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THE

ANTIQUARY:

A MAGAZINE DEVOTED TO THE STUDY OF THE PAST.

Instructed by the Antiquary times,
He must, he is, he cannot but be wise.
TROILUS AND CRESSIDA, Act ii. sc. 3.

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New Year Customs.

By the Rev. WALTER GREGOR.

Kind Reader, we wish you and yours a Happy New Year.

Et cur laeta tuis dicuntur verba kalendis
Et damus alternas accipimusque preces ?*

The god of the New Year answers :—

Omina principiis (inquit) inesse solent.
Ad primam uocem timidas aduertitis aures,
Et uisam primum consulit augur auem.
Templa patent auresque deum, nec lingua caducas
Concipit ulla preces, dictaque pondus habent.†

In the opinion of Barnabe Googe, Christians have taken up the custom of New Year greetings from the heathen :—

And good beginning of the yeare they wishe and wishe againe,
According to the auntient guise of heathen people vaine.‡

Such greetings, whether heathenish or Christian, are kindly.

Every human heart is human,

and will give vent to its feelings, despite laws and threats of all kind, whether from State or Church.

It was in vain Theodosius forbade all kinds of idolatry by the most severe punishments (392), bishops undertook the destruction of heathen temples, and numbers of monks were sent through the provinces with full power from the Roman emperors to root out every trace of heathen worship. It was to little purpose Ambrose, Augustine, Leo the Great, and other leaders used their eloquence and influence to put a stop to Pagan customs. The lads in Cleveland will still call through their neighbour's key-hole :—

I wish you a merry Christmas,
And a happy New Year,
A pantry full of roast beef,
And a barrel full of beer.

and the boys and girls in the West Riding will repeat the same words as they go their round seeking New Year's gifts, while Dunbar has given his New Year's greeting to James IV. :—

My Prince in God gif thé guid grace,
Joy, glaidnes, confort, and solace,
Play, pleasance, myrth, and mirrie cheir,
In hansell of this guid New Yeir ;*

with "many Fraunce crowns," and Alexander Scott, in "Ane New-Yeir Gift to the Quene Mary, quhen scho come first hame" (1561), has uttered the wish—

To seiss thy subiectis so in luf and feir
That rycht and reasoun in thy realme may rule,
God gife thé grace aganis this gude new-zeir ;

and Buchanan has paid his homage to the same unfortunate queen :—

Do quod adest, &c. ;

and the poets laureate of England, from Thomas Shadwell (1688) to Henry James Pye, who died in 1813, and in his last ode paid a tribute to the heroes, who risked everything :—

That climes remote, and regions yet unknown,
May share a George's sway, and bless his patriot throne ;

and composers have done their best to set them to music, and musicians to sing them, and the Council Chamber of St. James has seen the king and his courtiers assembled in all their bravery to hear them sung.

Feasting held a prominent place in the New Year festivities.

Human nature is much the same in all ages and in all countries, and what was done on the banks of the Tiber was done in the north-east corner of Scotland. The old Roman put on his holiday attire, and enjoyed the sights to be seen in the streets—the inauguration of the magistracy, with all its imposing ceremonies.

Vestibus intactis Tarpeias itur in arces,
Et populus festo concolor ipse suo est.
Iamque noui præeunt fasces, noua purpura fulget,
Et noua conspicuum pondera sentit ebur.
Colla rudes operum præbent ferienda iuvenci,
Quos aluit campis herba Falisca suis.†

* *Fasti*, i. ll. 175, 176. † *Ibid.* ll. 178-182.
‡ *The Popish Kingdom.*

* Dunbar's *Poems*, ed. by D. Laing, vol. i. p. 91.
† *Fasti*, i. ll. 79–84.

In the north-east of Scotland, after all necessary work had been accomplished as early as possible, every one dressed and gave the day to pleasure-seeking—some visiting, some going to shooting-matches, some "thigging." Each household, however poor, made exertion to have something dainty for food. At night there was card-playing, sometimes in private houses, sometimes in ale-houses, when a good deal of strong drink was used "for the good of the house," and sometimes there were balls. Not seldom in all this there were excesses.

Their tables do they furnish out with all the meate they can:
With march-paynes, tartes, and custards great, they drink with staring eyes,
They rowte and revell, feede and feaste, as merry all as pyes:
As if they should at th' entrance of this New Yeare hap to die,
Yet would they have their bellies full, and auncient friends allie.*

The Church raised its voice against such revelry. Maximus says:—

Quis sapiens, qui dominici Natalis sacramentum colit, non ebrietatem condemnat Saturnalium, non declinet lasciviam Kalendarum?—Nam ita lasciviunt, ita vino et epulis satiantur, ut qui toto anno castus et temperans fuerit, illa die sit temulentus atque pollutus.†

In some places (*e.g.* Banff) it was not unusual for the servants and children of the better-class households to dine together, when the master and the mistress saw to their comfort, and the master made the punch and distributed it, offering his congratulations and good wishes to the domestics. This is the counterpart of the Roman treatment of slaves on the *Saturnalia* (17th December),

Saturnalibus, optimo dierum,‡

when the liberty given was such that it became proverbial:—

Age, libertate Decembri,
Quando ita maiores voluerunt, utere.§

In the north-east of Scotland, with all the merriment the poor were kept in mind. Substantial presents were made; raffles, balls, or shooting-matches were set on for some of the more needy. One mode of giving help was by a kind of begging, called "thigging." A few of the young men of a district started early in the morning to collect meal or money for an old man, or woman, or frail couple, as the case might be. On approaching each house they sang a song, in which the wants of the needy were set forth:—

It's nae for oorsels it we come here,
B'soothan, b'soothan,
It's for . . . . . sae scant o' gear,
An awa b' mony a toon, &c.

Then they told their story, got their alms (a cogful of oatmeal, or a few pence), partook of hospitality. Between kindly greetings, news of the day, a little good-natured banter with the guidewives, and an occasional salute from the maidens, it was a day of glee. When a boy, often have I stood at my father's door and watched the stalwart happy lads scouring the district-side on their errand of mercy, feeling little the weight of the bag of meal on the back.

The brute creatures shared in the common joy. In Banffshire it was till lately, and it may be still the custom, to give to each of the horses and cattle a small quantity of unthreshed oats ("a rip o' corn") as the morning provender. The "clyack" sheaf, (Gæl. *cailleach*, an old wife), which had been taken home in triumph when the crop was all cut, and carefully kept in store against this day, was given to the oldest mare, if in foal, and if there was not a mare in foal, it was given to the oldest cow in calf. This custom extended to other parts of Scotland. Burns says:—

A guid New-Year I wish thee, Maggie!
Hae, there's a nipp to thy auld baggie.*

The Roman citizens gave *Strenæ* to each other, and to their rulers. At first these gifts were simple and such as the poorest could give, mere expressions of goodwill and of good wishes for prosperity during the coming year. With the increase of wealth and power, and the loss of the austere mode of life, they became next to a tax on those who, from their rank, or office, or wealth, were required to give. The Emperors looked for them, and gladly accepted them, and gave in return. Of Augustus it is said:—

Omnes ordines in lacum Curtii quotannis ex voto pro salute ejus stipem jaciebant: item kalendis Januariis strenam in capitolio, etiam absenti.†

* Popish Kingdom. † Hom. cliii.
‡ Catullus, xiv., 15. § Horace, *Sat.* ii. 7, ll. 4, 5.

* Burns, vol. i. p. 213, Chambers' Library Ed. 1856.
† Sueton. *XII. Cæsares:* Octav. Aug. 57.

Nero would accept gifts only on the first of January, and issued a decree against what was called "strenarum commercium."

Quotidiana oscula prohibuit edicto; item strenarum commercium, ne ultra Kalendas Januarias exerceretur. Consueverat et quadruplam strenam et de manu reddere.*

Caligula exceeded all the emperors in his greed of gold, and it is told of him that he used to roll himself on heaps of it:—

Edixit et strenas ineunte anno se recepturum; stetitque in vestibulo ædium Kalendis Januariis ad captandas stipes quas plenis ante eum manibus ac sinu omnis generis turba fundebat.†

Claudius abolished the custom.

The Italians have inherited the word, and Dante testifies to the value put on the gifts:—

Virgilio inverso me queste cotali
Parole usò; e mai non furo strenne,
Che fosser di piacere a queste equali.‡

The French have adopted the word, and call a New Year gift *étrenne*, and speak of "le premier dimanche après les estraines,"§ as well as "le jour de l'estraine":—

Mes dames & mes damoiselles,
Se Dieu vous doint joye prouchaine,
Etcoutez les dures nouvelles
Une j'ouy le jour de l'estraine.‖

All along, with their refinement of manner, they have followed the custom of giving presents on New Year's Day; and "bone estraine" came to signify in a great measure, prosperity:—

Mais Diex, qui est donnerres de joie souveraine,
Li a cestui lundi envoie bone estraine.¶

while "malle estraine" meant misfortune:—

Près nemont mort; Diex lor doint malle estraine.**

It is, perhaps, in France that any one single New Year's present has reached the greatest cost—that of Louis XIV. to Madame de Montespan. This gift consisted of two covered goblets and a salver of embossed gold, richly ornamented with diamonds and emeralds, and was valued at ten thousand crowns.

Kings at times approached each other with gifts on New Year's day:—

Massire Thomas Channelle, chevalier trenchant de Roy d'Engleterre, lequel est venu apporter l'estraine du Roy d'Engleterre du jour de l'an.*

In England the nobles sent a purse with gold in it to the king, and retainers made a present to their lords, often a capon:—

Yet must he haunt his greedy landlord hall
With often presents at ech festivall;
With crammed capon's every new year's morn.†

In Scotland, presents were made, and till lately, on Hansel Monday. Mistresses on the morning of this day gave a small gift, commonly a piece of dress, to each of her domestics. In some districts scholars presented their masters with small tokens of goodwill. On this day in parts of Buchan some gave nothing away till something was got. Such an act would have given away the luck of the year. Town corporations made presents to such as had the means of forwarding or hindering the prosperity of the towns. Leicester may be cited as an example. In return for a gift of two corslets, a pike, a musket, a sword, and a dagger, sent on New Year's Day, 1610–11, by Mistress Elizabeth Haslewood, the corporation sent "a runlett of wyne and one suger lofe," of the value of 31*s.*‡

Although the Church tried to put an end to the practice of giving presents on New Year's Day, it was to no purpose. Maximus exclaims:—

Illud autem quale est, quod surgentes mature ad publicum cum munusculis, h.e. strenis unusquisque procedit, et salutaturus amicos, salutat præmio antequam osculo.§

It is only according to human nature to try to forecast the future and to use means to secure its prosperity. The good Bishop

* Tiberius Nero, 34. † Caligula, 42.

‡ *Purgatorio*, canto xxvii. ll. 118–120.

§ "*Item*, Ladite confrairie (des drapiers] doit sevir le premier dimanche après les estraines, se celle de Nostre-Dame n'y eschevit, demandé & obtenu congié de notre prevost de Paris, & à y cellui siege appellé nostre procureur.—(Denis Francois) Secousse Ordonnances des roys de France de la troisième race. Tome iii. Paris: 1732; in folio, p. 583, No. 3.

‖ *Les Œuvres de maistre Alain Chartier*, &c., Paris: 1617; in-4to, pp. 525, 526.

¶ *Li Romans de Berte aus graus piés*, coupl. l. p. 73. Publié par Paulin, Paris,

** *Chansons de Châtelain de Coucy*, ch. xiv. p. 57.

* *Notice des émaux, bijoux & objets divers, exposés dans les galeries du musée du Louvre*, IIe. partie, *documents & glossaire*, p. 307. Paris, 1853, in-12. M. Leon de Laborde

† Bishop Hall's *Satires*, v. 1. Chiswick, 1824.

‡ *Notes and Queries*, 5th Series, vol. xi. p. 24.

§ Hom. ciii.

Maximus lets us know what the people of his time did to find out what lay before them.

Nouum annum Januarias appellant Calendas cum vetusto semper errore et horrore sordescant. Auspicia etiam vanissimi colligere se dicunt, ac statum vitæ suæ inanibus indiciis æstimantes, per incerta avium, ferarumque signa imminentes anni futura rimantur . . . . Ne auspicemini, ne auguriis intendatis.*

In many a house in Banffshire, the last thing done was to cover up the peat fire with the ashes and to smooth it over. It was carefully and anxiously examined in the morning to see if there was in the ashes, anything like the print of a foot with the toes towards the door. If such a print was traced it was a forecast that one of the household was to leave, if not die. The first fire, too, was watched. If a peat or live coal rolled away from it, there was to be a break in the family circle.

The first foot held a prominent place in forecasting what was to be the course of fate during the coming year. A woman as "first-foot" forboded evil (North of England); one having flat-soles was the bringer of much ill-luck (North of England and Patrick); a sanctimonious person brought nothing good in his steps (Patrick). To meet a cat as the first-foot was the worst thing that could befall one (Banffshire). In the same county there were some men and women who were at all times looked upon as harbingers of good fortune, and to receive hansel from such, on setting on a journey or on entering upon an undertaking ensured success. To meet such a one on New Year's morning as the first-foot brought full measure of success. One with a highly-arched sole (North of England) as well as a bachelor (Stamfordham) was a good first-foot, and for a maiden to meet her lover was a most happy circumstance. St. Agnes' Eve or Day, however (January 21), was of more moment and was much observed by maidens to divine who were to be their husbands. By certain ceremonies and certain formulæ, St. Agne, was pleased to send them dreams which revealed the future as to marriage. In Durham the words are:—

Fair Saint Agnes, play thy part,
And send to me my own sweatheart,
Not in his best nor worst array,
But in the clothes he wears every day;
That to-morrow I may him ken,
From among all other men.

So much stress was laid by some on the "first-foot," or "lucky-bird" in Yorkshire speech, that means were often taken to secure that one who had the reputation of carrying fortune in his steps, should be the first to enter the house. Of course the first-foot had to partake of hospitality—"to get's mornin" in Scots phrase.

Divination by the Bible has been practised from the earliest times of Christianity not merely on New Year's day, but on other occasions. Nicephorus Gregoras speaks of such a practice. Heraclius is said to have asked counsel of the New Testament. Augustine refers to it. This is but the Greek *στιχομαντεία*, or "Sortes Sibyllinæ."

The weather entered into the forecasts of the coming year, and the dying year as well as New Year's Day, and other days was supposed to give indication of it. On the north-east corner of Buchan there were those who pretended to forecast from the appearance of the stars on the last night of the year what the crops were to be, and in many parts of Scotland is current the rhyme:—

If New Year's Eve night-wind bloweth south,
It betokeneth warmth and growth;
If west, much milk, and fish in the sea;
If north, much cold and storms there will be;
If east, the trees will bear much fruit;
If north-east, flee it, man and brute.

St. Paul's Day (January 25) held an important place in weather lore:—

Clara dies Pauli bona tempora denotat anni,
Si nix vel pluvia, designat tempora cara.
Si fiant nebulæ, morietur bestia quæque
Si fiant venti, præliabunt pælia genti.

In France also this day was much observed as a weather indicator. It may be mentioned that it is Candlemas Day from which it is divined in Banffshire how long the winter is to be:—

Gen Candlemas day be clear and fair,
The half of the winter is t'gang an mair,
Gen Candlemas day be black and fool (foul),
The half o' the winter is deen at Yule.

* *In Circumcisione Domini, siue de Kalendis Januarii Increpatio Lugduni*, 1633.

The common idea is expressed in the Latin rhyme :—

> Si sol fuit splendescat Maria purificante,
> Major erit glacias post festum quam ante.

The old Roman avoided the utterance of every word considered of ill-omen :

> Nunc dicenda bono sunt bona uerba die.
> Lite uacent aures, insanaque protinus absint
> Jurgia.*

Not only were ill-omened words avoided, but ill-omened deeds. Thus in Banffshire among children it was a matter of serious resolution, even in my own recollection, not to cry, *greet*, as such an act brought in its train *greetin* the whole year. If one under pain or vexation began to give way to tears, he was reminded what day it was, and the rising tears were checked.

It would have brought misfortune on misfortune if anything had been given out of the house till something had been taken in. If one's fire had been unfortunately allowed to go out, no one would give a live-coal to kindle it again. The Lincolnshire rhyme is :—

> Take out, and then take in,
> Bad luck will begin ;
> Take in, then take out,
> Good luck comes about.

In Banff and Aberdeenshires water along with a little grass or moss was first carried into the house. The grass or moss was laid on the hearth. Peats were next brought in, the ashes carried out, and the fire put on. In some, drawing water at midnight was a mode of securing luck. The water then drawn was called the cream of the well (Scoticé, "the reem o' the wall"). In one village in the parish of Rathen, the first stroke of the clock at midnight was the signal for a general rush to the wells. The water then drawn was carried home, poured into a tub and a little grass cast amongst it. On farms part of this cream of the well was used to wash the dairy utensils, and the remainder was given to the cows to drink. This act of creaming the well was at times done secretly, as it was supposed to take good fortune from others who drew water from the well. It is not many years since a few young folks in a fishing village on the entrance of the Moray Firth watched if anyone would come to cream the village well. Exactly at midnight a woman, suspected to be more wise than ordinary, came peering cautiously along, approached the well and began to "reem." The watchers suddenly made their appearance, and the woman made her way home with all speed.

To secure a good crop it was the custom not forty years ago in many parts of Buchan to yoke a cart, fill it with dung, drive over the farm and leave a little of it (Scoticé, *guidin*, Dan. *godning*) on each field. Along the sea-coast, on the farms on which seaweed (*waar*) was used as manure, it was made a matter of much moment to be the first to get seaweed from the shore. Many a one used to start at a very early hour to anticipate all his neighbours. A small quantity of the much-coveted weed was laid down at each door of the farm-buildings as well as on each field.

In Russia there is a pretty ceremony. A pile of sheaves is heaped up over a large pie, and the father, after seating himself behind the pile, asks his children if they see him through the sheaves. On their answering that they do not, he expresses the hope that the coming crop may be so rank as to hide him when walking through it. A similar custom prevailed about the twelfth century among the Baltic Slavonians, with this difference, that it was a priest who seated himself behind the pile of sheaves instead of the father.

Another Russian custom to secure a good crop is the preparation of the dish *Kâsha*. This word is a general term for grain, which is looked upon as a great lady, coming attended by "Honourable Oats" and "Golden Barley," and met by boyars and princes. In some districts of Russia, on the Feast of the Epiphany, a number of sheaves of different kinds of grain is piled in a heap, and the cattle are driven up to them, when sheaves and cattle are sprinkled with holy water.

On Twelfth-day in some of the counties of England in which apples form such an important crop, the apple-trees were blessed,

* *Fasti*, i. ll. 72–74.

† *Folk-Lore of the Northern Counties*, by W. Henderson, p. 73.

* *Songs of the Russian People*, by W. R. S. Ralston, p. 205.

or wassailed, with much ceremony and singing to secure a plentiful crop.

The Roman tradesman had his own mode of propitiating fortune during the year. He wrought at his calling for a short time on New Year morning, and then gave the rest of the day to amusement:—

> Quisque suas artes ob idem delibat agendo
> Nec plus quam solitum testificatur opus.*

The fishermen on the north-east of Scotland had their mode of securing luck for the coming year. It was the endeavour of each crew to reach the fishing-ground first, cast and haul the lines first, and thus draw the first blood, which ensured prosperity. If the weather prevented the boats from going to sea, those who could handle the gun were out by the earliest dawn to draw blood from the first wild animal or bird they could strike.

So with kindly greetings, with feasting and mirth, with gifts as tokens of good-will and prosperity, and with many a ceremony to read the future and to secure success, men have begun, and do now begin, and likely ever will begin, each New Year; and so, without being a heathen, good reader, I bid you adieu, and wish you and your dear ones many a happy NEW YEAR.

The Holkham Bust of Thucydides.

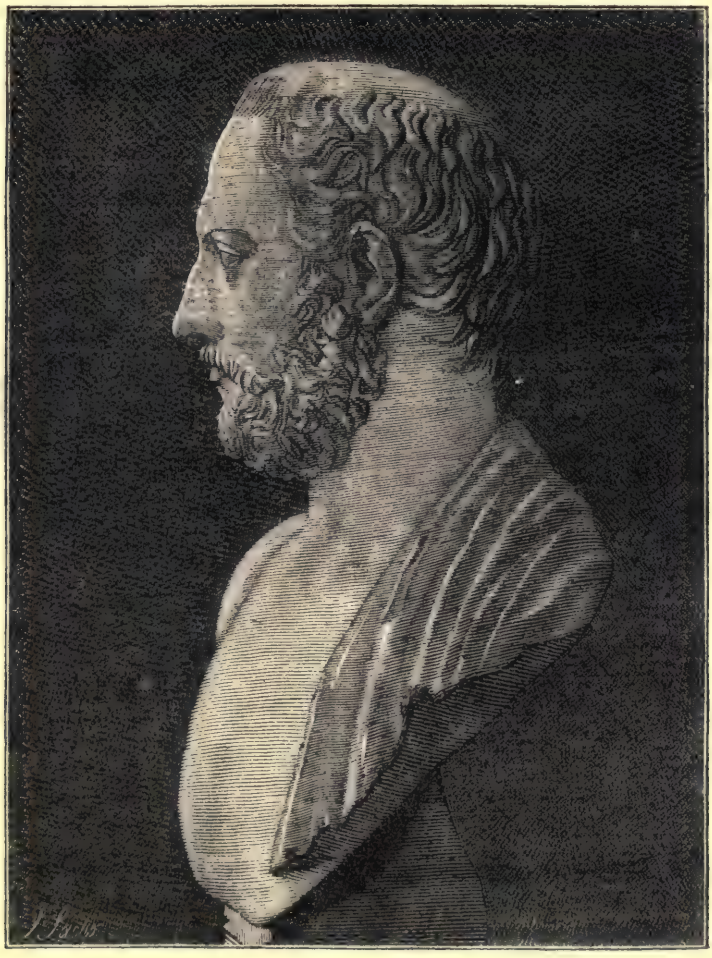
WHEN, in the middle of last century, the Earl of Leicester was arranging the antique treasures he had brought from Italy and elsewhere, the grand portrait-bust that fills the place of honour in the sculpture gallery at Holkham was selected by him out of his store, in ignorance of its highest qualification for that position. The massive grandeur of its features, the grave elevation of its expression, the extraordinary fineness of the marble and excellence of the workmanship, justified a choice made, in all probability, quite irrespective of the name it bore. There, where it was placed a century and a half ago, it has stood ever since, and not one of its many admirers guessed, till quite lately, its real claim to distinction. The foot, or pedestal on which this fine bust stands, is modern, and bears the name of "Metrodorus," an inscription that no one ever thought of questioning till the Holkham gallery was visited, a few years ago, by Professor Bernouilli, of Basle, and some other learned archæologists, who pointed out the impossibility of this bust being really a Metrodorus. It was, however, reserved for the observant eye and patient research of Professor Michaelis, of Strasburg, to demonstrate that we have here, not an Epicurean philosopher, but the great historian Thucydides.

In the National Museum at Naples there is a double Herme, composed of the busts of Herodotus and Thucydides. Its history can be traced back to the middle of the sixteenth century, when it was one of the famous collection of portraits, busts, and coins formed by Fulvius Ursinus, and in 1570 it was engraved and published by him. Of Herodotus there is another portrait-bust in the same Museum, as well as a coin representing him; but hitherto no other portrait of Thucydides has been known but that on this double Herme at Naples. Now the bust at Holkham, miscalled Metrodorus, corresponds as exactly with the Naples Thucydides as a very fine work can with a very inferior one.

This double Herme, now at Naples, can be traced back with its inscriptions, "Herodotus" and "Thucydides" to the middle of the fifteenth century. It was brought to Naples in 1787, with the other antiques of the Farnese family, previous to which it was seen by Winckelmann in the entrance hall of the Farnesina at Rome. There, too, Visconti saw the heads of Herodotus and Thucydides, the double Herme having been no doubt sawn in two to enable them to be used more conveniently for wall decoration, the traces of which mutilation are still visible in the marble now pieced together again. It came into the Farnese family from Fulvio Orsini, who at his death bequeathed to them his fine collection of antiques. In the first antique iconography published (Rome, 1569) by the French engraver, Ant. Lafrérie, it is mentioned as being in the Museum Cesi, so

* *Fasti*, i. ll. 168, 169.

that Orsini either bought it or got it as a present from Cardinal Cesi, between 1570 and 1598. Then we find it among the eighteen Hermæ* which flanked a vine-covered arcade, the special ornament of the beautiful gardens attached to the famous villa of Pope Julius III., and beyond this all traces of it are lost.



BUST OF THUCYDIDES.

With one head on this interesting double Herme, the head inscribed "Thucydides," the Holkham bust exactly agrees in size and in every detail. Every lock and fold of hair, even to the layers of the closely-trimmed beard, and a peculiar and very unusual division of the beard on the under-lip, are exactly alike. There is, however, one great difference between the two—the Naples Herme is the work of a mere mechanical copyist, the Holkham bust is the work of a true artist. Both are copied from one and the same original, and Professor Michaelis points out from certain indications in the Holkham bust that this original must have been a bronze, and that a slight elevation of the right shoulder, with the turn of the head to the right, and the drapery over the shoulder suggest that this bust was copied from a

* Boissard, *Antiquit. Roman.*, vi. 47.

statue representing action with the right arm. These hints, together with the style of the sculpture, reminded Professor Michaelis that just such a statue of Thucydides is described by Christodorus in the beginning of the sixth century as one of those which adorned the Zeuxippos at Constantinople, and he is of opinion that the statue described by Christodorus and the busts at Holkham and Naples were all copies of a still older statue—in fact, of one contemporary with the great historian himself,* or made so shortly after his death as to preserve faithfully the characteristics of his appearance. Indeed the whole character and style of the Holkham bust betokens the best period of Greek portrait sculpture, and takes us back to the fifth century B.C., and we may well suppose that we have here, if not the work of Phidias himself, at least that of one of his disciples, or perhaps of his great rival Kresilas, of whom it was said that by his art illustrious men became more illustrious.

When Thucydides was permitted to return to Athens, after an exile of twenty years, he is supposed to have been about fifty years of age, and his death probably occurred not many years afterwards. This is about the age represented in the Holkham bust; the grave and reflective expression of which shows the pressure of mental effort and anxiety.

The bust is wonderfully well-preserved, being quite perfect, but for a few chips on the chest, two slight injuries on the left cheek and eye, and a very small piece broken off the edge of the left ear. The extreme point of the nose, having been slightly injured, has been cleverly restored. The height of the bust without the modern foot is two feet; the length of the face, from forehead to chin, from nine to ten inches. The head is therefore somewhat more than life size; the marble exceedingly fine. Minute portions of the soil in which the bust had lain are still to be found between the locks of hair at the back of the head. The features are by no means faultlessly handsome, but we feel that it is a life-like portrait of the great historian. The broad heavy brow, the massive nose, the protruding lip remind us that Thracian mingled with Attic blood in the veins of Thucydides, while the force and energy of the whole expression is most characteristic.

R. N.

* Professor Michaelis has given an exhaustive account of this bust in a *brochure* (German), which has been translated for private circulation in England. It contains two beautiful photographs of the bust, of which also casts may be obtained from D. Brucciani, Great Russell Street, London.

Monumental Brasses.

THE following corrections and additions to the list given by the late Rev. Herbert Haines, in his *Manual of Monumental Brasses*, have been obtained by personal inspection and rubbings taken during comparatively the last few months; and are submitted in the hope that others will place upon record the result of their researches. Although the church restoration mania of the past thirty years has, it is much to be feared, swept away many important and highly interesting memorials, it has also undoubtedly brought to light many long-hidden and forgotten brasses. The recording of such, and a statement of the present condition of those which may have suffered since the publication of Mr. Haines's *Manual* twenty years ago, can but enhance the value of his great work.

ESSEX.

Hornchurch.—No. 2. English inscription, and the group of daughters, now mutilated. Add: English inscription to "Homphry Drywod," 1595. Also a fifteenth century group of five sons.

Gosfield.—Add: three shields of arms, all that now remains of the brass to John Greene, who married the daughter of Thomas Rolf (No. 1). Also three shields of arms on the altar-tomb to Sir John Wentworth, who died in 1567. About nine other shields now lost.

East Mersea. — English inscription to Mawdlyn, wife of Marcellanus Owtred, vicar, 1569–1574:—

Mawdlyn thy name, it did so hite,
Whiles here thou didst remaine,
Thy soul is fled to Heaven right,
Of this I am certaine.
Owtred also, by husband thyne,

Thou hadst likewise to name.
Though thou from hence hast take thy flight,
Yet here remaines thy fame.
Thy bodie now in grave remaines
All covered in clay.
Whiche here sometimes, didst live as we,
Do nowe still at this day.
A thousand and fyve hundred eke
Seaventie and two also :
She left this life for heavenly joy,
As I do truly knowe.
December month when dayes are colde,
She buried was in grave,
The eight thereof right justly tolde
Witnes by booke we have.

HERTS.

Baldock.—No. 2. The female figure is now replaced.

Broxbourne.—Nos. 4, 5, and 6 apparently lost.

Eastwick.—One shield and part of inscription only remaining.

Hitchin.—No. 1. Merchant's mark now lost. No. 8 has one heart-shaped shield, bearing "the five wounds." Nos. 10 and 13 are apparently lost. Add: (*a.*) English inscription to John Parker, 1578. (*b.*) Two groups of children, four sons and four daughters, the latter in butterfly head-dresses. (*c.*) A much-worn full-length female figure, *circa* 1470. (*d.*) The full-length figures of a civilian and his three wives. He wears the usual fur-trimmed gown. The wives are dressed alike, excepting that the first has a girdle with buckle, while the second and third wear sashes tied round their waists. All three have hats similar in shape to the modern "Tam o' Shanter." (*e.*) Full-length figures of a civilian and his wife, *circa* 1480. He wears the fur-trimmed gown; she has the short-waisted dress with full sleeves.

Sawbridgeworth.—No. 1. To this brass are four shields, bearing the royal arms of England. No. 2. The name of the second wife is spelt Johanna. No. 7 is apparently lost. Add: (*a.*) A shield of arms, with two groups of children, twelve sons and six daughters. (*b.*) A square plate, with nearly obliterated Latin inscription.

KENT.

Margate.—No. 2 is a palimpsest with inscription to John Dalton, and Alicia, his wife, who died in 1430. Add: (*a.*) Latin inscription to William Norwood, who died in 1605; to it is attached a shield of arms. (*b.*) Two English inscriptions and shield of arms to Henry Pettit and Deonis, "his widdowe," 1583–1605. (*c.*) English inscription to Rachael Blowfield, 1600. (*d.*) Latin inscription to Thomas Cleeve, 1613. (*e.*) English inscription to Joan Parker, 16—. The lower portion of a female figure, with *restored* English inscription to John and Lavinia Sefowl, 1475. (*f.*) English inscription to Thomas Flüt and Elizabeth (Twaytts) his wife; it is a most curious palimpsest, being portion of the border of a large Flemish brass, representing, perhaps, the Seven Ages of Life. It is now placed in a frame, and hung so that rubbings of both sides can be obtained.

