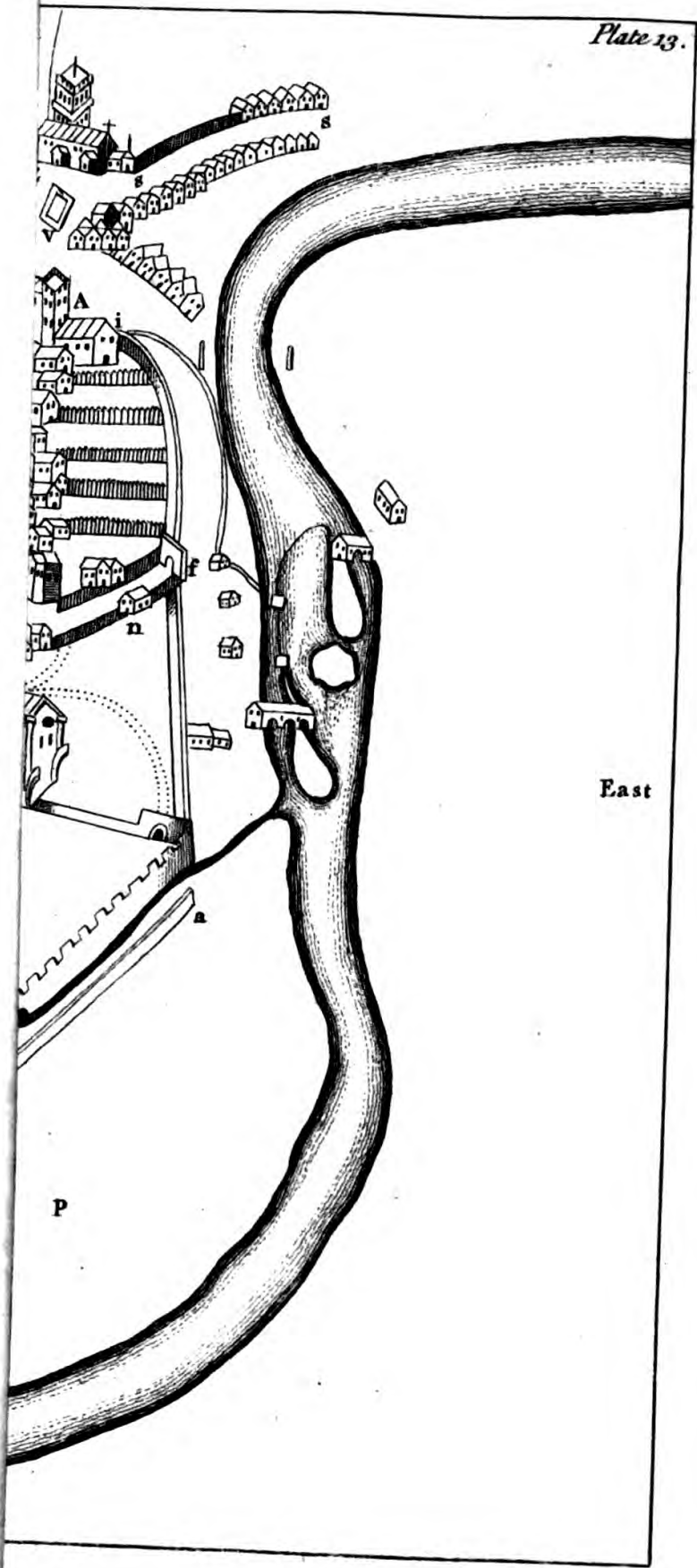
## Description of BATH. II

SACRED History informs us, that *Haggai* prophesied in the Second Year of *Darius*, the Son of *Hystaspes*, King of *Persia*; whose Reign, as to Point of Chronology, is almost certain, and commenced in the Year 521 before CHRIST. Dean *Prideaux*, in his Connection of the History of the *Old* and *New Testament*, Part I. Book 4. mentions that Tradition of the *Jews*, which makes this Prince and Prophet to have died in the very same Year; which the Dean fixes in the 486th before CHRIST. Now as there was Thirty-four Years between the Time of *Haggai*'s prophesying, and the Death of *Darius*; and as *Hudibras* reigned Thirty-nine Years, we may imagine the *British* King and *Jewish* Prophet to have died about the same Time; and suppose *BLADUD* to have begun his Reign about the Year 486 before CHRIST: He cou'd not have begun it sooner than the Second Year of *Darius*, because, 'till then, *Haggai* was no Prophet, and *Hudibras* lived 'till *Haggai* prophesied; therefore *BLADUD*'s Reign is not of such high Antiquity, as is generally supposed, by 377 Years.

IT is not probable that *BLADUD* should build a City the very Year he came to the Throne; some considerable Time must have pass'd before he cou'd have attended a Work of that Nature: So that I shall lower the Antiquity of *BATH* to the Year 480 before CHRIST; and propose it as a PROBLEM, That *BLADUD*, in his younger Days, having discovered a Medicinal Vertue in the Hot-Waters of *BATH*, and knowing that the *Pagan* Religion was founded

founded on the outside Shew of Miracle, he went into *Greece*, to qualify himself in the Arts and Sciences, conducive thereunto, which the *Grecians* were then eminent for, and studied many Years at *Athens*; That this Prince likewise knowing of the great Disorder which the civil Dissension, begun at the latter End of his Grandfather's Reign, had introduced into *Britain*; he took the Opportunity, while he was at *Athens*, to engage Four of the most eminent Philosophers of *Greece*, to come with him into *Britain*, to assist him in fixing such a System of Religion, as shou'd serve best to impose upon the Understanding of the People: And that at *BLADUD*'s Return to *Britain*, and mounting the *British* Throne, he seated himself, and his Four Colleagues, as near as possible to the Hot-Springs of *BATH*; whose Medicinal Vertues *BLADUD* assumed to himself, that, by the Cures they should effect, he might, in the Eyes of the People, be raised to a State of Divinity.

THE Antiquity of *BATH* being thus fixed to about the Year 480 before *CHRIST*; I shall now proceed to my *Description* of the Place, as well as of the *British Works* in its *Neighbourhood*: In which I hope to be able to prove, almost to a Demonstration, that *BLADUD* not only introduced those antient Priests, call'd the *Druids*, into *Britain*, but that he himself was the first *Arch-Druid*, and fixed his chief Seat at *BATH*; which, on that Account, became the *Forum* of the Western Part of the Island; and a Place was set apart, in that City, for Chapmen and Traffickers to meet in, to transact







## *Description of BATH.* 13

transact their Business, however different the Taste of the People of BATH may appear to have been in these later Ages.

### C H A P. III.

#### *Of the SITUATION of BATH.*

**T**O form a just Idea of the Vale in which the Hot-Springs of BATH boil up, we must transport ourselves back, in Imagination, to the Time when the Current of the River was uninterrupted by Dams, or Wares; when the dry Foundations of lofty Hills were not invaded by bay'd up Streams; and when Meadow Lands had a declining Surface to the Waters which run thro' them. In those Days the Vale and Hills on each Side the River, *Avon*, were richly cloathed; and the whole Land, within the most antient Limits of the City of BATH, discharged its surplus Water by Streams, which rarely overflowed their Banks.

A Situation thus drained must of Course be Dry; and the vast Number of Springs and running Streams all around the BATH, are sufficient Testimonies of the bountiful Hand of Nature, in imbibing the Earth with so much Moisture, as is necessary for the Nourishment of the Land, and the Occasion of its Inhabitants.

Now,

## 14 *An ESSAY towards a*

Now, as to the particular Spot where the Hot-Springs boil up, it is so situated, that the *Avon*, (a common Name, in the *British* Tongue, to all Rivers) formed a Kind of Semi-Ellipsis to the South-East of it; and from the Surface of one Water to that of the other, now both are bayed up, is Seventeen Feet, Five Inches: A Declivity sufficient to keep the Land between them perfectly Dry; and to guard the Hot-Waters against the highest Floods.

THE Land about the Hot-Springs, and upon this gentle Declivity, extends, at least, a Mile and a Half in Length, from East to West; and is in Breadth, from North to South, Three-Quarters of a Mile, or more: This Area is defended from the South, by a Hill, call'd *Beechen-Cliff*; and that Hill is circumscribed by another, which bounds the whole Southern Hemisphere, from the North-East, to the North-West; at which Points, this Hill yields a Passage to the *Avon*; but rising immediately again, it forms a stupendous Mountain to the North, whose Summit is called *Lansdown*, from its belonging to Religious Places; the Word *Lhan*, or *Lan*, signifying, in the *British* Tongue, a Church, or Sacred Place.

NATURE, in the Formation of these Hills, seems to have had a spiral Motion, and to have revolved a Second Time, so as to form a Kind of Volute; tho' the Contour is often broke, to admit of several running Streams of Water, which discharge themselves into the *Avon*: And what adds  
to

## Description of BATH. 15

to the Probability of this Thought, is the spiral Figures, peculiar to the Rocks, and Earth about the Hot-Springs of BATH. The Rocks at *Twiverton*, and so on to *Cainsham*, produces Stones rib'd and coiled up like a Serpent: I myself have found the like in the Gravel under the Town; the outside Scale of such Stones abound in the marly Soil in the *Abbey-Orchard*, but in a Kind of Oar, that looks like Silver; and in the very Free-Stone Rocks I have often seen the Moulds of such Stones, but covered with little Christials of divers Shapes, a Proof that nothing but Water congealed made the Vacuum.

A Spot of Ground thus watered, thus drained, and thus surrounded by Hills, must be Venerable, and convenient to build a City on, especially since the Land about it is, by Nature, so Rich and Fruitful, as to be capable of producing all Sorts of Necessaries, for the Maintenance of a large Colony of People; and such a City, tho' Ten Times as large as it now is, wou'd not be so confined, but that *the Company wou'd have Room to converse out of the Smell of their own Excrements*, without ascending any one of the Hills about it; contrary to the MALICIOUS Insinuations of the Author of *A Tour through Great-Britain*.

HIPPOCRATES tells us, That the Springs of Water in the City that is exposed to the Southerly Winds, and, at the same Time, defended from the Northerly Winds, are of a saltish Taste, hot in Summer, and cold in Winter: That the Inhabitants

bitants of such a City are short-liv'd, and subject to many Diseases; the Men to Dysenteries, Diarrhœa's, chilly cold Fevers, long Winter Fevers, many Pustules of that Sort which break out in the Night, and to the Piles: The Women, says he, are sickly, and subject to Fluxes, apt to miscarry, and many prove Childless: And the Children, adds the same Author, are subject to Convulsions and Asthma's.

*HIPPOCRATES* also writes, That the Springs of Water in the City that is exposed to the Northerly Winds, and, at the same Time, defended from the Southerly Winds, are of a sweet Taste, and are both hard and cold; the Inhabitants of such a City, says he, are longer lived than the former, but subject to more Diseases; the Men to Pleurifies, and other acute Diseases, to Pus, to Ophthalmies, Hæmorrhages, and to Epilepsies: The Women to hard Deliveries, to Consumptions, and to a Dryness, which quenches and dries up their Milk, and renders them unable to suckle their Children: And the Children, adds our Author, are not only restrained in their Growth, but are subject to Dropsies in their private Parts.

*HIPPOCRATES* likewise writes, That the Cities that are exposed to the Westerly Winds, and, at the same Time, covered from the Easterly Winds, are more sickly than any; and that their Situation resemble the Autumn: But such Cities, says he, as face the East, and are sheltered from the Westerly Winds, resemble the Spring; they  
are

## Description of BATH. 17

are more healthy than those Cities exposed to the North and South; and the Women, besides being very fruitful, have easy Times.

Now if we view the *Situation* of the Hot-Springs of BATH, we shall find it defended from the North, but not exposed to the South Wind; it is screened from the South, but not exposed to the North Wind; it is covered from the East, but don't lie open to the West Wind; and it is sheltered from the West, but is not exposed to the East Wind: So that the Ground where the Hot-Waters of BATH boil up, has none of the bad Effects of the principal Winds, it is refreshed and purified by the more gentle Breezes of the collateral Winds; and it has all the good Effects of the Sun: For which Reason the Antient Britons called the Buildings erected about those Waters, *The City of Ointment in the warm Vale*.

THE Soil of BATH is partly a hard Clay and Marl, and partly a fine Gravel; but there is no Appearance of a Quagmire, as Mr. *Joseph Glanvil*, hath, upon Information, unworthy a Man in his Station of Life, asserted. I myself have had Occasion to dig to the natural Soil, in almost every Part of the Town; and can affirm, by Experience, that all that Part of the City which lies to the North-East, is upon a Gravel; and that that Part which lies to the South-West, is upon a hard Clay and Marl.



SUCH is the Situation, and such is the Soil of BATH: And therefore, if a hard and gravelly Soil, imbibed with Water, and, at the same Time, drained of its Superfluity, be proper for a City to be built upon; and if a Situation, sheltered from all obnoxious Winds, open to the Beams of the Winter and Summer Sun, purified and cooled with the gentle Breezes of the collateral Winds, yielding Longevity, Fruitfulness, and easy Childbearing to its Inhabitants, and not subjecting them to any Diseases; for as Mrs. Chandler, in her poetical Description of BATH, very truly observes,

When FEVERS bore an epidemick Sway,  
Unpeopled Towns, swept Villages away;  
While *Death* abroad dealt *Terror*, and *Despair*,  
*The Plague* but gently touch'd *within our Sphere*.

I say, if such a Situation be proper to place a City in, then may the Soil and the Situation of BATH be agreed upon to be as perfect, as tho' both had been made by the Magick of King BLADDUD, to guard against all the Defects pointed out by *Hippocrates*; and to answer the antient *British* Name given to BATH, of, *The City of Ointment in the warm Vale*.

IN fine, the Situation of BATH, was, by the Antients, judged worthy of the Patronage of *Minerva*, who, in the *Pagan* Theogony, was reckoned to be the PURE AIR, and one of the Five Attributes of the eternal and immortal Gods: Therefore the Choice of this Situation for a City to be built

## *Description of BATH.* 19

built on, is the strongest Instance that could be produced of BLADUD's Magick: An Art which was founded on the Knowledge of preserving the Health of Mankind, and in curing their Diseases; for which, what is so sovereign as PURE AIR, and MEDICINAL WATERS?