Northfleet.—No. 3. Inscription all lost.

Southfleet.—No. 5 should read "4 sons and 2 daughters."

Swanscombe.—No brass was found during its recent restoration.

Westerham.—No. 1. Wife and children lost (?). No. 4 is one civilian only. No. 11 lost. The brasses described as "loose at the Vicarage" are now placed upon the walls of the Church.

LONDON.

St. Dunstan-in-the-West.—No. 2 lost.

St. Mary Outwich.—This Church is now pulled down, and Nos. 1 and 2 are now placed in Great St. Helen's, Bishopsgate.

St. Olave, Hart Street.—Add: two ladies kneeling at desks, on which lie their rosaries. Between the desks is a group of two sons, beneath them a scroll, bearing the names William and John. Behind the right-hand lady is a group of three daughters.

St. Mary Magdalene, Old Fish Street.—Add: Five shields of arms; one, large and foliated, bears a leg (mailed) as a crest.

NORFOLK.

Aylsham.—Add: (*a.*) A much worn English inscription to that "painefull preacher," John Furmary, B.D., Vicar, Archdeacon of Stowe, Prebend of Walton. No date visible. (*b.*) A shield bearing a merchant's mark.

Blickling.—Add: (*a.*) Four shields to No. 2. (*b.*) Latin inscription to Anna, daughter of William Boleyn, 1496. (*c.*) A very much worn Latin inscription.

Cressingham, Great.—The inscription to

No. 2 is now all lost. Add: headless female figure, with one shield of arms.

Norwich. St. Giles.—No. 3 has Latin inscription "Orate p aīa Johis Smyth capellā qui obijt vii. die Novēbr aº dñi mccccIxxxxix. cui aīe ppicīt dē amē." Nos. 4 and 5 apparently lost. No. 6. for Francisca read Elizabeth.

Norwich. St. John, Maddermarket.—No. 3 probably commemorates Ralf Segrym, and Agnes, his wife. He was M.P. for Norwich, in 1449, Mayor in 1451, and died in 1472. No. 8. For 4 sons read 5. Nos. 11 and 12 are apparently lost. Add English inscription to Margaret, wife of Robert, 1463.

Norwich. St. Peter, Mancroft.—Nos. 2, 3, and 5 apparently lost. Add a mutilated and nearly defaced plate, bearing two shields of arms and portion of an English inscription, including the name "Thomas Waller, and Elizabeth his wife."

Norwich. St. Peter, King Street.—1. Skull, cross-bones, shield of arms, and English inscription to John ——, 1620. 2. Latin inscription to the Rev. William Weeles, S.T.B., 1620. 3. English inscription to Robert Godfrey, 1646.

Oxnead. 1. Latin inscription, "Hic jacet Anna, filia Johannis Paston." 2. Latin inscription to Galfridus Brampton, 1586. 3. Three shields and English inscription to Alice Paston, 1608. 4. Two shields and English inscription to Edmund Lambert, 1608.

Swanton Abbot.—Add: 2. Inscription in English, Latin, and Greek to Elizabeth Knolles, 1641. 3. Latin inscription to Margaret, wife of Simon Skottowe, no date. 4. English inscription, "Here resth the body of Margget, the wife of John Wegge, who died the 4. of May Ano Dom 1621.

HAMPSHIRE.

Hartley Wespall.—1. Mutilated Latin inscription to John Waspaill, patron of the church, who died in 1448. One escocheon of arms. 2. Portion of a fine marginal Latin inscription, bearing date 1474.

Heckfield.—Add: 2. An English inscription to Thomas Wyfold, Gent., and Annes, his wife, 1521. 3. Two emblems (SS. Luke and John), and a shield bearing the initials "J. C." Between the letters is a representation of a well with a cross in it, being a rebus for the name Cresswell. Beneath is an English inscription to John Cresswell, and Isabell, his wife, "Lord of this Towne at the tyme of the byldyng of thys stepyll and the new yle and chapel in this cherche." He died in 1518.

Sherfield.—1. A shield of arms and Latin inscription to Edmund Molyneaux, born 1532/. 2. A very mutilated and worn mural brass, dated 1595. It represents a lady kneeling, surrounded by a numerous family of sons and daughters. Beneath is an English inscription; surmounting the composition are three small shields of arms.

OXFORDSHIRE.

Thame.—No. 5. Of the children two daughters only remain.

In the possession of the Rev. J. Fuller Russell, F.S.A., &c.

No. 1. Finely-executed small figure of a lady kneeling at a desk, upon which is an open book. She wears the Paris head-dress and veil, large fur-trimmed sleeves, and jewelled girdle.

No. 2. Full-length figure of a civilian wearing a long beard and a moustache. He is habited in the fur-trimmed cloak with hanging sleeves. His feet are encased in low shoes.

No. 3. Small figure of a man in plate armour, wearing an heraldic tabard. He has a beard and moustache, and is represented kneeling at a desk. This has no connection with No. 1.

JOHN A. SPARVEL-BAYLY, F.S.A.
Billericay, Essex.

A Sketch of the Low Countries.

(*Temp.* JAMES I.)

The following curious document, originally one of the "Conway Papers," is now preserved among the State Papers (Holland), in the Public Record Office. It cannot fail to interest and amuse the readers of THE ANTIQUARY. The Sketch opens with this humorous introductory letter:—

Ho: Sr

I should bee joyfull to heare how you fare. I am well in bodie now; but a Relapse latelie had almost kill'd mee, And I looke like an Embleme so ill drawne that you would scarce know mee but by the con-

ceipt. If drinking be a Crime, I conclude myselfe faulty; for I have tipled w^th^ such Appetite as if I had been Composed of Spunge & Stockfish, and that recover'd mee, Soe one Evill hath expelled a worse. Heere I have sent you a badd olld piece new drawne, and Composed in the Furie of *Lubeck's* beere. Pray reade it: As you like this I'le finde* (*sic*) you a better. You that have the better part of mee, my heart, may commaund J. S.

send

Egipt, this
22, Jan.

THREE MONETHS
OBSERVATIONS OF THE LOW COUNTREYS,
ESPETIALLY HOLLAND.

They are a generall Sea-Land. There is not such a Marish in the World, that's flatt. They are an universall Quagmire epitomized; A Greene-Cheese in pickle;† Such an *æquilibrium* of Mudd & Water, as a strong Earthquake would shake them into a *Chaos*. They are the Ingredients of a black-pudding, and want onely stirring together, ells you will have more blood then gretts, And then have you noe way to make it serve for anything, but to spread it under *Zona Torrida*, and soe drie it for Turfes: Thus stiffned you may boile it ith' Sea: otherwise all the sayles of y^e^ Cuntrie will not furnish you with a Poke bigg enough.

It is an excellent place for despairing Lovers, for each Corner affordes them willowe; But if Justice shoulde condemne one to bee hanged on any other Tree, hee may live long & be confident.

It is the buttock of the World; full of Veynes & blood, but hath noe bones in it. Had *S^t^ Stephan* been condemned to *have been stoned to death*‡ heere, hee might have lived still: for (unlesse *it bee*‡ in their paved Townes) Gold is more plentifull then Stones.

suffer

It is a singular place to fatten Monkies in; for there are Spiders as bigg as Shrimpes, & I think as many.

You may travaile the Countrey without a Guide; for you cannot baulke yo^r^ Rode without hazard of drowning. A King that hates crowding may heere runne away without staying for his *Usher;* for hee can goe no whither but his way is made before him.

Had they but Cities as large as their Walls, Rome were but a bable to them, Twenty Miles are noething to be hurryed in one of their Wagons; When, if yo^r^ Foreman bee sober you travaile in safetie, But descending from thence, you must have stronger Faith then *Peter* had, or you sinke immediatlie. If yo^r^ way bee not thus, it hangs in the water, & at the approach of yo^r^ Waggoner, shall shake as if it were Ague stricken. The *Duke d'Alvar's* taxing of the Tenth penny frighted it into a Palsey, w^ch^ all the Mountebanks they have bredd had since know not how to cure.

Sometimes they doe those things w^ch^ seeme wonders: for they fish for Fire in the Waters, w^ch^ they catch in Netts, & after transport it to land in their boates, where they spread it smoothlie, as a Mercer doth his Velvett when hee would hooke in an heire at Eighteene. Thus lying in a Medow you would suppose it a Cantle of green Cheese spread over w^th^ black butter. Their ordinary Pack-horses are framed of wood, carrying their Bridles in their Tailes, & their burthen in their bellies, a Strong Tide, and a stiffe Gale are the Spurrs that make them speedie.

They dresse their Meate *in aqua cælesti;* for their Water springs not as ours, from the Earth, but comes to them (as *Manna* to the *Israelites*) from heaven.

The Elements are heere at variance, the more subtile overflowing the more grosser. The Fire consumes the Earth, and the Ayre the Waters; for they burne Turfes, & draine their ground w^th^ Winde-mills, as if the Chollick were a Remedie for the *Stone*.

The little Land they have, is kept as neately as a Courtier's beard, and they have a Method in Mowinge. It is soe interveyned w^th^ Waters & Rivers, as it is impossible to make a Common amongst them, even the *Brownists* are heere at a stand.

The Poore are never complained of heere for breaking of hedges, surely had the Wise Men of *Gotham* lived heere, they would have must studied some other Prison for the *Cuckowe*

* In the original the word "finde" is underlined for deletion. The *superior* words denote, in all instances, the emendations to be substituted for the words immediately below them.

† The punctuation of the original is retained.

‡ These words in italics are marked for deletion.

Their *Ditches* they frame as they list, & distinguish them into workes and nookes, as my *Lo. Maior's* Cooke doth his Custards; They clense them often (but it is as Phisic'ons give their Potions) more to catch cast the fish, then to throw out the Mudd.

Though their Countrey bee part of the Mayne, yet every house stands as it were in an *Island*; and that (though but a Boare dwell in it) lookes as Smugg as a Lady new painted. A gallant's Maskinge Suite sitts not more neately then a thatch'd Coate* of many yeares wearing: If you finde it dry, it is imbraced by Vines, and if lower seated, it is onely a Close Arbour in a plumpe† of Willowes and Alders; pleasant enough while the Dogg-daies last, but those once past over, you must practize wading and swimming, or remaine Prisoner till the Spring, onely a hard frost, w^th^ the helpe of Hammers and Sledges may chance to release you. The bridge to this is an outlandish planke, w^th^ a box of stones to poize it withall, like a Quintine, w^ch^ w^th^ the least helpe turnes round, like a Headsman; that when the Master is over, stands drawne, and then hee is in his Castle. 'Tis sure, his feare that renders him suspitious; That hee may therefore certainly see who enters, you shall ever see his window made over his dore, but it may bee it is to shew you his Pedegree: for though his Auncestors were never knowne, their Armes are there, which in spight of Heraldrie, shall beare their Atcheivments w^th^ y^e^ helmett of a Baron at least, Marry, the Feild perhapps shal bee charged w^th^ 3 basketts, to shew his Father's trade portraied.

When you enter into one of their howses, the first thing you shall encounter is a Looking Glasse, the next are the Vessells martiallized about the howse like Watchmen, all is neate as if they were in a Ladies Cabbinett; for (unlesse it bee themselves) there are none of God's Creatures loose any thing of their native Beautie. Their howses (especially in their Cities) are the best Eye-beauties in their Countrie, for cost and sight they farr exceed o^r^ English, but want their State and Magnificence, Their lyning is yet more rich then their Outside, not in hangings, but in Pictures, w^ch^ the poorest there are plentifullie furnished w^th^: Not a Sowtor* but has his toyes for Ornament. Were the knacks of their houses sett together, there were not such another Bartholomew Faire in Europe. Their Artists for these are as rare as thought. And if you want their Language, you may learne a great deale of it on their signe Posts, for what they are, they ever write under them, In that onely they deale plainely, And by this device hang up more honesty then they keepe. Their Roumes are but so many severall Sand-boxes. If not soe, you must either swallow yo^r^ spittle, or blush when you see a Mapp† brought. Their bedds are noe other then Land Cabines, high enough to need a Ladder or Staires, Once upp, you are walled in w^th^ Wainscott, And that is good discretion, to avoide the trouble of making yo^r^ Will every night; for once falling out presently would break yo^r^ neck perfectly; But if you die in it, this comfort you shall bee sure to leave your friends, that you died in Cleane Linnen.

Whatsoever their Estates bee, their howses must bee fine and neate; Therefore from *Amsterdame* have they banished Seacoale, least it should soyle their buildings; of which the statelier sort are sometimes sententious, and carry in their fronts some conceipt of the Author. Their howses they keepe cleaner then their bodies, & their bodies cleaner then their Soules. Goe to one place, you shall finde the Andyrons shutt up in Nett-worke; at a second, the Warming-pan mufled up in Italian cutt-worke; at a third, the Scummer cladd in Cambricke; for the woman shee is ever y^e^ head of the Man, and so takes the horne to her own charge; which she sometimes multiplies, bestowing the increase on her husband. For their propension to Venerie, 'tis true that their Woemen are not so ready at the sport as [come short of]‡ o^r^ English, for neither are they soe generally bredd to't, nor are their Men such Linnen lifters. Idlenes and Courtship hath not banish't honesty from among them. They talke more, and doe lesse;

* Cottage. † *Sic.*

* Shoemaker or cobbler (*sutor*).

† Mop (*mappa*, a napkin).

‡ The words between brackets are underlined to denote deletion.

yet their blood burnes high, and their veynes are full, w^ch^ argues stronglie, that if ever the Courte turne them Gallants, they will take up the Custome of entertayning Ladies, And having once done it, I believe they wilbee notable, for I have heard they trade more for love then Money, but it is for the trick, not the Man; and therefore when they like the labo^r^ they will reward y^e^ Workeman; otherwise their grosse feeding and clownish education hath spoiled them for being noblie minded. But I must give you this, onely on report, experience heerein having not made me wise.

Their People are generally Boorish, yet none but may bee bredd to bee a Statesman, none of them having the guift to bee soe nice conscienced but that they can turne out Religion to lett in Pollicie.

Their Countrey is the God they worshipp, Warr is their heaven, Peace their Hell, And the Spaniard their Divell, Custome is their Lawe & Will their Reason. You may sooner Convert a Jew, then make an ordinary Dutchman yeild to Arguments that crosse him. An olld Bawde will sooner and more easily bee made turne Puritane, then a Wagoner bee perswaded not to baite twice in nyne mile: His Soule is composed of English Beere (That makes him headstrong) & his bodie of pickled herring (They render him costive and testie). These two, w^th^ a little butter, are the Ingredients of a meere Dutchman, w^ch^ a Voyage to the *East Indies*, by the heat of the *Equinoctiall* consolidates. If you see him fatt, hee hath been coopt up in a Rout-yard, & that has bladerd him. If you see him naked, you will intreate him to put off his Gloves, & Maske, or wish him to hide his hands and face that hee may appeare more lovely.

For their condition, they are churlish, & without question very auntient, for they were bredd before manners were in fashion. Yet all y^t^ they have not, they account superfluitie, w^ch^ they say mends some, & marrs more. They would make Justiciars good Justices, for they neither respect persons, nor apparell. A Boore in his butter-slopp shallbee entertained equally w^th^ a Courtier in his braverie.

They are seldome deceived; for they trust noe bodie, soe by consequence they are better to holld a Fort then to winne it; yet they can doe both. Trust them you must, if you travaile, for to call to them for a Bill, were to dive into a Waspes-Nest. Complement is an Idelness they are not trained upp in. And it is their happines that Court vanities have not stole away their mindes from busines. Their being Sailers and Soldiers have marr'd two parts already, If they bathe once in Court oyle they will soone marr the rest: they are painted trapp dores; & shall| then suffer the Jewes to build a Citie where *Harlem Meere* is, & then cousin them on't. They will abuse a Stranger for noething, and after a few base terms scotch and snee one another into Carbonadoes,* as they doe their fryed Roaches. Noething quiettes them but Money and Libertie; which having once gotten, they presently abuse both; but if you tell them soe, they awake their fury, and you may sooner calme the Sea, then conjure that into Compasse againe.

They are in a manner all Aquatiles; & therefore the *Spaniard* calls them Waterdoggs, altogether I agree not with him, yet thinke withall they can catch a duck as soone. They love none but such as doe for them, & when their turne is served neglect them. They have noe friendes but their kindred, w^ch^at every wedding feast meete among themselves like Tribes. All that helpe them not, they holld Popish, and thinke it an Argument of great honestie to raile ag^t^ the King of Spaine.

Their Shipping is the Babell they boast in, for the glorie of their Nation; 'Tis indeed a wonder; And they will have it soe; But wee may well hope they will never bee soe potent by Land, least they shew us how doggedly they can insult, where once they gett the Mastery. Their Navies are the Scourge of Spaine, the Pills wherew^th^ they purge the Indies: Nature hath not bredd them soe active for the Land as some others; but at Sea they are Water-Divells, & attempt things incredible. Their Shipps lie like high woodes, in winter if you view them on the North side, you freeze without helpe, for they ride soe thick that through them you can see

* A steak broiled on the coals (*carbonade*).

no Sonne to warme you with. Saylers among them are as common as Beggers w^th^ us; They can drinke, raile, sweare, juggle, steale, and bee lowzie alike; but examining the rest, a Gleeke of their knaves are worth a Mournevall of o^rs^. All among them are Sea-men borne, & (like frogges) can live both on land & Water. Not a Thrasher among them but can handle an Oare, steere a Boate, raise a Mast, & beare you over the roughest Passage you come in. Threister

Their Government is a *Democracy*, and there had need bee many Rulers over such a Rabble of Rude-ones. Tell them of a king though but in jest and they could cutt your Throate in earnest; The very name implies Servitude. They hate it more then a Jew hates Images, or a woman olld Age. None among them hath Authority by Inheritance; That were the way to parcell out the Countrie into Families, They are all chosen as wee choose Aldermen, more for their Wealth then their witt, w^ch^ they soe over affect that Myne Here shall pace the street like an old Ape without a tayle after him, And if they may be had cheape, hee shall dawb his faced cloake with a stoters worth of pickled herrings, w^ch^ himselfe shall carry home in a string. Their common voice hath given him preheminence, And hee looses it but by living as hee did when hee was a Boore, But if pardon bee granted for wants (?)* past, they are about thinking it time to learne more civilitie. Their Justice is strict, if it crosse not Pollicy; but rather then hinder profitt or Traffique theyle† tollerate any thing. will

There is not under heaven such a Denne of severall Serpents as *Amsterdame* is; you may there bee what divell you please, soe you push not the State with yo^r^ hornes: 'Tis an Universitie of all opinions, w^ch^ grow in it confusedly, as Stocks in a Nourcerie, without either order or Pruning. If you bee unsettled in yo^r^ opinion touching Religion you may heere see and try all, and take what you like. If you fancie none, you have a Patterne to follow of Two who wilbee a Church by themselves.

The Papist must not Masse it publiquely; not because hee is most hated, but because the Spaniard abridgeth the Protestant: and they had rather shew a little spleene then not cry quitts with the enemie. His Act is their Warrant, w^ch^ they retalliate justlie even to a haire; and for this Reason, rather then the *Dunkirks* they take shall want hanging, *Amsterdam*, who hath none of her owne, will borrow a hangman at *Harlem*.

In their Families they are all Equalls, and you have noe way to know the M^r^ and M^rs^ unles you finde them in bedd together; it may bee those are they. Otherwise *Malkin* will parle as much, laugh as lowde, and sitt on her tayle as well as her M^rs^. Had the first Logitians lived heere, Father and Sonne had never passed soe long for Relatives, they are heere whollie Individualls, for no demonstrance of Duetie or Authoritie can distinguish them, as if they were created together, & not borne successively; For yo^r^ Mother, bidding her good-night, & kissing her, is punctuall blessing. Yo^r^ Man shalbe inconveniently sawcie, & you must not strike him; If you doe, hee shall complaine, and have Recompence. prate

It is a daintie place to please Boyes in, for the Father shall bargaine w^th^ the Schoolem^r^ not to whipp his Sonne, if hee doe, hee shall Revenge it on him with his knife, & have Lawe for it.

Their Apparell is civill enough, & good enough, but verie uncomely, usually it hath more Stuffe than Shape; Onely the Woemens Hukes* are commodious in Winter, but it is pittie they have not the witt to leave them off when Sommer comes. Their Woemen would have some good Faces if they did not marr them in the making. Men & Woemen are starched soe blew, that when they are growne olld, you would verily believe you sawe winter standing up to the neck in a barrell of blew Starch. The Men amongst them are cladd tollerably, unlesse they incline to the Sea fashion,' And then are their Slopps yawning at the knee, as if they were about to devoure their shankes unmercifully. They are farr from going naked, for, of a whole Woeman you can see but halfe a face, as for her handes, they shew her *to bee*† a shrewd labourer; w^ch^ you shall allwaies finde (as it were in Recompence of her paines) laden

* W^ts^ in the original.
† *Sic* for they'll.

* Cloaks.
† The words in italics are marked for deletion;

with Rings even to the cracking of her Fingers, and she will rather want Meate then a Cart-rope of Silver about her hung with keyes. Their Gownes are fitt to hide great Bellies, but withall they make them shew soe unhandsome, that Men doe not care to gett them. Marry, this you shall finde to their commendacon, their Smocks are ever farr sweeter whiter then their Skinnes, & cleaner. They raile at Us for o^r various change of habitt; but pleade for their owne, more earnestly then *Lay Catholiques* for their Faith, w^ch they Ancestors are resolved to keepe because their Fathers lived & died in it.

For their Diett, they eate much, & spend little: When they sett out a Fleete to the EAST INDIES, they live three Moneths after on the Offall, which Wee feare would surfeit o^r Swine. In their howses, Roots and Stockfish are Staple Commodities. When to their Feasts they add Flesh, they have the Art to keepe it hott as long as o^r Fleet-lane Cooks keepe their measled Porke. Being invited to a Feast they come readily; But being once sate, you must have Patience: for they are longer eating Meate then wee are dressing it: If it bee at Supper, you conclude timely if you gett away by day breake. It is a point of good manners (if there bee any) to carry away a peece of Apple-Pye or Pastie crust in yo^r Pockett. The time they spend, is, in eatinge well; in drinking much; in prating most; for the truth is, yo^r compleatest Drunkard is yo^r English Gallant, His healths turne liquor into a consumption: Marry, the time was the *Duch* had the upper hand; but they have now lost it, by prating too much over their Potts. They drinke as if they were short winded, and (as it were) eate their drinke by Morsells, the English swallow it whole, as if their Livers were afire, & they strove to quench them. The one is drunke sooner, the other longer, as if, striving to recover the Wager, the *Duch* still would bee the noblest Soker.

In this progresse you have heard somewhat of their Ills: Now of their good parts; Observe them. SALOMON tells us of 4 things very small, but full of Wisedome: The PISTMIRE, The CUNNY, The SPIDER, and The GRASSHOPPER: They are all these: for Providence they are the *Pistmires* of the World; Who having noething of themselves, but what the grasse affords yeilds them, are yet for all provision become the *Store-house* of all Christendome. They are frugall to the Saving of Egg-shells, and maintaine it for a Maxime, that many an olld thing mended will last longer then a new. Their Cities are their Molehills: Their Shippes & Fly-boates creepe & returne loaden w^th store for Winter. For dwelling in Rocks, they are *Cunnies*. Where have you under heaven such impregnable Fortifications? Where Art beautifies Nature, & Nature makes Art invincible. Indeed, heerein they differ, The *Cunnies* finde Rocks, & they make them, And (as if they would invert MOSES his Miracle) they raise them in the bosome of the Waves. BENISTER-LAND,* where within these 13 years shipps furrowed the pathlesse *Ocean*, the peacefull plough unbowells the fertile Earth, w^ch at night is carryed home to the fairest manc'ons in Holland. For Warr they are *Grasshoppers*, and goe out (without kings) in bands to conquer kings. There is not upon Earth such a Schoole for Martiall discipline. It is the Christian World's Academie for Armes; unto w^ch all Nations resort to bee instructed, Where you may observe, how unresistable a blow many small granes of Powder heaped together will give; w^ch if you separate, can doe noething but sparkle and die. For *Industrie* they are *Spiders*, and live in the Pallaces of Kings. There are none have the like Intelligence. Their Merchants at this day are the greatest of the Universe. What Nation is it into w^ch they have not insinuated themselves, Nay, w^ch they have not almost Anatomized, and even discovered the intricated veynes of it? All they doe is w^th such labo^r, as it seemes extracted out of their owne bowells, And by them wee may learne, That *Noe Raine* fructifies like the *Dewe* of *Sweat*.

You would thinke, being with them, that

* Here is a clue to the date of this document. When was this *Benister-land* recovered from the Sea?

Bemster-land, for which this seems to be intended, was the result of the draining and diking of the Bemster Lake, which lay between Amsterdam and Horn, due north of the former place. This work was commenced in 1607, and finished in 1612; the date of the document is, therefore, fixed as about the year 1625. —See Davis's *History of Holland*, vol. ii. 422.

you were in olld ISRAELL: for you finde not a Begger amongst them: If hee will depart, hee shall have Money for his Convoy; if hee staies, hee hath worke; if hee bee unable, hee findes an hospitall: Their care extends even from the Prince to the catching of Flies, and least you loose an afternoone in fruitles mourning for the dead, by two a clock all Burialls must end: Even their *Bedlam* is a place soe curious, that a Lord might live in it, Their Hospitall might lodge a Lady, Their *Bridewell* a Gentlewoman, And their Prison a Rich Citizen: But best for a Poore Man, it is his onely Refuge; for hee that casts him in must maintaine him.

They are in some sort Gods: for they sett bounds to the Seas, and when they list, lett them passe. Even their dwelling is a Miracle, for they live lower then the Fishes, in the very lappe of the Flouds, and encircled in their watry Armes, they seeme like the *Israelites* passing the Redd Sea; Their Waves wall them in, and, if they sett open their Sluces, drowne their Enemies. They are *Gedeons* Army upon the march againe. They are the *Indian Ratt*, gnawing the bowells of the Spanish *Crocodile*, to which they gott when he gap'd to swallow them. They are the *Serpents* wreathed about the leggs loynes of that *Elephant* w^ch^ groanes under the power of his allmost innumerable kinglie Titles. They are the *Sword-fish* under the *Whale*, They are the *Wane* of that Empire w^ch^ increased in *Isabella*, and in *Charles the Fift* was at full. They are a *Glasse*, wherein Kings and Princes may see, that an extreame Taxac'on is to steale away the *Honey* while the *Bees* keepe the hive, That their owne Tyrany is the greatest Enemie to their Estates, That a desire of beeing too absolute, is to presse a *Thorne* that will prick you. That nothing makes a more desperate Rebell then a Prerogative too farr urged. That oppression is to heate an Iron till you burne yo^r^ hand. That to debarr a State of auntient Privileges, is to make a Streame more violent by stopping it. That unjust Pollicie, is to shoote (as they did at Ostend) into the mouth of a charged *Cannon* and soe have two Bullets returned for one. That Admonitions from a dying Man, are too serious to bee neglected. That there is noe thing certaine, that is not impossible. That a *Cobler* of Vlushing was one of the greatest Enemies that ever the King of Spain had.

To conclude, The Countrie itselfe is a Moated Castle, keeping two of the richest Jewells in the world in it, *The Queene of Bohemia*,* and the *Prince of Orenge*. The People in it, are all Jewes of the New Testament, and have exchanged noething but the *Lawe* for the *Gospell*. And being gathered together are like a Man of warr riding at Anchor in the Downes of Germany for forreyne Princes to helpe them, And it is wise (yea selfe-wise) Pollicie to doe soe, But when they have made them able to defend themselves against *Spaine*, they are at the *Pale*, If they ayde goe them to offend others, they are beyond it.

If any Man wonder at these Contrarieties, lett him looke into his owne bodie, for as many severall humors; into his owne heart, for as many various Passions; And from both these hee may learne that there is not in all the world such another Beast as Man.

Dulwich College Manuscripts.†

IF posthumous fame is of any value, Edward Alleyn may be considered fortunate. His munificent gifts have kept his name alive, and it is well to remember that they were gifts during life as well as bequests. He made part of his money out of the Fortune Theatre, which was situated in St. Giles's, Cripplegate, and in this parish he founded the almshouses in Bath Street, St. Luke's. He was born in St. Botolph's, Bishopsgate, and in his will he directed his executors to build ten almshouses in that parish. He lived for several years in Southwark, and made a fortune out of certain of the places of entertainment on the Bankside, so he left his executors the

* Elizabeth, daughter of James I., known as the "Queen of Hearts."

† Catalogue of the Manuscripts and Monuments of Alleyn's College of God's Gift, at Dulwich, by George F. Warner, M.A., of the Department of Manuscripts, British Museum. (London: Longmans, Green, & Co., 1881.) 8vo. pp. liv., 388.

same directions for St. Saviour's parish. When also he made arrangements for his greatest endowment—the "College of God's Gift," he did not forget the places in London in which he was interested, for the pensioners and scholars were to be chosen exclusively out of the four parishes of Cripplegate, St. Botolph, St. Saviour, Southwark, and Camberwell, in which Dulwich was situated. Had Dulwich College never existed it is highly probable that Alleyn's valuable MSS. would long ago have been lost sight of, as so many other important documents have been. As it is, the recognition of the importance of the Alleyn Papers is a thing of late date. Aubrey does not mention them in his *Natural History and Antiquities of Surrey*, (1719), athough he does mention the Library and Pictures, and the first notice of them is in the *Biographia Britannica*, (1747). The discovery of Henslowe's Diary was made by Malone, and the manuscripts were lent to him without reserve. He kept them during the remainder of his life, and they were only returned to the College after his death, by his literary executor, James Boswell, the younger. Mr. Payne Collier subsequently used the MSS. in the compilation of his *History of Dramatic Poetry*, (1831). In 1841 he published his *Memoirs of Edward Alleyn*, his *Alleyn Papers* in 1843, and *Henslowe's Diary* in 1845. Since the public manifestation of the value of the Dulwich MSS. they have been frequently referred to, but the want of a register of them was keenly felt. In some cases there are duplicates of certain documents, and it was not possible for students to be sure when they consulted one that it was the identical with that which had been described. At last the making of a Catalogue was decided upon, and Mr. G. P. Warner, of the British Museum, has made a thoroughly satisfactory one. Mr. Warner gives the following description of the state in which he found the manuscripts—"But although now jealously preserved, the collection up to the present time has never been catalogued. The letters and papers also still remained in the utmost possible confusion; and it was necessary, therefore, in the first place to reduce them to order. Their mutilated and fragmentary condition, and in many cases the absence of dates, made this a task of some difficulty; but all have now been carefully repaired and bound, and the contents of the several volumes into which they are divided have been chronologically arranged. One result is that some papers, thought to be lost, as MS. 1 and 106, prove to be safe, while, on the contrary, others which survived to so comparatively recent a date as to be printed by Mr. Collier, have been reported as now missing." The necessity of such a guide was the more apparent in that several of the manuscripts have been tampered with, and allusions to Shakespeare inserted by a forger. Mr. Warner has made this very clear in his excellent introduction, and he has distinctly stated which documents are untrustworthy, by which means the genuine ones gain in interest as being unchallenged. Previously there was an uneasy feeling that others might also have been manipulated. All the supposed references to Shakespeare are found in documents that have been tampered with.

Mr. Warner writes :—

> Besides the letter of Joan Alleyn, the treatment of which is peculiar, there are in the collection no less than twenty-two actual forgeries, which, however, by counting under one head those which relate to the same subject may be reduced to eighteen. The general motive which underlies them all is identical—namely, a desire on the part of the forger to palm off upon the world suppositious facts in connection with Shakespeare and other early dramatists.

There is only one reference to Shakespeare among the genuine MSS., and that has not been noticed before Mr. Warner brought it forward. It is to the effect that Alleyn bought in 1609 "a book, Shaksper Sonetts" for 5*d.*

Alleyn was born in 1566, and he early established a high reputation as an actor. Thomas Nash wrote, "Not Roscius or Æsope, those tragedians admyred before Christ was borne, could ever performe more in action than famous Ned Allen." Ben Jonson also likened him to the same ancients, and added :—

> "Who both their graces in thyselfe hath more
> Outstript than they did all that went before."

Fuller held "that he made any part, especially a majestic one, to become him;" Dekker alluded specially to his "well-tunde audible voice;" and Thomas Heywood called him "Proteus for shapes and Roscius for a tongue."

Although Alleyn made part of his fortune

by acting, yet a still larger portion of it was obtained from his partnership with his father-in-law, Philip Henslow, in the mastership of the Royal Bear Garden. Paris Garden Theatre formed a part of the endowment of Dulwich College, and the funds of that institution suffered considerably in consequence during the Civil Wars. In 1649 the inside was destroyed by a company of soldiers, and in 1661 the whole place was advertised to be sold.

In estimating the value of the manuscripts collected by Alleyn as contributions to the history of the stage (and their value is very great), we cannot but be struck with the strange fact that no reference to Shakespeare himself should be found among them, although the two men must certainly have come in contact with each other. As before stated, the only mention of the great name is in that entry from which we learn that Alleyn bought a copy of the *Sonnets*.

Besides the regular series of manuscripts, the important collection of muniments preserved at Dulwich College is also fully catalogued. Many of these have a considerable topographical value, and throw much light upon the origin of names which otherwise could not be explained conclusively. A trustworthy catalogue of these treasures has long been desired by literary men, and it is a gratifying fact that now that the trustees have satisfied the demand, they have been able, with Mr. Warner's help, to do so in such a satisfactory manner.

The Legend of St. Sunneva.

THE countless little rocky skerries and mountainous islands, some of them many miles long, which lie, like forts and outworks, along nearly the whole coast of Bergenstift, present a picture of little but monotonous barrenness to the modern traveller as he hurries past them in the steamer. Few and far between are the signs of cultivation; a few miserable huts, each on its little green plot near the water's edge, are often all that is to be seen of human habitation. He hears, with surprise, that this rude, iron-bound coast is yet the home of as well-marked a parish system as England; that there are missionary societies, parish libraries, even book clubs on a small scale, and good elementary and middle-class schools. Should he, as the writer has often done, attend the service at one of the large wooden churches which he passes every now and then, such as Askevold, or Stavang, or Bremanger, he will wonder whence the congregation can come which can fill so large a building, as he sees from many a little bay and sound and fjord, perhaps a hundred boats converging, all filled with church-goers. Besides these conspicuous churches, there are a few others of a very different character. These are of stone, small, massive and ancient. Such are the churches of Kin and Thingnœs in Söndfjord, or Edö in Nordmöre—churches which bear witness to the establishment of Christianity from very early times indeed.

But, on the whole, the most interesting relic of ecclesiastical antiquity on this coast is St. Synnove's Kloster, on the little island of Sœlö, or Selje, which lies a few miles to starboard, as the north-going steamer, leaving the shelter of Ulvesund, between Vaagsö and the Fastland, crosses Sildegabet, on her way to round the dreaded Stadt.

The legend of St. Synnove, Sunnefa, or Sunniva—for I fear that it is pure legend—survives in the *Codex Flateyensis*, which is printed in Langebek's *Scriptores rerum Danicarum*. Langebek gives the original Icelandic, with a Latin translation by Torfœus, a native of Iceland, who became Historiographus Regius at Copenhagen. The legend is also repeated in the *Officium et Lectiones de Sanctis in Selio ex breviario Nidrosiensi*, which follows. The slightest possible smattering of Icelandic makes it easy to see that Torfœus' translation is not too literal, as indeed may be, perhaps, said of most or all translations from Icelandic into Latin; and this from the necessity of the case, for there can be no two more incongruous languages—at least the associations are of a very different sort. It is amusing to see "Lendermand" represented by "Satrap," "Harald Haarfager" by "Haraldus Pulcricomus"—expressions quite literal, indeed, but which seem more proper to Cyrus the Younger and to Apollo, than to

to the simple, rough, hardy Northmen of the heroic age.

The legend runs as follows :—

In the days of Otho I. (936–973), and of Haakon Jarl (962–995), the then king of Ireland, dying, left, as heiress to his kingdom, a daughter Sunnefa, a maiden beautiful and wise beyond her years. She had been brought up in the Christian faith, and herself lived, and encouraged her subjects to live, a Christian life. Her kingdom and her beauty attracted many—and those Pagan—suitors; she had, however, devoted herself to a life of chastity, and yielded neither to persuasion nor threats. One of her suitors making war upon her in order to obtain her kingdom and herself, she, finding no other hope, trusted herself to God, and with a number of followers—men, women, and children—embarked on board three ships, disdaining the use of oars, rudders, or other tackling, and committed herself and her followers to the God whom the wind and sea obey. Thus they were borne, safe and sound, to that part of Norway known as Firdafylke, now Nordfjord and Söndtjord, and landed, some of them on the island of Kin—and of these we hear no more—Sunnefa herself, with the remainder, on Selje, thirty or forty miles further north. There, on the western side of the island, they found certain caves in the mountain side, in the which they lived for some time, serving Christ in abstinence, chastity, and poverty, and supporting life by fishing. These outside islands were in those early times uninhabited, but were used by the dwellers on the mainland as pasture for their kine. Some of these kine having been lost, their owners, believing them to have been stolen by Sunnefa's followers, desired Haakon Jarl, who then ruled Norway, to come with an armed force to destroy them. This wicked Jarl—the son of sin and a limb of the devil's body—landed on the island to slay the servants of God. But Sunnefa and her companions fled to their caves, and prayed to God that, whatsoever might be the manner of their death, their bodies might not fall into the hands of the heathens. Their prayer was heard, and a mass of stones, falling from the rocks above, closed the entrance of the caves, while the souls of the martyrs ascended to heaven. Their enemies, nowhere able to find them, returned to the mainland.

Some time after this, Haakon having perished miserably in Guldal, at the hand of his thrall, Kark, Olaf Tryggvesson became the Christian King of Norway. He zealously, with the help of Sigurd, Bishop of Throndhjem, promoted the Christian faith among his subjects. He had not long been made king, when two men from Firdafylke, of great riches and worth, though still heathens—Thord Egileifson and Thord Jorunason—sailing out from Ulvesund, and past Selje, on their voyage to Throndhjem, beheld a pillar of light, which shone over the whole island and the adjacent mainland. Wondering what this might be, they steered to the island, and landing, went up to the place where they beheld the fire-pillar. Then they found a shining human head, fair to look upon, and emitting an odour more delicious than that of any ointment. Being still heathens they knew not what this might be, but they took away this head, this priceless treasure, more precious than all their merchandise, feeling sure that Haakon, a man of so great wisdom, would be able to explain it. Soon afterwards they rounded Stadt, and then heard that Haakon was dead, and that Olaf was king. They nevertheless pursued their voyage.

Olaf received them with great kindness, and easily persuaded them to become Christians and to be baptized; and then, asking them about the southern part of his kingdom, heard from them the account of the wonderful head. There was present Sigurd, the King's bishop, who had followed Olaf from England—a man of great goodness and learning. He at once pronounced the head to be the head of a saint, and pressed the necessity of baptism more urgently than ever on the two Thords. "Although," said he, "neither the eye nor ear nor mind of man can conceive of the divine mercy and foresight, yet what we have seen makes it manifest how great is the reward of earthly labours. This sight calls on you at once to renounce the worship of idols, and to turn to the true religion by the washing of regeneration."

The two, moved by these words and by the miracle, at once desired to be baptized with all their followers. They were entertained by the king at a splendid banquet,

were clothed in the white weeds of neophytes, and received instructions to teach them the first elements of the faith.

The king and the bishop next held a "Thing" at Dragsheida, now Dragseidet, between Stadt and Selje. There they heard from a Bonde that he had lately lost a horse on Selje, and had at length found it standing under a "hammer" (projecting rock), whence arose a white and brilliant light. Olaf and Sigurd going to the spot, found a cave closed by a mass of rock which had fallen not very long before. In the cave they found human bones with a sweet smell, and, at last, the body of Sunnefa herself, still fresh and uncorrupt, as if only just dead. These sacred relics were at once removed and enshrined. The island began to be inhabited; a church was built in front of the cave in which the body of the saint had been found. Her relics, having been worshipped during several reigns, were translated in the reign of Magnus Erlingsen, and were enshrined to the honour of God in the Cathedral of Bergen, September 7, 1170, the same year, adds the *Codex*, in which the blessed Archbishop Thomas of Canterbury went to God in the triumph of martyrdom, and Sunnefa became "Bergensium Patrona."

Another legend adds to this, that Sunnefa had a brother, Albanus, who followed her, and met with the same death, and that the monastery which was afterwards built near St. Sunnefa's Church was dedicated to him. This Albanus has obviously been confounded with the Protomartyr of England.

This legend has been thoroughly investigated by Professor Bugge, of Christiania, and the results are given in an extremely interesting little book, *Norges Helgener*, by Professor Ludvig Daae. Let us, as briefly as we may, follow what he says:—

First: he compares the legend with the well-known legend of St. Ursula and the eleven thousand Virgins.

Ursula was the daughter of Deonotus,* king of England. A certain heathen king desired to obtain her in marriage for his son, and endeavoured to compass his end by presents, promises and threats. Neither the father nor the daughter would consent; but as they were not strong enough to resist, Ursula betook herself to prayer, and was directed afterwards in a dream to choose ten virgins, noble and beautiful, and, in addition, a thousand more for herself and for each of the ten; to fit out eleven ships, and to demand a respite for three years. This was done, the three years were nearly ended, and the virgins, praying that their own and Ursula's chastity might be preserved, committed themselves to the sea. The wind rose, and blew for a day and a night, and carried them to the mouth of the Rhine, up which they sailed to Cologne, where their bones now rest in peace. How they afterwards became martyrs need not be said.

We find nearly the same story in Geoffry of Monmouth. There, Conanus, King of Armorica, asks of Dionatus, King of Cornwall, successor to Caradoc, a number of British maidens, as he could not allow his followers to marry Gaulish wives. Dionatus accordingly collects eleven thousand noble maidens, and seventy thousand of lower rank, in London, with ships for transport. In due time they sailed for Armorica, but the fleet was shattered by a storm. The ships which weathered it were carried to the barbarian islands on the north coast of Germany, where the surviving maidens suffered martyrdom at the hands of the Huns.

These stories are, clearly enough, from the same source. Ursula and Sunnefa both came from the same country; for, in the confused geography of those early days, there is no great difference between England and Ireland; and, indeed, Scotland and Ireland are sometimes used as convertible terms. Both are kings' daughters who desire celibacy, both are in danger from heathen suitors, both escape by sea with numerous followers, both suffer martyrdom in distant countries, and both are afterwards held as saints.

There are other variants of the story. Geoffry of Monmouth's barbarous islands would seem to be Heligoland. In an ancient catalogue of the lordships and churches of North Friesland—a MS. of the sixteenth century—the island is spoken of as "St. Ursula's Island," *vulgo* "Helgerlandt." Henrik Ranzan, who died in 1599, in his description

* Deonotus and Deonatus are not names, but merely descriptive epithets, something like *οἱ ἅγιοι* in the New Testament.

of the Cimbrian Peninsula, derives the word Heligoland either from a Bp. Hilgo, or from the eleven thousand virgins. Johann Adolfi, in his *Chronicle of the County of Dittmarsch*, says: "Hillige Land is a rock in the middle of the sea. It is said that the eleven thousand virgins landed there, and that it was then a great and good land, but that the inhabitants were so ungodly that they ruined it; wherefore the land sank, ruined, and turned into stone; and I have myself seen a piece of wax candle thence, which was quite petrified."

The comparison of the stories of Ursula and Sunnefa is as old as Adam of Bremen, (about 1067). The Scholiast to Adam, probably, according to Professor Daae, Adam himself, repeats an older account of the seven sleepers reposing in a cave in the country of the Scrithfinni, in the furthest north. The Scholiast goes on to say, "Others maintain that some of the eleven thousand virgins came hither, and that their ships and people were overwhelmed by a rock, and that miracles are wrought there. Here Olaf built a church." Again, Johannes Messenius, the Swedish historian, makes Sunnefa one of the eleven thousand, next in rank to Ursula, and has carried her bodily back to the fourth century.

Professor Bugge has proved conclusively that the story of Sunnefa and the men of Selje is, from beginning to end, a legend, the historical kernel of which can neither be sought for nor found. The name Sunnefa is peculiar to the Norsk story, but it is not a Norsk name, and the legend must come from the same source as the name; and it may be confidently said that it is not Irish. Therefore, the story cannot have come from Ireland to Norway.

The most ancient form of the name is undoubtedly Sunnefa, and this is undoubtedly a Frankish name. It appears in the form of Sunnoveifa in the *Testament of St. Remigius* (533). This name in time got to be pronounced Sunnefa (compare Genovefa), and then, as the old Leikvangr on the Sogne Fjord has become Leikangr, so Sunnvêfa has become Sunnefa.

It follows that the legend of Sunnefa came over from North Germany, and that its original home was among a Frankish speaking people. But how did it find its way to a little Norsk island?

Professor Bugge believes this to have been due entirely to the original name of the island, and this opinion is confirmed by the way in which the name of the same island comes into another and a totally different story.

When Olaf Haraldsen (the saint) sailed in his two merchant ships from Northumberland to make his famous attempt on Norway, he encountered "furious hard weather," says Snorre, "but having a good crew and the king's luck, he landed on an island called Sæla, near Stadt. Thereupon the king said that it must be a lucky day on which they had landed on Sæla (luck), and that it was a good omen that it had so happened." That Selje is meant is proved by the express statement that "the king thence sailed south into Ulvesund;" and, moreover, Selje forms a harbour known for its security time out of mind, and is the very place on which he would be likely to come ashore after his stormy voyage across the North Sea.

But the island's name is Selja, not Sæla, and the word has nothing to do with luck. It comes from *Sel*, a sæter-hut, a chalet on a summer pasture—an explanation, also, which agrees with the statement in the legend that the Bonder turned out their cattle there.

Thus, it came to pass that the legend of Sunnefa found a local habitation in Selja, because the name of the island was taken to mean "the blessed island," exactly as was the case in the story of St. Olaf. And just in the same way, the name Helgoland, Holyland, brought it about that it was there that Ursula and her companions were believed to have landed.

One further proof was wanting—viz., that the bones of the saints should be discovered on the island; and this, suggests Professor Rygh, could be found in bones actually discovered in the rocky caves in the island, which, as was the case with other caves on the west coast of Norway, had been used as dwellings in very ancient times.

One additional confirmation of the view that the legend has a North German origin, is the statement that Sunnefa lived in the days of Otho I., an expression which would be unaccountable had it come in the course

of an account of the settlement of an Irish saint in Norway.

We need not follow Professor Bugge into any further details, which would have no interest for an English reader, though their accumulated force is very great. Let us see what is to be said about the worship of Sunnefa by Professor Daae. The earliest trace of it is found in the latter half of the eleventh century, in which it appears that Jarl Haakon Ivarson had a daughter by Magnus the Good's daughter, Ragnhild, which daughter was called Sunniva, after the Saint, born, probably, about the close of Harald Hardraade's government. Later, Bernhard the Saxon became Bishop of Selja. He transferred the See to Bergen, but the supposed remains of Sunnefa, as we have seen, were not removed to the cathedral at Bergen till 1170. Meanwhile, a Benedictine monastery was founded at Selja—one of the earliest in the country. It was not dedicated to Sunnefa, but to the English Saint, Albanus, who was afterwards, in the *Saga*, altered into her brother. Sunnefa had on the island a church or chapel close by, a little higher up the mountain side, near the caves, and near it was St. Sunnefa's Spring.

The day of St. Sunnefa and her followers was July 8 (Festum sanctorum in Selia, Seljumannamessa). These saints were acknowledged over the whole country, though more especially in Bergenstift, as local saints. Very few churches were dedicated to Sunnefa. Besides that at Selja there was one at Bergen; there were also altars in the cathedrals of Bergen's and Throndhjem; but there are few traces of her worship in other parts of Scandinavia. And, just as it sometimes happens, says Professor Daae, that, a book having been translated into a foreign tongue, the translation, now assumed to be the original, is again retranslated, so at last did the original Sunnefa, by means of the Hanseatic merchants, find her way back to North Germany as a Norsk saint. For she obtained a "Vicarie," along with St. Olaf, in St. Mary's Church at Lubeck. In Bergenstift she survives now, the writer believes, as a not very common female name, but is perhaps best known in the name given to the heroine of Bjornson's early and beautiful story of *Synnove Solbakken*, written in his best days, long before he had sunk into the vulgar socialist orator.

The "Officium et Lectiones de Sanctis in Selio" occupy several folio pages in Langebek. A few lines from one of the "hymns" may serve as a specimen:—

> Regum descendens stipite, celi scandit ad atria
> Socio stipata milite, Sunniva Regis filia.
> Carnem domant cilicio, quondam vestiti mollibus,
> Delicias exilio, crebrisque risum fletibus.
> —— Devotum fide populum educavit Hybernia,
> Qui Seliensium scopulum petit pro domo regia.

The church built in Sunnefa's honour by Olaf Tryggvesson (995–1000)—one of the very earliest churches built in Norway (Moster Church was the earliest of all)—became the mother church of all Gulathingslagen, which included Bergenstift, Hallingdal, Valders, and Stavanger and Nedencæs Amts, and was enriched by the gifts of many pilgrims. The island became the See of a bishop, and contained five churches besides the monastery. The See, as has been said, was translated to Bergen by Bishop Bernhard, and the shrine of Sunnefa at a later time (1170) by Magnus Erlingsen. The date of the foundation of the monastery is not known—but it was probably in the time of Sigurd Jorsalafarer, at the beginning of the twelfth century—nor yet the date of its destruction. It seems to have been the starting-point of a party which joined the seventh and last Crusade, in 1271.

Lange (*De norske Klostres Historie*) states that uninterrupted accounts of Selje Kloster, of elections of abbots and canons, were kept up to the middle of the fourteenth century, when the black death, which is said to have utterly destroyed the whole population in some parts of the west coast of Norway, entirely put an end to them, though the Kloster continued to be powerful for a hundred years later. He mentions two monks who, in 1424, were, by some person and for some reason unknown, the one decapitated, the other burned. The manner of the destruction, however, whenever it happened, seems to have been by fire, the proof being the quantity of ashes and burned rubbish discovered on the pavement, not only of the monastery itself, but also of the other buildings, some of which were too far distant for a conflagration to have spread

from one to the other. And this confirms an old tradition, that the church was plundered and burned by pirates, or by an enemy. In the parish register of Selje there is a notice by a priest, who died in 1759 :—

That some hundreds of years ago, three or four Swedish men-of-war came into the Stadt waters, and destroyed the monastery by bombardment. The monks, in their dismay, sunk their valuables in their large gildekjedel (a huge caldron used when a Christmas feast was given to the Bonder on the neighbouring Fast-land) into the sea by a rope, which broke when, on the departure of the enemy, they endeavoured to haul up the cauldron ; so that all their precious things, including the church bell, were lost at the bottom of the sea, to the S.E. of the island.

This is a very vague story, which cannot be credited, though it may be grounded on the ravages of some French pirates in 1564.* But the priest may be more accurate when he mentions that certain documents which had belonged to the monastery, and which had been preserved in the "Præstegaard," were destroyed in 1688 by the widow of the last priest, out of spite because his successor would not marry her. In 1545, the property of the monastery was confiscated by Christian III., and bestowed on St. George's Hospital at Bergen, now one of the hospitals for lepers, the foundation of which, according to Lange, is built of stones from Selje. And, last of all, the stones of the churches and monastery seem to have been carried away and used in public buildings in Denmark, for it is known that, in 1643, as many as 518 hewn soapstones were sent from Selje and Lysekloster to Copenhagen.

The most conspicuous of the still existing remains is the Church of St. Alban, of which the tower, 46 feet high, is still standing, close to the Fjord. The foundations can still be traced of the nave, 85 feet long, besides the tower. The remains also of the courtyard, refectory, and storehouse can be made out. Between this last and the other buildings there was a little beck, which rises in the spring of St. Sunnefa. About a hundred yards to the east of St. Albans' Church and monastery, near the spring, and 128 feet higher up on the fjeld side, are the remains of St. Sunnefa's Church, which must have been very small, the internal dimensions of the nave being 24 feet by 15, with a chancel 11 feet square. It stands on a made terrace, whence one has a splendid view of the open sea, and on the right, of the projecting mass of Stadt. From the church a flight of steps leads first to a chamber, 23 feet long by 14, in the overhanging rock, called "Sunnivahiller" in the *Saga*, which rock forms a sloping roof to both the stairs and the chamber, adjacent to which is the larger of the two caves, 12 feet deep, 20 wide, and 7 high. From this, a flight of steps led, it seems, to a second chamber, and from this to the inner cave, at the western end of which was found an altar 4 feet high. These caves, when cleared out some years ago by Capt. Krefting were nearly filled with the dung of the island's sheep and goats, which had for generations used them for shelter. I may add that Captain Krefting's account of his survey of the ruins, which I have here abridged, is, with its accompanying plans, a model of completeness, accuracy, and clearness.

The museum at Bergen contains a few things discovered among the ruins in Selje, though of no great interest. Among them is a silver coin of either Edward I., II., or III. of England, and a picture of Sunnefa from the church at Graven.

In the museum at Christiania are several more such pictures, all from the west coast. She is commonly represented standing, sometimes with, sometimes without, a crown, and with a piece of rock in her hands.

F. C. PENROSE.

* Not that this coast has never heard a cannon shot. On July 22, 1810, the English frigates *Belvidere*, 36, Capt. Byron, and *Nemesis*, 28, Capt. Ferris, being inshore of Stadt, sent their armed boats to cut out the gunboats *Balder*, Lieut. Dahlrup, and *Thor*, Lieut. Rasmussen, of two long 24-pounders and 45 men each, and a third, of one 24-pounder and 25 men. The two larger boats were taken, and the smaller was run ashore and abandoned, and then burned by the English, who it is plain were in far stronger force than their opponents.

The Funeral of the Old Pretender.

JAMES FREDERIC EDWARD STUART, commonly known as the Chevalier de Saint George, died in Rome on the first day of the year 1766. For some years before he

had been suffering greatly from indigestion; even so far back as 1756 we find a letter bearing date March 24, from Pope Benedict XIV., which gave him leave, owing to his great infirmities, to take a restorative after the midnight preceding the taking of the Holy Communion; and now, at the age of seventy-seven "James III. of Great Britain of glorious memory," passed away in the "full odour of sanctity."

His body was opened and embalmed, and then dressed in his usual garb, and exposed for four days to public gaze in the antechamber of the "Royal Palace," which was hung with black cloth, lace, and cloth of gold; on a bier with a golden coverlet, edged with black velvet, lay the corpse, under a canopy around which numerous candles burnt.

James Stuart had expressed a wish for a private funeral, and to be allowed to repose by the side of his deceased wife, Maria Clementina, who had been buried some months before in the Church of the Twelve Apostles in Rome. But Henry Stuart, the Cardinal Duke of York, the deceased's second son, and Pope Clement XIII. deemed it unseemly that the representative of the lost papal hold on England should be laid aside thus obscurely, and orders were given by the Pope for a funeral to be held befitting the rank and claims of the deceased.

On the 6th of January, the body of his "Britannic Majesty" was conveyed in great State to the said Church of the Twelve Apostles, preceded by four servants carrying torches, two detachments of soldiers; and by the side of the bier walked twenty-four grooms of the stable with wax candles; the body of the deceased was dressed as before, and borne by nobles of his household, with an ivory sceptre at its side, and the Orders of SS. George and Andrew on the breast.

On the 7th, the first funeral service took place, in the Church of the Twelve Apostles. The *façade* of the church was hung with black cloth, lace, and golden fringe, in the centre of which was a medallion, supported by skeletons with cypress branches in their hands, and bearing the following inscription:—

Clemens XIII. Pont. Max.
Jacobo III.
M. Britanniæ, Franciæ, et Hiberniæ Regi.
Catholicæ fidei Defensori,
Omnium urbis ordinum
Frequentia funere honestato.
Suprema pietatis officia
Solemni ritu Persolvit.

On entering the church, another great inscription to the same purport was to be seen; the building inside was draped in the deepest black, and on a bier covered with cloth of gold, lay the corpse, before which was written in large letters:—

Jacobus III. Magnæ Britanniæ Rex.
Anno MDCCLXVI.

On either side stood four silver skeletons on pedestals, draped in black cloth, and holding large branch candlesticks, each with three lights. At either corner stood a golden perfume box, decorated with death's heads, leaves and festoons of cypress. The steps to the bier were painted in imitation marble, and had pictures upon them representing the virtues of the deceased. Over the whole was a canopy ornamented with crowns, banners, death's heads, gilded lilies, &c.; and behind, a great cloth of peacock colour with golden embroidery, and ermine upon it, hung down to the ground. Over each of the heavily draped arches down the nave of the church were medallions with death's head supporters, and crowns above them, representing the various British orders and the three kingdoms of England, Ireland, and Scotland; and on the pilasters were other medallions, supported by cherubs, expressing virtues attributed to the deceased, each with an inscription, of which the following is an instance:—

Rex Jacobus III. vere dignus imperio, quia natus ad imperandum: dignus quia ipso regnante virtutes imperassent: dignissimus quia sibi imperavit.

On the top of the bier, in the nave, lay the body, dressed in royal garb of gold brocade, with a mantle of crimson-velvet, lined and edged with ermine, a crown on his head, a sceptre in his right hand, an orb in his left. The two Orders of SS. George and Andrew were fastened to his breast.

Pope Clement regretted his inability to attend the funeral, owing to the coldness of the morning, but he sent twenty-two cardinals

to sing Mass, besides numerous church dignitaries.

After the celebration of the Mass, Monsignor Orazio Matteo recited a funeral oration of great length, recapitulating the virtues of the deceased, and the incidents of the life of exile and privation that he had led. After which, the customary *requiem* for the soul of the departed was sung, and they then proceeded to convey his deceased Majesty's body to the Basilica of St. Peter.

The procession which accompanied it was one of those gorgeous spectacles in which the popes and their cardinals loved to indulge. Every citizen came to see it, and crowds poured in to the Eternal City from the neighbouring towns and villages, as they were wont to do for the festivals at Easter, of Corpus Domini.

All the orders and confraternities to be found in Rome went in front, carrying amongst them 500 torches. They marched in rows, four deep; and after them came the pupils of the English, Scotch, and Irish College in Rome, in their surplices, and with more torches.

Then followed the bier, around which were the gaudy Swiss papal guards. The four corners of the pall were held up by four of the most distinguished members of the Stuart household.

Then came singers, porters carrying two large umbrellas, such as the Pope would have at his coronation, and all the servants of the royal household, in deep mourning, and on foot. After them followed the papal household; and twelve mourning coaches closed this procession.

The body was placed in the Chapel of the choir of St. Peter's, and after the absolution, which Monsignor Lascaris pronounced, it was put into a cypress-wood case, in presence of the major-domo of the Vatican, who made a formal consignment of it to the Chapter of St. Peter's, in the presence of the notary of the "Sacred Apostolic Palace," who witnessed the consignment, whilst the notary of the Chapter of St. Peter's gave him a formal receipt.

The second funeral was fixed for the following day, when everything was done to make the choir of St. Peter's look gorgeous. A large catafalque was raised in the midst, on the top of which, on a cushion of black velvet embroidered with gold, lay the royal crown and sceptre, under a canopy adorned with ermine; 250 candles burnt around, and the inscription over the catafalque ran as follows:—

Memoriæ æternæ Jacobi III., Magnæ Britanniæ Franciæ et Hyber. regis Parentis optimii Henricus Card. Dux Eboracensis mœrens justa persolvit.

Then the cardinals held service, thirteen of whom were then assembled. After which, the Chapter of St. Peter's and the Vatican clergy, with all the Court of the defunct king who had assisted at the Mass, accompanied the body to the subterranean vaults beneath St. Peter's, where the bier was laid aside until such times and seasons as a fitting memorial could be placed over it.

The third funeral service in honour of our deceased countryman was held at the suggestion of the Cardinal Duke of York, and took place in St. Peter's on the 22nd of January, at which the Chapter of St. Peter's, and all the clergy of the Vatican, assisted to pray for the soul of James Stuart. A large tumulus was erected in the midst, on the top of which was a portrait of the defunct; the crown, the sceptre, the royal mantle, and the orders were placed on a cushion by the side of the portrait; 300 candles burnt around, and each of the numerous spectators had a lighted taper placed in his hand, which made the ceremony highly impressive.

On the 24th of January, in the Church of St. Thomas, the English College held a grand funeral service, at which the crown, the sceptre, and the mantle were again put on a cushion over the catafalque, which was surrounded on all sides by inscriptions expressing their loyalty to the House of Stuart.

On the 30th of January, the Cardinal Duke of York celebrated almost the grandest service of all in the Basilica of St. Lorenzo in Damaso, his own peculiar "*commendam*." The tumulus was surpassing in magnificence, covered with royal devices, and at the top was an urn, painted like porphyry, with panels let in, on which were seen portraits of the deceased, and the following inscription:—

Jacobo III. M.B. regi. Christiani omnibus virtutibus
sed catholicæ in primis religionis cultis proqua
invicte tuenda, propagandaque avita regna, seque

totum devovit clarissimo Patri optimo
Henricus Episcopus Tusculanus, Cardinalis Dux Eboracensis
S.R.E. vice-cancellarius ex animo mœrens parentat.

On the 1st of February, the Chapter of the ancient and noble Basilica of Santa Maria in Trastavere celebrated another sumptuous funeral service in honour of the deceased's memory, and a funeral oration of great length was pronounced by Signor Angelo Fabroni, in which he spoke very disparagingly of the House of Havover, and of "one George Brunswick," who had turned the Stuarts out of their patrimony.