### C H A P. IV.

#### *Of the WATERS of BATH.*

**T**HE Hot-Springs, which hath made the Name of BATH famous, boil up in Three different Places; and the Heat of every Spring is likewise different: The largest and nearest Spring to the East is the hottest; that which is next the West is the least, and the coldest; and that which is next to the South, is of a Medium, between the other Two Springs, for Heat, and Quantity of Water.

THESE Springs can't come from one and the same Source, because they don't rise to one and the same Level: And that they rise from a very great Depth, and in a perpendicular Manner, needs no further Proof, than their still remaining uninterrupted, and unmixed with other Waters.

IN the Year 1727 a Common-Sewer was driven under the Street, from the *Bridge*, to *High-street*, between the Hot-Springs: The next Year I carried  
ried



ried another Sewer, from his Grace the Duke of Chandos's Buildings, as far South as the most Southward Hot-Spring, and at least Eight Feet below it; And there is scarce an Inch of Ground within the Compass of 500 Feet of those Springs, that hath not been saped for Foundations for Houses, for Wells, or for such other Purposes, as must inevitably have affected them, if they had not risen from a great Depth, through a firm and solid Soil.

NOTHING can be more ridiculous, than the Story of the Hot-Springs throwing up Nuts, as if they were fed by Waters which some where run above Ground, through Woods: Was this Fact, wou'd not the Baths be discoloured, made colder, or have a greater Flux of Water in the wet Winter Weather, than in the dry Summer Season? Neither of these Consequences do ever happen; and therefore the Nuts I take to be the Remains of BLADUD's Magick, in the Sense Magick is generally understood, and as such I commit them to his Followers in that illusive Art.

THESE Waters, however, throw up an extream fine Sand, which, in Time, must encrease their subterraneous Passage, to a very great Degree: And the hottest Spring is not sufferable, but will blister the Skin of a Man, upon its issuing out of the Earth, as those who have opened the Cistern over it can testify.

No less than Five Springs of Cold Water have issued out of the Ground, in the Memory of Man,  
within

## Description of BATH. 21

within Five Hundred Yards of the Hot-Springs; and the Bowels of the Earth, to this Day, imbibe Cold Water, within Fifty Feet of the Hot-Baths; nay within a much less Space. But this won't appear strange when we consider, that One of the Hot-Springs at *Buda*, in *Turkey*, rises in an open Pond of Cold Water: And, as the learned Annotator upon *Camden* observes, our own Country produces a Brook, near *Buxton*, in *Derbyshire*, made up both of Hot and Cold Water, so join'd in the same Stream, that you may, at once, put the Finger and Thumb of the same Hand, one into Hot Water, and the other into Cold.

THE Hill upon the North-Side of BATH, sends forth Two Brooks from its South-Side; One of which formerly turned a Mill, and is partly made by a Spring of Water, which, for its Purity, was dedicated to St. *Winifrid*. This Spring is much frequented, in the Spring, by People who drink the Water for Pleasure, some with Sugar, and some without: And the East-End of the same Hill yields a Spring, which is convey'd to the City in Pipes. Then if we turn towards the East, the Hill that faces us produces such vast Quantities of Water, that those of Two of its Dents, or Combs, make Rivulets; each of which do turn a Mill. And if we cast our Eyes to the South, *Beechen-Cliff* will present us First with a large Spring of soft sweet Water, which is brought to the Town in Pipes: Secondly, with a Spring which supplies a Cold Bath; and, in the last Place, with Water which issues out of its East-Side, much used for Disorders in the Eyes.

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THE

THE Valley which runs to the North-West of BATH produces a Spring of Mineral Water, though lately discovered to be such : It is called the *Lime-Kiln-Spaw*, from the Water rising by a Lime-Kiln : The Valley to the North-East produces another Spring of Mineral Water, though of a much older Date than the former : It is called *Bathford-Spaw*, from the Water rising in the Parish of *Bathford*. And the Valley to the South-East yields a Third Mineral Water, which was rescued from Oblivion the latter End of *June*, in the Year 1737, and is called *Lyncomb-Spaw*, from the Water rising at a Place call'd *Lyncomb*.

THE Discovery of the last Mineral Water was owing to this Accident : Mr. *Charles Milfom*, a Cooper, having, in Partnership with Four other People, rented an old Fish-Pond, at *Lyncomb*, for 20 s. a Year, and there having been Leaks in the Pond, Mr. *Milfom* searched the Ground under the Head of it, then over-ran with Briars, Willows, &c. in order to discover and stop the Chinks ; at which Time he perceived a void Spot, of about Six Feet long, and Three broad, which, as he approached it, shook, and looked much like the Spawn of Toads : This, upon Examination, he found to be of a glutinous Substance, it had a strong fulpherous Smell, and it was of the Colour of Oaker.

THIS Slime, as it was not above Fifteen Inches thick, Mr. *Milfom* soon removed with a Shovel, and then perceived several little Springs to boil up,  
and

## Description of *BATH*. 23

and emit a black Sand, like the Filings of Steel or Iron; whereupon he dug a small Hole, to collect all the Springs together: The Soil he threw out was partly a petrified Earth, in Lumps, which resembled Cinders; Black at first, but when exposed to the Air, and dryed, it turned Grey, and grew less, like a Sponge taken out of Water, and squeezed: The other Part of the Soil was a White Earth, like Chalk, so soft, that he cou'd thrust his Cane up to the Head in it; but this Strata of White Earth was not above Four Inches thick, it was about Nineteen Inches under the Surface of the Ground, and the Water that ran through it was of the Colour of White-Wash, made with Lime and Water.

THESE Things, and the Taste of the Water, made Mr. *Milson* conclude it to be a strong Mineral; and he having asked Mr. *Palmer*, a Surgeon, several Questions relating to the Methods of trying Mineral Waters, and borrowed a Book of him on that Subject, he began to try the Water of the Spring he had thus opened, by putting a Drop of it into a Glafs of Brandy, which tinged and made it of a Purple Hue; and Three or Four Drops more turned the Brandy as Black as Ink. He tryed other Experiments; and so recommended the Water, that several People drank of it that Year, and found great Benefit by it.

THIS being rumour'd abroad, it occasioned Dr. *Hillary*, the next Year, to make a more particular Enquiry into the Nature of the Water;

who finding it to be a strong Mineral, and to abound with Medicinal Vertues; the Doctor's Discoveries encouraged the Proprietor of the Spring to lay out 1500*l.* at least, in Building 'a lofty Edifice over it, according to the Doctor's Designs and Directions,

AND here I must not omit observing, that as the Water of *Lyncomb-Spaw*, is like that of the *Geronstere*, in *Germany*, so the Doctor has contriv'd the Building at *Lyncomb*, to resemble that by the Well of *Geronstere*, but with much more Magnificence, as any one may see, that will take the Trouble to compare the Draught of the latter, inserted in the First Volume of the *Gallantries of the Spaw*, p. 168 and 173, with the Building at *Lyncomb*.

THE Proprietor of *Lyncomb-Spaw*, as a small Acknowledgment for the Trouble Dr. *Hillary* took about it, caused the following *Inscription* to be placed over the Fountain:

THE MEDICINAL VIRTUES OF  
THIS WATER WERE  
FIRST DISCOVERED BY  
WILLIAM HILLARY, M. D.  
A. D. MD.CC.XXXVIII.

THE Mineral Waters of BATH do therefore rise up in Seven different Places; of which, Three Springs are Hot, and the other Four Cold. The Quantity of Water which every one of these Springs  
pro-



## Description of *BATH*. 25

produces, shall, at a proper Time, be set forth: And, in Conclusion of this Head, I shall only now observe, that there are few Diseases, incident to Mankind, but one or the other of them is good for.

### CHAP. V.

## Of the *BRITISH WORKS* of *BATH*.

**K**ING *BLADUD* having discovered a Medicinal Vertue in the Hot-Waters of *BATH*, in an Age when *Egypt*, the Nurfery of the World for Trick and Illusion, was conquered, the God, *Apis*, killed, and the Priests expell'd their Native Country; when the great Imposture, *Zoroastres*, flourished in *Persia*; and when *Pythagoras* was spreading the magical Art in *Greece*, and other Parts of the Western World; that Monarch, to perpetuate his Memory, assumed a supernatural Power; brought Four Philosophers from *Athens*; walled the Hot-Springs of *BATH* about; built a Palace and City near them; and then seated his Four Colleagues at *Stanford*; of which there are many in *England*, besides that in *Lincolnshire*.

*MAGICK*, says *Pliny*, the Naturalist, took its Rise by Physick, under Pretence of preserving Health, and curing Diseases: This, says he, was soon cloaked with Religion; and then Astrology, with the Knowledge of the Mathematical Arts, was added to compleat the System, and bind the Senses

Senses of Mankind with three of the surest Chains that ever was contrived, or invented. Now who can doubt, but that BLADUD made the Vertues of the Hot-Waters the Basis of his Magick; took upon himself the Office of an High Priest, as *Darius Hystaspes* had done in *Persia*; performed many surprizing Things, by the Help of Astrology, and the Mathematical Arts; and that he then made the People believe him a Person sent from Heaven to do these Things, and one that had an immediate Intercourse with the Gods?

How the Hot-Waters were first inclosed is uncertain; but in an augural Line with them, as we ascend the Hill to *Lansdown*, there are Three large Stones, now lying upon the Ground, in a Field by the Side of the Road, known by the Name of the *Salt-Rocks*; which Stones, when erect, made a stupendous Altar, and, in all Probability, was there set up by King BLADUD, for the Purpose of sacrificing to the Hot-Waters, as an Attribute of the Sun; and from hence, no doubt, it was, that the *Romans* called those Waters by the Name of *Aqua Solis*, i. e. *The Waters of the Sun*.

To the South-East of the Hot-Springs there is a Piece of Ground called the *Ham*; in the North Part of which we met with divers old Walls, and Stones wrought in a very curious Manner; some of these Stones were Twelve Feet under the Surface of the Land, and as the whole seemed to me to claim a Parent of greater Antiquity than the *Danes*, *Saxons*, or *Romans*; so I am inclined to believe,

## Description of BATH. 27

believe, that it was Part of BLADUD's Palace ; for the *Britons* always chose to build near a Wood, or a River, for coolness ; and the *Ham* is so situated, that the *Avon* forms a circular Line, from the North-East, to the South-West Part of it.

THE Word *Ham* is pure *Saxon*, and signifies an eminent Dwelling-Place, such as is a King's-Palace ; and as BLADUD is said to have built CAERBRAN, a Name which imports a King's Throne, Oracle, or Place of Address ; so I am the more induced to believe the Palace was placed on the *Ham* ; at the North-West End whereof there is, to this Hour, a Piece of privileged Ground, called the *Grove*, in which there was probably a hollow Tree, like that of *Dodona*, in *Greece*, for an Oracle ; and the Altar, or *Salt-Rocks*, composed of erect Stones, seems to have been the Place of Address ; for CAER, in the *Highlands* of *Scotland*, where *Irish* is spoke is a Word now made use of, to express erect Stones, as the learned Commentator on *Camden* particularly writes. CAER also signifies a Throne, or an Oracle ; and BREN, in the *British* Language, imports a King.

THE Antient *Britons* called the *Sun* by the Name of *Belinus* ; and as it was customary in those early Ages to plant *Trees* in Honour of the Gods ; so we find one to have been planted, between the Hot-Springs at BATH, but a little to the South of them, and dedicated to *Belinus* ; which *Tree* was 'till of late upheld, it was called the *Bell-Tree*, and it grew in a Place not far from a Meadow called the  
*Amery,*



*Amery*, or *Ambrey*; no doubt from an *Ambre*, or Rocking-Stone, formerly in it: For there is now one of these Kind of Stones, near *Buxton-Baths*, in *Derbyshire*; which, tho' it be 12 Feet high, and 36 Feet about, yet a Man, as the Bishop of *London*, in his *Brit.* p. 593, writes, may move it with his Finger; and a River in that Country is call'd by the Name of *Amber*.

WE now see the Marks of a King, and a Palace; of a hollow Tree, or Grove, for an Oracle; of a Tree, dedicated to the Sun, to burn Incense under; of an *Ambre*, or animated Stone; and of an Altar to offer Sacrifices at: And all these being comprehended under the antient Name given to *BATH*, of *CAERBRAN*, I shall therefore offer it as a probable Conjecture, that King *BLADUD* built his Palace in the *Ham*, having the principal *Bath* in Front; *Belinus's Tree*, with the animated Stone, to the Westward; the hollow Tree to the Eastward; and the Altar to the Northward. Thus *BLADUD* was furnished with all the Implements necessary to that Art, which he taught his Subjects; an Art, however, that cost him his Life.

THE next Work of *BLADUD* seems to me to have been at *Bath-wick*, about Half a Mile to the North-Eastward of the Palace; there he undoubtedly built a Fortrefs, which the *British* Writers called *KAERBADUS*, the *Saxons Bath-wic*; Names to the same Import: For *KAER*, in the *British* Tongue, and *Wic*, in the *Saxon*, are synonymous,  
and

## *Description of BATH.* 29

and signifies a fortified Place; and *BADUS*, and *BATH* mean one and the same Thing.

BEYOND this Fortrefs at a Place call'd *Hamton*, or the Town belonging to the *Ham*, *BLADUD* seems to have seated the civil Part of his Subjects. West of the same Fortrefs he placed the Priests in a Village call'd *Walcot*, from its being composed of small Cottages, built with Stone-Walls: And then he seems to have thus disposed of his Army: Those who were appointed for the Service of Religion he placed on the Summit of a Hill, to the Westward of *Hamton*; those who were destin'd for War he encamped on the Summit of a Hill to the Eastward of *Hamton*; and both Parties were strongly entrenched. The Eastward Camp, as it contain'd the People appointed for the Service of War, was annexed to *Hamton*, and is called *Hamton-Down*; the Westward Camp, as it contained the People separated for the Service of Religion, was annexed to the Altar, and is called *Saltbury-Hill*.

JUST above *Walcot* there is a high Hill, whose Top was crown'd with a *Carn*, or Heap of Stones, on which Fires were lighted, to give Notice of the Celebration of Festivals; and as these served afterwards for *Beacons*, so the Hill is now call'd *Beacon-Hill*, it lies contiguous to the *Salt-Rocks*, and is a small Matter North-East of them.

DIRECTLY under the *Salt-Rocks*, to the Westward, and directly under the *Carn*, to the Eastward,

F

ward.

ward, there are Springs of Water; and each Place affords a warm and comfortable Situation for an Habitation, for such as might have had the immediate Care of the Altar, or of the *Carn*; others of the sacerdotal Order had their Dwelling Places about the *Grove*, *Ambre*, and *Tree*; and the whole together made a Work so great, and a Body of Men so numerous, that the *Saxons* call'd the City of BATH, by the Name of *Ackmanchester*; a Name which imports a City of *Oak Men*, and not of *Sickly Men*, as the Stream of Interpreters insinuate: For *Ack* being the Initial of the *Saxon* Name of BATH, it signifies an Oak, from the *Saxon Ac*, an Oak.

THESE Works united bespeak a ROYAL FOUNDER; and, if duly considered, will carry with them every Thing that is recorded of King BLADUD, in respect to the City of BATH.

## C H A P. VI.

### *Of the BRITISH WORKS in the Neighbourhood of BATH.*

THE Place where King BLADUD seated the Four eminent Philosophers, which he brought from *Athens*, to instruct his Subjects in all Liberal Sciences, comes next under Consideration; and as the Name of that Place was *Stanford*, such antient Works as lie contiguous to BATH,

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BATH, and are, at the same Time, called by the like Name; must necessarily be their College.

Now about Eight Miles Westward from BATH, there is a Place call'd *Stanton-Drew*, a Name which imports a Stone Town of the *Druids*, as that of *Ackmanchester*, given to BATH, signifies a City of the *Druids*, or *Oak Men*; and to come at it, we must first cross the River *Avon*, and after that another River, that runs into the *Avon*, at *Cainsbam*, between BATH and *Bristol*: The Passage over the last River might formerly have been called *Stanford*, from its being a Ford for People to cross over that River that went from BATH to *Stanton-Drew*; for such as came from this Place to BATH, called the Fords, by which they crossed the Rivers, after the Names of those Places to which the Roads, through those Fords, led. For Example, as the Camp on *Hamton-Down* had, to the Eastward of it, high and stupendous Cliffs; so the Ford over the First River had the Name of *Pens*, i. e. *Cliffs of Hills*, given to it; because the Road from *Stanton-Drew* to those Cliffs, crossed the River there.

AGAIN, the Place where such as came from *Stanton-Drew*, to the *Salt-Rocks*, cross'd the *Avon*, was called *Salt-Ford*, because the Road, from the one Place to the other, cross'd the River there.

THUS we see that there was antiently a Communication between the Works of BATH, and those of *Stanton-Drew*; and therefore at this

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Place it is next to Demonstration, that King BLA-  
DUD feated his Colleagues, the Four eminent Phi-  
losophers, which he brought from *Athens*, to in-  
struct his Subjects in all Liberal Sciences, and  
there made them a Model of the PLANETARY  
WORLD for that Purpose,

FOR on the Summit of a Hill at *Stanton-Drew*,  
there are now the Remains of Twelve large Stone  
Pillars, in a circular Form, each of which seems to  
have been Six Feet Square, and to have made a  
Circle of 140 Feet Diameter; which is the exact  
Diameter of the Inside of the *Pantbeon* at *Rome*,  
between the Bases of the Columns, *Monf. Desgo-*  
*detz* having measured the Diameter of that *Temple*,  
in one Place, at 132 Feet, 1 Inch, by the *French*  
*Standard*.

To the North-East of this Circle, there is ano-  
ther Circle of about 378 Feet Diameter; and the  
Stones now remaining answer to the Division of 81  
equal Parts, in the Circumference, and to no other  
Division of above 100 that I have tryed. From  
the Center of one of these Circles, to that of the  
other, is 714 Feet; and if we extend a Line from  
one Center to the other, and produce it North-  
Eastward, 1860 Feet, it will terminate on a large  
flat Stone, called *Hawkfield's-Coit*, which now  
lies on the Brow of a Hill, and is 10 Feet long,  
and 6 Feet broad,

IN a Line Eastward, from the Center of the Se-  
cond Circle I have been describing, and at the  
Distance



## *Description of BATH.* 33

Distance of 375 Feet, we come to the Center of a Third Circle, of about 316 Feet in the Clear, and the Stones now remaining sufficiently shew us, that this Circle was composed of Five Rows of Pillars; the First Row, consisting of Eight Stones of 6 Feet Square, is 96 Feet Diameter, from the Middle of one Pillar, to that of the other, which is just 60 Jewish Cubits; the Second Row, consisting of 27 Pillars, is 214 Feet Diameter in the Clear; the Third Row, consisting of 28 Pillars, is 248 Feet Diameter in the Clear; the Fourth Row, consisting of 29 Pillars, is 282 Feet Diameter in the Clear; and the Fifth Row, consisting of 30 Pillars, is 316 Feet Diameter in the Clear, as I before mentioned,

THE 8 Pillars in the First Row are now remaining, 4 in an erect and leaning Posture, the other 4 lie flat on the Ground; but of the 114 that formed the Four other Rows, Time, and barbarous Hands have left the Fragments of no more than 12, of which 7 are erect; and these Remains answer no other Division but that of 27, 28, 29, and 30, for the Stones of the 2d, 3d, 4th, and 5th Row of Pillars.

ONE of the Pillars in the First Row seems to me to have been 25 Feet high; but the other 7 Pillars of that Row don't look as though they had exceeded 12 Feet in Altitude above the Ground.

Now if we draw a Line from the Center of the Third Circle, to the Center of the Second Circle,  
and

and produce it Westward 992 Feet, it will terminate on Three Stones, in a Garden, by the Parish-Church of *Stanton-Drew*, Two of which Stones are erect, and the other lies flat upon the Ground ; and if we draw a Line North-Westward, from the Center of the First Circle, at the Distance of about 3250 Feet, from that Circle, it will terminate on Two Stones, which lie flat on the Ground, in a Field call'd the *Lower-Tining*.

BETWEEN *Hawkfield's-Coit*, and the Third Circle, we may suppose a Stone to have been placed, at the Distance of about 230 Feet from the *Coit* ; and at the like Distance from the Three Stones in the Orchard, we may also suppose a Stone to have been placed, so as to have lain between those Three Stones, and the First Circle. These Suppositions I cou'd make probable, but shall suspend my Reasons, 'till I have further examin'd into those Things on which I found them.

THESE Works united will appear little inferior to any of the great Works of Antiquity ; and therefore I have brought them into the following *Plan*, Plate N<sup>o</sup> 1. 2. which is laid down by a Scale of 1000 Feet in an Inch.

A. *The Circle on the Summit of the Hill, of 140 Feet Diameter.*

B. *The Circle of 378 Feet Diameter.*

C. *The Stone called Hawkfield's-Coit, in a Line with the Centers of the Circles, A. B.*

D. *The*

## Description of BATH. 35

D. The Circle of 96 Feet Diameter; between the Centers of the Pillars round it; which Circle is circumscribed with Four other Rows of Pillars, which encreases the whole Diameter to 316 Feet, exclusive of the Thickness of the outward Row of Stones.

E. The Three Stones in the Garden by the Church, in a Line with the Center of the Circles D. B.

F. The Two Stones in the Lower-Tining.

G. H. The supposed Stones, each about 230 Feet from the Stone at C. and those at E.

THESE Works together form a perfect Model of the Pythagorean System of the PLANETARY WORLD; for the Circle A. being supposed to represent the *Sun*, the Circle B. will Image the *Earth*, and the Circle D. the *Moon*; the supposed Stone at H. answers the Planet *Mercury*; the Stones at E. represent the Planet *Venus*; the supposed Stone at G. corresponds with the Planet *Mars*; as doth the Stone at C. with the Planet *Jupiter*; and the Stones at F. with the Planet *Saturn*.

THE dotted Circles denote the Orbits of the several Planets; and

- H. Is the Orbit of Mercury.
- E. The Orbit of Venus.
- B. The Orbit of the Earth.
- D. The Orbit of the Moon about the Earth.
- G. The Orbit of Mars.
- C. The Orbit of Jupiter.
- F. The Orbit of Saturn.

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THE Distances between the several Bodies in the Pythagorean System, we may learn from *Pliny*, who tells us, l. 2. c. 21. and 22, That the *Sun* is double the Distance to what the *Moon* is from the *Earth*; that from the *Earth* to *Venus* is Eight Parts; from the *Earth* to *Jupiter* Seventeen of the like Parts; from the *Earth* to the *Zodiack* Twenty-two of the same Parts; that *Venus* is distant from *Mercury*, just the same as *Mars* is from *Jupiter*; and that each of these Distances is Two of the like Parts.

Now if we turn to the *Plan*, N<sup>o</sup> 1. 2. of the Works at *Stanton-Drew*, we shall find that the Distance between the Center of the Circle B. and the Circumference of the Circle A. is just 644 Feet; and that the Distance between the Circle B. and the Circumference of the inward Row of Stones of the Circle D. is just 324 Feet: So that from the Center of the Circle B. to the Circle A. is just double the Distance to what it is from the Center of the Circle B. to the Circle D. conformable to the Distances between the *Earth*, *Sun*, and *Moon*, in the Pythagorean System.

MOREOVER, if we suppose the Stones at C. and E. to have stood on Eminences of about 60 Feet Diameter, as it is very probable they did, then the Distance between the Circumference of the Circle B. and that of E. will be 773 Feet; and the Distance between the Circumference of the Circle B. and that of C. will be 1641 Feet; which being divided into Seventeen Parts, Eight of such Parts,  
is

## Description of BATH. 37

is within a few Inches of 773 Feet : So that in our Antiquity, the Distance between the Circles B. and E. being divided into 8 Parts, the Distance between the Circles B. and C. are 17 of the same Parts ; which is conformable to the Distances between the *Earth* and *Venus*, and the *Earth* and *Jupiter*, in the Pythagorean System.

AGAIN, as *Pythagoras* held the Distance between *Venus* and *Mercury*, and between *Jupiter* and *Mars*, to be 2 of such Parts as are contained in the Distance between the *Earth* and *Jupiter*, when that Space is divided into 17, so the clear Distance between the Circles C. and E. and the supposed Stones at G. and H. at *Stanton-Drew*, must have been about 194 Feet ; and if to this we add 30 Feet, for the Semi-Diameter of each Circle, and 6 Feet to the Center of each Stone ; then from the Center of C. to that of G. and from the Center of E. to that of H. will be 230 Feet.

THE Circle A. is bigger than the inward Circle about D. as the apparent Diameter of the *Sun* is bigger than that of the *Moon* ; and the Diameter of the Circle D. is near of the same Proportion to that of the Circle B. as Astronomers make the Diameter of the *Moon* to be to that of the *Earth*.

THUS far touching the Model of the PLANETARY WORLD at *Stanton-Drew* : To the East End of which there is a high Hill, called *Mease-Knoll* ; and to the South-East there is another Hill, called *Stanton-Bury* ; both of which

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are

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are intrenched about at the Top, and both seem to have been subordinate Works to those of *Stanton-Drew*; to the Southward of which there is another subordinate Work, called *Stanton-Wick*.

MEASE signifies an eminent Dwelling-Place, such as *Stanton-Drew* was; and therefore, as the Summit of the Hill, called by that Name, shews an Intrenchment, I shall assign it to such as were separated for the Service of that System of Learning that was taught at *Stanton-Drew*: On the other Hand, I shall assign *Stanton-Bury* for a Camp, for such People as were appointed for the Defence of the eminent Men at *Stanton-Drew*, who had a Fortrefs near them to retire to upon any sudden Occasion, which was called *Stanton-Wick*.

THE great Resemblance, and the manifest Connection which appears to have been, between the Works of BATH, or the City of *Oak Men*, and those of *Stanton-Drew*, or the Town of *Oak Men*, makes it more than probable, that all those Works were founded by one and the same Person, and for the same Purposes, *to wit*, to honour the Gods, to cure the Diseases of the People, and to instruct them in the Liberal Sciences: For these *Oak Men*, like *Zoroastres*, and his Disciples, in *Persia*, had their Cave to retire to, which is, to this Day, called *Okey-Hole*, and is situated by *Wells*; out of which Cavern the Stone, for the greatest Part of the Works at *Stanton-Drew*, was taken, as any Body may be convinced of that will compare the Stone at each Place together.

Now

## Description of BATH. 39

Now that the System of Religion and Learning fixed on by King BLADUD, and his Colleagues, might not be broken, when they were settled at a Distance from one another, a Place was fixed upon between BATH and *Stanton-Drew*, where they swore Fidelity to each other, and strict Obedience to all the Rules of their Religion and Learning; and this I am induced to assert, because the Brow of the Hill at *Saltford*, is called PARDIES-HILL, i. e. *The Hill of Swearing*; and the Monuments of the most solemn Oaths of the antient Pagans, are, at the same Place, yet remaining, namely, Heaps of Stones.

THE Custom of raising such Monuments, and swearing at them, seems to have taken its Rise in *Jacob's Days*; and certain it is, that almost all succeeding Ages, during the Time of Paganism, practised it. *Moses*, in the xxxi. Chap. of *Genesis* writes: That when *Jacob* fled from his Father-in-Law, *Laban* pursued him to Mount *Galeed*, where they made a Covenant; previous to which *Jacob* set up a Pillar, and his Brethren raised a Heap of Stones; then the Terms of the Covenant were rehearsed: *Thou shalt not, (said Laban to Jacob) afflict my Daughters, or take other Women to Wives; then,* continues he, *this Heap and this Pillar shall be a Witness, that I will not pass over them to thee; neither shalt thou pass over them to me for Harm: And the God of Abraham, and the God of Nahor, and the God of their Father, Judge betwixt us. Jacob* assented to the Terms thus proposed by *Laban*, and swore to them by the FEAR of his Father *Isaac*. This Monument they called the Heap of

Witness, and invoked GOD, there to watch their Veracity, in keeping the Covenant they had made, and in adhering to the Oath they had taken.