On the 8th of March, the final funeral service was celebrated by the Cardinal Duke of York, in his own cathedral of Frascati, which was decorated to excess with all kinds of gold and black drapery for the occasion. The crown, &c., were brought from Rome. A hatchment with the royal arms of England was put up over the cathedral door. The interior was covered with inscriptions to the same purport as those we have quoted, and an oration, longer, and even more fulsome than the former ones, brought the ceremony to a close.

J. THEODORE BENT.

Reviews.

The Haigs of Bemerside: a Family History. By JOHN RUSSELL. (Edinburgh and London: W. Blackwood & Sons. 1881.) 8vo, pp. xiii., 496.

ABOUT any genuine old family history which is not a mere succession of genealogies there is a use as well as a charm. Its readers glean from it a new perception of the life which was actually lived long ago—a perception which serves to correct false or incomplete impressions left by history written on a grander scale. If the family be Scotch, and one turns up to see what side its chief espoused in Wallace's time, and whether his descendant scoffed with the Cavaliers or snuffled with the Covenanters, it is an even chance that we find the early laird concerned chiefly about the acquisition of certain contiguous acres, and the contemporary of Montrose noting in his rent accounts that one tenant is still due a fat capon, while another's tribute is short of a "kain" salmon. It reveals the vast slow movement of ordinary prosaic business upon very common-place lines that underlay those stirring scenes which constitute the romantic history of the nation. This is a prominent lesson in the volume before us, for not often do families boast a series of domestic annals so complete as that which has been put at Mr. Russell's disposal. He has used his matter wisely, moreover—not smothering interest beneath a mountain of dry extracts, or condensing so ruthlessly as to lose the flavour of the quaint original. Undoubtedly, the salient point about the Haigs of Bemersyde and their history is that well-known prophetic couplet about them which is attributed to Thomas Rhymer of Ercildoun. Current in numerous shapes, it is perhaps most familiar as Sir Walter Scott puts it:—

"Betide, betide—whate'er betide
Haig shall be Haig of Bemersyde."

But this our author objects to, on the ground that it "doth something smack" of a nursery jingle. He declares for

"Tyde what may be betyde
Haig shall be Haig of Bemersyde,"

which is certainly simpler, straighter, and therefore more germane to its age and origin. When James Haig, last direct heir male, died in 1854, Thomas the Rhymer's reputation was like to receive a severe shock. But, *mirabile dictu*, the departed seer manifested himself in a way quite as impressive as did dead Michael Scott when William of Deloraine stole the book of *Abracadabra* from his tomb. On the day of James Haig's funeral, the sky showed gloomy indications of an approaching tempest:—"All the morning great black clouds swept up the valley, gathering in ominous darkness overhead; and as the funeral procession moved away from the house, the wan light of the short January afternoon was rendered all the more dismal by the lowering clouds that prognosticated storm. When at length the old grey ruins of Dryburgh were reached—the very moment the feet of the bearers touched the consecrated ground, and the voice of the officiating clergyman was heard to utter the first words of the solemn service, a blinding flash of lightning leaped forth from the black line of cloud immediately above, followed instantaneously by a crashing peal of thunder; nor did the storm abate till the completion of the ceremonial. The significance of the event, the solemnity of the surroundings, and the unusual occurrence of a thunderstorm at that season of the year, were all fitted to excite the imagination of those who had forebodingly gathered together for the occasion, and each interpreted the phenomenon as his fears or fancy suggested. Less wild and weird accompaniments would not have sufficed, in the popular estimation, to mark the apparent failure of a prophecy which had been credited with conferring a charmed existence upon the house of Bemersyde through so many long centuries of vicissitude and trial." This Mr. Haig's three unmarried sisters, able to keep up the tradition while they lived, were sorely exercised about its failure after they should die. One day, however, a Haig was reported in the papers to have been figuring in connection with the English Court. Inquiry reported him a young man and goodly; and when the heralds pronounced him descended from a second son of the seventeenth Laird Haig of Bemersyde, who had settled in Stirlingshire about 1627, no time was lost in endowing him with succession to the estate. And so the Rhymer's rhyme was not only a prophecy, but a true one, to wit! Colonel Haig has fitly inaugurated his entry into possession by authorizing the publication of this de-

lightful family history; and his luck has followed him in the selection of an author. Although, as in duty bound, Mr. Russell has let nothing slip which could add to the distinction of the Haig family, he shows a rare and resolute discrimination respecting what he asks his readers to believe. For one thing, it is impossible not to admire the way in which Mr. Russell has contrived to link the later generations of Haigs with the immediate ancestors of Sir Walter Scott, and with the Mighty Borderer himself. To be in any way identified with him, is to possess a never-dying element of interest, although that was not needed to make the *Haigs of Bemersyde* a book which every Scottish Lowlander would like to read and possess. Its printing, its illustrations, and its binding are worthy of the publishers.

A Supplementary English Glossary. By T. LEWIS O. DAVIES. (London: G. Bell & Sons, 1881.) 8vo. pp. xvi., 736.

This is just one of those books that bookmen love. It originated, as bookmen love to originate such books, for it began its existence in the shape of manuscript additions in an interleaved copy of Halliwell's *Archaic Dictionary*. From this it grew to a definite form, with the result that is now before us. Under these circumstances we are quite prepared to find many blanks in the alphabet as we run the eye down the closely printed columns, but the blanks are such as may be often filled up with tolerable readiness by a reference to the older authorities. On the other hand, the author's method has been not quite so exact as it has been discursive. We do not altogether object to this, because one feels a great satisfaction in having noted down for us in dictionary form the words, quaint or rare, which occur, not only in our old authors, but in such distinctive modern writers as George Eliot, Thackeray, the Brontës and others, while our old and tried friend, *Notes and Queries*, has been laid under contribution very extensively. Occasionally Mr. Davies might have said much more about the terms he undertakes to explain. St. Monday, for instance, should have been noted as the holiday specially devoted to shoemakers, according to the curious legend of Cromwell having instituted it as a reward to a shoemaker of Perth, for having composed the best lines on the suicide of a Roundhead soldier named Monday. The lines are sufficiently curious to note:—

> "Blessed be the Sabbath day,
> But cursed be worldly pelf,
> Tuesday will begin this week,
> Since Monday's hanged himself."

We particularly notice that Mr. Davies has paid great attention to recording many popular games, a very curious subject, and one that is likely to be overlooked unless enshrined by the inquirer into the out-of-the-way facts of English society. Altogether, then, we may recommend Mr. Davies' book to our readers as a scholarly contribution to the minute archaisms of our language and our customs, and we feel quite sure that those who like to *read* dictionaries, as there are assuredly many who do, will peruse these pages with interest, and will come to the conclusion that they possess a volume which has been compiled by one actuated by the truest instincts of love for his library friends. Mr. Davies gives a list of the books he uses, and invariably supplies full references to the passages quoted. This adds considerably to the value of the Dictionary.

Gloucestershire Notes and Queries. Part xii. 8vo. (London: Kent & Co. 1881.)

This admirable county record still continues its career of usefulness in gathering up the many scattered scraps of information which exist in out-of-the-way places, and which, but for such a publication, would be lost. We should like to see every county in England have such a publication, with as good an editor as Mr. Blacker. One word of warning we would give is, that extracts from known printed sources should not occupy too much space, when there is so much to be done in the way of recording the yet unwritten items of Gloucestershire history. The indexes to monumental inscriptions are particularly useful. The present part contains a capital illustration, and a fairly good index completes the volume.

Anglo-Saxon Britain. By GRANT ALLEN. Small 8vo. (London: Society for Promoting Christian Knowledge. 1881.) Pp. viii. 237.

Mr. Grant Allen has produced a very excellent summary of early English history, for the benefit of the many readers who use the books issued by the Society for Promoting Christian Knowledge. Not only are the best authorities of old times laid under contribution, but also the best authors of our day; and moreover, Mr. Allen has sufficient distinctiveness of research and opinion, to have the right to say where and how often these authorities are of use in travelling over the period occupied by his book. He takes us, as Mr. Freeman does, to the Teutons of North Germany for the origin of all that is best and most permanent in the Anglo-Saxon elements of English history, but he by no means ignores the influences which the contest with Romano-Celtic Britain must have exercised. Accordingly, we have here a tolerably safe guide for the general reader to follow in the disputed results of Anglo-Saxon history. Mr. Allen shows how the early English invaders colonized the coast of Britain from the shores of the Baltic; how they settled in their new homes; conquered the interior, and pillaged, with fire and sword, the wonderful monuments of Roman occupation. Then, dealing with the first effects of this state of things in heathen England, he traces the course of history through the Danish invasion up to the decadence of Saxon power. Chapters on Anglo-Saxon literature and language, and Anglo-Saxon influences in modern Britain, close an admirable little book.

A Biographical Catalogue of Portraits at Longleat. By MARY BOYE. (Elliot Stock.)

This work is an extended catalogue of all the portraits in the gallery of the Marquis of Bath's seat, at Longleat; and contains a concise description of

each picture, with references, when needful, to the painter and the circumstances under which it was painted; also an historical account of the personages whose portraits are represented in the collection. This last is the most important feature of the work, as it furnishes much interesting and valuable information concerning the Bath family and its various branches, as well as of many well-known historical characters. The work has been tastefully produced, the printing is good, and the cover an excellent specimen of artistic binding.

Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—Nov. 24.—Mr. H. Reeve, V.P., in the Chair.—The bust of Mr. F. Ouvry was presented to the Society.—The bust of the late Mr. Thomas Wright was also presented to the Society by the subscribers, and the presentation was accompanied by a few words from Mr. Brabrook, who called attention to the services rendered to archæology and literature by Mr. Wright. The Report was read of the Stonehenge Committee, appointed by the Society last year to examine the condition of the megalithic remains, with a view to their preservation, and to advise on the expediency of re-erecting some of them in their former vertical position. Considerable discussion ensued on this subject; the Report itself of the Committee was far from being unanimous. The balance of opinion in the meeting seemed to be in favour of leaving the stones alone; and the suggestion which met with most approval—if anything was to be done at all—was to place concrete round the bases of the stones which now threatened to fall.

Royal Society of Literature.—Nov. 23.—Mr. J. Haynes in the Chair.—Mr. Trelawny Saunders, read a Paper "On the Survey of Western Palestine as executed by the officers of the R.E. employed by the Palestine Exploration Fund," in which he gave a detailed account of the work which had been done during seven or more years. The survey extended from the Kasimeyeh, or Litany, river on the north to Gaza and Beersheba on the south; and from the Mediterranean to the river Jordan and the Dead Sea.

British Archæological Association.—Nov. 16.—Rev. S. M. Mayhew in the Chair.—The discovery of a Roman villa, evidently of considerable extent, at Wingham, Kent, was announced. Mr. L. Brock also reported the efforts made by the Association with respect to Stonehenge since the meeting there last year, and read a letter from Sir E. Antrobus, the owner, who disclaimed all intention of "restoration" in the works undertaken there by him. These are but for the safety alike of the monument and the visitors. Nothing permanent will be done until the spring.—Mr. Way exhibited some mediæval pottery from Southwark; the Rev. S. Maude a unique denarius of Gallienus with the name of Germanicus on the reverse; and Mr. R. Soames a drawing of remarkable sculpture in Brixworth Church: it is called an eagle, and is supposed to have been brought from the Roman villa which existed close to the building where it is now built into one of the walls. Mr. G. R. Wright exhibited some drawings of Mulgrave Castle, Yorkshire, and described some of its curious windows.—The first Paper was "On the Bourg ez Ziffur, Cairo," by Prof. H. Lewis. This is one of the angle bastions of the wall of Cairo, now almost covered by sand. It has an octagonal central chamber, 26 ft. in diameter, formed of recently cut stone. It dates probably from the time of Saladin.—The second Paper was by Mr. G. M. Hills, and was on the measurements of Ptolemy applied to the northern part of Britain. He identified Hornsea Lake, east coast of Yorkshire, as Ptolemy's Portus Sinus, and Penrith as the starting-point of the tenth Iter. Salava, the second station, he placed at Gallaber, near Tebay.

Anthropological Institute.—Nov. 8.—Prof. W. H. Flower, V.P., in the Chair.—Dr. J. G. Garson exhibited some improved forms of anthropometric instruments.—Mr. Everard F. im Thurn read a Paper "On the Animism of the Indians of British Guiana." The author stated that the animism of the Indians of Guiana in common probably with that of many other American tribes, is not only of an exceedingly pure and rudimentary kind, but is much more primitive than has yet been recognized by students of religious evolution. The Indian belief is that each object and phenomenon of the visible world consists of body and spirit; and these countless dual beings differ from each other only in bodily form, and in the degree of brute force or cunning which they possess, but are none of them distinguished by the possession of any sort of divine character. There is no belief, of genuine Indian origin, in gods or a god in heaven or hell, or in reward or punishment after death; nor is any form of worship practised.

Nov. 22.—Mr. Hyde Clarke, V.P., in the Chair.—The following Papers were read:—"On the Asiatic relations of Polynesian Culture," by Mr. E. B. Tylor. The author called attention to some new evidence relating to the transmission of civilization from the Indo-Chinese district of Asia through the Indian Archipelago to Melanesia and Polynesia. The drawings of wooden tombs in Borneo, by Mr. Karl Bock, show architectural design apparently derived from the roof-projections of pagodas of Cochin-China. The flute played with the nostrils may be traced from India (where it is said to have a ceremonial use to prevent defilement through touching a low-caste mouth) through South-east Asia into Borneo, to the Fiji Islands, and down to New Zealand. Among the traces of mythical ideas having spread from Asia into the South Sea Islands, Mr. Tylor mentioned the notion of seven or ten heavens and hells, apparently derived from the planetary spheres of the Pythagoreans. The Scandinavian myth of the fishing up of the Midgard serpent bears, as Prof. Bastian, of Berlin, has pointed out, a striking resemblance to Maui's fishing up the island of New Zealand; and the Maori myth of the separation of heaven and earth has one of its best representatives among the Dyaks of Borneo. Leaving the question of race on one side, it is becoming more and more

certain that much of the culture of the Polynesians came in some way from civilized nations of Asia.—"On Fijian Riddles," by the Rev. L. Fison.—"On the Stature of the Inhabitants of Hungary," by Dr. J. Beddoe.—"Notes on the Affinity of the Melanesian, Malay, and Polynesian Languages," by the Rev. R. H. Codrington.

NUMISMATIC.—Nov. 17.—Dr. J. Evans, President, in the Chair.—Mr. Krumbholz exhibited proofs in silver of the Prussian silver coinage of 1867, a Roumanian marka of 1874, a restruck Brazilian dollar, and a specimen of the Hamburg Jubilee medal of 1803.—Mr. J. J. Nunn exhibited a groat of Henry VI., with a mark resembling the Arabic numeral 4 after the king's name.—Canon Pownall exhibited two base testoons of Edward VI., one with the mint-mark on both sides, a harp, 1552, found in Ireland; the other, very rare, with the lion mint-mark. The first of these coins is counter-marked with the greyhound, according to the proclamation of Elizabeth (September 27, 1560). Canon Pownall also exhibited, from his own cabinet, three base testoons of Edward VI., one having the bolt mint-mark, 1549, counter-marked with a portcullis, as ordered by a subsequent proclamation of Queen Elizabeth (October 9, 1560), and two with the harp mint-mark and Lombardic lettering. With reference to these coins, Canon Pownall quoted an extract from King Edward's diary, under date June 10, 1552.—Mr. W. Bramsen read a Paper on Japanese iron money, in which he traced the history of the coinage of Japan from A.D. 708 to the present time.

NEW SHAKSPERE SOCIETY.—Nov. 11.—Mr. F. J. Furnivall, Director, in the Chair.—The first Paper read was—1. "Notes on *All's Well*," by J. G. A. Dow. This was a Paper sent up by one of the Society's branches, the Monday Shakspeare Club, Glasgow.—Mr. Furnivall then read an old Paper by Mr. Richard Grant White, "The Tale of the Forest of Arden."

PHILOLOGICAL.—November 18.—Mr. A. J. Ellis, President, in the Chair.—Prince L. L. Bonaparte concluded his Paper "On the Simple Sounds of all the Living Slavonic Languages, compared with those of the principal Neo-Latin and Germanic Tongues."—Mr. B. Dawson read his "Notes on the *n* of *an*, &c., in the Authorized and Revised Versions of the Bible." The object was to determine what principle settled whether the contracted or uncontracted forms of the words *an*, *none*, *mine*, *thine*, should be used before words beginning with *h* in the Authorized Version. It was evident that the translation had been made piecemeal, and had not enjoyed general editorial superintendence.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—December 6.—Dr. Samuel Birch, President, in the Chair.—Mr. C. Pinches read some remarks upon the Cappadocian Tablet, preserved in the Bibliothèque Nationale, and that in the British Museum. Casts of the Tablet were exhibited. The subject of the Tablet seems to be a gift of silver to the Sun-God, whose name occurs in the first and fourth lines.

ST. PAUL'S ECCLESIOLOGICAL SOCIETY.—Nov. 29.—Mr. J. T. Micklethwaite gave an extempore address on "The Buildings of the Chief Monastic Orders in England." The lecturer exhibited plans of normal monasteries, including Westminster, Durham, Canterbury, and Fountains. Having explained that to the great Benedictine order the largest monastic houses belonged, Mr. Micklethwaite took Westminster Abbey and its subsidiary buildings as a typical example of such an establishment. It consisted of four great divisions: first, the great cross-shaped church, in which the monks worshipped; second, the cloister, in the walks of which they lived, and which was not, therefore, as was commonly supposed, either a mere passage or a cemetery; third, the domestic buildings, all at Westminster placed on the east or south sides of the cloister, including the refectory, the dormitory, the common room, the parlours, lavatories, and barber's room; and fourth, the guest-chambers, which were to the south and west. These were for three classes of guests—tramps, who were merely relieved; middle-class folks, who were entertained by the cellarer; and royal and other high personages, who received hospitality from the abbot. Then there was the chapter-house, usually oblong, with a rounded east end, but which, as all were aware, was rebuilt at Westminster on a magnificent scale as an octagonal room; the treasury, which at Westminster was beneath the chapter-house, and was now known as the Chapel of the Pyx; the infirmary, for the aged and sick brethren, always placed on the most retired portion of the site; and the abbot's private apartments. At Durham and Worcester the plan was turned round, as it were, most of the subordinate buildings being removed from east to west, or west to east, in consequence of the river, which formed in each case the western boundary. A Cluniac house differed from a Benedictine one chiefly in the greater pomp and ceremony of the ritual. A typical house was that at Wenlock. The Cistercian order, on the other hand, was a Puritanical offshoot, and the members dispensed entirely with the aid of pictures or images in their services, and permitted no ornament to be used in their buildings. A splendid example was Fountains Abbey, which was described in detail with the aid of a plan. Of Carthusian houses, which consisted of isolated cells bound together, Mount Grace Priory, Yorkshire, was selected as an example, Mr. Micklethwaite observing that the Charterhouse had been so greatly altered as to be almost unrecognizable.

PROVINCIAL.

CAMBRIDGE ANTIQUARIAN SOCIETY.—Nov. 14.—Rev. R. Burn, President, in the Chair.—A Paper, by Mr. C. W. King, was read "On two Early Christian *Intagli* of Lapis Lazuli," which had been lately brought from Alexandria. The smaller and better one, both in the workmanship and in the quality of the stone, is engraved with a maiden, amply draped and kneeling on one knee, who gazes in fervent adoration on a Latin cross which she holds on high with both hands. The other gem represents a young man, in the simple tunic of a shepherd, agreeing with the primitive representation of the "Pastor Bonus," appears bruising with his staff, tipped with the sacred monogram instead of iron, the head of the Old Serpent, whose bust indeed is human, but body that of a crocodile, the belly hideously swollen, and the back garnished with a row of spikes, or similar protuberances, to make its aspect yet more

terrific, whilst the snaky tail, upon which the victor firmly plants one foot (as does Hercules on the Hydra's, in the coin of Phaestos), goes curling up into the field behind him, and terminates as a barbed arrow-head. The human-headed serpent, as typifying the Evil One, first makes his appearance upon the *solidus* of Valentinian III. (A.D. 420–435). — Prof. Hughes exhibited a bronze helmeted bust, from the Banks' collection. It consists of the bust proper, seven inches high, the helmet two inches high, and the crest, which stood one inch above the helmet. They were all separated, most likely owing to the decomposition of the solder which had originally held them together. The bust is that of a Roman Emperor. Mr. King suggested that it represented Marcus Aurelius. The chief interest of the specimen is, however, in the helmet, which represents the face of a Gaul or Briton. The same character of face, the same lips and moustache, may be seen in the statue of the Gaul in the Villa Ludovisi, on the Dying Gaul of the Capitol, or the earlier Pergamene sculpture. On the forehead is an ornament, like the ring-money of ancient Ireland or modern Africa; and behind that, on either side above the ears, are two snake-like figures. As it would not do to represent the hair in strong relief on a casque, it is merely indicated by a rough etching, which seems also used for shading on other parts of the face. The specimen is said to have been found near Cottenham, but unfortunately the exact circumstances of the "find" are not known. From the same district came the Earith bronze, now in the British Museum, and various less important bronze objects in the Banks collection and elsewhere. It seems not improbable, therefore—unless these were spoil carried away from the Romans—that we may find by-and-by that there were stations and villas of considerable importance and wealth on the gently rising grounds that run into the Fen lands north of Cambridge.—Dr. Bacon showed two specimens of mediæval pottery, dug out recently at Ditton, and consisting of two vases or jugs. One was unbroken, and had remains of a dark bluish colour, and was glazed. It was 10¼ in. in height, the mouth had a diameter 4 in., and the greatest circumference was 23 in. The other was of a light red colour, and glazed, and had some yellow lines of ornamental tracery. The measurements of this were very nearly the same as the last. The cubic capacity of each would be about 3½ pints. They were found in an old well which was being excavated, and at a depth of 18 ft. The red one was broken by the pick of the excavator.—Mr. Wilkinson exhibited a silver-gilt vase, 25 in. high, enriched with *repoussé* work of the close of the sixteenth century. A shield on the inside of the cover bears the arms of the Austrian family of Müelich. Figures in relief, representing Faith, Wisdom, and Justice, adorn the lower part of the bowl. The cover is decorated with oval medallions, and surmounted by a Minerva in full armour.—Mr. F. H. Fordham exhibited two gold coins of James I., the one dating before, the other after, his accession to the throne of England, which had been recently found near Roystone.

CAMBRIDGE PHILOLOGICAL SOCIETY.—Nov. 3. —Annual Meeting,—The President, Prof. Mayor, in the Chair.—Mr. Magnússon read a Paper on "*Akimbo*," a compound which, he observed, in its present state must be taken to represent an older compound in which the elements of composition came more clearly to light. As it now stood it could not be made up of any two words which in form were identical to the composition elements, *kim* and *bo*. It clearly bore the stamp of strong wear and tear upon its face. The hitherto proposed etymology from Celtic *cam* "crooked," could not be admitted, on the ground that it gave no such clear sense as would satisfy the mind, and warred altogether against the logical method in which languages built up their compounds. For *cam* attenuated *kim* = "bent," and *bo* = "bent" would make *kimbo* with a sense "bent-bent" or "bowed-bowed," which scarcely could have any meaning. A clearer light was thrown on this obscure word by the Icelandic *keng-boginn* and the Middle-English *kene-bowe*. *Keng-boginn* meant "bent as a crook." *Keng* was the stem of *kengr*, which in Icelandic was the name for the object which in English was called a "staple," a hook or crook of metal driven into uprights of timber, posts, &c., for various purposes; *boginn* was the past participle of a lost strong verb, of which it was the only remnant left. *Kengr* was found mentioned chiefly in connection with doors and door-posts, gates and gate-posts, though it was also found used in connection with other domestic appointments. In primitive times it was undoubtedly chiefly used as a contrivance to fasten doors by, and was the rude primitive forerunner of the elegant instrument which, with advancing civilization and retiring honesty, took the shape of a key. In a derived sense *kengr* meant the bend of the body such as, for instance, the cat made when it set up its back. It was not used in Icelandic to signify any bight-formed appearance, however, of the limbs. In one point, therefore, the Icelandic *keng-boginn* and the English *akimbo* stood quite disconnected—namely, in their application. While the Icelandic referred exclusively to the bend of the body or of the spine, the English referred chiefly to the bend of the arms. This point was of paramount importance for the derivation of *akimbo*. The word occurred now chiefly in the phrase "to stand *akimbo*," or "to stand one arm," or "both arms, *akimbo*," which meant to stand with the arms bent out, and the hand on the flank, in such a way that the bight so formed by the arm or arms resembled the appearance of a staple driven into a post. This was a purely English development of the sense, and quite foreign to the Icelandic *keng-boginn*. How did that happen? Of the three possible ways in which it might have come about, Mr. Magnússon adhered to that which seemed the most natural—namely, that the Englishman of old must have had ready at hand in his daily language both the elements of which the proto-compound of *akimbo* was made up. But this assumption involved another—namely, that the English then possessed a name for "staple" whose form was capable of naturally changing into *kim*. This, Mr. Magnússon meant, was the case with the first element of the compound *kene-bowe*, which Prof. Skeat had adduced under *akimbo* from *The Tale of Beryn*. Here *kene* could mean nothing but a "staple;" it stood for *keneg*, Mr. Magnússon thought, the *g* having been dropped before *b* in order to avoid harshness of sound, as was so fre-

quently the case in Anglo-Saxon under similar circumstances—*e.g. kyne-bot* for *kyneg-bot*, *cyne-botl* for *cyneg-botl*, &c. The *g* once dropped the transition from *kene-bowe* to *ken-bow*, and of that again into *kin-bow*, to finally become *kimbo*, was of such a common type that the matter need not be gone into. *Bo* was then the pp. *bogen* of A.-S. strong *bugan*, to "bend;" an obviously natural case of denudation in a language which had been busy for centuries in eliminating its weak terminations. Although the form *keneg* was not on record, the corresponding Icelandic *kengr* made its existence quite probable, for the correspondence of the two forms expressed a general law of parallelism between such forms in Icelandic and Anglo-Saxon; such, for instance, was the case with A.-S. *cyneg* and Icelandic *kongr*, and a similar one that of *tine* (for older *tined?*), Icelandic *tindr*, the "tooth" of a rake or a harrow. That *keneg* therefore was once upon a time the Early English name for a staple was thus rendered not only quite probable from the formal point of view, but from the point of view of the sense it bore in *kene-bo*, *kimbo*, quite certain. Finally, Mr. Magnússon suggested that A.-S. *cæg*, a "key," was an outcome of the older *ceneg*, a staple, which must have done the service among the primitive Teutons for fastening doors, as *kengr* had done among their Scandinavian neighbours; *kengr*, *ceneg* and *cæg*, therefore, were, in all probability, cognate names for one and the same object. The base of kengr was *kang* (*kag*), and remained still observable in the colloquial saying in Iceland *at kanga við hurð*, "to rattle with the key in a door," which showed that key with its base *cagan* was a cognate to *kengr*. But *kinga*, though connected with *kengr* by the lexicographers, had nothing to do with that word, but was a Low Latin introduction, from *cingula*, "a round, coin-formed ornament."—Mr. Verrall read a Paper on Æsch. *Ag.* 1227 sqq.

Nov. 17.—Mr. Munro, President, in the Chair. —Mr. Postgate read a Paper on the Reform of the Pronunciation of Latin and Greek, considered as a practical University question.—A discussion followed, in which the President, Prof. Mayor, Prof. Skeat, Mr. Verrall, Mr. Candy, and Mr. Ridgeway, took part. A resolution was passed that a Committee be appointed for the purpose of drawing up a scheme for the reform of the present pronunciation of Latin, to be submitted to the Society at a subsequent Meeting.

Glasgow Archæological Society.—Nov. 17. —At the annual general meeting, the Report of the Council was submitted and approved. It is intended to publish a new part of the Society's *Transactions*, before the end of session 1881–82. The Marquis of Bute, the Marquis of Lothian, Dr. Arthur Mitchell, Mr. W. J. Thoms, F.S.A., Mr. Walter de Grey Birch, F.S.A., and Mr. G. L. Gomme, F.S.A., were, on the recommendation of the Council, admitted honorary members. The office-bearers for the year were elected—Professor Young, President. —Mr. Alexander Galloway, Foreign Society, read a Paper upon the archæological work recently undertaken in foreign countries.

The Antiquary's Note-Book.

Stonehenge.—(See ante ii. 150-51; iv. 86). We propose printing from time to time descriptions, taken from authenticated sources, of the prehistoric monuments of the British Isles. Of course many of these will be known to our readers in some shape or other, but it is thought that to have at hand a reference to them would be carrying out one of the most salient features of the Note-book. At the present time special attention has been drawn to the condition of Stonehenge, and hence we begin with this well-known monument, and the more readily because, by the courtesy of Messrs. Longmans we are able to give a reproduction of the engraving affixed to the newly-published fourth edition of Sir John Lubbock's *Origin of Civilization*. We have already spoken of Stonehenge, and therefore in the present note shall rest contented in giving some information additonal to that of Dr. Nicholson in the second volume of this journal, and to Mr. Osborne's useful quotations from the *European Magazine* upon the fall of some of the stones in 1797. Professor Boyd Dawkins has described Stonehenge as it originally stood, and places its date as a monument of the Bronze age:—

"It consisted of a circle 100ft. in diameter of large upright blocks of sarsen stone 12ft. 7in. high, bearing imposts dovetailed into each other so as to form a continuous architrave. Nine feet within this was a a circle of small foreign stones, and within this five great trilithons of sarsen stone, forming a horseshoe; then, a horseshoe of foreign stones eight feet high, and in the centre a slab of micaceous sandstone called the altar-stone. When perfect it probably formed a temple like the restoration made by Mr. Brown. At a distance of 100ft. from the outer line a small camp, with a ditch outside, formed the outer circle, 300ft. in diameter, which cuts a low barrow, and iucludes another, and therefore is evidently of later date than some of the barrows of the district. A foreign block near the first great trilithon, on the north-eastern side, has two holes in it, which, in the opinion of Mr. Stevens, have probably been intended to receive libations like the elf-stones and cup-stones. The foreign stones composing the inner circle and the inner apse, some of which are igneous, may have been derived from Wales, Cornwall, or from the Channel Islands. It is obvious that they would not have been transported to Salisbury Plain excepting under the influence of some strong religious feeling, and a peculiar value must have been attached to the material, since the stone of the neighbourhood would have satisfied all the purposes of a monument. 'If Stonehenge,' writes Mr. Stevens, 'was erected at two distinct periods, the horseshoe and circle of foreign stone probably formed the earlier temple.' It may even have been erected elsewhere at some former period, and then transported to Salisbury Plain and again set up. An intrusive and conquering people may have brought these hallowed stones with them, and have added to the impressive appearance of their old temple in its new situation by repeating its features on a far larger scale, using local stone for the purpose. The date of Stonehenge is indicated by the surrounding tombs. Sir Richard Colt

STONEHENGE, AS AT PRESENT.