It will be no unseasonable Digression from my Subject, if I now give a short Account of the Gods, as well as of the Places of Worship, the Religion, and the Learning of the antient *Britons*; because, in doing this, we may, in some Measure, discover the Uses to which the Works at *BATH*, and *Stanton-Drew* were applied.

## C H A P. VI.

### *Of the BRITISH GODS, and Places of RELIGIOUS WORSHIP.*

**T**HOSE People that brought down the Account of the Creation, to the Time of *Moses*, held, That GOD, out of a Chaos of Darkness and indigested Matter, made the Heavens, and the Earth, as we now behold them, by the Motion of a Wind upon the Surface of the Waters; which they imagined raised the light Particles above it, and condensed the gross Ones below it. The Interstice between the Particles thus separated they call'd the Firmament, or Heavens, and said, That GOD appointed that it shou'd so continue. After this, they supposed the Water of the gross Particles were collected together, so as to form the Sea; and that what remained made the Earth.



## *Description of BATH. 41*

Earth. Then they concluded, that GOD made Two great Lights, together with the Stars, placed them in the Firmament of the Heaven, and ordained, that those Two Illuminations shou'd divide the light Particles of the original Chaos, from the condensed Ones, give Light to the latter, and be for Signs, for Seasons, for Days, and for Years. They likewise held, That GOD made Man, and the Reptiles of the Earth, the Fowls of the Air, and the Fishes of the Sea : And to compleat the great Work of the Creation, they imagined that GOD sent forth a Spirit, or quickening Efficacy, that animated Man, the Reptiles of the Earth, the Fishes of the Sea, and the Fowls of the Air.

FROM this Account it appears, that the Antients, in the patriarchal Line, held the Being of a GOD self-existing from all Eternity ; who separated the Firmament and the Earth by a Wind, which, being rarefyed, now fills the Interstice ; who divided the Waters below the Interstice, from the Land, and so formed Sea and Earth ; who enriched the Firmament with Two great Lights, and an infinite Number of Stars ; who decorated the Earth, the Sea, and the Space above them with Variety of Things, and then gave Life to the Whole : So that the Wind moving upon the Waters, and dividing them, caused an Interstice of Air ; the condensed Parts were again separated into Sea and Land ; the Sea, the Earth, and the Air, were enrich'd with various Things, and these were animated by a Spirit, or quickening Efficacy ; the raised Parts of the original Chaos were ornamented with Two great  
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Luminaries, and an infinite Number of Stars, whose Effects were ordained to be Light, but the Greater became productive of Heat also: And therefore the apparent Effects of the Creation are Fire, Water, Earth, Air, and Life, which we hold and enjoy under a SUPREME GOD, self-existing from all Eternity,

THE Sun and Moon having been placed in the Heavens for Signs, for Seasons, for Days, and for Years, makes it evident, that GOD intended that Men shou'd observe the Motions and Influences of those Bodies, to enable them to compute Time; to know when to Sow and Plant, and when to Reap and Gather.

MANKIND therefore meditating upon the Motions and Influences of the Sun and Moon, were not long before they mistook them for the *Supreme Gods*; and there is not a Nation upon the Earth that hath not bowed the Knee to them as such. The *Egyptians*, says *Diod. Siculus*, l. i. c. i. looked upon the Sun and Moon as the Two chief Gods, that were eternal and immortal; and held, that their Attributes were a Spirit, or quickening Efficacy, which they called *Jupiter*; Heat or Fire, which they named *Vulcan*; Dryness or Earth, which they distinguished by the Appellation of *Metera*; Moisture or Water, which they called *Oceanus*; and Air, to which they gave the Name of *Minerva*: And *Macrobius*, and *Vossius* after him, have reduced most of the masculine Gods to the Sun, and the Feminine to the Moon.



## Description of *BATH*. 43

THE seven Planets, according to *Albricus*, the Philosopher, were the seven primary Gods of the *Pagan World*: And Mr. *Sammes*, who has taken great Pains, in his *Britannia*, to ascertain the Gods of the *Britains*, tells us, That those People looked upon the *Sun* and *Moon*, as the King and Queen of Heaven; and judged *Jupiter*, *Mercury*, *Minerva*, *Venus* and *Mars*, to be universal Deities.

THE *Britons*, as *Tacitus* writes, had the same religious Rites with the *Gauls*, and were possessed with the same Superstitions. And *Cæsar*, in the Sixth Book of his *Commentaries*, tells us, That the latter believed that *Apollo* cou'd cure Diseases; that *Minerva* taught Mankind Works and Manufactures; that *Jupiter* had the Empire of Heaven; that *Mars* presided over War; and that *Mercury* was the Inventor of Arts, presided over Trade, and was a Guide to Travellers. Now all the Qualities of these five Gods, are no more than what naturally result from the Effects of the Creation, *viz.* Life, Earth, Air, Fire, and Water.

THE Diseases which *Apollo* was supposed to have had a Power of dispelling, is no more than the Effects of that Spirit, or quickening Efficacy, that gives Life to all Creatures: The Works and Manufactures which *Minerva* taught Mankind, was no more than the Necessity which the dry Earth put Men under, of applying themselves to those Things for their Nourishment and Support: The Empire of the Heavens, possessed by *Jupiter*, was nothing but the Air; and his *British* Name  
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of *Taramis* imports as much : The Decission of War by *Mars*, was nothing but the absolute Power of Fire : And the Arts which *Mercury* invented, and the Merchandize and Travellers he presided over, was no more than the Motion of the Water, by the Ebbing and Flowing of the Sea : And from hence it won't appear strange, that *Mercury* should be the tutelary God of the antient *Britons*, who, from the remotest Ages, carried on a foreign Trade.

In short, the antient *Britons* honoured the Sun and Moon, as the King and Queen of Heaven, as the Dispensers of Light, and as the Governours of Times and Seasons. They likewise adored that Spirit which animates all living Creatures, the Air which gives us Breath, the Waters which quenches our Thirst, the Fire which nourishes us, and the Earth which yields us Food, and a Place of Habitation ; all which they imagined to have been divinely influenced, and as such they paid sacred Rites to them all; under such Names as they, from Time to Time, thought best expressed the Natures of them; and assigned the Essence of the animating Spirit, of the Air, of the Water, of the Fire, and of the Fruits of the Earth, an Habitation in Heaven, along with the Sun and Moon, and placed them in the Orbs of the Planets, *Mercury*, *Venus*, *Mars*, *Jupiter*; and *Saturn*.

Now for the Adoration of all those Intelligences which the *Britons* imagined presided in the Orbs of the heavenly Bodies, and governed the World,  
they

## Description of BATH. 45

they first built Altars, then planted Trees, and afterwards set up Pillars. Altars they erected, to imitate those that *Abraham* built; Trees they planted, in Imitation of the Trees planted by the same Patriarch, when he and *Abimelech*, King of *Gerar* made their Covenant at *Beer-sheba*; single Pillars they erected, from the Example of those set up by *Jacob*; and Circles, composed of twelve Stones, they reared up, from the twelve Stones set up by *Moses* at the Foot of Mount *Sinai*, when he made the Covenant between G O D, and the Children of *Israel*,

BUT when the *Britons* began to do these Things, is uncertain; nevertheless, the erecting of Altars we may ascribe to the first Inhabitants of *Britain*; for, from the Beginning, the Deity was invoked by Sacrifices: And it seems probable enough, that the Planting of Trees, and setting up Pillars, was introduced into *Britain*, as late as the Reign of King *BLADUD*, to put a final End to the civil Dissention which had been in the Kingdom, most probably on Account of Religion; since about the same Time the Religion of most of the Eastern Nations was disturbed and altered,

KING *BLADUD* therefore having been educated at *Athens*, and, in all Likelihood, a Disciple of the great Legislator, *Pythagoras*, he procured four of the most eminent Philosophers of that City; and, under Colour of establishing the Worship of G O D, in the same Manner as it was then fixed, or fixing, by the *Jews*, they introduced into *Britain* all the

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Impostures of *Zoroastres*, and the *Grecian* Legislators; infomuch, that *Pliny* said, *A Man wou'd think the Persians learned all their Magick from the Britons*: So profoundly did they apply themselves to that Art!

To attain to this great Degree of Perfection, in effecting Things seemingly above the Power of human Nature, King *BLADUD* walled the Hot-Springs of *BATH* about; raised a stupendous *Altar* in an augural Line with them; planted a *Tree* near those *Waters*, and dedicated the *Tree* and *Waters* to the *Sun*: He also planted a *Hollow Tree*, or *Grove*, to the North-Eastward of the Hot-Waters; and placed an *Ambre*, or *Rocking-Stone*, to the South-Westward of the same *Waters*; that a Voice from the First, to answer his Questions, and a Motion from the Last, from a slight Touch of his Hand, might make the People believe both came from *GOD*, and that he had an immediate Intercourse with the Deity, in the Behalf of Men.

*BLADUD*, in the next Place, caused the Works of *Stanton-Drew* to be made: The Circle A. he directed to be formed with twelve Stones, and dedicated it to the *Sun*; the Circle D. was composed of eight Stones, and dedicated to the *Moon*; and the Circle B. consisted of eighty-one Stones, against which so many Cells were formed; one for Himself, as High-Priest, the other for his four Philosophers, and their Assistants; and thus this Circle made the College of an High Priest, and four Priests of an inferior Order, at the same Time that  
it

## Description of BATH. 47

it represented the *Earth*, in the Model of the PLANETARY SYSTEM.

The Stones at E. were probably an Altar belonging to the Temple of the *Sun*; the Stone at C. seems to have been Part of the Altar belonging to the Temple of the *Moon*; and the supposed Stones at G. and H. were Tables belonging to those Altars; the Stones at F. seem likewise to have been an Altar belonging to the Temple of the *Sun*; and as a *Tree* is still upheld near this Temple, called *Stanton-Elm*, we may conclude a *Tree* was planted near the same Place, and dedicated to the *Sun*.

THESE Things touching the Gods, and Places of Worship, peculiar to the antient *Britons*, being premised, we shall now consider their *Religion* and *Learning*, so far as is conducive to the Understanding the Works I have been describing.

### C H A P. VIII.

#### *Of the RELIGION and LEARNING of the BRITONS.*

THE antient *Britons*, says *Diodorus Siculus*, l. 5. c. 2 were Men of *Sincerity* and *Integrity*; untainted with *Craft* and *Knavery*; Strangers to *Excess* and *Luxury*; and were contented with homely Fare. This honest Simplicity made them liable to the Impositions of the Crafty;



but it rendered them, at the same Time, incapable of Diffimulation, when they approached the Altars of their Gods.

Mr. *Sammes* is of Opinion, that the first *British* Priests were the *Bardi*, who were so esteemed by the whole Nation, that when three other Orders of Priests were instituted, *viz.* *Philosophers*, *Divines*, and *Prophets*, the *Bardi* were ranked with the highest Order, and with those who were said to have an immediate Intercourse with the Gods: Those heavenly Embassadors were the *Philosophers*; and therefore, if two Armies were ready to engage, with their Swords drawn, and Spears presented one against another, if a *Philosopher*, or *Bard*, stept in between them, they instantly pacified the contending Parties; as if some wild Beasts, says *Diodorus Siculus*, had been tamed by Inchantments.

THE Institution of the three new Orders of Priests in *Britain*, and the Perfecting the *Bardi* in their Profession, we may attribute to King *BLADUD*, who brought *Philosophers* from *Athens* for that Purpose, as well as to instruct his Subjects in the Liberal Sciences. These *Philosophers* having been four in Number, each one acted as a superintendant over every Order of Priests; each one had, undoubtedly, his Functions assigned him; and it's more than probable, that they were what *Diodorus* hereafter ascribes to the Priests of *Gaul*.

THE *Bards*, says that Author, sing melodious Songs, and to their musical Instruments, like unto Harps,

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HARPS, chant forth the Praises of some, and the Dispraises of others. The *Philosophers* and *Divines* are call'd *Saronidæ*, i. e. *Priests of the Hollow Oak*; and the Office of the latter is to present the Offerings of the People; that of the former is to desire of the Gods such Things as were good for them, and such as they petitioned for. And, lastly, the *Prophets* foretel future Events, by viewing the Entrails of the Sacrifices,

FROM hence we may conclude, that the Worship of the *Britons*, in the Reign of King BLADUD, consisted in sacrificing to the Gods, for Favours asked, and for Benefits receiv'd: No Sacrifice cou'd be offer'd without the Assistance of a Priest of the *Hollow Oak*; for a *Philosopher*, or a *Divine*, the Law required to be present at every Sacrifice; and those that offer'd wou'd not be without a *Bard* to sing their Praises, or a *Prophet* to foretel the Event of their Offering.

THESE Priests were, in general, call'd *Druids*; and we see that they were of *Grecian* Original, the Heads of every Order having been brought from *Athens*, by a *British* Prince; we also see that Law or Policy required a *Druid* of every Order to be present at every Sacrifice, which rais'd such a high Regard in the People to them, that the *Laiety* thought it expedient to exempt the *Druids* from attending the Army, as well as from paying Taxes; and yet they permitted them to enjoy all Manner of Immunities: All Points of Difference they submitted to their Arbitration, whether it related to Life  
and



and Death, to Titles to Lands, or to the Extent of Confines ; and whoever refused to abide by their Sentences, let his Degree be high or low, they excommunicated him : After which he was shun'd and despis'd by his Countrymen, rendered incapable of suing for his Right, and not permitted to discharge any Office in the Common-Wealth,

To these Priests the Instruction of Youth was committed ; and the first Lesson they set their Pupils was to learn a considerable Number of Verses by Rote ; which some, says *Cæsar*, have spent twenty Years about ; for they never committed them to Writing. Their chief Principle was, that the Soul never dies, but transmigrates after the Decease of one Body to another. They had many other Traditions, which they instructed their Youth in, concerning the Stars, and their Motion ; the Extent of the World, the Nature of Things, and the Power of the immortal Gods,

SUCH was the Learning of the antient *Britons* ; and though the *Druids* wou'd not commit their Knowledge to Writing, yet they recorded it in a more effectual Manner, for they made their very Works expressive of it,

*PLINY*, in the 44th Chap. of his 16th Book tells us, the *Druids* gathered their Miffeltoe when the Moon was just six Days old ; and that on the same Day of her Age they began their Months, their new Years, and their several Ages ; which, he says, had their Revolution every 30 Years. Now,  
if

## Description of BATH. 51

if we examine the Works at *Stanton-Drew*, we shall find, that the Diameter of the Temple of the Moon was divided into six equal Parts, two of which was given to the Body of the Temple, two to the Court about it, and two to the treble Portico that surrounded the Whole.