Hoare counted 300 barrows within twelve square miles, and in the days of Stukeley 128 were visible from a hill close by."—Dawkins, *Early Man in Britain*, pp. 372-376. William Smith, in his *Particular Description of England*, 1588, a MS. edited by H. B. Wheatley and E. W. Ashbee, figures Stonehenge in the twenty-second plate. The circle is represented as very nearly complete, though its quaint drawing does not allow us to compare it with any degree of preciseness with the figured restoration in Mr. Dawkins' *Early Man in Britain*, p. 374. Still the leaning stone now in dispute seems to be in its original position, and the south side, which is now very much disturbed, seems to be tolerably perfect. The whole circle is represented as surrounded by a rampart. Unfortunately Smith does not say anything about the monument in his MS.

Remains of Stoke Old Church.—The following Paper, by Mr. C. Lynam, of Stoke, taken from the *Staffordshire Advertiser*, on the "Remains of Stoke Old Church," which have recently been re-erected in the churchyard, should find a place in THE ANTIQUARY:—One day, passing along the dry beds of the former water-courses near to Upper Boothen Mill, the writer hereof noticed a stone, shaped to some special purpose. He looked further, and observed several others, and amongst them, one, not only shaped but modelled. This, it was clear to him, had been the base of an ancient pillar, and it was soon perceptible that these stones were the remains of Stoke Old Church. With this idea they were sent to his garden, at Hartshill. As the workmen got up one stone, others appeared, and in time some cart-loads were turned up. At Hartshill they were sorted and rudely put together, when the Rector visited them, and expressed a wish to have them erected in the old part of the churchyard. Excavations were then made, and the foundations of the old work were come to, and these remains (taken out of the overflow course from the mill-pond at Boothen) have been erected on their former site. They mainly consist of two arches and their piers. The western pier is a "respond," and has been rebuilt as such. One of the others is octagonal, and the other circular. The arches are semi-circular, and are formed of two orders, with moulded edges; they are surmounted in part by their original dripstone. In the spaces between the arches have been placed some carved stone heads from the old church, which had been at Cliffville for some years; also one carved corbel, which had been a long time in possession of the writer; and at the termination of the western dripstone on the north side a carved head, most kindly given by Mr. Holtom, from Stoke Hall. In addition to the arches and their supports, parts of other pieces have been put up, and, what perhaps is of more interest than any other part, some Norman remains of the arch of a doorway were also found at Boothen, and have been embodied in the re-erection. It is a singular fact, that a carved capital belonging to those early Norman remains had been preserved at Cliffville, and is now built in with the others. In addition to the erection of the arches, the foundations of the old chancel have been raised and clearly defined. The original altar-slab, which has lain on the ground against the east wall of the chancel ever since the old church was taken down, has been raised, whereby its various parts may be distinctly seen. The old font, which has also been preserved at Cliffville, is re-erected in what may be considered its original position. A portion of the shaft of the churchyard cross, found some years ago against the south wall of the chancel, has been put up near to the vestry of the present church. Of the date of these early remains, it may be fairly said that the bit of the shaft of the cross is the earliest, being, no doubt, prior to the year A.D. 1100. Next come the fragments of Norman workmanship, which are early in that style, and may be said to have been executed before A.D. 1150. Then come the piers, with their moulded capitals and bases, and the arches they bear, which may be assigned to the period between A.D. 1200 and 1245. The base of the chancel walls, the altar-slab, and font are also of this date. From these remains, and from various illustrations of the old church, it may be pretty safely accepted that Stoke Church, including the chancel, nave, and aisles, was uniformly rebuilt in the first half of the thirteenth century. It would be interesting to find whether there is any record confirming this view. Something should be stated as to the manner of the erection of the old stones, and it may at once be emphatically said that no stone now again put up has been altered in any way or shape. Every one of them is now as it was found, so that the genuineness of their original form is absolute. This has been the ruling idea throughout the work, and in order to further it and to pronounce it, the necessary filling-in has been done in common brickwork, which, while it draws a sharp line between itself and the ancient work, sufficiently insures its own modernness. If stone had been used instead of bricks, in the course of time the identity between ancient and new work would have been obscure; now it is clear, and will always remain so. The next idea in the erection was that the work should be put up in a substantial manner, and to this end cement has been used throughout the rebuilding. Then it was considered desirable that the work should be put together so as to avoid dilapidation as much as possible, and for this reason the walls have been covered with tiles so as to throw the weather off the work.

Popular Names of Tumuli, &c. (iv. pp. 77, 219).—*Merry Maidens.* Nearly all the circles in the neighbourhood of St. Buryan's, Cornwall, are called Merry Maidens or Nine Maidens, irrespective of the number of stones really contained in them—the tale running that the stones are maidens petrified in the act of dancing on Sunday. *Journal of Anthropological Institute*, vol. i., appendix, page 2.

Logan Rock. A huge block of granite, weighing, it is said, 60 or 70 tons, on the summit of the cliffs by the sea coast, and rocks slightly when pushed. The promontory on which it stands is called Treryn Castle. Cornwall. *Journal of Anthropological Institute*, vol. i., appendix, page 3.

Nine Maidens, at Boscawen-un. About sixty feet in diameter, and consisting of nineteen stones, with one nearly in the centre leaning in a north-easterly direction, and about 9 ft. high by 2½ by 1½. *Journal of Anthropological Institute*, vol. i., appendix, page 3.

Chun Quoit. A column consisting of four upright stones, two of them 7½ to 8¼ ft. long, and 1 to 1¼ ft.

thick, rising about 4 ft. above the ground outside and 7 ft. above the ground inside. They stand about 5 ft. apart, forming the sides of a chamber, one end of which is almost entirely enclosed by another stone. Cornwall. *Journal of Anthropological Institute*, vol. i., appendix, page 3.

Men-an-Tol. An upright stone 3 ft. 8 in. high, 3 ft. 10 in. wide, and about 1 ft. thick, having a hole about 18 in. in diameter through it. It faces about north-east and south-west, and has a four-sided upright stone, 4 ft. high and 1½ ft. across each side, placed 7½ ft. to the north-east, and a stone, similar but three-sided, at the same distances to the south-west, against which another similar stone lies flat on the ground. Beyond each of these two equidistant upright stones but not in the same straight line, stands a small upright stone. Near Penzance. *Journal of Anthropological Institute*, vol. i., appendix, page 4.

Hurlers (The), in the parish of St. Cleer, Cornwall, They appear to be three ovals, standing as it were on a line running in a north-easterly direction. *Journal of Anthropological Institute*, vol. i., appendix, page 5.

Longstone Circle, on Scorhill Tor, Dartmoor. An oval circle, the diameters of which are respectively a little more and a little less than 80 ft. It now consists of twenty-four upright and six fallen stones. *Journal of Anthropological Institute*, vol. i., appendix, p. 6.

Antiquarian News.

The researches undertaken for a few months at Epidaurus, by the Greek Archæological Society have been successful. One of the most celebrated theatres of antiquity, that of Æsculapius, has been discovered. It is constructed of Pentelic marble, and was capable of holding at least 30,000 spectators. The theatre is built under a hill, the summit of which was covered with a sacred grove. In form it is a hemicycle; the steps are divided into two parts—the upper, measuring on the lowest level about 233 yards in length, consists of twenty rows of seats traversed by twenty-four staircases, which enabled spectators to gain their places with ease. The lower part, separated from the upper by an esplanade several yards wide, contained three rows of seats and thirty-two of steps, to which access was given by twelve staircases. Several statues were unearthed, all, however, unfortunately, in a mutilated condition. The results hitherto obtained cannot but encourage the society to continue its work.

There are in the British Museum several texts of great interest for the light they throw upon the religion, superstition, &c., of the ancient Assyrians and Babylonians. Mr. T. G. Pinches communicates to the Society of Biblical Archæology an account of these texts. They comprise what have been called Hæmerologies (of which several fragments exist, together with one almost complete) and calendars. Of the latter we have two in the national collection, each of a different character. The more complete of the two, of which two copies exist, is extremely difficult to translate, but what is certain is often of a most interesting character. Most of the directions are very commonplace, such as, "In the month of Nisan, the first day is wholly lucky;" or "the fourth, half the day is lucky;" or, "the eleventh, a day of joy of heart." Some of the directions, however, are very curious, as those for the fifth and sixth of Iyyar. That for the fifth is, "If one take not a wife, one grows old;" and that for the sixth, "Take a wife and grow old." On the ninth of Iyyar there is the information that "If one eat fish, one takes evil;" and the twentieth is an excellent day for killing a snake. The other tablet, which contains only the first four months—namely, Nisan, Iyyar, Sivan, and Tammuz—differs entirely with regard to the omens, and devotes a long paragraph to the first day of each month. It is noteworthy that there is no mention of a regular sabbath, it being only here and there directed that "one should not pay money," or that "one should not ride in a chariot," or in a "ship," on certain days—recommendations made, not on account of the sacredness of the day, but only because it was considered unlucky to do these things.

The workmen who were making a trench for a drain across the road at the bottom of the Wyle, Shrewsbury, found, at the distance of about 8ft. from the shop front, the remains of a red sandstone wall, of very good masonry, at least 3ft. thick, and at 14ft. further south similar remains of another wall running parallel to the first. These seem to mark out the line of road leading to the Old Bridge.

From the excavations now being made for the sewer in St. John's Road, Hertford, it appears that the monks who inhabited the ancient Priory must have been buried in that spot. The graves dug in the gravel are clearly visible, and contain a quantity of human remains, many of the skulls being in a very perfect state of preservation. From the fact that not a particle of iron or other metal has been found with the remains, it is evident that no coffins were used for interment; but the monks were simply wrapped in cloaks or cassocks, and laid on a layer of flints. No medal or coin of any description has been found to determine the date of their burial.

We learn, from a report presented by Mr. F. H. Middleton to the Royal Institute of British Architects, that the High Wycombe Grammar School is about to be pulled down. The oldest part of the building now remaining is a very fine late Norman hall, about 1160, arranged with nave and aisles. The nave is 62 ft. by 16 ft., and the aisles are 8 ft. wide. The arcade is formed of plain square semi-circular arches in five bays. The pillars are alternated round and octagonal, 2 ft. in diameter and 8 ft. 6 in. high. They have square moulded abaci and are carved in a very spirited manner with foliage and dragons. All this fine stonework is as fresh and sharp as if it were new. At the north of the nave is a curious bread-oven, which appears to be contemporary with the Norman wall it is in. At the dissolution of religious houses the building was granted by Elizabeth to the corporation, to found a grammar school, and for this purpose it has been cut up into many rooms.

The oldest remaining half-timber house in Hereford was offered for sale by auction recently. The

building, which is in Butcher's Row, dates from 1621, and it is supposed that the architect was John Abel. The ornament on the gable suggests that originally the house belonged to a butcher. A large hall is within the building, with a chimney-piece on which the arms of the Tanners', Fleshers', and Butchers' Guilds are carved.

Lieut. Conder has taken his surveying party back to Jerusalem for the winter, bringing with him the results of his first campaign across the Jordan. After the preliminary work of reconnoissance and measuring the base-line was accomplished, the survey was begun, and up to the present 500 square miles have been successfully completed. It was found that in the East more rapid progress can be made than in Western Palestine; while the cheapness of food and forage is some set-off to the heavy payments required by the Arabs for escort. Over 600 names have been collected; more than 200 ruins have been examined; some 400 cromlechs have been found; and plans, sketches, and photographs have been taken. In addition to the cromlechs, several menhirs or standing stones have been found, and ancient stone circles in connection with both classes of monuments. Among the sites explored are Heshbon, Elealah, Madeba, Baal-Meon, Nebo, and Pisgah, the hot springs of Callirrhoë, Rabboth Ammân, and the Jordan valley. Lieutenant Conder reports that he has found the place of the worship of Baal Peor, and the site of Bamoth Baal; that he has an important suggestion to make as to the "bedstead" of Og; and that he has discovered the method by which the enormous stones used at Arâk el Emir were brought up from the quarries. The party are now engaged in reducing their observations into shape at Jerusalem.

We are informed that the old church at Long Ditton will very soon be demolished, the materials having been sold for £60. Surely this cannot be. We should hardly have thought that, for the sake of so pitiful a sum, it was worth while to destroy the building. It occupies the site of the former church, which has stood there from time immemorial; contains its tombs and its traditions, and is in itself a most picturesque object.

Thackeray's house in Kensington Palace-gardens, has just been sold. This fine mansion possesses more than the interest which ordinarily attaches to the dwelling-places of distinguished men, for it was not only lived in, but built, by Thackeray. It is of red brick, and, as befitted the limner of Queen Anne manners, is built in the style which has been so generally named after that sovereign.

The Naples correspondent of the *Daily News* writes:—"Near the railway line at Reggo has been found a fine mosaic in the Greek style. It is rectangular, and in the middle is a circular border, within which is a beautifully designed youthful figure driving a chariot, holding the reins in the left hand, with a spear of a trident form in the right, in the act of striking. The mosaic is of little stones of glass paste, black and white. On further excavation another mosaic was found on the other side of a wall, better preserved than the first, and seemingly still more beautifully worked. Only the corner of this pavement has been uncovered, but the border shows that the workmanship is exceedingly fine.

As some workmen were making repairs in the roof of a house belonging to Mr. John Stevens, of Broughton-Astley, near Lutterworth, Leicestershire, there was found under a rafter a bag containing twenty-six coins—crowns, half-crowns, shillings, and farthings. In date they range from 1670 to 1710. There are several crowns and half-crowns of the reigns of Charles II. and William III. The most recent is a coin of Queen Anne's, bearing date 1710. The coins are in a state of good preservation. The house was formerly the manor house of the parish, where the family of the Astleys, who have given the name to the parish, lived. It is now a farm-house and public-house.

The tower of the ancient church of Hendon having been in a dangerous condition for some time past, has now been thoroughly restored. The floors of the clock room, the bell room, and the belfry, have been relaid, and the windows well protected with new oak weather boards. The tower has a pierced parapet. The height of the tower to the summit of the pinnacles is 43 yds.; square of tower, taking in the walls, 47 ft. It may be noticed that the chimes were given to the town in 1662.

Adwick Church, Yorkshire, which is said to have been in a dilapidated condition for years, is about to be restored.

The anniversary meeting of the Society of Biblical Archæology will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, January 10th, at eight p.m., when the council and officers of the Society for the ensuing year will be elected, and the usual business of the meeting transacted.

A photograph of the stone which a week or two ago was discovered built into the masonry of the west wall of St. Mary's Church, Monmouth (see *ante* iv. 274), and about which much difficulty was experienced in determining its original use, having been forwarded by Mr. Waugh, of Church Street, to the Rev. Thomas Lees, of Carlisle, Mr. Waugh has received the following reply:—"The object represented is a 'Holy Water Stock,' and, I think, of the twelfth century. At a church in Westmorland I know one of that date, but of a much more ornate character, and the drain passes down the stone as in a font. From the *Rites of Durham*, p. 32, I copy the following passage regarding the use:—'There was two faire Hallewater Stones belonging to the Abey Church of Duresme, all of verie faire blewe marble . . . . being kept verie clene, and alwaies fresh water was provided against every Sonnday morning by two of the bell-ringers or servitors of the church, wherein one of the Monncks did hallow the said water, verie earlie in the morning before divine service.' The hole at the side was for conducting the water to a drain inside the pillar or wall against which the *bénitier* stood." Mr. Waugh has kindly sent us a photograph.

Nearly five years ago the Dean and Chapter of Lichfield issued an appeal for means to enable them to carry out an undertaking which had been long

contemplated, namely, the restoration of the noble west front of their Cathedral, which has never yet been properly and architecturally restored since it sustained such terrible damage during the siege of the Close. Under the guidance, however, of the late Sir Gilbert Scott, plans have been completed by which the remaining original features of architectural beauty may be permanently reproduced. The two western spires are now thoroughly restored and furnished with lightning conductors on approved principles. The whole of the south-west tower and the upper stage of the north-west tower, as well as the intervening gable, with the great western porch beneath it, are now completed, leaving yet unrestored the greater part of the north-west tower. This it is proposed to complete in three stages, for which three separate estimates have been prepared.

The ancient custom of making a present of fine cloth to certain high officers of State and gentlemen of Her Majesty's household, has just been observed by a committee of the Court of Aldermen of the City of London. The custom seems to have originated in a desire to encourage competition in the ancient woollen cloth work of the City by sending specimens of its finest produce to those best qualified to judge of its excellence. Blackwell Hall, the head-quarters of the trade in former days, covered the spot where the City Library now stands. The official order for the distribution, says the *City Press*, provides that pieces of cloth of four and a half yards each shall be sent to the first Secretary of State, the Lord Chancellor, the Chamberlain of the Household, the Vice Chamberlain of the Household, the Lord Steward, the Comptroller, the Lord Chief Justice of the Common Pleas, the Chief Baron of the Exchequer, the Master of the Rolls, the Recorder of London, the Attorney-General, the Solicitor-General, and the Common Serjeant. The order further states that six yards of black cloth and six yards of green cloth shall be given to the Town Clerk, four yards of black and two yards of green cloth to the chief clerk in the Town Clerk's office, four yards to the Attorney in the Exchequer and four yards to the Attorney in Chancery, four yards to the Recorder's clerk, and four yards to the usher of the Court of Aldermen. The distribution is carried out by the hallkeeper.

An exhibition of heraldry, seals, and genealogical records will be held at Berlin from April 1 to May 31 next, under the patronage of H.R.H. Prince Charles of Prussia. The participation and support of all persons who are interested in heraldic art are invited on behalf of the above-named exhibition, to which the Royal Family of Prussia have promised to contribute an important and highly interesting collection of the genealogy, heraldry, and seals of the house of Hohenzollern. It is hoped that the numerous and valuable collections of objects of interest suitable for such an exhibition in the possession of the nobility and gentry, as well as of public and corporate institutions in Great Britain and Ireland, may be well represented in this forthcoming exhibition.

The head master of Westminster School published in the *Times* of November 28, some remarks upon Ashburnham House and a memorial to the governing body. These state that the Chapter themselves have in past years greatly altered and disfigured Ashburnham House. It had originally two wings; one was destroyed and never restored. About 1848 the roof was taken off, a story added, and a dome in the ceiling of the drawing-room demolished, the external elevation being ruined. The house now has no beauty externally, and hardly any features of interest internally, except the staircase, which would in any case be preserved. We do not think, judging from subsequent letters in the *Times*, that all these statements are confirmed, and we hope that Ashburnham House in its present state may be preserved from the school authorities.

An interesting antiquarian discovery has been made on the premises of Mr. H. Boxall, 19, Mary-le-Port Street, Bristol, during some alterations, a fine free-stone mantelpiece, ornately sculptured, and bearing a shield charged with the arms borne by George Harrington, Mayor of Bristol in 1617, having been exhumed from a thick covering of mortar. Harrington's residence, whilst mayor, was in Corn Street. Mr. J. F. Nichols, City Librarian, points out that this coat, which in the Mayor's Calendar is ascribed to the above Mayor, is there tinctured incorrectly, colour upon colour. The curious thing in connection with these arms is that they occur twice in the same street —viz: on the fronts of Nos. 38 and 40, below the first-floor windows. This raises a question as to whether these were not the arms of the Brewers' company of Bristol, and were borne by Harrington with a difference for his own coat, he being a brewer, just as Robert Aldworth bore for his coat the arms of the Marchants Venturers with a difference.

The Cambridge Antiquarian Society visited Royston recently. The cave was seen under the guidance of Professor Hughes, who remarked upon its position at the junction of four parishes, and called attention to the rudely-cut figures and other carvings on the wall, which he attributed to the eleventh or twelfth centuries. The Rev. S. S. Lewis said the cave was at the junction of two Roman roads, the figures on the walls represented the High Altar, St. Katherine, St. Christopher, St. Lawrence, St. John, and St. Thomas of Canterbury. A hermit of Royston existed in Edward VI.'s time; but there was no intimation that he lived in this cave; the only bones found in it were those of domestic animals. The priory church was next visited, Mr. W. M. Fawcett, M.A., explaining its leading features, and expressing his regret that the fine chancel-screen, described in Cussans' *History of Hertfordshire*, had been removed in modern times. Mr. Bendall said the screen was cut up and reformed into the present pulpit and reading desk; the original font was turned out by the late vicar, and was bought from the stonemasons by a farmer, who used it as a trough under a pump. It eventually was purchased by a neighbour, Mr. Phillips, to place in his garden.

The chancel of Caynham Church, Shropshire, has been opened. It was found necessary some time since to take down the ancient Norman church on account of its dangerous condition. On the thatched rafters of the roof and some portion of the main walls being removed, the whole structure gave way, with the ex-

ception of the curious triple arch dividing the nave from the chancel. The north, south, and west walls of the tower have also been preserved.

The parish church of Ebberston, Yorkshire, was reopened early in the month, after restoration, begun in 1869. The tower has been carefully restored, much of the walls of the nave and chancel rebuilt, the former rough roof of oak and fir, with lath-and-plaster ceiling, has been replaced by an open roof of pitch-pine.

Sir Henry Cole wrote to the *Times* of Nov. 14, as follows :—"Some of the most valuable specimens of wall paintings, centuries older than the Reformation, are preserved in this country in the Chapter-house of Westminster Abbey, and they have been brought to public view by the judicious restoration of the Chapter-house, freely open to the public daily. I have known these wall paintings for more than 50 years. In 1830 they were hidden behind the record presses, and were certainly in much better condition than they now are. Indeed, every time I see them they appear to be more and more decaying, and a week ago I observed little parts were about to peel off. The paintings are well worth looking to, and I recommend glass covering as necessary to preserve them, which should be placed before them without delay. I write this in hope that the proper authorities may be moved to do what is necessary to preserve these very rare remains of ancient pictures."

Mr. Joseph Anderson delivered early in November the fourth of the present course of Rhind Lectures in Archæology, at Edinburgh, when he dealt with "The Brochs, or Dry-Built Round Towers of Scotland."

Among the many fast disappearing objects of antiquity in the City of London, we understand the authorities propose removing that interesting piece of old London wall now standing in St. Martin's Court, Ludgate Hill, for the purpose of widening the entrance to Little Bridge Street, Blackfriars. We trust every care will be taken during the demolition to note anything of interest that may be brought to light.

A monument of considerable interest and importance has arrived at the British Museum. It comes from Jerabius, on the Euphrates, the supposed site of the ancient city of Carchemish. It is of basalt, standing nearly six feet in height, and having a figure sculptured on the one side, and an inscription of five lines in hieroglyphics on the other. It seems likely that the inscription is of a religious character, the sculptured figure—which is unfortunately mutilated by the absence of the head—being probably that of a priest in sacerdotal attire. The inscription belongs to the class which has been termed "Hittite." A somewhat painful interest attaches to the new monument as having been examined and copied by the late Mr. George Smith on his last journey to Asia—a journey during which his valued life was lost to his country and to science. Mr. Smith drew up, at least tentatively, a Hittite alphabet, which together with his drawing of the monument, is preserved in the British Museum Library.

Correspondence.

ANGLO-SAXON ARCHITECTURE.

Many of my friends are aware that I am endeavouring to collect all the information that I can on the subject of the buildings commonly called *Anglo-Saxon;* and, although Mr. E. A. Freeman objects to that name for them, it is the name by which they are generally known, and it is likely long to be so.

My object is to get together as far as possible all that is extant on the subject, with a view to a new, improved, and enlarged edition of what was, for about forty years, the *Appendix* to Rickman's work on Gothic architecture. *His system* begins with the Norman style, and his object was to instruct architects for practical work ; whereas anything before the Norman style is evidently a matter of antiquarian interest only, and it is well known that the *Appendix* was originally an addition to the *third* edition of Rickman, from information supplied chiefly by Mr. William Twopeny. In the *seventh* edition of Rickman, published last year, I have omitted this *Appendix*, with the intention of making a separate work of it. During the last summer a good deal of fresh information on the subject has come under my observation. I have seen, perhaps, a dozen examples, wherein walls of the Anglo-Saxon period have been brought to light by scraping off the plaster in the *restorations* of the Victorian era.

During the recent visit of the Archæological Institute to Bedford I saw three instances of this, in addition to which I have heard or read of other cases, in which the surface of the walls, covered with shallow sculpture, in a sort of diaper work, has been found under Norman work. At Kirton-in-Lindsay, Lincolnshire, the priest's door on the south side of the chancel has the *tympanum* carved with such diaper work in good preservation, under bold Norman arch mouldings, clearly showing the use of older materials in the Norman period. The church is a curious and interesting one in many ways, and it was one of the three that were given by Bishop Remigius to the chapter of Lincoln Cathedral, of which Stow is another, where the transepts are also of the Anglo-Saxon type. In St. Leonard's Church, at Wallingford, in Berkshire, the piers of the chancel arch are carved with this sort of early and shallow diaper work, which was brought to light only by scraping off the plaster in the recent Victorian restoration. At Bampton, Oxfordshire, a very fine church of various periods, in the vault, under the central tower, there is some of this sort of early diaper work, evidently used as old materials by the builders of the thirteenth century. I have no doubt that many more similar instances are to be found if looked for, and I shall be glad to be informed of any not already in the list published in the Glossary. I have had a list made of all the *stone* churches that are mentioned in the *Saxon Chronicle*, and in Bede, and other early chronicles, and I hope to find more instances in which the records fit with the existing remains, which is always *the* difficulty.

The excellent lectures of Mr. Anderson on *Scotland in Early Christian Times*, recently published at Edinburgh (see *ante*, iv. 248), throw a good deal of new light

on the architectural history, but show it came from Ireland and not from England, and, therefore, is only indirectly connected with the present subject; but no doubt the general characteristics of each century would be the same in both countries, though perhaps during one generation one country may have been rather in advance of the other. In part of Scotland there is a remarkable series of tomb-stones, eight feet high, with shallow sculpture, called by some Celtic and by others Runic. These seem to agree with two ancient stones in the Ashmolean Museum at Oxford, on which the sculpture has always been called Runic. This opens a wide field for examination and comparison, but without much reference to Anglo-Saxon work. A good deal more attention has been given to this subject recently than appears to have ever been given to it before.

JOHN HENRY PARKER, C.B.

ARMS OF WOLVERHAMPTON.

I shall be glad if any of your readers or correspondents can inform me how it happens that the borough of Wolverhampton bears, besides its proper coat of arms, the arms of King Edward the Confessor, a cross patonce between five martlets; and also the arms of England and France quarterly. The former appear in a small escutcheon on the dexter side of the shield containing the arms of the borough, and the latter in a small escutcheon on the sinister side of it. I cannot understand it at all. The town of Wolverhampton existed, I believe, in Saxon times; but the existence of the borough dates only from the Reform Bill of 1832. I may mention, at the same time, that we read in Hone's *Year Book* (p. 772), of an escutcheon, on which were the arms of Edward the Confessor impaling those of England and France, surmounted by a crown set with crosses and fleurs-de-lys, and supported by angels in long robes and ermine tippets which appeared till the year 1830 on the east wall of the old archiepiscopal palace at Croydon. The palace was built in the reign of Henry VI. What had the Archbishops of Canterbury to do with the arms in question?

MONTAGU WEBSTER.

Hill Vicarage, Sutton Coldfield.

SLOPING NAVES.

(iv. 135, 228, 278.)

At Cockington Church, near Torquay, in the restoration of which I am now engaged, there are six steps from the tower at the west end down to the nave, and there is a slope in the nave pavement of six inches from west to east. The church consists of nave, aisles, and chancel, with chapels; the entire fabric, with the exception of a portion of the west wall of the north aisle, being Perpendicular work of one period. There is at present a single step up to the chancel, and another to the sacrarium; yet I found the piscina in the south wall less than eighteen inches above the pavement, and the blocked-up priest's doorway on the opposite side only about three feet high above the pavement. I arrived, therefore, at the conclusion that, besides the present steps, leading down from the west doorway to the sloping floor of the nave, there must have been originally steps down to the chancel, and again further east to the altar. I am given to understand that Mr. Christian, architect to the Ecclesiastical Commissioners, has visited the church since my inspection, and generally coincides in this opinion. The church is situated in the park of Cockington Court, and the ground outside rises westward very considerably. The unusual levels of the church, therefore, would appear to have been suggested by the peculiarities of the site. The effect from the western entrance must, I think, have been impressive. As is generally known, the altar, in Devon and Cornwall churches, was seldom raised high, and the sill of the east window is usually low. It was the *screen*—as at Cockington, where it remains—which conveyed the idea of sanctity and mystery.

JAMES HINE, F.R.I.B.A.

Plymouth.

Tawstock Church, North Devon, has the floor lower towards the east end. At the first piers from the west end of the nave there are two or three steps extending across the nave and aisles, the floor slopes thence to the chancel-arch at which there is a descent of four or five steps into the chancel. The fall of the ground is from west to east. Halifax parish church has five or six steps descending from the western tower (which is open to the church) into the nave. Between these and the cross passage from the porch doors, the floor is at two levels extending across the whole circle of nave and aisle, with steps down from each level. From the cross-passage there is a slight fall to the chancel screen, from whence the floor eastward is raised by steps in the usual manner, a vestry being formed under the chancel. The ground here falls from west to east.

St. David's Cathedral has not only the nave floor inclined upwards from west to east, as mentioned by your former correspondent, but the whole of the floors follow the same inclination. Towards the east end of the nave is a flight of steps to the platform in front of the vaulted choir screen. This platform slopes, and so do the floors under the screen, the choir floor, the several grades of the Presbytery floor, and the altar pace. By the several slopes and steps the altar-pace is raised to the height of about 13ft. above the floor at the west end of the nave. The transept floors, like those of other parts, fall from east to west. There is no crypt, but the inclination of the floors is a following of the declivity of the site.

In a new church now about to be built on a hillside near Croydon, it is proposed to slope the nave floor.

CHARLES R. B. KING.

SOME EARLY BREACH OF PROMISE CASES.

(iv. 185.)

Mr. Bird will be glad to hear that the result of Master Walter Lempster's action on behalf of Lucy

Brampston—or rather on his own behalf—may be gathered from the will of the said Lempster, which was proved in the Prerog. Court of Canterbury, in 1487 (fo. 3 "Milles.") In that will occur these bequests:—

dilecte servienti et filie mee in lege Lucie Brampston filie Katerine uxoris mee ducentas marcas . . . . Item cum quedam accio per me mota extitit et adhuc pendet in Curia d'ni Regis de Scaccario suo apud Westm' adversus Johannem Tate et Johannem Swan nuper vicecomites Civitatis Londoniensis pro recuperacione tricentarum marcarum in quibus quidam Ricardus Narburgh michi legitime condempnatus extitit et ea de causa in prisona de Ludgate, London' ut prisonarius detentus et extra eandem prisonam ob defectum bone custodie evasus voluntas mea inde est Si dicte tricente marce adversus dictos nuper vicecomites ad usum meum imposterum recuperate fuerint tunc volo quod dicta Katerina uxor mea habeat centum marcas ad inde inveniendum unum Capellanum idoneum Divina pro anima mea ac animabus parentum fratrum sororum et benefactorum meorum ac omnium fidelium defunctorum . . . . celebraturum . . : . Et volo quod dicta Lucia habeat inde alias centum marcas ad inde faciendam suam liberam voluntatem.