AGAIN, the eight Pillars which composed the Body of this Temple, answers the Lunar Cycle in Use before *Meton* invented his of 19 Years; and this is a Circumstance which proves the Works of *Stanton-Drew* older than the Year 430 before CHRIST, or the Year when *Meton* published his Cycle; since it was a Rule with the *Britons* to express the Lunar Cycle, in every one of their Lunar Temples: Besides the eight Years Cycle pointed out by the inward Row of Pillars, in the Temple of the Moon, at *Stanton-Drew*, the other Rows of Pillars, in that Temple, expressed the Days of the Month; and the Pillars in the Temple of the Sun, pointed out the Solar Months of the Year: And there is no doubt but the Figure of the Earth was made so as to express the Days; for that Circle, at the Center of the Stones round it, is just 365 *Jewish* Yards in Circumference; and it is well known, that the *Egyptians* represented the Days of the Year by a Circle of Gold, 365 Cubits in Compass.

MOREOVER, the *Persians*, as *Quintus Curtius* writes, exhibited the Days of the Year by 365 Youths cloath'd in Scarlet; and the *Grecians* represented the same Period of Time by 365 Purple  
Crowns

Crowns, which they carried in Proceſſion with the Images of the Sun, Moon, and Stars, at their Daphnephorian Feſtival, celebrated every ninth Year, in Honour of *Apollo*. Now the 365 Yards in the Circumference of the greater Circle at *Stanton-Drew*, might have been intended to ſhew that the Earth performed its Revolution in 365 Days, and the like Number of Nights, a Yard being a double Meaſure, and it being certain, that the Antients, under the ſame Figure, repreſented Day and Night; of which I ſhall only name for Inſtance, *Cleobulus*, one of the ſeven wiſe Men of *Greece*, who, in his Parable, compares the Days of the ſeveral Months of the Year to Women, half White, and half Black.

THE Temple of the Moon is juſt fixty *Jewiſh* Cubits Diameter, and that Temple is ſurrounded with four Rows of Pillars; ſo that it answers the Temple which *Cyrus*, by his Decree in the Year 536 before CHRIST, directed the *Jews* to build at *Jeruſalem*: A Decree ſo remarkable, that the whole World muſt have known it; and therefore *Cyrus's* Decree, for the Temple at *Jeruſalem*, muſt have been a Guide to the Builders of the Temple of the Moon, at *Stanton-Drew*: Wherefore theſe Works were of a later Date than *Cyrus*; and if we put them between that Monarch, and *Meton*, it will fall about the Time when *BLADUD* began his Reign,

Now ſince the Founding of *Stanton-Drew* falls in with the Reign of King *BLADUD*; ſince that  
Work

## Description of BATH. 53

Work is a Model of the Pythagorean System of the PLANETARY WORLD, points out the Solar Months of the Year, the Days and Nights in the same Period of Time, the Lunar Cycle, the Moon's Age, when the *Druids* began their Times and Festivals, the Days of their different Months, and 81 detach'd Houses for an High Priest's College, on the same Plan with that of the *Jews*, that of *Zoroastres*, and that attending the Oracle of *Jupiter Ammon* in *Egypt*, each of which was composed of of 80 Priests of an inferior Order, as we may see in the 2d Book of *Chron.* c. 26. v. 17; in *Prid. Con.* p. 1. b. 4; and in *Diodorus Sic.* l. 17. c. 5: And since there is an apparent Connection between the antient Works at BATH, or the City of *Oak Men*, and those of *Stanton-Drew*, or the Town of *Oak Men*, it seems manifest, that at the latter Place King BLADUD seated the four Philosophers he brought from *Athens*, that they were the Heads of the *British Druids*, and the Founders of the four Orders of Priests amongst them.

HERE I shall rest the Solution of the PROBLEM I propos'd in the second Chapter, and leave an honest plain Race of People, under the Care and Instruction of four Orders of Men, to sing their Praises, to foretell the Event of their Offerings, to make a Tender of their Sacrifices, and to ask such Things of the Gods for them as they desired, and stood in most Need of.

BUT I shall not leave them thus, without observing, that the Oracle of *Jupiter Ammon* was  
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placed by a Fountain of Water, dedicated to the *Sun*, which was Cold in the Middle of the Day, and boiling Hot in the Middle of the Night, as *Quintus Curtius*, l. 4. c. 7. and *Diodorus Siculus*, l. 17. c. 5. relates; who also tells us, That there was a Temple just by this Fountain; and that the Temple which contained the Oracle was at some Distance from it. The same Authors write, that the King's Palace was situated by the last-mention'd Temple, that the Palace had a Castle near it, and that Trees were planted near the Waters of the *Sun*.

HERE we have an Example for all *BLADUD*'s Works; *Pythagoras* had been in *Egypt*, before *Cambyfes* committed his Outrages in that Country; from that Philosopher, or from his Disciples, *BLADUD* might have got the Account which the above Writers did afterwards procure: And there is no doubt, but that the Circumstances attending the Waters of the *Sun*, in *Ammonia*, namely, a Temple near the Fountain, and the great Heat of the Water accruing only in the Dead of the Night, might put *BLADUD* upon a Scheme quite the Reverse, by the Waters of *BATH*; for by turning Cold Springs into them, by the Means of Drains, he cou'd abate, or increase their natural Heat, as he thought proper, and thereby gain to himself the Power and Reputation of giving Heat to these Waters.

I won't take upon me to say absolutely, that some of the Marks of this Magick do still exist; but there is a strong Probability that they do,  
several



## Description of BATH. 55

Several Parts of a Drain having been discovered between the Hot-Springs, and a Spring of Cold Water in *Frog-Lane*.

### CHAP. IX.

#### *Of the DEVASTATIONS committed by the ROMANS, at BATH.*

THE Inhabitants of *Britain*, however divided among themselves, in respect to civil Affairs, were, nevertheless, unanimous in religious Matters; so that the Privileges annexed to the *Druidical* Priesthood were so great, and so certain, that they induced Parents to send their Children to the sacred College of the *Druids*; and many People to be of their Profession, as *Cæsar* particularly writes: And what rendered the *Druids* still more venerable, and added to their Authority, was the great Regard which was paid to them by the Priests of *Gaul*; for though *Ammianus Marcellinus* tells us, l. 15. c. 9. that the *Druids* of that Nation learned all their Laws and Customs directly from *Pythagoras*, yet *Cæsar* most expressly informs us, that they were but Smatterers in their Profession: For, says he, they that wou'd be well skilled in it, take a Voyage to *Britain* to learn it.

THIS Account, which *Cæsar* gives, puts it beyond all Doubt, that he had received certain Information where the Metropolitan Seat of the *British*  
I 2 *Druids*

## 56     *An ESSAY towards a*

*Druids* was situated, as well as the Colleges of the several Orders of Priests; and therefore when those mighty Conquerors, the *Romans*, landed upon our Island, about the Year 54 before CHRIST, and the 426th Year of BATH, and made it a Principle to exercise their Fury against such Things as the *Britons* set the highest Value upon, in order to force them to Obedience; then the sacred Works of the *Druids* fell a Sacrifice to the Rage of War, and Fire consumed the Cities, Towns, Villages, and other Dwelling Places of the *Britons*; who were thereupon obliged to take Refuge in Woods, which they surrounded with Ditches and Rampiers; and these, says *Cæsar*, in the 5th Book of his *Commentaries*, serv'd them instead of Towns.

AMONG the sacred Works of the *Britons* that fell an early Sacrifice to the *Roman* Power, were those of BATH and *Stanton-Drew*; for nothing can bear stronger Testimony of the Arms of those Conquerors than the antient Works of those Places, and of BATH in particular: The Altar where the *Britons* made their Offerings to the Sun, or the Hot-Waters, as one of his Attributes, lies prostrate on the Ground, and was sowed with Salt, to eternalize the Power of the Hands that overthrew it; the stately Buildings on the *Ham* were quite erased to the very Surface of the Earth; and a Consular Army of two Legions encamped on the Ground where the Hot-Waters rise.

MOREOVER, the Name of *Kelston*, given to a Village about three Miles from BATH, in the antient



## Description of BATH. 57

tient Road to *Stanton-Drew*, seems to carry with it the highest Marks of the Cruelty exercised by the *Romans* upon the *Britons*; for that Name being derived from the *Saxon* Words, *Cwelan*, to Kill, and *Tun*, a Town, we may suppose it the Place where the *Romans* killed the *British* Priests; and *PARDIES-HILL*, to the South Westward of it, favours this Supposition, if we imagine that Hill to have been the Burial Place of those venerable Men, as it seems really to have been; on whose slaughtered Bodies the *Romans* not only piled Heaps of Stones, but sowed Salt on all the Land about them, as an everlasting Mark of the Vengeance which they then executed.

THESE Heaps of Stones are six in Number, five of which are in a right Line, and may be the Sepulchre of the *Arch-Druid*, as well as those of the Heads of his four Orders of Priests; and the 6th Heap might have been the Heap of Witness, when the *Druids* swore Fidelity to each other.

ALL Antiquity attests, that it was a Custom with Conquerors, and absolute Princes, to throw Heaps of Stones on the Bodies of the most eminent among the Vanquished, as well as on the Carcasses of those who were notorious Offenders against the Law: *Joshua*, as we read in his Book, c. viii. v. 29. ordered the Body of the King of *Ai* to be laid at the Entering of the Gate of the City, and a Heap of Stones to be rais'd thereon, as a Token of his Victory over him: *Joshua* also writes, That after he had ordered *Achan* to be stoned

stoned to Death, for embezzling the consecrated Spoil, he directed a Heap of Stones to be piled on his Body: And the Author of the 2d Book of *Samuel* informs us, c. xviii. v. 17. that as soon as *Joab's* Armour-Bearers had killed *Absalom* they put him into a Pit, and then raised a very great Heap of Stones on him.

The learned Annotator on *Camden* supposes all those Heaps of Stones on the Tops of Hills in *Wales* and elsewhere, called Carns, to be Memorials of the Dead: And, in his *Brit.* p. 699, tells us, That it was customary to throw Heaps of Stones on the Graves of Malefactors and Self-Murderers: *Traitors*, adds he, are, by the *Welch*, called *Karn-Pradwyr*; *Thieves*, *Karn-Lhadron*; and the most passionate Wishes a Man can express to his Enemy is, that a *Karn* be his Monument.

HEAPS of Stones being thus the Marks of the highest Infamy, as well as Trophies of the greatest Victories, Heaps of Earth were esteemed quite the Reverse; and, in antient Times, the last funeral Rite which a Person cou'd pay to his Friend, or a People to their Sovereign, was to raise a Monument of Earth to his Honour. This was the last Compliment that was paid to *Hector*, as *Homer* testifies in the last of his *Iliads*, thus rendered by Mr. *Pope*:

Last o'er the Urn the sacred Earth they spread,  
And rais'd the Tomb, memorial of the Dead.

AND

## Description of BATH. 59

AND this seems to have been the last Compliment that was paid to King BLADUD ; for who besides him cou'd merit such a vast Mount of Earth, as that which was raised on that End of *Lansdown*, which runs towards *Kelston*, and called *Henstridge-Hill*, supposing that Mount to have been raised ; or even that other Mount on the Top of the Hill that bounds the South-Side of the Vale wherein BATH is situated? This last-mentioned Mount is about a Mile and a Half to the South-West of the Hot-Springs, and is called *Barrow-Hill*, though, to the People of BATH, it is better known by the Name of the *Round-Hill*.

THERE are some People who tell us, that this Hill was a Sepulchral Monument raised in Honour of some great Personage ; while others, who imagine it above the Power of Human Art or Industry to raise so large a Hill, and yet believe it raised, ascribe it to the Devil, and say, that as he was going by that Place with a Wheel-Barrow full of Earth, he discharged it there, and so made that Hill ; which, as it consists but of one Barrow full of Earth, was therefore, say they, call'd *Barrow-Hill*.

THE Tops of the Hills round BATH are adorned with little Barrows, *Lansdown* especially ; at the West-End of which, just above *North-Stoke*, there is a Quadrangular Intrenchment, and another that is Circular, with a Bank in the Middle of the latter that directs to *Cainsham* ; on each Side of which Bank there is a Quadrangular Barrow of about 25 Feet long and 15 Feet broad.

As

As all Antiquity attests that it was a Custom to raise these Kind of Monuments for the Purposes already set forth; so all Antiquity do likewise bear Witness, that it was a Custom with Conquerors to sow the Ruins of Cities, destroyed by War, with Salt: *Shechem* had this Mark of Victory impressed upon her batter'd Remains, as we may read in the Book of *Judges*, c. ix. v. 45; and so had *Milan*, after it was taken in the Year of our Lord CHRIST 1162, as *Sigonius, de Regn. Italic.* l. 13, 14. most expressly writes. Now the *Romans* were more severe at BATH, for they not only sowed Salt on the Remains of the *British* Works, but caused Part of their Army, for several Ages, to trample on the most esteemed Part of them, namely, the Hot-Waters, which the *Britons* held to be as sacred as the chief God which they adored, and to be an Attribute of him.

## C H A P. X.

### *Of the ROMAN CAMP at BATH.*

**T**HAT a Consular Army of two Legions encamped on the Ground where the Hot-Waters of BATH rise, and boil up, the Streets of the Town, as well as the Bowels of the Earth, as often as they are searched, do clearly shew. To make this obvious, I have drawn the following Plan, N<sup>o</sup> 3. 4. of a *Roman* Camp, as the same is described by *Polybius*, which is laid down by a Scale of 500 Feet in an Inch.