Which for the convenience of some of your readers I will thus translate:—

"I leave to my beloved servant and daughter-in-law, Lucy Brampston, daughter of Katherine my wife, two hundred marks. Also, whereas a certain suit, promoted by me has been proceeding and still is depending in the Court of Exchequer of our lord the King at Westminster against John Tate and John Swan, late Sheriffs of the City of London, for recovery of three hundred marks in which a certain Richard Narburgh stands lawfully condemned to me, and was on that account detained as a prisoner in the prison of Ludgate, London, and by default of good custody has escaped from the same prison, my will as to the same is that if the said three hundred marks shall be hereafter recovered to my use against the said late sheriffs, then I will that the said Katherine my wife shall have one hundred marks to find therewith a convenient chaplain to celebrate mass for my soul, and for the souls of my parents, brothers, sisters, and benefactors, and all the faithful deceased. And I will that the said Lucy shall have thereof another hundred marks to do her free will therewith."

Perhaps Mr. Bird will be able to pursue the story still further in the Exchequer Rolls.

Walter Lempster was buried at St. Antonine's Church, London, and Weever gives a copy of his epitaph in which he is described as physician to King Henry VII.

J. CHALLENOR SMITH.

90, Church Road, Richmond.

THE BIDDENDEN MAIDS.

In the parish of Biddenden, near Staplehurst, Kent, there exists a curious custom. It consists in giving to all applicants, after service on Easter Sunday, curious little cakes, bearing the effigy of two maiden ladies, who were joined together at birth and throughout their lives, in much the same way as the late Siamese twins.

Being curious to know whether the custom is still kept up—after the lapse of more than seven centuries—in strict accordance with the terms of the bequest, I wrote to Mr. Bourne, the parish clerk at Biddenden, and have received from him a very courteous reply, in which he says:—"The custom of giving away to applicants a quantity of cakes, bearing the impression representing them, is still kept up on Easter Sunday after the afternoon service; and in addition, a number of loaves of bread, with a proportionate quantity of cheese, is dispensed to all applicants, being *bona-fide* residents of the parish. The weight of the loaves varies from year to year, according to the price of flour, generally about a 4 lb. or 5 lb. loaf."

Mr. Bourne has kindly sent me two of the cakes, but unfortunately they have arrived broken; they would measure entire about 4 in. by 2¼ in. thick, and are moulded to represent the original donors.

E. OAKELEY NEWMAN, F.R.H.S.

[Mr. Newman has since kindly sent us one of the cakes in a perfect condition.—ED.]

A RAPIER.

(iv. 231, 277.)

The weapon which "R. B. W." calls "a rapier" is an old Scottish claymore. I have a similar one in my possession.

They were manufactured at Solingen, and imported in large numbers into Scotland.

I was in correspondence with the late Mr. Borland-Smith, at the time of his lamented death, about this question, but we had not arrived at any certain conclusion as to the date.

Like "R.B.W.," I should be glad to learn the date. Mine has a part of the old figured leather scabbard, with steel mountings.

E. K.

HERALDIC.

(iv. 277.)

Mr. Parker's query is easily answered. D is "eventual heiress" in his first case, and "heiress in her issue" in his second. So much misconception prevails as to the heraldic term "heiress," that it may not be out of place to attempt a comprehensive definition.

An "heiress" is a daughter who has no brothers, or whose brothers' issue is extinct. If these conditions are only fulfilled after her death (and she has left children) she is then an "heiress in her issue."* No woman, of course, can be an *heraldic* heiress unless her father is entitled to bear arms.

J. H. ROUND.

* This would comprise all cases except the occasional ones where (through re-marriages) a daughter is heiress to her mother, but not to her father, or *vice versâ*. In such cases the term brothers must be qualified by the proviso *ex parte de quâ hæres est.*

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The Antiquary.

FEBRUARY, 1882.

St. Valentine's Day.

By Prof. JOHN W. HALES.

1. AROUND many names ideas and associations have gathered, which would in all probability greatly surprise, or, indeed, have greatly surprised, the name-owners. Zadok, we learn, was never a Sadducee, Epicurus never an Epicurean, Wilkes never a Wilkite. And we may be pretty sure that "Saint Valentine, Priest and Martyr," would vastly wonder at the customs that have for long centuries prevailed on his day. "Valentine," as Alban Butler informs us, "was a holy priest in Rome, who, with St. Marius and his family, assisted the martyrs in the persecution under Claudius II. He was apprehended, and sent by the Emperor to the Prefect of Rome, who, on finding all his promises to make him renounce his faith ineffectual, commanded him to be beaten with clubs, and afterwards to be beheaded, which was executed on the 14th of February, about the year 270. Pope Julius I. is said to have built a church near Ponte Mole to his memory, which for a long time gave name to the gate now called Porta del Popolo, formerly Porta Valentini. The greatest part of his relics are now in the Church of St. Praxedes. His name is celebrated as that of an illustrious martyr in the *Sacramentary of St. Gregory*, the *Roman Missal of Thomasius*, in the *Calendar of F. Fronto*, and that of Allatius, in Bede, Usuard, Ado, Notker, and all other martyrologies in this day."

Obviously, there is nothing in this brief story to explain or justify the later customs observed on the saint's death-day. And we may say at once that the connection of such customs with the name of Saint Valentine is purely accidental. They did not in any way originate with the saint; possibly they are far older; certainly in their rise they are quite independent of him. For certain reasons, to be presently mentioned, they prevailed in February; and as it happened the saint's day fell in February. And it was in this way that the saint's name and such alien customs were brought into contact; and so Saint Valentine became the Saint of Lovers.

There are indeed traces, and more than traces, of far other duties appertaining to the Saint. He is said to have been subject to attacks of epilepsy, and after his death to have been regarded as the special patron of epileptic persons, it being thought, we suppose, that having himself had experience of the disease he would be likely in the other world to take a tender interest in subsequent sufferers from it, and to make earnest intercession for them. And so, according to Adelung, *apud* Hampson's *Medii Ævi Calendarium*, epilepsy is known in some German dialects—particularly in Upper Germany—as Valentine's Sickness, and also Veltins-Dance. In Barnaby Googe's translation of *Naogeorgus' Popish Kingdom* (1570), we are told that—

> Saint Valentine beside to such as do his power despise
> The falling sickness sends, and helps the man that to him cries.

(The words of the original, *Reg. Pap.* iii. are:

> Porro Valentinus morbum spretoribus addit
> Herculeum, auxilium contra implorantibus affert.)

And so Burton, in his *Anatomy of Melancholy*, discussing the question "whether it be lawful to seek to saints for aid in this disease"—that is, in melancholy—remarks how "the Papists on the one side stiffly maintain how many melancholy, mad, demoniacal persons are daily cured at St. Anthonie's Church, in Padua; at St. Vitus, in Germany; by our Lady of Lauretta, in Italy; our Lady of Sichem, in the Low Countries; quæ et cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi curat, et in ipsos demones imperium exercet . . . . . They have a proper saint almost for every peculiar infirmity; for poison, gouts, agues, Petronella;

St. Romanus for such as are possessed; *Valentine for the falling sickness*; St. Vitus for mad men," &c. ("On St. Vitus's Dance" *see* p. 90 of 1836 edition of Burton, and Hecker's *Epidemics of the Middle Ages*).

Brand quotes from a French almanack of 1672: "Du 14 Fevrier, qui est le propre jour Sainct Valentin on souloit dire—

> Saignée du jour Sainct Valentin
> Faict du sang net soir et matin;
> Et la saignée du jour devant
> Garde de fièvres en tout l'an."

Ben Jonson protests against the saint's degradation by the popular associations of his day: Bishop Valentine, he says, in *The Tale of a Tub*—

> Left us example to do deed of charity,
> To feed the hungry, clothe the naked, visit
> The weak and sick, to entertain the poor,
> And give the dead a Christian funeral;
> These were the works of piety he did practise,
> And bade us imitate; not look for lovers;
> Or handsome images to please our senses.

It is not the popular aspect of the saint that is in Hall's mind when in the fourth book, t. i. of his *Virgidemiæ* he writes:—

> Now play the satyr whoso list for me,
> Valentine self, or some as chaste as he.

2. But whatever other aspects Saint Valentine may have been regarded in, whatever other functions he may have discharged, it is certainly as the Saint of Lovers that he was most commonly known, at least in England; (Simrock, in his *Handbuch der deutsche Mythologie* speaks of England, North France, and the Netherlands, as the special "Valentine" districts); and we will now explain how this association came about.

Briefly, it came about in this way: it was the popular belief that in or near the middle of February (let it be remembered that in the "Old Style" this would fall later in the year, *i.e.*, nearer the spring-time than now)—birds paired; and it was thought that human beings should follow the example of the feathered and should likewise pair.

> In the spring a young man's fancy lightly turns to thoughts of love.

Saint Valentine's Day falling just then, the mediæval mind, in the habit of assigning all departments of life to superintending saints, naturally connected this pairing season with the name of Saint Valentine.

Let us first illustrate the popular belief just mentioned, and then speak of the observances and fashions that came to prevail in human society.

In his *Assembly of Fowls*, Chaucer describes, as the name of the poem indicates, a great gathering of birds; every bird, he says, was present:—

> For this was on Saint Valentine's Day,
> When every fowl cometh to chose his make,
> Of every kinde that men thinke may;
> And that so huge a noise ganne they make,
> That earth, and sea, and tree, and every lake
> So full was, that unnethe was there space
> For me to stand, so full was all the place.
>
> And right as Alain in the Plaint of kind
> Deviseth Nature of such array and face,
> In such array men might her there find.
> This noble Empress, full of alle grace,
> Bad every fowl to take her owne place,
> As they were wont alway fro year to year,
> Saint Valentine's Day to stonden there.

After a full description of a special strife as to with whom a certain "formel eagle" shall pair, during which the other birds grow somewhat impatient, the poem continues thus:—

> And when this werk all brought was to an end,
> To every fowl Nature gave his make
> By even accord, and on their way they wend;
> And, Lord! the bliss and joy that they make!
> For each of them gan other in his winges take,
> And with their neckes each gan other wind,
> Thanking alway the noble goddess of kind.
>
> But first were chosen fowles for to sing,
> As year by year was alway their usance,
> To sing a roundel at their departing,
> To do Nature honour and pleasance:
> The note, I trowe, maked was in France;
> The wordes were such as ye may here find
> The nexte verse, as I have now in mind.
> Qui bien aime, a tarde oublie—
> Now welcome, summer, with thy sonne soft,
> That hast this winter weather's overshake;
> Saint Valentine, thou art full high on loft,
> Which drivest away the longe nightes black—
> Thus singen smale fowles for thy sake;
> Well have they cause for to gladden oft;
> Since each of them recovered hath his make,
> Full blissful may they sing when they awake.

Again, in the *Complaint of Mars and Venus*, Chaucer refers to this great bird festival:—

> "The glade night is worth an heavy morrow,"
> Saint Valentine, a fowl thus heard I sing
> Upon your day, ere the sun gan up spring.
>
> Yet sang this fowl: "I rede you all awake;
> And ye that have not chosen in humble wise,
> Withoute repenting choseth your make,

Yet at this feast renoveleth your service;
And ye that have full chosen as I devise,
Confirmeth it perpetually to dure,
And paciently taketh your aventure."

In the *Cuckoo and Nightingale*, a poem that used to be attributed to Chaucer, but which is of later date, the writer, whoever it was, describes a bright May morning, with the birds "tripping out of their bowers," and rejoicing in the daylight:—

They pruned them, and made them right gay,
And danceden and lepten on the spray,
And evermore two and two in fere.
Right so as they had chosen them to year,
In Feverere upon Saint Valentine's Day.

So in the *Midsummer Night's Dream*, on finding the lovers in the wood, Theseus says:—

St. Valentine is past;
Begin these woodbirds but to couple now?

And Drayton, in a song to his Valentine:—

Muse, bid the morn awake,
Sad winter now declines;
Each bird doth choose a mate,
This day's St. Valentine's.
Get up, and let us see
What beauty it shall be
That fortune us assigns.

* * * *

Each little bird, this tide,
Doth choose her loved peer,
Which constantly abide
In wedlock all the year,
As Nature is their guide.
So may we two be true
This year, nor change for new
As turtles coupled are.

And Donne, in his Epithalamium in honour of the Princess Elizabeth and the Count Palatine, who were married on St. Valentine's Day:—

Hail, Bishop Valentine! whose day this is
All the air is thy diocese,
And all the chirping choristers
And other birds are thy parishioners;
Thou marriest every year
The lyric lark and the grave whispering dove,
The sparrow that neglects his life for love,
The household bird with the red stomacher;
Thou mak'st the blackbird speed as soon
As doth the goldfinch or the halcyon;
The husband cock looks out, and straight is sped,
And mates his wife, which brings her feather-bed.
This day more cheerfully than ever shine,
This day, which might inflame thyself, old Valentine.

And Herrick, in lines to his Valentine on St. Valentine's Day:—

Oft have I heard both youth and virgins say
Birds chuse their mates, and couple, too, this day;
But by their flight I never can divine
When I shall couple with my Valentine.

And so, not to go on quoting for ever, Cowper, in *Pairing Time Anticipated*:—

It chanced, then, on a winter's day,
But warm and bright, and calm as May,
The birds, conceiving a design
To forestall sweet Saint Valentine,
In many an orchard, copse, and grove,
Assembled on affairs of love,
And, with much twitter and much chatter,
Began to agitate the matter.

It is clear, then, that St. Valentine became associated with the great festival of birds, and, as we have said, this association was due to the accidental occurrence of his day about the time of the pairing season. How the human celebration was suggested by that of the birds, is well expressed by the writer of lines, "To Dorinda on Valentine's Day," to be found in a volume entitled *Satyrs of Boileau imitated, with other Poems*, 1696, quoted by Ellis in his edition of Brand's *Popular Antiquities*:—

Look how, my dear, the feathered kind,
By mutual caresses joined,
Bill, and seem to teach us two
What we to love and custom owe.

Shall only you and I forbear
To meet and make a happy pair?
Shall we alone delay to live?
This day an age of bliss may give.

And, again, in certain lines in *The British Apollo*, also *apud* Ellis's Brand's *Pop. Ant.*:—

Why, Valentine's a day to choose
A mistress, and our freedom loose?
May I my reason interpose,
The question with an answer close?
To imitate we have a mind,
And couple like the winged kind.

We will add what Bailey says of Valentines: "(In England) about this time of the year (Feb. 14) the Birds chose their Mates; and probably thence came the custom of the young Men and Maidens choosing *Valentines*, or special loving friends on this day" (*Eng. Dict.*, 13th ed., 1759).

3. We have now to consider in what manner the festival thus originated was kept —what rites and customs came to form part of its observance.

As the birds paired, so youths and maidens were to pair. A sort of alliance to last a year was to be formed, with more or less of hope that it would be more than temporary—would be for life. Persons standing in such a relation to each other were called Valentines. It was understood that they should exchange presents, or, at least—the custom altered in course of time—that the gentleman should make a present to the lady. Probably enough the presents were often accompanied with verses; and, in course of time, the verses went without the present—the verses became the present.

Our literature abounds in allusions to and mentions of this custom. We have already quoted from Chaucer's *Assembly of Fowls*, where, though he talks of birds, he has evidently human lovers in his mind; and a question of considerable interest for Chaucerian students is, what particular lady with her suitors is there denoted. Gower in his thirty-fourth Balade, speaks of the bird-gatherings with a like inner meaning. Lydgate, Charles Duc d'Orleans, the Paston Letters, Buchanan, Spenser, Pepys, Gay, Goldsmith, and endless other writers and documents refer to the custom; Shakespeare, Drayton, Donne, Ben Jonson, Herrick, we have already cited.

One of the oldest, if not the oldest, direct references is given by Mr. Halliwell-Phillipps, in his invaluable *Dictionary of Archaic and Provincial Terms*, from MS. Harl. 1735, f. 48 :—

> Thow it be alle other wyn,
> Godys blescyng have he and myn,
> My none gentyl Volontyn,
> Good Tomas the frere.

Friar Thomas was clearly one who was not thought by the writer to cut himself off from secular frivolities, or to be indifferent to creature comforts. These lines form a valentine in the modern acceptation of the term; and are, perhaps, the oldest specimen extant. Such as they are—valentines are not, as a rule, famous poetry—they seem to have been composed by one John Cropphill, of Suffolk, who flourished *temp.* Henry IV. They are, therefore, older than the "Valentines" of Charles duc d'Orleans, which are mentioned and quoted from by Douce as the earliest specimens of this kind of writing (*Illustrations of Shakespeare*, pp. 471–2, ed. 1839).

As Spenser will have it, Cupid holds his court every St. Valentine's Day :—

> unto the which all lovers do resort,
> That of their love's success they there may make report.

And, with his characteristic graceful fluency, he describes one of these sessions :—

> It fortun'd then that when the rolls were read,
> In which the names of lover-folk were filed,
> That many there were missing which were dead,
> Or kept in bonds, or from their loves exiled,
> Or by some other violence despoiled.
>
> * * * * *
>
> Then found he many missing of his crew,
> Which wont do suit and service to his might,
> Of whom what was becomen no man knew.

And he proceeds to investigate the cases of such defaulters, and especially of one Mirabella, in whom it is commonly thought the poet imaged a fair maiden who had turned a deaf ear to his own ardent vows.

Let us pass, for a moment, to those curious documents, *The Paston Letters*, which carry us back with such wonderful reality into the England and the eastern counties of the fifteenth century. In the third volume of Mr. Gardner's excellent edition, the publication of which is not the least of Professor Arber's many good services for English literature, there are several references that concern the subject of this Paper. About the close of 1476, or early in 1477, there begins to be entertained a marriage between Mistress Margery Brews and Mr. John Paston. Dame Elizabeth, Margery's mother, is anxious it should be accomplished. The young man's fervour seems to have been tempered by pecuniary considerations; he thought papa ought to do rather more than he was willing to do. The girl herself was evidently warmly attached to this calculating suitor; and for some time the matter is in debate, often in danger of being broken off, but ending happily—ending in a marriage at least.

> And Cosyn [writes my lady in February, 1477], upon Friday is Sent Volentynes Day, and every bird choseth hym a mate; and if it like you to come on Thursday at night and so purvey you that ye may abide there till Monday, I trusty to God that ye shall so speak to mine husband; and I shall pray that we shall bring the matter to a conclusion.

Next we have a letter from Margery herself—a fifteenth-century "love-letter." John had accepted my lady's invitation, and

chosen his mate, and is now the daughter's "Valentine."

Right reverend and worshipful and my right well-beloved Valentine [writes Margery], I recommend me unto you, full heartily desiring to hear of your welfare, which I beseech Almighty God long for to preserve unto His pleasure and your heart's desire. And if it please you to hear of my welfare, I am not in good heal of body nor of heart, nor shall be till I hear from you.

And then she seems to try her hand at a rime or two. Clearly, John had possessed himself of her heart, whatever in that way he was ready to offer, or had to give, in return. But with all her affection for him she was no mere idolater; and in the next letter, of which we quote some passages, she tries to make it plain to him that he had better not come again to see her if he will not modify his conditions; John, indeed, had threatened to let the affair drop, if Sir Thomas Brews would not modify his.

Right worshipful and well-beloved Valentine, in my most umble wise I recommend me unto you. . . . . And as for myself I have done and understand in the matter that I can or may, as God knoweth; and I let you plainly understand that my father will no more money part with all in that behalf but an *C li* [£100] and *l mark*, which is right far fro the accomplishment of your desire. Wherefore, if that ye could be content with that good and my poor person, I would be the merriest maiden on ground. And if ye think not yourself so satisfied, or that ye might have mech more good as I have understood by you afore, good true and loving Volentine, that [*i.e.*, I beg that—her grammar somewhat failing her, poor soul, in such trouble] ye take no such labor upon you as to come more for that matter; but let is [it ?] pass and never more to be spoken of, as I may be your true lover and beadwoman during my life. No more unto you at this time; but Almighty Jesus preserve you both body and soul, &c.

By your Voluntine,

MARGERY BREWS.

4. The question now to be examined is in what way or ways in the old days was this relationship of Valentines arranged and determined.

Probably in some cases it was a matter of free choice; most commonly it was settled by drawing lots, sometimes by methods of divination (so says Mr. Halliwell-Phillipps, and he speaks with authority); fourthly, the first unmarried person met in the morning of the day was to be one's Valentine.

The most common method was certainly of drawing lots. From Lydgate to Misson, a French traveller in England of Queen Anne's time—*i.e.*, from the beginning of the fifteenth century to the beginning of the eighteenth—references to this method abound; and I daresay both earlier and later references might be discovered. I speak according to what I have myself noted, or found already noted. It is often said to be of Roman origin; or perhaps one ought to say that Douce asserted it to be of Roman origin, and subsequent writers have repeated what Douce said. "It was the practice in ancient Rome during a great part of the month of February to celebrate the *Lupercalia*, which were feasts in honour of Pan and Juno, whence the latter deity was named *Februata*, *Februalis*, and *Februlla*. On this occasion, amidst a variety of ceremonies, the names of young women were put into a box from which they were drawn by the men as chance directed," &c. (*Illustrations of Shakespeare*, p. 470). What is Douce's authority for this statement? I have found none; and my friend Dr. Leonard Schmitz, the learned writer of the article *Lupercalia* in Smith's *Dictionary of Greek and Roman Antiquities*, has been good enough to inform me that he cannot find "the slightest trace" of any such custom. Certainly one would expect the Feast of the Purification, rather than that of St. Valentine, to exhibit some reminiscence of the Feast of Juno Februata. Douce's language in the passage quoted is otherwise inaccurate; for the Lupercalia was celebrated on a definite day—viz., February 15. And in the context Douce shows a certain tendency, once common enough among scholars and by no means yet extinct, to exaggerate Roman influence on Teutonic life. That this custom of drawing lots for lovers is of Roman descent has yet to be proved. It seems scarcely necessary to go to Rome for it.

To turn to some literary illustrations; as Lydgate:—

Saint Valentine, of custom year by year
Men have an usance in this region
To look and searche Cupid's kalender
And choose their choice by great affection,
Such as ben prick by Cupid's motion,
Taking their choice as their sort doth fall;
But I love one which excelleth all.

In *Privy Purse Expenses of the Princess Mary*, of her afterwards so miserably known

as "Bloody," edited by Madden, we find this entry in February, 153⅞: "Item, given to George Mountejoy drawing my lady's grace to his Valentine." And on p. 97 in the *Inventory of Jewels* is mentioned "a broach of gold enamelled black with an Agate of the story of Abraham with iii. small rockt rubies," which the margin states to have been "given to Sir Antony Brown drawing her grace to his Valentine." And so Drayton, whose charming lines to his Valentine may be found quoted in Chambers's *Book of Days*, if they are not elsewhere accessible:—

Let's laugh at them that choose
Their valentines by lot,
To wear their names that use,
Whom idly they have got.
Such poor choice we refuse.
Saint Valentine, befriend.

And Buchanan, in his *Valentiniana*:—

Festa Valentino rediit lux; frigora languent;
Et liquat horrentes mitior aura nives
Pabula persultant lætæ pecudesque feræque;
Quisque sibi sociam jam legit ales avem.
Inde sibi dominam per sortes quærere in annum
Mansit ab antiquis mos repetitus avis.
Quisque legit dominam quam casto observet amore,
Quam nitidis sertis obsequioque colat,
Mittere cui possit blandi munuscula veris,
Pallentes violas, purpureamque rosam.
Quæque suis vicibus nascentia sufficit annus
Munera temporibus non aliena suis.

Pepys' Diary contains several entries to our purpose. Thus, in 1667, he writes:—This morning [February 14] came up to my wife's bedside (I being up dressing) little Will Mercer to be her Valentine, and brought her name written upon blue paper in gold letters done by himself, very pretty; and we were both well pleased with it. But I am also this year my wife's Valentine and it will cost me £5; but," he thoughtfully and self-consolingly adds, "that I must have laid out if we had not been Valentines." And on the 16th: "I find that Mrs. Pierce's little child is my Valentine, she having drawn me: which I was not sorry for, it easing me of something more that I must have given to others. But here I do first observe the fashion of drawing mottoes as well as names, so that Pierce who drew my wife, did draw also a motto, and this girl drew another for me. What mine was, I forget; but my wife's was 'most courteous and most fair;' which as it may be used or an anagram upon each name, might be very pretty." And there are other relevant passages, if our space permitted further citation from the famous gossip. It will be observed that our friend has two Valentines—holds the relationship to two persons—viz., Mrs. Pierce's little child and Mrs. Pepys. A moment's reflection will show how this would happen—how this would generally be the case. Or we may let the French traveller Misson, whom we have named above, explain it. We take the passage from Brand, giving it exactly as he gives it, with all its sins and imperfections on its head:—

Valentin, la veille du 14 Fevrier, jour de S. Valentin, et temps auquel toute la Nature vivante tend à l'accouplement, les jeunes gens en Angleterre et en Ecosse aussi, par une coûtume fort ancienne, celebrent une petite Fête qui vise au meme but. Nombre egal de Garçons et de Filles se trouvent ensemble; chacun et chacune ecrivent leurs vrais noms ou des noms empruntez sur des billets separez, roulent ces billets et tirent au sort, les Filles prenant les billets des Garçons et les Garçons les billets des Filles, de sorte que chaque Garçon rencontre une Fille qu'il appelle sa Valentine, et chaque Fille recontre un Garçon qu'elle appelle son Valentin. De cette maniere, chacun a double Valentin et double Valentine, mais le Valentin s'attache plus à la Valentine qui lui est echeue, qu'a la Valentine à laquelle il est echû. Le sort ayant ainsi associe le compagnie en divers couples, les Valentins donnent Bals et Cadeaux, portent pendant plusiers jours sur le cœur ou sur la manche les billets de leurs Valentines et assez souvent l'amour s'y boute. Cette petite ceremonie se pratique avec diversite dans les diverses provinces, et selon les plus ou le moins de severite des Mesdames les Valentines. On tient encore pour autre sorte de Valentin ou de Valentine, le premier Garçon ou la première Fille que le hasard fait rencontrer dans la rue ou ailleurs, le jour de la Fête.

It would not often happen that a lady and gentleman would draw each other.

Several zealous pastors, as Alban Butler tells us, substituted Saint's names in the place of those of living and familiar men and women. Thus St. Francis de Sales "severely forbad the custom of Valentines, or giving boys in writing the names of girls to be admired and attended on by them; and, to abolish it he changed it into the giving of billets with the names of certain Saints for them to honour and imitate in a particular manner." One of Bailey's definitions of Valentines is, "in the Church of Rome, Saints chosen on Saint Valentine's day as patrons for the year ensuing."

Mr. Halliwell-Phillipps, as we have seen, mentions that Valentines were also appointed by "methods of divination"—*i.e.*, by other methods than sortilege. But I am not sure that I have encountered any instance of any such methods; though I have met with several allusions to the use of divination to discover who was destined to be one's Valentine, which is a very different thing from the use of divination for the appointment. There is a world of difference between predicting and ordaining, between guessing and deciding. Thus it is surely to an attempt to make out who the Valentine will be, not to nominate and appoint him, that Herrick refers in these verses:—

Virgins, weep not; 'twill come, when
As she, so you'll be ripe for men.
Then grieve her not, with saying
She must no more a maying,
Or by rosebuds divine
Who'll be her Valentine:
Nor name those wanton reaks
You've had at barley breaks.
But now kiss her, and then say,
Take time, lady, while ye may.

(Herrick seems to write as if only maidens could take part in the pastime of February 14, and this was probably the case at first; there was certainly no such exclusiveness in Pepys' time, as we have seen; but perhaps Herrick means that only a maiden could use rhodomancy, if we may use such a word.) So, in the passage quoted by Brand from the *Connoisseur*, the object of the rites practised is merely to know beforehand, not to appoint, the Valentine.

Undoubtedly, a not uncommon and an old method was to accept for one's Valentine the first unmarried person—the first lady in the case of the gentleman, and *vice-versâ*—met on the morning of the eventful day. This method would seem to be the one referred to in one of Ophelia's songs in *Hamlet*:—

To-morrow is Saint Valentine's day,
All in the morrow betime,
And I maid at your window,
To be your Valentine.

That is, the speaker would present herself at the young man's window so as to be the first of her sex to attract his eyes. So, perhaps, in the first passage quoted above from Pepys' *Diary*, "Little Will Mercer" becomes Mrs. Pepys' Valentine, as first seen by her on awaking. This method existed side by side with the "drawing" method; and both are often mentioned together, as in Ben Jonson's *Tale of a Tub*. In that play Mistress Awdrey Turfe "did draw" John Clay, of Kilburn, for her Valentine:—

Which chance it hath so taken her father and mother
(Because themselves drew so on Valentine's Eve,
Was thirty year) as they will have her married
To-day by any means.

On the other hand, Lady Tub rides out in the morning to provide herself, availing herself of the day and its custom to do a deed of charity:—

Is the nag ready, Martin? Call the Squire.
This frosty morning we will take the air
About the fields; for I do mean to be
Somebody's Valentine in my velvet gown,
This morning, though it be a beggar man.

Presently enters Dido Wispe.

Lady T. How now Wispe! Have you
A Valentine yet? I'm taking the air to choose one.
Wispe. Fate send your ladyship a fit one then.
Lady T. What kind of one is that?
Wispe. A proper man
To please your ladyship.
Lady T. Out of that vanity
That takes the foolish eye! Any poor creature
Whose want may need my alms or courtesy
I rather wish.

And then follow the lines quoted above as to what Bishop Valentine's example should rather teach us. So in the passage from Misson and in the Pepysian extract we see both methods in use. Mrs. Pepys has three Valentines, one as first seen, one certainly by "drawing;" the third, her husband, probably also by drawing; if by choice, then three methods were in use at once. Gay, in his admirable *Shepherd's Week*, has a capital description of the "first seen" method:

Last Valentine, the day when birds of kind
Their paramours with mutual chirpings find,
I rearly rose, just at the break of day,
Before the sun had chased the stars away;
Afield I went amid the morning dew
To milk my kine (for so should housewives do).
Thee first I spied, and the first swain we see,
In spite of Fortune shall our true love be.
See, Lubberkin, each bird his partner take;
And canst thou then thy sweetheart dear forsake?

Perhaps, as the Greeks and Romans attached so much importance to the first object met when they crossed the threshold, we shall be assured that this method too is of classical origin. Some writers seem to forget

that the English are Aryans as well as the Greeks and the Romans; and, Aryans or not, that they are quite capable of developing superstitions of their own.