A. Is

## Description of BATH. 61

- A. Is the Prætorium, or General's Tent.
- B. The Street called the Principia, 100 Feet broad.
- C. The Street, of 50 Feet broad, that divided the two Legions.
- D. D. The Tents of the Tribunes.
- E. E. The Tents of the Cavalry.
- F. F. The Tents of the Triarii.
- G. G. The Tents of the Principes.
- H. H. The Tents of the Hastati.
- I. I. I. I. A Square of 1050 Feet, which contains the Troops of two Legions.
- K. K. The front Line of the Camp; from which, to the Back of the Prætorium, is 383 Feet, 4 Inches; and this, with the Breadth of the Street B. and the Depth of the Square I. I. I. I. makes the whole Depth of Ground, occupied by the two Legions, amount to 1533 Feet 4 Inches; and the whole Breadth is just 1050 Feet.
- L. L. Tents of the Cavalry of the Allies.
- M. M. Tents of the Infantry of the Allies.
- N. N. Tents of the extraordinary Horse of the Allies.
- O. O. Tents of the extraordinary Foot of the Allies.
- P. P. Tents of the Flower of the Foot.
- Q. Q. Tents of the Volunteers.
- R. R. Tents of the Foreigners, or Allies.
- S. Ground for the Market, Altar, &c.
- T. Ground for the Quæster, &c.
- V. V. V. V. The whole Camp of two Roman Legions, with their Allies; forming a Square of 1816 Feet, 8 Inches; round which there was a  
K void



## 62 An ESSAY towards a

void Space of 600 Feet broad; out of which, the Thickness of a Parapet, or Breastwork, being taken, the clear Area of the Camp, with the Space round it, remained 3000 Feet in Length, and 3000 Feet in Breadth; the Camp was made approachable by four Gates, marked with the Letters W. X. Y. and Z. and it was just of the same Size that Moses directed the Jews to build their Cities, viz. 2000 Cubits Square.

THE Liberties of the Camp extended 10,000 Paces, or Yards, from the Army; and if we suppose each Pace to have contained three of such Feet, as *Villalpandus* deduced from the Congius of *Vespasian*; then the Diameter of the Camp, with its Liberties, must have been 21,000 Paces, or about 20,550 *English* Yards, by the Standard in the *Exchequer*, which is equal to 11 Miles, 2 Furlongs, and 310 Yards.

Now if we compare the Plan I have been describing with the Streets of BATH, we shall find that the Street called the *Principia*, and the Street that divided the two Legions in the *Roman* Camp, are answered by the Street which traverses the City of BATH from East to West, and by *Stall-street*, which, from the Middle of the former Street, runs direct South; or at least these two Streets are so situated, that they make right Angles with one another.

THE Name of *Stall*, by which the last Street is called, seems to have taken its Origin from the  
Stalls

## Description of BATH. 63

Stalls of the *Roman Horse*, encamped on each Side of it; and that Part of this Street which extends beyond *South-Gate*, is called *Horse-street*; a Circumstance which confirms the Rise of the former Name to have been from the Stalls of the *Roman Horse*.

THE South-West Corner of the *Hospital*, or *Infirmery*, lately built in BATH, is in a right Line with *Stall-street*; and that Point, in Respect of the two Streets of the Town which I have been describing, answers the Center of the *Prætorium* of the *Roman Camp*: Accordingly, in digging the Foundation for that *Hospital*, in the Year 1738, I found the Vestigias of Part of the *Prætorium*, which I then measured by an *English Foot*, and have delineated the same, in the following Plan, N<sup>o</sup> 5. by a Scale of twelve Feet in an Inch.

A. The Foundation of the *Altar*, which was placed near the *General's Tent*; and, in all Probability, served also for an *Hypocaustum*.

B. B. B. Holes where the *Clay Pipes* were fixed to convey hot Air to the several Rooms of the *Prætorium*, many of which *Pipes* were dug up, and they were of a *square Form*, some six Inches Diameter, some nine Inches, &c.

C. A deep Hole of *Ashes*.

D. D. Two *Ditches*, each two Feet six Inches broad.

E. E. *Mosaick Pavements*; the First six Feet broad, the Second eighteen Feet broad, and formed by *Circles* of two Feet nine Inches Diameter; like



*that Mosaick Pavement which was discovered fifty Years ago, viz. A. D. 1692, in the Grounds of Henry Tomkins, of Kaer-Leon, in Monmouthshire, Esq; and of which there is a Draught in the second Edition of Camden's Brit. p. 833. but the Circles in this Pavement are formed upon a Diameter less than an English Foot; so that I am apt to think these Circles were just a Roman Foot Diameter; and that the Circles in the Pavement at BATH were three of the same Feet, or one Yard Diameter.*

*E. Two Steps, of six Inches rise each Step.*

*G. A Floor paved with common Stone, whose Level is twelve Inches higher than the Floor, E. E.*

*H. A Wall three Foot two Inches thick.*

THE Corner of the Hospital is a small Matter to the South-East of the first Letter D. and under the South-West Corner of the same Hospital we found Wheat, the evident Marks of the Market which was always kept next the Prætorium, and the Altar, in the *Roman Camp*.

THESE Circumstances united are next to Demonstration that a *Roman Camp* was pitched at BATH, and most probably soon after the *Romans* landed upon our Island. And since *Polybius* tells us, that the *Romans* always chose the Place where they encamped for its Conveniency in Respect to Water and Forage, their encamping at BATH shews the Idea they had of the Fertility of the Country; and all the World knows that they were too wise a People to pitch their Camp on a Bog: So that  
Mr.

## Description of BATH. 65

Mr. *Glanvil's* Information concerning the City of BATH standing on a Quagmire should be transposed to his *Choice Collection of modern Relations* concerning APPARITIONS, SPIRITS, and WITCHES, that Children and old Women may read and wonder how the City of BATH is boyed up!

### CHAPTER XI.

#### Of the ROMAN WORKS at BATH.

AFTER the *Britons* had been driven from their antient Towns into Woods, they soon became a wild and dispersed People, and thereby easily instigated to War, which made the Conquest of them by Arms quite impracticable to the *Romans* for above 130 Years: At length *Julius Agricola*, who was Lieutenant in *Britain* under *Titus Vespasian*, contrived a more effectual Method than that of Arms, to subdue a People thus hostile and rude; for under Colour of re-instating them in their former Kinds of Habitation, and instructing them to build Temples to the Honour of their Gods, he, about the Year of CHRIST 81, drew them into Inactivity and Repose; then by Degrees he led them to the Incitements and Charms of Vice and Dissoluteness, to magnificent Galleries, sumptuous Bagnio's, and all the Stimulations and Elegance of Banqueting; by which, says *Tacitus*, he won their Affections, and thereby captivated and enslaved them.

To

To this Political Scheme we may very justly attribute the turning of the *Roman Camp*, pitch'd upon the Ground where the City of *BATH* now stands, into a City adorned with Temples, magnificent Galleries, and sumptuous Baths: And to accomplish this it seems evident that the Army removed to *Wellow*, about four Miles off; at which Place such Footsteps of the *Romans* have been discovered, as puts it beyond all Doubt that *Wellow* was one of their Stations,

THE Temples erected at *BATH* must have been such as were necessary for the whole System of the *British* Religion; for however rude and desperfed those People were in *Agricola's* Days, they nevertheless retained a perfect Idea of the Religion of their Ancestors, an Innovation of which by the *Romans*, when they built a Temple in honour of *Claudius Cæsar*, was so highly resented by the *Britons*, that they entirely destroy'd the whole Colony of *Camalodunum*, as *Tacitus*, in his *Annals*, l. 14, particularly writes.

THIS happened but a few Years before *Agricola* came here; and therefore the Temples he instructed the *Britons* to build, were, undoubtedly, made in such a Manner, as was agreeable to their Theology; and from hence we may expect to find the Restoration of the Pythagorean System of the PLANETARY WORLD in the sacred Works of *BATH*: For unless such a System was represented, it is impossible that so many sacred Fabricks, as *BATH* in almost every Age, was adorned with, cou'd  
ever

## Description of BATH. 67

ever have been founded on so small a Spot of Ground, as they were comprized in.

THE first Step towards restoring this System seems to have been by inclosing the Hot-Springs within two Walls; the chief Spring within one Wall, and the two other Springs within another Wall; and these two Inclosures might have been dedicated to the *Sun* and *Moon*; and, at the same Time, have represented those two Luminaries, as containing Waters that were looked upon to be Attributes of them: For it is certain, that the Antients dedicated these Waters to the *Sun* and *Minerva*; and this Goddess, as Mr. *Sammes*, in his *Brit.* p. 135, observes, was confounded with *Diana*, who is the same with the *Moon*: But this, says that Author, is no Wonder, if it be considered how frequent it was for the Antients to bestow the Attributes of one Deity upon another, as they favoured them in Honour and Affection.

THE two Hot-Springs on the West-Side of the Town seem to have been collected and brought into one Reservoir, which was placed between them; for Part of the Vestigias of a Bath were discovered when Mr. *Screen* built his House opposite St. *John's* Chapel, which, I think, was about the Year 1718, and this we may suppose to have been *Minerva's* Temple, wherein *K. BLADUD* is said to have kept Fires that never went out, or consumed to Ashes, but as soon as they began to decay were turned into Balls of Stone; the Mystery of which is only this, that those two Hot-Springs of Water, or some other



other Water by them, is of a petrifying Nature, as may be seen by the Moisture of that Part of the Town growing into a perfect Rock of Stone against the City-Wall, just beyond the Place where the Bath Water is brought thro' that Wall, in order to be convey'd to the River.

THE chief Hot-Spring was inclosed according to the Plan No. 6, 7, of which there are three Sides almost entire, and the Foundation of the fourth, or South-Side, is very visible. This Bath was, and is now just 60 of such Feet in Length, and 40 of such Feet in Breadth, as *Killalpandus* deduced from the *Congius* of *Vespasian*; which Circumstance alone is next to Demonstration that the *Romans*, in that Age, were the Builders of so much of the present Walls as answer and correspond with this Plan, which is laid down by a Scale of 12 Feet in an Inch.

THE four Rooms, like Bastions, at the four Corners of this Bath, mark'd with the Letters A. A. A. A, were for People that went into the Bath to undress and dress themselves in. The Niches at each End were seven in Number, and on each Side twelve, all of a Form truly worth our Observation; for the Aperture of every Nich is three Feet broad, every Nich is three Feet deep, and the Circular Part is just three Feet six Inches Diameter. These Niches seem to have been intended to be Emblematical of the twelve Solar Months of the Year, as well as of the seven Days of the Week; and by their being repeated, it seems as though they were intended to refer to Day and Night.

THE

## Description of BATH. 69

THE Hot-Springs thus opened and walled about, caused little or no Alteration in the Camp; for this Part of the Work required no more than the removal of a Troop of Horse, and Part of a Company of Foot: And for an immediate Dwelling-Place for the *Druids*, for Places for the *Britons* to offer their Incense at, to consult their Gods, to kill their Sacrifices, and to offer such Sacrifices, there is no Doubt but that the Streets and open Parts of the Camp were prefer'd to all other Considerations; and as there is not the least Shadow to suppose the several Places then set apart for religious Purposes ever after altered, in Point of Situation, or the sacred Works abridg'd, at least not 'till the Dissolution of Monasteries, &c. in the Reign of King *Henry* the Eighth, I have therefore taken the Centers, and central Lines of the Churches, Towers, remarkable Trees, and *Ambrey-House* at BATH, and have placed them in the following Plan, N<sup>o</sup> 8, 9. as they stood in respect to the Lines of the *Roman* Camp; and upon those Centers and central Lines, I have delineated such Altars, Trees, &c. as were probably built and planted for religious Uses, and, at the same Time, intended to compleat the System of the PLANETARY WORLD, in the sacred Works of BATH.

THIS Plan is drawn by a Scale of 250 Feet in an Inch; and

A. Is the principal Bath; which was dedicated to the Sun, and represented that Luminary.

L

B. The





B. *The other Bath, composed of two Hot Springs, which issues out of the Earth at C. and D. and was not only dedicated to the Moon, but represented that Luminary.*

E. *The Habitation for the Druids, which represented the Earth.*

F. *The Planet Mercury.*

G. *The Planet Venus.*

H. *The Planet Mars.*

I. *The Planet Jupiter.*

K. *The Planet Saturn.*

L. *A Tree, dedicated to Belinus.*

M. *A Grove, or Hollow-Tree.*

N. *An Ambre, or Rocking-Stone.*

O. *The Back of the Prætorium.*

P. *The Street of fifty Feet broad, that divided the two Legions.*

Q. *The Depth of the Camp, to the lower End of the sixth Maniple.*

R. *The Street of 100 Feet broad, called the Principia, which was so much frequented by the Officers and common Men of the Roman Army, that a Number of Soldiers were appointed to sweep and cleanse it every Day in Winter, and water it in Summer, to prevent Dust.*

S. *The Street called Quintana, because it opened beyond the fifth Maniple, and divided the several Bodies that composed the Legions into two equal Parts.*

T. T. *The Streets, of 150 Feet broad, between the Triarii, and Principes.*

## Description of BATH. 71

THE Distance between the Back of the *Prætorium*, and the lower End of the sixth Company in the *Roman* Legions was 1133 Feet 4 Inches; and the Breadth of those Legions was no more than 1050 Feet; and yet that Spot of Ground, though scarce able to contain one of the publick *Baths* of *Rome*, was so extremely well disposed, that it contained all the sacred Works necessary for the *British* Religion; Habitations for the Priests; Lodgments for a *Roman* General, twelve Tribunes, 330 Horsemen, and 3480 Footmen; and open Places for a Market, Tribunal, and the most sumptuous Galleries for such Entertainments, as, with the *Baths*, and Places for religious Worship, drew the *Britons* to assemble together at BATH; and brought them, by Degrees, into all Manner of Vice and Dissoluteness, which the *Romans* soon left them in the full Enjoyment of, when they decamped and pitched at *Wellow*.

THE *Baths*, as above restored, together with the other Works for the Service of Religion, I have drawn in a new Plan, N<sup>o</sup> 10. 11. which is disincumbered of the Lines that formed the Streets of the *Roman* Camp; and in Lieu thereof, Circles are drawn from a Center in the Middle of the chief *Bath*, to pass thro' every Figure that contributes to the Restoration of the System of the PLANETARY WORLD.

- A. The chief Bath, representing the Sun.
- B. The Hot-Springs united, which represented the Moon.