5. Such was the celebration of St. Valentine's day in "merry" Old England. Its customs had once, no doubt, their charm, but in course of time they lost it. In the greater sensitiveness of modern society such a relationship as that which existed between "Valentines" might well grow exceptionable and irksome. A lady might possibly enough find it somewhat inconvenient and annoying to have a gentleman, or two gentlemen, especially allied with her for a year, the assignment being made altogether by lot. Such a relationship must have involved a more or less close intimacy, and given any one who would fain make the tie yet closer, excellent opportunities of attaining his purpose. We often talk of the lottery of marriage—that is to say, worldly-wise and experienced people do so; but no lover thinks of marriage—at least his own marriage—in that light. He has heard, of course, that love blinds its votaries, and he readily believes that you or I were as blind as bats when we made our choice; but for himself, as he steps confidently up to the "hymeneal altar, he has no misgiving; he holds himself to be the keenest-eyed and most discerning of mortals, and is convinced that his own admirable judgment has eliminated the element of chance. And so for the lady: she is persuaded that her eyes are wide open; that the suitor whom she has honoured with her acceptance is a quite unique creature, reserved and set apart for her in some wonderful way, and fully tested and proved by her discriminating mind. In neither case is the idea of a lottery to be entertained; in both cases such an idea would be highly repulsive. And so we say, with regard to the relationship we are considering: to have a Valentine—a special friend—assigned by lot must often have proved a trying arrangement. Chance must often have been unfriendly, and the issue perverse; and the result would be that the connection would become nominal; and so the custom would be honoured in the breach rather than in the observance. Again, the relationship must often have been found somewhat fettering and coercive. Designing kinsfolk might turn it, and no doubt often did turn it, to account. Valentines must often have felt themselves to be standing towards each other in a semi-engaged attitude, have seemed to have entered a sort of connubial ante-room, and to have left the open air of freedom and independence. And so, to say nothing of those immediately concerned, whilst matchmakers might be vastly well satisfied with this custom, in their eyes a fine piece of matrimonial machinery, other and more refined natures might well have their suspicions of it and be glad that it should become obsolescent and obsolete. Lastly, no doubt, the giving expensive presents contributed to its decay. These must have often amounted to a somewhat serious imposition. We have already heard Mr. Pepys refer to this point, and elsewhere he refers to it. Thus, on Feb. 22, 1661, he writes: "My wife to Sir W. Batten's and there sat awhile, he having sent my wife half-a-dozen pair of gloves and a pair of silk stockings and garters for her Valentines." Feb. 23, 1668: "This evening my wife did with great pleasure show me her stock of jewells, encreased by the ring she hath made lately as my Valentine's gift this year, a Turkey stone set with diamonds; and with this and what she had she reckons that she hath above £150 worth of jewels (say some £500 now) of one kind or other; and I am glad of it, for it is fit the wretch should have something to content herself with." On April 26, 1667, he notes that the Duke of York, being once Mrs. Stewart's "Valentine," "did give her a jewell of about £800; and my lord Mandeville, her Valentine this year, a ring of about £300." Giving presents is a delightful custom, and the more people give, the better; but there should be no constraint. The delight vanishes, if one cannot choose; and one pays a tax, does not make a present. This is why there is usually so little pleasure, nowadays, in dispensing Christmas boxes; they are for the most part merely a variety of Christmas bills, or another form of "rates."

Whatever the cause or causes of the desuetude, decay the Valentine observances did. What words can express their present miserable degradation?

One of the earliest "notes" of their decay occurs in Dudley Lord North's *Forest of*

Varieties, published 1645. Writing to his brother, he says: "A lady of wit and qualitie whom you well know, would never put herself to the chance of a Valentine, saying that she would never couple herself but by choice. The custom and charge of Valentines is not ill left, with many other such costly and idle customs, which by a tacit general consent we lay down as obsolete." So that in good society in the time of Charles I. the custom was already growing discredited. The Puritans, too, as might be expected from their so common—not universal—ungeniality, opposed it. "They solemnly renounced Lammas Day, Whitsunday . . . . Fairs named by Saints and all the remnants of Popery . . . . . Hallow Even, Hogmyne night, *Valentine's Even*" (Law's *Memorials*). (The "drawing" seems to have taken place on the eve of the day; see Ben Jonson's *Tale of a Tub*.) This solemn renunciation, as might be expected from the detestation Puritanism had secured for itself, probably gave some new spirit to the observance of the day in the age of the Restoration. But on other than Puritanic grounds St. Valentine was doomed to lose his worship and glory. All through the eighteenth century his rites were sinking into obscurity. A race was arising that knew him not, or knew him only as a saint unshrined and fallen.

What words, we have already asked, can express his present miserable degradation? And every year seems to make it more complete. The word Valentine has long lost its personal meaning; it means now only a missive, except occasionally in the unmitigated rubbish which stands for poetry in the said missives, where the old sense is now and then maintained. Thus, Jamieson defines it to be "a billet which is folded in a particular way, and sent by one young person to another on St. Valentine's Day." But these "missives," what are they? Whatever of good taste or of grace survives in them—we speak, of course, of the general custom, not of any particular provincial or local usage—is to be found, we suppose, in such as are interchanged between girls and boys, between quite young children. So far as adults are concerned, these "missives" circulate, for the most part, in the lower middle class of society and the class below it; and the element of burlesque and buffoonery predominates in them. A Valentine nowadays is apt to be something offensive and rude—is an anonymous insult. So one must conclude from the things displayed by thousands in certain shop-windows in February. They may be safely described as the choicest productions of quite graceless humour, of the clumsiest fun, of vulgarity unmixed and pure. St. Valentine, it would seem, is supposed to give a license to be impertinent. But his name is taken in vain. The sooner such a fashion becomes wholly extinct the better. How it was evolved from the older custom would be a curious inquiry, if our space permitted.

In different parts of the country there are, or have been, some strange survivals or corruptions. Mr. Thiselton Dyer mentions in his *English Folklore* that "formerly it was customary in Derbyshire for girls to peep through the keyholes of housedoors before opening them on St. Valentines' Day; when, if fortune was good to them, and they saw a cock and hen in company, it was regarded as a certain omen that the person interested would be married before the year was out." Douce speaks of an old ballad in which "the lasses are directed to pray cross-legged to St. Valentine for good luck." Miss Yonge, in her *History of Christian Names*, informs us that "at the end of the last century it was the habit at Lymington, in Hampshire, for each boy to send a sash on Valentine's day to the damsel of his choice, who was bound to return a band of ribbons to ornament his hat at Whitsuntide." In Northamptonshire, we are told in Miss Baker's *Northamptonshire Glossary*, "the children of the villages go in parties, sometimes in considerable numbers, repeating at each house a 'salutation,'" some verses of which, along with two or three other odd Valentine customs, Miss Baker records.

How greatly our Literature is illustrated by some knowledge of the usages of which a brief account has been given in this Paper, has been pretty clearly shown. A full and intelligent scrutiny of them could not fail to help us in understanding and interpreting the life of our forefathers. Trivial as they may seem in their best days, and debased as they have become in later times, yet they have in some sense embodied the traditions and be-

liefs of our race with regard to certain matters. And in our ignorance both of the past and of the present—of what we have been and what we are—nothing that casts light on human ways and habits can wisely be neglected. "Nihil alienum."

The Roman Villa at Morton, Isle of Wight.

By C. Roach Smith, F.S.A.

THE recent discoveries made at Morton have excited much interest, for they have added an important page to the hitherto somewhat barren annals of the island in the Romano-British epoch. This interest is sustained by the promised resumption of the excavations which have led to the discoveries when the winter shall have passed away. Until the researches are completed, of course, a full account of the villa cannot be given; but, in the meantime, the Messrs. Price, the executive members of the committee of management, have issued full and good reports, as well as a guide which has reached five editions. Mr. Cornelius Nicholson, F.S.A., has published a descriptive account, and I also have printed some brief remarks,* to which I now make a few additional observations, chiefly with a view to direct general attention to the subject as well as to supply some omissions on my own part, and to offer comments for the consideration of our friends and colleagues in their future publications.

Following soon after the discovery of the Roman villa at Carisbrooke, to which a Guide was published by Mr. Spickernell; an account by Mr. Hillier, in his *History and Antiquities of the Isle of Wight;* and an illustrated description by myself,† came a revelation that Mr. John Lock, jun., had detected the foundations of Roman buildings at Combly, on the north of Arreton Down. Of this I printed a slight notice in *The Gentleman's Magazine* for 1867, Part I. p. 791. I had visited the spot, and went over the ground with Mr. Lock himself.

About the same time, the late Rev. Edmund Kell printed in the *Journal of the British Archæological Association* (for December, 1866), an "Account of a Discovery of a Roman building in Gurnard Bay," on the north side of the island. I am glad with the chance of protesting against the Association allowing my friend, Mr. Kell, to draw comparisons between the plates of Roman *signacula* in my *Collectanea Antiqua*, and his plate of leaden "dumps," found at Gurnard Bay, without any disclaimer or whisper that they correspond in no one point, farther than that they are both in lead. If the warm imagination of my friend could transmute modern pieces of lead stamped with the initials of publicans and other traders, into seals like the elegant Roman seals of Brough-upon-Stanmore and other places, an Association working through a Committee should not give way to flights of fancy, or allow itself to endorse such misleading views. Under its present management, I believe it would be impossible. The Greek coins described in the same paper as found at Newtown appear with strongly expressed doubts of this parentage by Mr. Bergne, one of our most eminent numismatists. Such discoveries demand the strictest caution, and reliable confirmatory evidence. But the building, since carried off to sea, by the foundering of the cliff, was undoubtedly Roman; and Mr. Kell has our grateful thanks for recording the discovery, which, but for him, would have been lost sight of; and we are indebted to him for the record of other discoveries in the island and also on the mainland. His opinion that the town of Newport is of Roman origin is not based upon a single authenticated fact that would warrant such a notion.

At the same time as I recorded Mr. Lock's discovery, I mentioned the exhumation of Roman urns at Swanmore, near Ryde. I do not find Dr. Barrow's name appended; but I

* *A Description of the Remains of Roman Buildings at Morton, near Brading, Isle of Wight.* By John E. Price, F.S.A., and F. G. Hilton Price, F.G.S. 4to. London: 1881. *A Guide to the Roman Villa recently discovered at Morton, Isle of Wight.* By the same. Fifth Edition. *A Descriptive Account of the recently discovered Roman Villa, near Brading.* By Cornelius Nicholson, F.G.S., F.S.A. 4to. London: 1880.

† *Collectanea Antiqua*, vol. vii. p. 236–240. Vol. vi. contains a view by Mr. Hillier, of the chief rooms with the painted walls; a view of the chief pavement; the bath; and a general plan.

believe we owe the discovery to him. In the western part of the island vestiges of Roman occupation have been found by Mr. Kell and the late Dr. Wilkins; but the remains of villas are confined to Carisbrooke, Combly, and Morton. There is good reason to look for the chief place, possibly a considerable *vicus*, or village, not at Newport, but at Carisbrooke, along the valley towards Bowcombe. Mr. Hillier told me that he had noticed evidences of buildings in this direction. On this side of the castle Roman coins have been found from time to time, among which may be noted one in gold of Libius Severus in the cabinet of my cousin, Mr. Frederick Roach; and one in gold of Majorianus, the fate of which I do not at present recollect. Mr. Roach possesses other coins found in the island, one of which is of Maximianus, in gold, from Chale.

Mr. Alfred Mew, many years since, told me of a hoard of brass coins of the Higher Empire dug up at or near Barton. Well-authenticated discoveries of hoards of the small brass of Arcadius and Honorius, and of the close preceding emperors, have been made at Cliffe, at Wroxall, and near Haven Street. At Farringford, near Freshwater, on the property of Mr. Tennyson, some 250 of an intermediate epoch have been exhumed. I believe no detailed notice of them has been printed; but the Messrs. Price, in their latest publication, state, on the authority of Mr. Tennyson himself, that they are chiefly of Gallienus, Postumus, Claudius Gothicus, and Tetricus. In cases such as this the eye of an experienced numismatist is indispensable. If there be no coin in the hoard later than those of Tetricus, the deposit must be ascribed to the great event which closed the ascendency of Tetricus, and drew with him from Britain a large army, the soldiers of which buried the money they could not easily carry. The Netley hoard is one of numerous instances, the historical significance of which has not been recognized.*

I come now to the Roman villa. It is not, as has been so persistently stated, at Brading; but at Morton, which is at some little distance from Brading. It is on the right of the road to Sandown, and on the left of that to Adgestone, Alverstone, and Arreton. It is of easy access from the railway stations of Brading and Sandown; and a fifth edition of the Messrs. Price's *Guide* shows how much interest has been excited in these populous and now fashionable localities by the unexpected and interesting discovery. To Captain John Thorp alone is due the credit of contributing this important addition to the archæology of the island. He probed many hundred square yards of land, for a year at least, to certify himself of the extent and position of the remains of Roman habitations on that identical spot. The result is before us, and well set forth in the works referred to, which, as they may be supposed to be on the table of all readers of THE ANTIQUARY, obviate my going over the general description. I confine myself, therefore, to a few remarks. Particularly, I draw attention to the figure with a man's body and the head and feet of a cock. I have ever considered it a caricature, and I see no reason to change my opinion. The designs of the flooring of the apartment in which it appears are, like most of the pictorial representations of the villa, of inferior workmanship, and they tell no consecutive story. The *tessellarius*, or worker in tessellated pavements, seems to have been well supplied with subjects, which he used without any notion of general congruity, but solely to suit circumstances and his own fancy. Occasionally in other villas the name of a mythological subject is inserted, and usually where there is no need, for attributes sufficiently explain. Here, where some indication of the artist's meaning would have been acceptable, there is no clue. The building, I submit, is a *sacellum*, or small temple, approached by a flight of steps, which the artist, to fill up and balance his picture, has placed sideways. The only representation in the Roman mythology, that I know of, of a human body with an animal's head is that of the dog-headed Anubis, so often mentioned by the ancient writers, and so commonly represented, as upon the coins of Julian the Apostate; and in one instance upon a coin of the younger Tetricus, which is here of especial interest. Although from early times the deities of Egypt had made their way to Italy and to the Roman provinces, they were not universally adopted, but often ridiculed. As, therefore, we can find no real divinity

* *Journal of the British Archæological Association* for June, 1867.

with a cock's head, we must, I think, be forced to accept this figure as the whim of the artist or the designer; a humorous representation or caricature of something; and, if so, most probably of Anubis. The figure of Anubis, in or before a temple,* upon the coin of Tetricus Junior, could never have been selected without consideration, for the engraving of dies for a coin demand both artistic skill and mental reflection; and it seems almost impossible that Anubis should here be given unless he, as well as Serapis, was worshipped in both Gaul and Britain. Both coins and inscriptions testify to the common adoration of Serapis in these provinces.

In the panel in the larger room is a draped female figure in the attitude of surprise or alarm, and a nude male figure holding the *bipennis*. These I am inclined to interpret as Achilles and the daughter of Lycomedes; and it may be that the same subject is intended in the mutilated panel of the adjoining angle.

The pavement, representing Orpheus, is the latest found of a very popular subject, of which there are several good examples in this country; and many in France, Germany, and Italy. One of the best is preserved in the Museum of Laon, stated to have been discovered at Bazoches. A well-drawn figure of Orpheus, a little under life size, is seated between two trees playing on a well-defined lyre resting upon a table covered with a cloth. The drapery both of the table and of the figure of Orpheus is gracefully arranged; and the shadowing of the folds so skilfully executed, that, at a short distance, the composition has the effect of a fine painting. Upon one tree sit a partridge, a peacock, and a bird like a rook; upon the other, an owl and a woodpecker. On one side stand a boar, a bear, and a leopard; on the other, a horse, a stag, and an elephant; all well characterized. The borders are filled with fish and various designs. In certain parts, as, for instance, in the plumage of the birds, coloured glass has been used, a material to be found in all of the higher class tessellated pavements.† The myth of Orpheus did not share the common fate of Pagan representations at the hands of the early Christians; it was tolerated and soon adopted.

Some of the wall paintings were elegant, especially those of one of the rooms, of which an example has been present. It represents a bird, well designed and coloured, reminding us of the decorations of one of the apartments of the villa of the younger Pliny, which he describes as painted with birds among foliage. Of this and some of the other designs, Mrs. John Thorp has made excellent illustrations.

While excavations are yet proceeding at Morton (suspended only for the winter) it is premature to compare the extent and arrangement of the villa with others. Captain Thorp has reasons for believing that much towards the north-west has yet to be laid open. The nearest villas for comparison are those of Bramdean and Thruxton, in Hampshire; and Bignor, in Sussex. The first of these included two apartments of good mosaic work; the one arranged in an octagonal series of busts representing the deities presiding over the days of the week, with a head of Medusa in the centre; the others, in a central octagonal compartment, portrayed the combat of Hercules and Antæus.* I am not sure if excavations were carried beyond the rooms preserved; but these were most carefully and substantially protected by the Greenwood family; and the late Colonel George Greenwood spared no pains to protect them. Time, the *edax rerum*, and public apathy,† a more fell destroyer, have been too much for the villa; but the liberality of the owners has secured the remains of one of the pavements for the Winchester Museum.

The villa at Bignor is one of the largest in this country, and it occupies some acres. Some of the more interesting and perfect portions have been preserved by the liberality and intelligence of the Messrs. Tupper, father and son, the proprietors. They have, for

* *Collectanea Antiqua*, vol. v. pl. xxviii. fig. 8.

† *Ibid.*, vol. vi. p. 291.

* See plates in *Collectanea Antiqua*, vol. ii.

† When the British Archæological Association held its second Congress at Winchester, it received, through me, an invitation to the Villa and to Brookwood; but, to my regret, this was superseded for a profitless excavation of British barrows upon St. Catharine's Hill. I shall ever retain a grateful sense of the courtesy and hospitality I always received at Brookwood, when I visited the villa.

half a century, sacrificed the produce of the land, at great cost, never having been adequately compensated by the public. The villa is not in the beaten track of fashionable life; and only the few earnest archæologists visit it. By the pedestrian it is best approached upon the Roman road, from Halnaker, near Chichester, which is in good preservation, and from which, just before it descends the high ground opposite the village of Bognor, the site of the villa can be seen. Or, it can be easily reached from Arundel by walking across the downs in a direct line; or by the longer and circuitous carriage road. The plan of the Bignor villa, like that of Woodchester, is more regular than that of most of our villas; but scarcely to be reconciled to the rules laid down by Vitruvius as some have attempted to show, not considering the difference of climate and other influences. It is remarkable that under this villa were found walls that appeared to have belonged to an older building; and similar evidence of two epochs have been noticed at Morton and in many other villas. The hypocaust over the wall, as shown in the plans of the Messrs. Price's "Description," is an instance. The long series of apartments to which this wall was an appendage, resemble in character and position those to be seen in the plans of other large villas. They must certainly, I believe, represent the buildings required for the granaries, the store-rooms, the stabling, the stalls for oxen, and other necessary constituents of *villæ rusticæ*, among which are to be looked for rooms for the labourers, and that most essential appendage, the bakehouse, which it is possible may be represented in the latest discovered apartment, No. xxxi. of the Plan in the "Description."

The Traditional Birth-Place of Michael Scot, the Wizard.

NO single feature in the aspect of an old country, as compared with a new one, possesses more interest to an intelligent stranger than the ruins, secular and ecclesiastical, which everywhere adorn the landscape. The sources of this interest are very various. Some structures have important claims in an architectural sense; others arrest the attention of the antiquary by their great age, their unique character, or other peculiarities; while a still larger number are famous for the great events of which they have been the scene, or the historic names associated with them. Balwearie Castle, the subject of this sketch, belongs to what may be called the historical, or legendary category. It has its own interest, doubtless, as a venerable relic of the Middle Ages, and as a fair example of the fortified houses of the lesser Scottish barons of the period; but its chief title to the regard of posterity is its association with the name of Michael Scot, the Wizard, who is said to have been born in it early in the thirteenth century.

The situation, on the south-east coast of Fifeshire, amid highly diversified scenery, is peculiar and interesting. Three or four small valleys, with gently-sloping uplands between, run in a north-westerly direction for a mile or two above Kirkcaldy (the birth-place of Adam Smith), flanked on the whole north-eastern side by the magnificent woodlands of Raith. On one of these flattish ridges, at the extremity of a solitary, weird-looking, treeless road, is the old tower, or keep, described by Sibbald, in his *History of Fife* as "ruinous," nearly two centuries ago. It is a little over thirty feet within the walls, of the usual type of the lesser baronial residences, the chief apartment, or hall, occupying the greater part of the middle floor, with two stories above, and two of a ruder sort below.* Only the eastern side now remains, with a small portion of the north and south walls, about one-half of the castle having fallen about a hundred years ago. This is the more surprising, as the remnant looks solid enough to endure for ages. It is built of freestone of a peculiarly close and durable kind, and the quoins and other exposed parts

* A constantly recurring thought in examining such tiny old castles, is how the ordinary amenities of life could be observed with the limited accommodation. There are very conflicting opinions regarding the amount of refinement to be found in these early households. Professor Cosmo Innes, in his work, *Scotland in the Middle Ages*, presents a humiliating picture of the rude manners and habits usual among the small landowners at the period.

are still sharply defined, showing no signs of decay. If the old ballad may be trusted, the castle was the work of a foreign mason; and this is likely enough on other grounds. The hall must have been a handsome chamber, with pleasant recessed windows looking south, east, and possibly west. The remains of one, apparently with transoms, and larger than the others, on the south wall, suggests the inference that the principal outlook would be in this direction. The building is about sixty feet in height, with a projecting parapet, supported on a corbel course. From the top there is a limited view of the coast, the Bass Rock, and the German Ocean visible in the extreme distance.

Anciently the castle, which is supposed to be about six hundred years old, was encompassed by a lake on the south side, the bed of which is now a verdant valley. That this is no fancy is sufficiently proved by the physical conditions of the site, which would easily admit of a lake being again formed. But there is another bit of more direct evidence. The tenant of the adjoining farm, a gentleman born on the spot, and in every way worthy from taste and culture to be the custodian of such an interesting ruin, possesses a small sketch of the castle as it was about 200 years ago. It represents the building much more entire than it now is, with a lake reaching to the foot of the south wall. A boat, with figures, is seen on the water, and on the margin of the drawing is a small chapel. Not a vestige of the latter now remains, but its existence is corroborated by a portion of the mullion of a church window found in the neighbourhood, and now in the possession of the gentleman referred to. What a singular verification of a once actual fact, but of which no other record exists, these two waifs from the stream of time present! An old rude picture and a little fragment of carved stone, both telling their story so plainly, and each a silent witness to the truth of the other. They speak of a time when the lairds of Balwearie were great and extensive landholders, in the county where, territorially at least, their name is now unknown. And the lord of the broad domains,* of which Balwearie forms a part, may find, as he looks down from his stately home, across the valley, on the ruins of six centuries, a fit theme on which to moralize on the vicissitudes of families. Here, from Lamont's *Diary*, is a little incidental note, possessing a certain touching interest, as probably the very last record of the family in their native district:—

1666. August.—Robert Whyte, provest of Kirkcaldie, depairted out of this life, at his howse ther, and was interred at the said church, August 6, in the daytime. That same day also a daughter of the deceased Balweirry, surnamed Scot, above sixty years of age, never married, was interred in the said place.

The account of the descent of the Scot family in Douglas' *Baronage* is, perhaps, a tolerable approximation to the truth; at least we have been able to verify, from other sources, many of the entries. The family was for a long period an influential one among the lesser barons. A rather unusual circumstance is that the estate was handed down direct from father to son during the whole period they flourished. But as Douglas sometimes only mentions the eldest son's name, it is not easy in every case to reconcile his chronology with that of other known occurrences. The interesting question, for example, of the exact relationship of Michael Scot, the Wizard, has never been satisfactorily explained. By some it is said he was the fourth laird, the son of that Sir Michael who married the sole heiress of Sir Richard Balwearie of that ilk. Others think he was a cousin only. This latter hypothesis is the more probable of the two. A comparison of dates and occurrences shows that the philosopher could not have been either the second or third Sir Michael; and besides, if he had been "laird," it is very unlikely he would have remained abroad the greater part of his life. No actual evidence exists of his having returned home at all, although there is a tradition current in the district of his watching the stars from a lofty tower in the castle. That he is the Sir Michael who, with Sir Michael Wemyss, was sent to Norway in 1290, to bring home the granddaughter of Alexander III., is utterly untenable. He was in the height of his fame at the Court of Frederick II. about 1230, and he cannot therefore, be the same person who was an ambassador sixty years afterwards, still less the Michael Scot who, as we find in

* Balwearie now belongs to the Fergusons of Raith.

Sibbald, is a witness to a charter about 1332.

Of Michael himself, there is, indeed, a provoking degree of uncertainty about nearly all the events of his life. Not, of course, of his identity, for that is beyond question. His name is embalmed for ever in the *Inferno*,* and Boccaccio, Roger Bacon, and other writers of the period, sufficiently attest his fame. Some of his works, too, are still extant, slumbering for the most part on the forgotten shelves of great libraries. But of his birth, when or where, of his parents, of the time of his going abroad, of the date of his return, or his death, there is, as already said, not a vestige of testimony beyond tradition. This evidence, however, defective as in many respects it is, is probably quite sufficient for making good the statement that he belonged to the Balwearie family. The universality of this traditionary belief is inconceivable on any other supposition than that he actually was a Fifeshire Scot. His name helps a little too, three out of the four lairds, living about the thirteenth century, being called Michael, which doubtless was the principal family name.

It is scarcely necessary to speak of his various works. He has been generally regarded as one far in advance of his time; but this is true of his acomplishments only, not of his beliefs, some of which were of the absurdest description. He intermeddled with the whole circle of knowledge then current —mathematics, astronomy, medicine, natural history, and so on. With occult and forbidden knowledge his name is even more identified, such as alchemy, astrology, divination by dreams, and other intellectual rubbish.† His best known production, *Liber Phisionomie*, is a curious *mélange*. It is a treatise (never translated, we believe) *de omnibus rebus, et quibusdam aliis*, as many of these old works are; a sort of thirteenth-century edition of Sir Thomas Browne. Such topics as the structure of the human body, the relation of the sexes, sneezing, the colour of the hair, and other more questionable subjects are discussed. But whatever may have been his merits as a philosopher, it is, we fear, as the possessor of supernatural powers that he is chiefly known. The popular view of Scot has been fixed for all time by his great namesake in the *Lay of the Last Minstrel*. That weird and wondrous midnight transaction in the nave of Melrose Abbey has passed almost from the realm of imagination into that of actual fact.

The possesions of the Scots were not confined to Balwearie, but included lands all over, and even beyond, the county. Scotscraig belonged to them, also Abbotshall, part of Pitfirrane, Innertiel, and the barony of Strathmiglo. The latter, Sibbald informs us, they got, about 1251, from the Earl of Fife, for their "good services." They held it for three hundred and fifty years; and a castle built by them in the reign of James V. was jocularly called by that monarch Cairney-flappit, from the short time employed in its erection. From all this it is quite evident that the Knights of Balwearie were extensive proprietors at a very early period. But the place that knew them knows them no more. The direct line came to an end early in the seventeenth century, and the ancient house of Balwearie is now represented by the honourable family of the Scotts of Ancrum. The last of the line, Col. Walter, a grandson of Sir James, was never married, and died abroad. "Before his death, he sent over from Holland to Sir John Scot, of Ancrum, the seal of the family of Balweary, with a letter acknowledging him to be his heir-male."

Another eminent Scott in modern times has identified himself with this Fifeshire branch, at least to the extent of adopting their escutcheon. We refer to Lord Chancellor Eldon, who chose the Balwearie armorial bearings * out of the coats of the various Scott families submitted to him, although without any idea or intention of claiming kin. Perhaps he may have been influenced a little by the consideration of the lustre shed on this particular section of the clan from the name of Michael Scot. Genius is a better passport to immortality than anything else; and the name of Michael Scot and that of the Sir Walter Scott of our own time will be remembered when all the harrying, fighting, freebooting Scotts have gone to oblivion.

* Dante assigns Scot a place among the "diviners," See *Inferno*, canto xx.

† See Bruce's *Eminent Men of Fife*.

* *Lives of the Chancellors*.

Of the Balwearie ballads the principal is *The Lammikin*. Professor Aytoun, in his collection, suggests doubts as to the locality of the ballad, but we do not know if there is any good reason for scepticism on the point. Lord Wearie, whose castle is spoken of, is a proper enough designation, either of the Scots or of the Balwearies, the former owners. In Scotland, we need scarcely say it was, and still is, quite usual to designate proprietors by the names of their estates, and lord for laird was a very common usage as well. Whether there was ever any actual occurrence in the annals of the family corresponding to the dismal story embodied in the ballad is not known. Several readings are extant, but there is no essential difference between them. They all narrate, with the customary simplicity and directness of statement, the dreadful revenge taken by the mason who built Lord Wearie's castle, for neglect or refusal to pay him for his work. Here is the prelude to the tragedy, taken down from the lips of the peasantry of the district, but evidently modernized in the process of transmission :—

Lammikin was as gude a mason
As ever hewed a stane ;
He biggit (built) Lord Wearie's castle,
But wages gat he nane.

"O pay me now, Lord Wearie,
Come pay me out o' hande."
"I canna pay you, Lammikin,
Unless I sell my land."

Tired of calling with his "little bill" a diabolical thought occurs to him, and with the help of a nurse (the fause nourrice), who had private wrongs of her own to avenge, he carries it out with hellish vindictiveness. He comes to the castle while Lord Wearie is away, and murders, with circumstances of much barbarity, the sleeping infant in the cradle, and then the mother. The latter begs for mercy :—

"O mercy, mercy, Lammikin !
Hae mercy upon me !
Tho' you've ta'en my young son's life,
Mysel you may let be."

He leaves the decision to the nurse, who turns down her thumbs, and the poor lady shares the fate of her child. In the simple horror of its details the ballad is almost too painful for recapitulation, and we therefore only add that on Lord's Wearie's return, retributive justice overtook Lammikin and his accomplice :—

"Come here, come here, false nourrice,
And I'll gie ye ye're fee ;"
The weel won fee he paid her,
He hung her on a tree.
"Come here, come here, noo Lammikin,
And I'll gie ye ye're hire ;"
The dear won hire he paid him,
He brunt him in the fire.

Another composition refers to the alienation of some church lands, always a serious offence in the eyes of the priest. We have seen it in print, but it is undoubtedly modern. One stormy night a monk comes to Balwearie, and thus anathematizes the household :—

"My curse be now upon yis hous,
And on that bairnie near ye ;
Lane be ye bowers an' bare ye towers
Of ye castel o' Balwearie."

Having delivered himself of this pleasant commination he departed, lost his way, and perished in the snow near the castle. But the prophecy was fulfilled.

"But, oh, his curse has been o'er trew,
And nought on earth can cheer me ;
Our bonnie bairn dwined awa
In ye castel o' Balwearie."*

By some compilers Balwearie has also been mentioned as the scene of the ballad of "The Water of Wearie's Well," but on somewhat slender grounds. The lake, however, already referred to, would suit some of the versions of the ballad.