L 2

C. The

C. *The Dwelling-Place of the Druids, representing the Earth.*

D. *The Planet Mercury.*

E. *The Planet Venus.*

F. *The Planet Mars.*

G. *The Planet Jupiter.*

H. *The Planet Saturn.*

I. *The Tree, dedicated to Belinus.*

K. *The Grove, or Hollow Tree.*

L. *The Ambre, or Rocking-Stone.*

M. *The Orbit of Mercury.*

N. *The Orbit of Venus.*

O. *The Orbit of the Earth.*

P. *The Orbit of the Moon about the Earth.*

Q. *The Orbit of Mars.*

R. *The Orbit of Jupiter.*

S. *The Orbit of Saturn.*

THESE were the publick Works of the *Romans* at BATH; and as fast as the Priests, and eminent Men among the *Britons*, were drawn into *Agricola's* Scheme, Habitations were undoubtedly made for them, so disposed, as to answer the front Lines of the *Roman Camp*; and when they so encreased, that Room was wanted to contain them, then the People were fixed in Villages all around the *Baths*; and when those Villages encreased to Towns, new Villages were founded, 'till BATH was almost thrice furrounded with Towns and Villages, whose Liberties extended almost as far from the central Part of the City, as the Liberties of the Camp did from the Middle of the Army.

THIS

## Description of BATH. 73

THIS great Encrease of the Place cou'd be but the Work of a short Time, since the Incitements to draw the *Britons* together were so great, and since their assembling together for Inactivity and Repose was the End and Design of the *Romans*. BATH was therefore first surrounded with *Walcot*, *Bath-wick*, *Widcomb*, and *Lyncomb*; then with *Weston*, *Charlcomb*, *Wool-wick*, *Swains-wick*, *Easton*, *Hamton*, *Claverton*, *Monkton-Comb*, *Inglescomb*, and *Twiverton*; and in the last Place with *Kelston*, *North-Stoke*, *Langridge*, *Katharine*, *Bath-Ford*, *Limpley-Stoke*, *Freshford*, *South-Stoke*, and *Newton*.

ALL these Places had their proper Suburbs; and there is no doubt but the Names of them were, for the most Part, significant and expressive of the very Places, or the Inhabitants of those Places; and the Whole wanted only one great Wall to surround it, to make the City of BATH, with her Towns and her Villages, equal to most of the great Cities of Antiquity: But this the *Romans* wou'd neither do, nor suffer to be done; it was enough for them to resign their Camp, with the fertile Land about it; which as it yielded Plenty of Provisions, so it enabled the *Britons* to carry on their Feasting and Banqueting; and that their Luxury might not cease for Want of proper Things, the *Romans* established a *Forum* in the Body of the City, to which the People might repair, to sell each other the Products of their Labours, and to consult upon proper Means to procure the Things that were necessary for them.

THIS

THIS *Forum* was fixed in the Street called *the Principia*, because that Street was the Place of general Resort in the Camp; and to this Day, Part of the same Street retains a Name to the same Import as the Word *Forum*, namely, *Cheap-street*, from the *Saxon* Words, *Ceapen* and *Strete*, which signifies a Market, or Place where People meet to traffick together.

THE System of Religion established at BATH, by the Means of the several Works that represented the PLANETARY WORLD, as well as by the *Trees*, and *Ambre*; and the Market that was founded in the Midst of the same Place, together with such Works as were necessary for all Manner of Banqueting, drew the People to BATH from all Parts of the Island; and publick Roads were made to lead to it, of which the Road called *Ackmanstreet*, that leads from *Buckinghamshire*, through *Oxfordshire*, to the *Fosse*, and so on to BATH, is an incontestible Proof; that Road taking the Name of *Ackmanstreet*, from its leading to *Ackmanchester*.

THE *Britons* being settled a second Time at *Bath*, about the Year of CHRIST 81, and about 561 Years after King BLADUD had founded the Place, they kept peaceable Possession of it during the Space of 439 Years; and then, *viz.* in the Year 520 of CHRIST, they were strongly besieged by the *English Saxons*; but King *Arthur* soon rais'd their Siege, and defeated them so effectually, that the *Britons* kept the quiet Possession of BATH for the



## *Description of BATH.* 75

the Space of 55 Years; and then, in the Year of CHRIST 575, they were dispossess'd of their ancient Seat by *Cuthwin*, and *Ceawlin*, the *Saxons*. This happened 1055 Years after the Period of its first Foundation by King *BLADUD*; and 494 Years after the Period of its second Foundation by *Julius Agricola*, the Roman Lieutenant, in *Britain*, under *Titus Vespasian*.

### C H A P. XII.

#### *Of the WORKS of the SAXONS, and their SUCCESSORS, at BATH.*

FROM the Time that the *Saxons* took Possession of the City of *BATH*, to *Augustine*, the *Monk's* coming into *Britain*, was just 21 Years; and that great Man having been sent by *Gregory* the Great, to teach the *English* Christianity, and to convert all the well-built *Temples* in the Island, from the Worship of Devils, to the Service of the true *GOD*; it must follow, that the *Pagan* Works of *BATH*, or the greatest Part of them, were then turned into Christian Churches; and therefore it seems more than probable, that the Work that represented the Planet *Mercury*, marked with the Letter *D*. Plate N<sup>o</sup> 10. 11. was covered with a Church, inscribed with the Name of *Stall*; that the Planet *Venus*, marked with the Letter *E*. had a Church rais'd over it, dedicated to *St. Peter*, and *St. Paul*; that the Habitation of  
the



the *Druids*, distinguished by the Letter C. was turned to a Church, consecrated to *St. Michael*; that the Planet *Mars*, marked with the Letter F. was surmounted by a Church, sacred to *St. James*; and that the Planet *Jupiter*, denoted by the Letter G. had a Church erected by it, which was dedicated to *St. Mary*.

THUS the City of BATH became as eminent, at the Introduction of Christianity, as she had been in *Pagan Times*, for her sacred Works; and if we allow five Years Time, from *St. Augustine's* coming into *Britain*, to the Completion of these Works, it will bring us down to the Year of CHRIST 601; and to the Year 520 after *Agri- cola* began his Political Scheme; and here we may begin a new Period of BATH, and call it that of the third Foundation of the City.

JUST eighty Years after *St. Augustine* came into *Britain*, *Osbrich*, a petty King of the the *Wiccii*, founded and built a Nunnery at BATH, and placed it directly under the Church of *St. Peter* and *Paul*: This Structure I have delineated in the Plan, N<sup>o</sup> 8. 9. and marked it with the Letter O. And about 100 Years after that, *viz.* about the Year of CHRIST 775, *Offa*, King of the *Mercians* rebuilt the Church of *St. Peter* and *Paul*, in a much more magnificent Manner than what it was before; and in this Fabrick, *Edgar* was consecrated King of *England*, with great Solemnity, upon the 11th Day of *May*, in the Year of our Lord CHRIST 973.

BUT

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BUT the greatest Work of the *Saxons*, at BATH, was in surrounding the City with a Ditch, a Wall, and a Rampier of Earth: This was done by King *Alfred*, not long before his Death, in the Year of CHRIST 900; who carried the Wall from the Work at I. in the Plate N<sup>o</sup>. 8. 9. to K. this was extended to W. thence in a curve Line to Q. still curving on by M. to I; and the Works at I. and K. were turned into two Towers, for the Defence of that Part of the Wall; that at I. was call'd *Counter's-Tower*, and was destroyed about 40 Years ago by Mr. *William Webb*, a Mason, now living; and that at K. was call'd *Gascoyn's-Tower*, which still continues.

THE Earth that came out of the Ditch on the Outside of the Wall, rais'd the Rampier within it; the Marks of which are still visible in several Places.

FOUR Gates were left in this Wall for Entrances into the City; one of which was placed at R. in the Plan, N<sup>o</sup> 8. 9. another a little above the Letter M. a third to the Westward of I. and the fourth near the Letter W.

THE City of BATH thus walled round, and thus adorned with so many publick Structures, was brought to its final Ruin by *Robert Mowbray*, who rais'd a warm Rebellion against *William Rufus*; and, as Mr. *Camden* writes, plundered and burnt this famous City, about 1570 Years after the Period of its first Foundation by King BLADUD; about 1009 Years after the Period of its second Founda-

M

tion

tion by *Julius Agricola*; and about 489 after the Period of its third Foundation by St. *Augustine*.

THIS burning of BATH must necessarily have raised the Soil of the Town; to which if we add the Rubbish that was made when the *Romans* destroy'd the *British* Works of BATH, the Earth that came out of the Foundations of such Structures as were built when the Camp was turned into a City, as well as upon the Re-edifying of the City after it was burnt, it will naturally make that Coat of Rubbish which Mr. *Glanvil*, in his Account of BATH, (sent to the Royal Society, the 16th of June, 1669) mentions the Town to be over-spread with.

AFTER BATH was burnt, it did not long continue in its Ruins; for *Johannes de Villula*, the sixteenth Bishop of *Wells*, having purchased the Town of King *Henry* the First, for 500 Marks, that Prelate transferr'd his Seat to BATH, and built himself a Palace on the East-Side of the chief Hot-Spring; to which he appropriated all the Land between *Stall-street* and the River to the East; and between *Cheap-street* and the River to the South: The rest he disposed of, and one Part in particular he, or one of his Family, sold to *Reginald Fitz-Joceline*, a *Lombard*, who, in the Year 1174, not only built an Hospital on it, but rebuilt the Church of St. *Michael*, and annexed it to that Hospital, which was dedicated to St. *John* the *Baptist*, and was placed by the Hot-Springs on the West-Side of the Town.

By

## Description of BATH. 79

By these Works BATH soon resumed its former Splendour ; so that by the Time *Edward* the Confessor became King of *England*, viz. A. D. 1272, it contained 94 Burgeſſes ; and in the 26th Year of that Monarch's Reign, ſent Citizens to ſerve in Parliament.

ARCHITECTURE, tho' in the *Gothick* Taſte, arriving to its higheſt Degree of Perfection in *England*, about the Beginning of the 15th Century, *Oliver King*, who was afterwards principal Secretary to *Edward* the Fourth, *Edward* the Fifth, and *Henry* the Seventh, formed a Deſign to rebuild the Church of *St. Peter* and *Paul*, in the moſt correct Manner, and with a Magnificence becoming the greateſt Prince. The Work he began in the Year of CHRIST 1437 ; and tho' he lived 66 Years after, yet he did not ſee it perfected ; the Roof over the Weſt Part of the Nave, and over the Iſles on each Side of it, having been omitted by the generous Builder of the other Part of the Church : Or this Part of the Work might have been purpoſely left unfinished, by ſuch as had the Care of it, to give them and their Succeſſors a Pretence to aſk for the Bounties of well-diſpoſed People, in After-Ages, towards compleating a Building by them never intended to be perfected.

THAT this was the Caſe, ſeems evident from this, that there was 36 Years between the Death of the Founder of the Church, and the Diſſolution of Monaſteries, in the the 31ſt Year of the Reign of King *Henry* the Eighth ; in which Interval, the

religious Men of BATH did nothing towards perfecting the Work; and after that Interval they were not able to do any Thing, the Revenues of the Churches having been so reduced, that they were not sufficient to provide for the Service of them: It was for this Reason that *Queen Elizabeth* Consolidated the several Parishes in the contiguous Part of the City, as well as the Parish of *Widcomb* and *Lyncomb*, into one Cure, and made the unfinish'd Fabrick, dedicated to *St. Peter and Paul*, the Mother Church of the City of BATH.

To this *Queen*, the Corporation of BATH are indebted for their Charter, which she granted them in the 32d Year of her Reign, and in the Year of our LORD CHRIST 1590. Soon after which, Providence raised two noble Benefactors, Doctor *James Montague*, Bishop of this Diocess, and *Thomas Bellot*, Esq; by whose Liberality the Church of *St. Peter and Paul* was covered and compleated, in the Manner we now see it, about the Year of CHRIST 1612, after it had lain above 100 Years half uncovered, and exposed to the Inclemencies of the Weather,

THIS noble Edifice is contained under the same external Dimensions, in Respect to the Length, as the Cathedral Church of *Landaff*, in *Glamorganshire*, which was repaired and enlarged between the Year 1119, and 1121, under the Care of *Urban*, the 30th Bishop of that See, from *St. Dubricius*; and for which Work, *Radulphus*, Archbishop of *Canterbury*, issued out a Brief, and directed



## Description of BATH. 81

rected it to the Inhabitants of the Diocesis of *Landaff*, to the Rest of the Kingdom, and to the People of *France*; who contributed so liberally to the Work, that the whole Church, and one of the Towers at the West End of it, was compleated in two Year's Time: But whether the other Tower was omitted for Want of Money to build it, or with a Design to obtain the Bounties of well-disposed People, in After-Ages, I shall not take upon me to determine.

THE Cathedral Church of *Landaff* is formed upon a triple Square of 75 Feet; so that the Length of the Edifice is 225 Feet: The Nave of that Church is reduced to a Figure of six Squares, and each Square being 31 Feet, the Length of the Nave, becomes 186 Feet. Now the Church of *St. Peter and Paul* at BATH, is within a Trifle of 225 Feet in Length, from East to West; and the Nave, to the Center of the Pillars on each Side of it, forms a Figure of six Squares, or very near it, it being 211 Feet in Length, from East to West, and 34 Feet 10 Inches in Breadth.

MOREOVER, the other Part of the Nave of this Church, from North to South, forms a Figure of six Squares, it being about 121 Feet in Length, and 20 Feet in Breadth: So that the Nave of the Church, both Ways, answers the Proportion of *Noah's Ark*.

AGAIN, if we take the West Part of the Nave of the Church, we shall find it to be of the same  
Pro-



Proportion with the Inside of *Solomon's Temple*, viz. a triple Square; then if we take the Pillars out of it, the clear Area will just answer that of the *Tabernacle*, which was three Squares and a Half in Length: So that this Fabrick contains all the Proportions of the sacred Works of the *Jews*; on which Account it may be looked upon as the most curious Sample of Architecture now remaining; the Inhabitants of BATH may glory in being the Possessors of it; and those in whom the Care of the Church is vested, shou'd be cautious how they suffer it to be defaced, or weakened by Monuments, which, for the most Part, serve to shew the Pride and Vanity of the Living, more than the real Worth and Value of those that are Dead.

IT wou'd therefore be exceeding frivilous, if, in describing this Church, I should collect the sepulchral Monuments, and omit the greater Things; those little Matters I freely resign to such as have more Leisure; and the few Lines I have to add, shall be to inform the Curious, that the Pillars are so set, as to answer that Manner of Intercolumnation which *Vitruvius* calls *Areostylos*: A Demonstration that the Founder of the Work was well acquainted with the Profane, as well as Sacred Architecture of the Antients.

THE next publick Work at BATH, was the Hospital, dedicated to St *Katharine*, which was founded by seven Maiden Sisters, Sirnamed *Bimburie*, and placed South of *Belinus's* Tree; to the Eastward of which Tree, the above-mention'd  
*Thomas*

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*Thomas Bellot* founded and built another Hospital; and by these Works, the City, about the Year of CHRIST 1620, and about 530 Years after it was burnt by *Robert Mowbray*, as above, receiv'd a Degree of Magnificence it never before cou'd boast of; it being then adorned with six Churches, three Hospitals, and several other publick Edifices.

Thus the fourth grand Period of BATH ended, and in an Age when Unity was established in the whole Island. And it is very remarkable, that every one of those Periods of Time consisted of about 500 Years: The First, from *BLADUD* to *Agricola*, being 561 Years; the Second, from *Agricola* to *St. Augustine*, being 520 Years; the Third, from *St. Augustine*, to the Rebel *Mowbray*, being 489 Years; and the Fourth, from the Rebel *Mowbray*, to the Year of CHRIST 1620, being 530 Years. These Points of Chronology, however deliver'd in the Affirmative, I shall nevertheless leave to be further examin'd; and so proceed to another grand Period, which shall bring us down to the Year 1726, and comprehend the Works performed at BATH, in the Compass of 106 Years.

IN the Year of CHRIST 1634, Doctor *Thomas Johnson* wrote a Description of BATH, intitled, *Thermæ Bathonicæ*, and therein inserted a Draught of the same, as it was some Years before; a Copy of which I have caused to be engraven, Plate N<sup>o</sup> 12. 13. that the Form of the City, about the  
End

84 *An ESSAY towards a*

End of its fourth Period, though inaccurately express'd, might not be lost for Want of such a Record.

- A. *St. Mary's Church.*
- B. *High-Street.*
- C. *The Market-House, with the Guild-Hall over it.*
- D. *King's-Bath, at the South-West Corner of which the Queen's-Bath is situated.*
- E. *St. Peter and Paul's Church.*
- F. *The Abbey.*
- G. *Abbey-Gate.*
- H. *St. James's Church.*
- I. *Stall-Street.*
- K. *Abbey-Lane.*
- L. *Tennis-Court.*
- M. *Stall's Church.*
- N. *Cheap-Street.*
- O. *Lock's-Lane, or rather Cock-Lane.*
- P. *Vicarage-Lane.*
- Q. *Spurrier's-Lane.*
- R. *Timber-Green.*
- S. *St. Michael's Church.*
- T. *West-Gate-Street.*
- V. *St. John's Hospital, 90 Feet in Front, and 26 Feet 6 Inches in Depth.*
- W. *Cross-Bath.*
- X. *Lepper's-Bath.*
- Y. *Hot-Bath.*
- Z. *St. Michael's-Church, without the North-Gate.*

## *Description of BATH. 85*

- a. a. *Part of the Ditch that surrounded the City Wall, and used as a Fish-Pond.*
- b. Horse-Street.
- c. South-Gate.
- d. West-Gate.
- e. North-Gate.
- f. East-Gate.
- g. *Gate on the Bridge.*
- h. Gascoyn's Tower.
- i. Counter's Tower, *but hid by the adjoining Church.*
- k. *The Situation of Bellot's Hospital.*
- l. *St. Katharine's Hospital.*
- m. Belinus's Tree.
- n. *The Grove.*
- o. *The Part of the the City Wall, where the Excrefence, or growing Rock may be seen.*
- p. *The Meadow call'd the Ham, where King BLADUD's Palace was situated.*
- q. *The Meadow call'd the Ambrey.*
- r. *The Ambrey-House, where the Ambre, or Rocking-Stone was, in all Probability, placed.*
- s. s. Walcot-Street.
- t. t. Broad-Street.
- v. *St. Michael's Conduit.*
- w. *St. Peter and Paul's Conduit.*

BY this Plan of BATH it appears, that the City was but very thinly covered with Houses, and the Magnificence of it, about the Year of CHRIST, 1634, consisted in the great Number of publick Works, such as the Baths, Churches, Towers, Hospitals, Court of Justice, Gates, and Conduits;

all which were built in a stately Manner, when compared with the publick Edifices in other Places : But the common Houses were low and mean ; and, for the most Part, were covered with nothing but Thatch.

THE *Guild-Hall* in particular, which was finished A. D. 1625, deserves our especial Notice ; for that Edifice seems to have been built to resemble, in some Measure, the *Stadt-House*, at *Delft*, in *Holland*, erected and finished five Years before, under the Direction of *Cornelius Danckerts* ; who also built and finished a Port at *Harlem*, in the Year 1618 ; of which, *York-Stairs*, in *London*, erected A. D. 1626, is a Copy.

YORK-STAIRS was built after a Draught of the celebrated *Inigo Jones* ; from whence it seems more than probable, that that Architect had seen the Works of *Cornelius Danckerts*, in *Holland*, and so executed Samples of them at BATH and LONDON : For it is well known, that in the Year 1620, Mr. *Jones* survey'd *Stone-Henge*, and, if I am not deceived in my Information, he came to BATH the same Year, or very soon after ; at which Time, there having been many curious Workmen in the Place that had been employ'd on the Church of *St. Peter and Paul*, the Citizens embrac'd the Opportunity that then offered, and so procured a Design of Mr. *Jones*, to rebuild their *Market-House*, with a Hall over it, while there were proper Artificers to execute it.

THIS



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THIS Structure is of the *Dorick* and *Ionick* Order, placed one upon the other; and nothing but the particular Directions of an *Inigo Jones* cou'd have produced the Capitals which the upper Columns are adorned with. Ten Years before the *Guild-Hall* of BATH was finished, *Vincent Scamozzi* publish'd his Works on *Architecture*, at *Venice*, in 2 Vol. in Folio; in the 2d of which, Page 101, he has given us a Draught of an *Ionick* Capital, with four angular Volutes, which seem to spring out of a Vase; This Form hath been almost univerfally practis'd since that Time: But at BATH we have the genuine Pattern, from which *Scamozzi* took his Capital, preserved in the Capitals of the second Order of Columns, in the *Guild-Hall*, where the Rind of the Volute runs strait along the Head of the Capital, according to the most antient Examples in the Capitals of the Columns of the *Temple of Manly Fortune*; of the *Temple of Concord*; of the *Temple of Bacchus*; of the *Triumphal Arch* of *Septimius Severus*; and of the great *Hall of Dioclesian's Baths* at *Rome*.

Now who but *Inigo Jones* cou'd cause this genuine Pattern to be preserved, in Opposition to that which was published by *Scamozzi*, and followed almost by every Body? That *Inigo Jones* was here to do this, will appear more probable when we consider, that he was near a Kin to old Mrs. *Trymm* of this City, as I have been assured by one that can particularize the Kindred, if he is still Living, viz. Mr. *Hole*, Steward to the late Lady



*Betty Hastings*, who gave it me about eighteen Years ago at *Bramham-Park*, in *Yorkshire*.

BUT the strongest Circumstances to prove *Inigo Jones* the Architect of this Basilica, are the excellent Proportions of the Edifice, which is formed upon an Area of two Squares and a Half! The clear Hall is also a Figure of two Squares and a Half! and so is the Side Front! The End Front is a perfect Square! And the second Order is a fifth Part less in Height than the first!

THIS Work was soon followed by another; for *Sir Francis Stonor*, of *Stonor*, in *Oxfordshire*, having been at BATH the Year the *Guild-Hall* was finished, that worthy Knight, as a Testimony of the Benefit he received by the Hot-Waters, gave the City a Sum of Money, to be expended and laid out in taking down a high Wall that inclosed the *King's-Bath*, and surrounding it with the present Rails and Payement; which, however, don't appear to me to have been done 'till after *Doctor Johnson* publish'd his Book, in the Year 1634.

BUT when that *Bath* was rail'd round, according to the Intention of the generous Doner, the Beauty of the *Bath*, *Church*, and *Guild-Hall*, roused up the Inhabitants, and animated them with such a Spirit of Decorum and good Order, that upon the 7th Day of *September*, 1646, the CORPORATION, to their IMMORTAL HONOUR, began to frame *By-Laws*, not only to remove all Kind of *Nuſances*, but to establish good Order in  
the

## Description of *BATH*. 89

the whole City: And among divers other Laws they thus ordained it:

“ THAT no Man or Woman shou'd go into  
“ any one of the *Baths*, by Day or Night, with-  
“ out a decent Covering on their Bodies.

“ THAT no Person shou'd presume to cast or  
“ throw any Dog, Bitch, or other live Beast into  
“ any of the *Baths*.

“ THAT no Person, or Persons, shou'd disor-  
“ derly or uncivilly demean themselves in the said  
“ *Baths*.

“ THAT no Person shou'd water Horses, or  
“ any other Beasts, at the common Conduits of the  
“ City, or within twenty Feet of them.

“ THAT no one shou'd wash any Bucks of  
“ Cloaths, or any other noisome or unfit Thing,  
“ or Things, at the said Conduits, or in the open  
“ Streets of the City.

“ THAT no Person shou'd tie, or cause to be  
“ tied, or fed, or suffer any Kind of Beast to stand,  
“ or be in any of the said Streets, (except at Far-  
“ rier's Doors) above the Space of one Quarter of  
“ an Hour.

“ THAT every Houholder should sweep and  
“ make clean the Street, before his House, every  
“ *Saturday*.

“ THAT no Person should cast or lay any Soil,  
“ Dung, Filth, or Carrion, in any indecent Place,  
“ or in any open Street, Way, or Place, within  
“ the City, or the Suburbs thereof, which should  
“ be offensive or Noisome to such Street, Way, or  
“ Place.

“ THAT

“ THAT no Butcher shou'd kill any Calf,  
 “ Sheep, Swine, or any other Cattle, in any of the  
 “ open Streets, nor hang any Flesh newly kill'd  
 “ whereby to soil and annoy the said Streets.

“ THAT no Person keeping Pigs, or Swine,  
 “ shou'd suffer them to go abroad in any of the  
 “ Streets of the said City.

“ THAT no Person shou'd thrust, cast, or  
 “ throw another into any of the *Baths*, with his  
 “ or her Cloathis on.

“ AND that no Person, out of the *Baths*, shou'd  
 “ misuse or abuse any Person within them, during  
 “ their Time of Bathing.”

THESE *By-Laws* were confirmed the 28th of  
*October*, 1650, as well as upon the 19th of *No-*  
*vember*, 1668; soon after which the Drinking of  
 the BATH WATERS was introduc'd, and then the  
 Resort to the City encreasing, it encouraged Peo-  
 ple to rebuild their Houses; so that the low Estate  
 of the private Buildings of BATH was soon alter'd,  
 and, in 20 Year's Time, Mr. *Joseph Gilmore*, of  
*Bristol*, survey'd and made a Draught of the City,  
 which he adorned with the Elevations of the most  
 considerable Houses, both old and new.

UPON the 16th of *November*, 1673, Mr. *Henry*  
*Chapman* publish'd a Description of BATH, in-  
 titled, *Thermæ Redivivæ*, which he dedicated to  
 King *Charles* the Second; the Intent of which  
 Tract was to blazon the Vertues of the Hot-Waters,  
 and to rescue them from a Sort of State of Obliv-  
 ion, in which they had lain, as he himself particu-  
 larly

## Description of BATH. 91

cularly writes. After which, viz. in the Year 1675, Doctor *Guidot* began to publish several Treatises relating to the City and Waters of BATH; and the Corporation, upon the 28th of *March*, 1676, further ordained, "That from thence forward no Person shou'd take Tobacco in either of the *Baths*, sing any Songs, or make any Noise or Disturbance in them." So that what by the Labours of the Learned, and what by the good Regulations of the Place, BATH grew into the highest Esteem; the Earl of *Melfort*, in the Year 1688, caused a Marble Cross to be set up in the *Cross-Bath*; Lord *Brooke* built the Gallery on the North-Side of the same *Bath*; and the City, after being honoured with the Presence of King *James* the Second, was graced with that of Prince *George* of *Denmark*, and his Royal Consort, Queen *Ann*.

ANIMATED by this, the Inhabitants of the City applied to Parliament for a Power to mend the Roads leading to BATH; to pave the Streets; to light them in the Night Time; to Regulate and License a select Number of Chairmen; and finally to imitate the great Metropolis of *London*, in whatever was proper for the publick Utility of the Place.

THE immediate Effects of this was, that People began to improve their Estates in the City, by Building on them; and, by the Year 1726, no less than three new Streets; several Rows of Houses, and a great Number of single Edifices were built: But what greatly encouraged all this, was the erecting



ing a commodious Room for the Company that came to BATH to drink the Waters in; the Building an Assembly-House, with proper Conveniencies, for their Diversion; and the procuring an Act of Parliament to make the River Navigable from BATH to *Bristol*; which Act was obtained in the 10th Year of the Reign of Queen *Anne*, A. D. 1711.

IN the Progress of these Improvements Thatch'd Coverings were exchang'd to such as were Tiled; low and obscure Lights were turn'd into elegant Sash-Windows; the Houses were rais'd to five and more Stories in Height; and every one was lavish in Ornaments to adorn the Outsides of them, even to Profuseness: So that only Order and Proportion was wanted to make BATH, sixteen Years ago, vie with the famous City of *Vicenza*, in *Italy*, when in its highest Pitch of Glory, by the excellent Art of the celebrated *Andrea Palladio*, the *Vicentin* Architect.

Now as BATH within these sixteen Years last Past has receiv'd great Improvements, what the City with her Towns and Villages now is, and what it was, and is intended to be, shall be the Subject of the Remainder of this *Essay*.

*The End of the First Part.*