Many memories thus linger around this hoary tower. It is but a small text from which to preach so large a sermon, but a ruin like Balwearie is something more than so much stone and lime. History, legend, and poetry combine to shed on this lonely spot an enduring radiance, for, like many other such places in all lands, it is for ever associated with departed genius.

T. HUTCHESON.

Highland Arms and Dress.

THE Society of Antiquaries of Scotland were fortunate in obtaining the fine series of drawings of Scottish Antiquities which Mr. James Drummond left behind him at his

* A single verse—the heading of a chapter of *Rob Roy*—has evidently been the model on which this ballad has been constructed.

death. The drawings of Sculptured Monuments in Iona and the West Highlands were reproduced and issued to the Fellows of the Society in a volume which we have already noticed.* Messrs. Waterston obtained from the Society permission to issue to the public facsimile reproductions of the series of drawings of Scottish arms, implements and ornaments, and the result is one of the most beautiful volumes ever produced by a British publisher.† The plates are both truthful and artistic. The details are most carefully shown, and the grouping of the objects and the colouring are in exquisite taste. The publishers are also to be congratulated on the fact that they have induced one so thoroughly at home in his subject as Mr. Joseph Anderson to describe the objects and to write a general introduction.

The Icelandic Sagas contain the earliest allusion to the distinctive character of the Highland dress, and they relate how Magnus Olafson, the King of Norway, and his followers, when they returned from ravaging the West Coast of Scotland, "went about bare-legged, having short kirtles and upper wraps, and so men called him Barelegs." This was in the year 1093. Little can be made out of the early sculptured monuments of the Celtic period, which are weatherworn and indistinct, and we obtain no definite information respecting the different garments worn by the Highlanders until the sixteenth century. From the incidental notices and descriptions gathered together by Mr. Anderson, "it may be inferred, though there is no precise testimony on the subject, that there were two varieties of the Highland dress—the belted plaid and the trews; and that of these two the belted plaid was the older and more general and distinctive. This was the conclusion to which Mr. Drummond came after an exhaustive examination of all the materials within his reach."

By the Act passed in 1747 prohibiting the wearing of the Highland dress, "it was enacted that neither man nor boy, except such as should be employed as officers and soldiers, should on any pretence wear or put on the clothes commonly called Highland clothes, viz., the plaid, philabeg or little kilt, trowse, shoulder-belts, or any part whatsoever of what peculiarly belongs to the Highland garb; and that no tartan or party-coloured plaid or stuff should be used for greatcoats or for upper-coats on pain of imprisonment for six months, without the option of a fine, for the first offence, and of transportation for seven years if convicted a second time." The belt-pouch or sporran holds a distinguished place in the Highland costume; one of these, preserved in the museum at Elgin, has the following distich engraved on its brass clasp :—

> Open my mouth, cut not my skin,
> And then you'll see what is therein.

Most of these pouches have metal clasps, but some have a leather flap, and others are gathered up at the mouth, and have tags and tassels of twisted thong. Prince Charles Edward, when on foot in his ordinary dress, wore a purse of buckskin, embroided with gold and closed with a silver check-top; but when marching at the head of his army, and completely armed with broadsword and target, dirk and pistols, he wore a purse of velvet embroidered with gold and silver, hung with gold cords and tassels, and mounted with a gilt check-top, the semicircle of which was fitted with the royal arms and supporters, richly chased, and circumscribed below by a line of silver fringe.

Highland brooches in considerable variety are figured in Mr. Drummond's drawings and some of them are very beautiful in design. One has a large rock-crystal in the centre, round which is inscribed the distich :—

> De * serve and haif
> The * hevin * babaif.

On the same plate with this is a fine representation of the *Clach Dearg*, a ball of rock crystal, mounted in two hoops of silver, with a loop for suspension. This has been long in the possession of the Stewarts of Ardvoirlich, and was formerly held in great repute in the neighbourhood as a charm-stone for curing diseases of cattle. Very different from these practically useful brooches are the heart-shaped silver brooches known as the Luckenbooth

* Vol. iv. p. 256.

† *Ancient Scottish Weapons.* A Series of Drawings by the late James Drummond, R.S.A. With Introduction and Descriptive Notes, by Joseph Anderson, Custodier of the National Museum of Antiquities, Edinburgh. (George Waterston, Edinburgh and London. 1881.) Folio.

brooches, because they were sold in the Luckenbooths, the row of sheds which once stood under the shadow of St. Giles's Cathedral, in the High Street of Edinburgh. Some of them have such mottoes as :—

Of earthly joys
Thou art my choice ;

or the inscription, "Ruth I and 16th," an appropriate verse.

We must now pass on to notice the arms and armour of the Highlanders. The hereditary smiths and armourers of the chief towns had plenty of employment, although many of the armed men appear to have worn quilted leathern jackets, known as galloglasses.

In 1318 it was enacted that persons worth £10 in goods should have an acton and bassinet, or a habergeon and hat of iron, with gloves of iron, a spear and a sword ; while those who were worth a cow were each to possess a good spear, or a good bow, with a sheaf of twenty-four arrows. In 1448, persons coming to the Host, and worth £15 of land, or forty merks in goods, were to have a horse, a hauberkin, a steel bonnet, a sword, and a dagger ; those worth between forty and 100 shillings of land, were each to possess a bow and arrows, a dagger, and a knife ; such as were of less estate were to have gysarms (*i.e.*, hand-axes), bows and arrows ; and all others, bows and arrows only. In the early part of the fifteenth century, the scarcity of arms and armour in the country is indicated by the fact that merchants were enjoined to bring home from each voyage harness, armour, spear-shafts, and bow-staves, in proportion to their merchandise.

Disarming Acts were passed after the Rebellion in Scotland, and were so rigorously enforced, that the proscribed arms became very rare. Some were given up to the agents of Government, and others were taken to the forges and turned into working tools and other peaceable instruments. Targets were made to serve as covers to the buttermilk barrels. Highland targets of wood and leather, with brass bosses and most artistically designed ornamentation, are well exhibited in a series of seven plates in this book. Swords of all kinds—the basket-hilted, the two-handed, with Andrea Ferrara and other blades—are admirably grouped. On one of these two-handed swords is this inscription :—

I will venter selfe in batel strong
To vindicate my master's wroing.

A Highland dirk is distinguished from other weapons of the same kind by its long triangular blade, single-edged and thick backed. The handle is usually carved in knotwork, and is cylindrical without a guard, the grip swelling in the middle. The earliest mention of the dirk as a part of the Highland equipment occurs in 1512, when John Major described the large dagger, sharpened on one side, but very sharp, which the Highlanders wore under the belt. Mr. Drummond figured a dirk, upon the one side of which was engraved the inscription "A soft answer tourneth away wrath," and upon the distich :—

Thy King and countries cause defend,
Though on the spot your life should end.

On another is engraved, "Fear God, and do not kil. 1680."

The powder horn is made of neats' horn, flattened and fitted with a wooden bottom and a plug for the mouth. The decoration of these highly-prized objects was most carefully attended to, and many of the designs are truly elegant. Many of them have inscriptions, such as :—

I love thee as my wyffe ;
I'll keep thee as my lyffe.

And—

A man his mynd should never set
Upon a thing he cannot get.

These two distichs are on one powderhorn, which is dated 1689.

Much might be said, if we had the space, of the pistols, the richly decorated musket stocks, the war axes, the Lochaber axe, the Jedburgh staff, the glaive and the partizan ; all of which weapons are fully represented in Mr. Drummond's collection. Plates of the bagpipes, of the "Queen Mary" harp, the Lamont harp and the Irish harp, of methers or drinking vessels, of spades, of the military flail, of the caschrom, of the Swedish feather and of the Scottish distaff and spindle, close this magnificent book—a book which reflects the highest credit upon all those who have been employed in its production.

The Tombs at Chilton.

THE small Gothic Church of Chilton, near Sudbury, Suffolk, is lost away amongst corn-fields, and behind the organ of this church are lost away some of the finest marble monuments in the possession of any church of like size and character. They are erected to the memory of the Crane family, and terribly battered they are. By pulling off benches, and removing other rubbish, you may discover the tombs of Lady Arundel and of Robert Crane, Lady Arundel being his wife, and widow of Sir Ralph Arundel. She has recently lost a nose and some fingers, whilst the dog at Robert Crane's feet has been lately attacked by some destructive marauder.

Some items from the will of this good lady, who lies here on the stiff Gothic tomb, are quaint and interesting; it was signed in 1508:—

First, I commend and bequeath my soul to Almighty God, to our lady Saint Mary, and to all the Saints in heaven; my body to be buried in the Chapel annexed unto Chilton Church, by the grave of Robert Crane, sometime my husband: if I die within thirty miles of the said Chilton Church, I will that my body be brought and decently buried there.

Item. I assign to the high altar of Chilton Church, in recompensing of my duties negligently forgotten, six shillings and eightpence.

Item. I will that every household in Chilton parish have twentypence at my burying, and other poor people one penny apiece, as far as forty shillings will stretch.

Item. I will that one mass be sung at Scala Celi in Rome for the souls of me, Dame Anne Arundel, Andrew and Alice, my father and mother, Dame Alice, my grandam, Sir Ralph Arundel, Knight, Robert Crane, Esquire, sometime my husbands.

Item. I will have at my burying day six poor men, and I assign to each of them a black gown and black hood, and I assign for the gowns and hoods twenty shillings.

Item. I give to Mistress Frances my best black gown furred with white.

Item. I give to Margaret Hutton my best black gown furred with white.

Item. I give to Elizabeth Balls my fur of grey and my best black gown lined with velvet.

Item. I give to Frances my best worsted "kirtill," to pray for me.

Item. I give my best blue velvet gown to Chilton Church, to make a vestment and tunykill for a deacon.

Behind the organ is another marble monument, massive in its structure, and interesting in its detail, to one Sir Robert Crane and his two wives, a person of considerable celebrity in the first half of the seventeenth century. The individual himself is kneeling on a cushion, between two women in devotion on either side, representing the two wives: but to the first of the three figures only is an inscription put up; Sir Robert and his second wife have been neglected by their survivors.

This inscription, after stating that Dorothy Lady Crane, daughter of Sir Henry Hobart of Blyckley, baronet, and sometime Chief Justice of the Common Pleas, died on the 11th of April, 1624, has the following quaint rhyme:—

Reader, listen, and give eare,
Vertue lyes interred here;
Under me I hide it, then
Seeke it nowhere amongst men.
From the female it is gone,
Now that all are dead in one.
Wonder not at what I say,
Rather weepe, and hast away,
Least that thou a statue be
With amazement, like to me.
If thou readest with eyes dry,
Thou a marble art, not I.

Sir Robert was knighted by James I. at Newmarket, when eighteen, in 1605, and entered into public life 11th of December in that year, as a knight of the shire for Suffolk. He was a constant speaker in the House on behalf of his constituents; nevertheless, he lost his seat at the following election, but was returned for the borough of Sudbury.

In 1627, Sir Robert was made a baronet, in the hopes of attracting him to the Royal cause, but without avail, as he sat in the Long Parliament, and signed the Protestation of the 3rd of May, 1641. Six months before his death he assisted at the escape of Lady Rivers from a mob at Long Melford, and for this cause was obliged to have a "trained band" in his house at Chilton to protect him, Parliament man though he was. He died in February, 1643, and Lady Crane got Mr. Speaker's warrant to carry the body of her husband to Chilton, to place him under the magnificent tomb he had prepared for himself as far back as 1626.

The contracts for the erection of this tomb are interesting, and are to be seen in MS. Tanner 97. Gerard Christmas, a marble-

carver of considerable note, was summoned from the parish of St. Giles's, Cripplegate, to execute it.

The same to be performed and made of black marble and alabaster, according to the plot or draught thereof made, whereunto both the said parties have subscribed their names. The said tomb or monument to contain in breadth 7 feet, and in height proportionable to the breadth according to the said plot or draught. Provided always that the said Sir Robert Crane and his assigns do and shall deliver or cause to be delivered unto the said Gerard Christmas or his assigns the arms and epitaph to be engraven on the said monument within the space of one month next ensuing the date thereof. . . . .

The sum of twenty pounds of lawful English money to be paid in hand at the sealing and delivering hereof, and thirty pounds of like lawful money, residue of the said sum of fifty pounds, the next day after the said tomb or monument shall be erected.

One of Sir Robert's four daughters by his second wife married a Walpole, and became ancestress of the Orford family.

Considering the money spent by Sir Robert, and the artistic merits of all the tombs in this organ-loft, hidden from the view of all save marauding chorister boys, it is a pity that measures are not taken for the preservation of the same.

J. Theodore Bent.

Clarence: the Origin, and Bearers of the Title.*

By the Rev. Thomas Parkinson.

THE recent elevation, by her Majesty the Queen, of her youngest son, Prince Leopold, to the dignities of Duke of Albany, *Earl of Clarence*, and Baron Arklow, has created a renewed interest in these ancient titles. The second one—that of Clarence—originates from Clare, a small town, of great antiquity, in the county of Suffolk, and, to the antiquary and archæologist, one of the most interesting in the kingdom. This place is almost unknown in modern times—its fame and interest rest entirely in the past. The illustrious name which it has inherited is among its chief possessions. That name, imparted by it to its lords 800 years ago, was spread, by them, so far and wide, and became, through them, so incorporated in our national history and literature, that in one, or more, of its forms it is familiar wherever the English language is spoken.

"*Clare*," a town, a county, a river, in Ireland are so designated from their connection with Richard de Clare, surnamed Strongbow, the conqueror (about 1172) of a large portion of that country.

Clare Hall, or College, Cambridge, rebuilt and endowed, in 1326, by Elizabeth de Clare, planted the name in that seat of learning.

"*Clarence*," the royal title, is an adaptation of the Latin *Clarensis—Dux Clarensis*.

Clarencieux, the designation of the Southern King-at-Arms, adopted in the place of the older one of Surroy, is from the same source, and contains an intimation of the importance and extent of the castle and domain of *Clarentia*, of which Lionel, son of Edward III., was, in A.D. 1362, created first Duke.

The question arises, *how* came the town by its "bright" name? Only conjecture can be offered; and that points to a Roman origin. Nothing seems more probable than that the word is the Latin "*Clarus*," "illustrious," "bright," "clear," or "renowned." If so we have in it strong evidence, strengthened by the presence of earthworks, supposed to have been a Roman camp, that it was a place known to that people, if not an "illustrious" town, in the days of their occupation of this country. The place certainly possessed the name in the later Saxon times, and it is not one likely to have been bestowed upon it by either Angle, or Saxon, or Dane. It was in their times a border fortress between the kingdoms of East Anglia and the East Saxons. In the reigns of Canute, Harold I., Hardicanute, and Edward the Confessor (A.D. 1017 to 1066) Clare was held by Earl Aluric or Affric, the son of Withgar.

The Norman William came; and he bestowed the Lordship of Clare, and many other lordships in the county, upon Richard Fitzgilbert, of Briant, in Normandy. The entry in "Domesday Book," translated, is as follows:—

The lands of Richard, son of Count Gilbert.
Aluric held Clare, for the manor, twenty-three

* The substance of a Paper read by the writer before the Suffolk and Essex Archæological Societies at Clare, August, 1868.

carucates of land, in the time of King Edward. At all times (there was) a market, and now (there are) forty-three burgesses. Aluric, son of Wisgar, gave this manor to Saint John in the time of King Edward, his son assenting thereto, and he set over it a certain priest, Ledmar, and others with him. Also this grant being settled, he committed the church and every place to Abbot Levestan for safe keeping and to the protection of Wigar his son. The clerics were truly unable either to give away or alienate this land from St. John. But afterwards, King William came (and) he seized it into his own hands.

Richard FitzGilbert, the first lord to whom William thus gave the town and lordship, resided chiefly at his castle of Tunbridge, in Kent, and hence was known as Richard de Tunbridge. He gave Clare to his son Gilbert. Gilbert making Clare his principal seat, became known as Gilbert de Clare—the first of the De Clares. He was succeeded by his son, Richard de Clare, Earl of Clare. Strongbow, the conqueror of Ireland, was the nephew of this man (being the son of his brother, Gilbert de Clare, Earl of Pembroke). Earl Richard was slain in some fray in Wales, in A.D. 1135, and was succeeded by his son, also named Richard de Clare.

Under each succeeding monarch the family grew in fame and in power. At different periods between A.D. 1070, and the early part of the fourteenth century, these De Clares, Lords of Clare, were also Earls of Tunbridge, Gloucester, Hereford, and Pembroke. They held possessions in almost every part of the country south of the Trent, and especially in the west. One of them (Gilbert the Red), who lived in the reign of the first Edward, is reported to have once told even that king, "that though his majesty had two feet in England, he (the earl) had one."

The castle at Clare was rebuilt, or enlarged and strengthened, by members of the family; as were also the castles of Tunbridge, Aberystwith, Morlais, Haverfordwest, Cardigan, Cilgeran, Pembroke, and Caerphilly. Tintern Abbey had a Richard de Clare for its founder; while he, or others of the family, founded also the *Priories* of Wareham, Tunbridge, Carbrook, and Clare. The abbeys and churches of Walsingham, Ely, and especially Tewkesbury, and others, owed much to their liberality and influence. In Dugdale's *British Traveller* alone, there are mentioned forty-three manors, churches, or religious houses, with which the family was connected, and to many of which the different members of it were liberal patrons.

"Richard de Clare, Earl of Clare and Hertford," and "Gilbert de Clare, his son, Earl of Gloucester," were the two barons whose names stand first on the list of twenty-five appointed, November 20, A.D. 1215, at Bury St. Edmunds, to enforce the observance of Magna Charta on King John.

Earl Gilbert, surnamed the Red, succeeded to the earldom on his father's (Richard) death in A.D. 1262. He was allied with Simon de Montford against Henry III.; and commanded a body of troops at the battle of Lewes, A.D. 1264, where he took the King of the Romans prisoner. He played a most important part during the last eight years of Henry's reign: now on the side of Montford, now on that of the king. In A.D. 1265 he arranged for the escape of Prince Edward from the custody of the former. When that prince, in A.D. 1270, went on a crusade to the Holy Land, he deemed it most conducive to the peace of the kingdom to take Red Gilbert with him. And so he did. The earl, however, seems to have quickly returned; for when Edward was summoned back, in A.D. 1272, to occupy the throne, vacant by his father's death, the earl was at home at his castle of Tunbridge, where he received and entertained the king with such magnificence, that, in spite of haste to reach his capital, Edward remained there several days.

During the greater part of Edward's reign the earl was the most powerful baron of the kingdom. He had married Ann, daughter of Guy, Earl of Angoulême; but, divorcing his wife, he married again, in A.D. 1290, *Joan d'Acre*—so named from the place of her birth in the Holy Land—daughter of the king and his heroic wife, Eleanor of Castile. The bride was then in her eighteenth year.

The earl died five years afterwards, in A.D. 1295. Joan married (secondly) one of the squires of her household, Ralph de Monthermer, and died at her Castle of Clare at the age of thirty-four, in A.D. 1307. She was buried in the church of the Augustine Friars there—"in a chapel of her own foundation."

Scott, with a poet's license, makes one of

his heroines in *Marmion* to be descended from this nobleman:—

> De Wilton and Lord Marmion wooed,
> Clara de Clare of Glo'ster's blood.

And she is twice made to allude with pride to this supposed descent:—

> Marmion must learn, ere long,
> That constant mind and hate of wrong,
> Descended to a feeble girl,
> From *Red de Clare*, stout Glo'ster's earl:
> Of such a stem, a sapling weak,
> He ne'er shall bend, although he break.

And again, when dismissing her lover, De Wilton, to take his part in Flodden Field, she is made to say:—

> Go, then, to fight! Clare bids thee go!
> Clare can a warrior's feelings know,
> And weep a warrior's shame;
> Can *Red Earl Gilbert's* spirit feel,
> Buckle the spurs upon thy heel,
> And belt thee with thy brand of steel,
> And send thee forth to fame!

The issue of the marriage between "Red Earl Gilbert" and "Joan of Acre" was one son, Gilbert, and three daughters, who, after their brother's death, became co-heiresses to all the estates, castles, titles, and honours of the De Clares.

Gilbert, the son, first succeeded. In A.D. 1314 he accompanied his uncle, Edward II., in his disastrous expedition into Scotland, and there, leading on a wing of the English army with heroic impetuosity against the serried ranks of Bruce at Bannockburn, he fell, the last of the De Clares, of Clare, pierced by a score of Scottish lances, at the early age of twenty-three years.

He had married Maud, daughter of John de Burg, Earl of Ulster, and left by her a son, who, however, died in early infancy. And then his three sisters, daughters of Red Earl Gilbert, succeeded to the estates and lordships.

Eleanor, the eldest, married Hugh de Spenser, who became, in her right, Earl of Gloucester. Margaret, the second, married, first, Piers Gaveston, and, secondly, Hugh de Audley, who also became, in her right, after the death of her sister and her husband, Earl of Gloucester. Elizabeth, the third, married John de Burgh, Earl of Ulster, for her first husband, and had the lordship and castle of Clare for her portion. She is usually designated "*the Lady de Clare*."

After losing three successive husbands (John de Burgh, Theobold, Lord Verdon, and Roger Damony) in eight years (1313 to 1321), she spent a long widowhood at Clare Castle.

In A.D. 1326, she rebuilt and endowed University Hall, Cambridge, from that time named Clare Hall or College. Her will, dated A.D. 1355, and "done at Clare," is a curiosity in its way. It contains the names of 125 legatees, chiefly servants and dependants, to whom are left different articles of clothing and domestic utensils. There are also bequests to many religious houses; also, a bequest, to her granddaughter and successor, of *seed corn*, for the manors of her inheritance *en la baillie* of Clare. She appoints seven chief executors and eight subordinate ones.

Her only child by De Burgh, her first husband, was William de Burgh, whose daughter, Elizabeth de Burgh, inherited her grandmother's possessions.

This lady, *Elizabeth de Burgh*, married, in A.D. 1360, *Lionel*, third son of *Edward III.*, who thus, *jure uxoris*, became Earl of Clare. Shortly afterwards, in A.D. 1362, Lionel was created by his father, "*Duke of Clarence.*" His wife, the Lady Elizabeth, died the following year, A.D. 1363; and the duke, after marrying secondly, in A.D. 1635, Violenta, sister of the Duke of Milan, died, in A.D. 1638, without having returned from Italy, whither he had gone for the marriage; and was ultimately interred, according to the desire expressed in his will, in the church of the Augustine Brethren at Clare, in the choir before the high altar, along with his first wife. An old monastic Latin record says of his tomb:—

> Ed. ter innato, post fataque sic tumulato
> Ut vides exiqua, pro tanto principe tumba,
> Inque chori medio.

The only child of Lionel and his wife, Elizabeth de Burgh, Lady of Clare, was Philippa, and she married *Edmund Mortimer*, Earl of March, whose descendants (as those of the only child of Lionel, third son of Edward III.), after the death of Richard II. without issue, became the rightful heirs to the crown of England, and the descent of the castle and lordship of Clare is from that time the same as the descent of the royal crown.

The Mortimers made the Castle of Clare one of their residences. Their sole heiress, Anne Mortimer, married Richard, Duke of Cambridge—descendant of Edmund, Duke of York, fifth son of Edward III.—and the son of this marriage was Richard, Duke of York. The assertion which he made of his rights to the throne against the descendants of John of Gaunt, third son of Edward III., led to the disastrous wars of the Roses. Richard was, himself, slain at Wakefield in A.D. 1460; but his son and successor, Edward, Duke of York, ascended the throne as Edward IV., two months only after his father's death; and he carried, as part of the patrimony of his family derived from Lionel, the first Duke of Clarence, the castle, lordship, and honour of Clare, to the crown.

Shakespeare gives this descent of the crown through the Lords of Clare, in his own inimitable language, thus :—

Warwick. Sweet York, begin; and if thy claim be good,
The Nevilles are thy subjects to command.
York. Then thus :—
Edward the Third, my lords, had seven sons;
The first, Edward the Black Prince (Prince of Wales);
The second, William of Hatfield; and the *third*,
Lionel, Duke of Clarence; next to whom
Was John of Gaunt, Duke of Lancaster.
* * * * * *
The third son, Duke of Clarence (from whose line
I claim the crown) had issue—Philippe, his daughter,
Who married Edmund Mortimer, Earl of March;
Edmund had issue—Roger, Earl of March;
Roger had issue—Edmund, Anne, and Eleanor.
* * * * * *
His eldest sister, Anne,
My mother, being heir unto the crown,
Married Richard, Earl of Cambridge, who was son
To Edmund Langley, Edward the Third's fifth son;
By her I claim the kingdom. She was heir
To Roger, Earl of March; who was the son
Of Edmund Mortimer, who married Philippe,
Sole daughter unto *Lionel, Duke of Clarence;*
So, if the issue of the elder son
Succeed before the younger, I am king.
Second Part of King Henry VI., act ii. s. 2.

After the fatal battle of Bosworth Field, A.D. 1485, the Yorkists were displaced, and Henry, Earl of Richmond, ascended the throne as Henry VII. He consolidated his more than doubtful claims by marriage with Elizabeth, eldest daughter of Edward IV. What one would have conceived to have been hers, in her own right—viz., Clare Castle and lordship, were, by Act of Parliament (2nd Henry VII.), confirmed to the King; but the Queen was in possession of them, and therefore *Domina Claræ* up to her death in A.D. 1503.

Their son, Henry VIII., made use of the inheritance as a means by which to provide for at least two of his wives. From the minister's account and other documents in the Public Record Office, we learn that Queen Catherine of Arragon was Lady of Clare from the time of her husband's accession in A.D. 1509 to her death in January, A.D. 1536. There is a tradition, probably true, that after her divorce she occasionally resided at Clare, and that she was the last to occupy the castle as a residence. Anne Boleyn was beheaded in May, A.D. 1536, only four months after Catherine's death, and therefore it is scarcely probable that she was ever Lady of the domains. Jane Seymour was Queen from May (the same month), A.D. 1536, to her death in October, A.D. 1537; and the accounts prove that she, during her short reign, was invested with the lordship of Clare and its appurtenances. After her death they appear to have remained in the King's hands until the sixth year of Edward VI., when they were granted to Sir John Cheke, the King's tutor, but re-assumed by Queen Mary in the first year of her reign. The castle and its precincts were, however, alienated in the same reign, and now belong to J. Barker, Esq.; while, by letters patent in pursuance of an Act of Parliament—4th and 5th Philip and Mary—the lordship and manor, including the advowson of the church, were annexed to the Duchy of Lancaster, of which they form a portion at the present time.

Besides Lionel, there have been three other Dukes of Clarence.

The first was Thomas, son of Henry IV., created Duke by his father in A.D. 1411. He accompanied his brother Henry V. in his invasion of France, and was left by him in command of a portion of the English army in that country. The Scots were assisting the French at that time, and the Duke was slain in battle in Anjou, in A.D. 1421, by a Scotch knight named Allan Swinto. This is the Clarence of the great poet's *Henry VI.*

Clarence. What would my lord and father?
King Henry. Nothing but well to thee, Thomas of Clarence.
How chance thou art not with the prince, thy brother?
He loves thee, and thou dost neglect him, Thomas;
Thou hast a better place in his affection
Than all his brothers; cherish it, my boy,
And noble offices thou may'st effect,
Of mediation, after I am dead,
Between his greatness, and thy brethren.
* * * * * *
Learn this, Thomas,
And thou shalt prove a shelter to thy friends;
A hoop of gold to bind thy brothers in,
That the united vessel of their blood,
Mingled with venom of suggestion
(As force perforce, the age will pour it in),
Shall never leak, though it do work as strong
As aconitum or rash gunpowder.
Second part of King Henry IV., act iv. s. 4.

The next Duke of Clarence was George, the brother of Edward IV. He is the one of the butt of malmsey notoriety. His brother, who had then just come to the throne, in A.D. 1461, created him duke under this title. He married Elizabeth, the daughter of the great Earl of Warwick, the "King-maker," and Bulwer Lytton's *Last of the Barons.*

This Duke of Clarence was a man too open, frank, and impulsive for the dangerous time in which he lived. To impetuosity of temper, rather than to premeditation, is to be attributed the share he had in the death of the young and intrepid Prince Edward, son of Henry VI. Tossed about between the often opposing influence of his brother, the King, on the one hand, and of his father-in-law, the King-maker, on the other hand, he certainly was not always consistent in matters of State; yet, probably, he ought to be regarded as suffering in the end, more through the times and circumstances under which he lived than for personal crimes or faults. At any rate his personal character may be contrasted, to his advantage, with that of his plotting, treacherous brother, the Duke of Gloucester, afterwards King Richard III.

Where is that devil's butcher,
Hard favoured Richard? Richard, where art thou?
Thou art not here! Murder is thy alms deed;
Petitioners for blood thou ne'er put'st back.

Shakespeare, the highest judge of character, thus hits off that of Richard, as also he does in another place, where he makes him to say:—

Go tread the path that thou shalt ne'er return,
Simple plain Clarence! I do love thee so,
That I will shortly send thy soul to heaven,
If heaven will take the present at our hands.

While, on the other side, the passages which the poet puts into the mouth of Clarence, when pleading with his hired assassins, are among the finest ascribed even to his most attractive characters—

Clarence. Erroneous vassal! the great King of kings
Hath, in the table of his law, commanded
That thou shalt do no murder, wilt thou then
Spurn at this edict, and fulfil a man's?
Take heed; for He holds vengeance in his hand,
To hurl upon their heads that break his law.

Again:

Tell him (Gloucester) when that our princely father, York,
Blessed his three sons with his victorious arm,
And charged us from his soul to love each other,
He little thought of this divided friendship;
Bid Glo'ster think of this, and he will weep!
Richard III., act ii. s. 1.

Clarence was put to death in the Tower A.D. 1478.

From this time, until A.D. 1798, the title (Duke) lay dormant. In that year George III. created his third son, William Henry, *Duke of Clarence.* He was the sailor-prince of the last generation, but is remembered best by the few who remain of it, and known by those of the present, as our late gracious sovereign, *King William IV.* So far he was the *last Duke of Clarence.*

The title of "Clare" has, in modern times, been twice revived. James I., in A.D. 1623, created Sir John Holles, Earl of Clare. The writer is not, however, aware that this person had any connection with Clare or its ancient earls. His grandson married Margaret, daughter of Henry Cavendish, Duke of Newcastle, and was, by William III., made Duke of Newcastle, and *Marquis of Clare.* He, however, died without issue. But George I. conferred the same titles upon Holles Pelham, the son of the Duke's youngest sister. The marquisate is, however, extinct again.

Clare Castle is now in ruins. All that remains is the large mound on which the keep was built, crowned still by a portion of that building, together with some fragments of boundary walls and earthworks.

A remarkable gold reliquary-cross was discovered on cutting through the mound separating the inner from the outer bailey, in A.D. 1865. It was forwarded, at her own request, to the Queen; and the Secretary of the Treasury, after causing search to be made into its history, wrote that "There is strong reason for believing that the cross at one time formed a part of the royal collection of jewels belonging to King Edward III. Such a cross is described in a list of jewels of that king's reign, and it disappears from all future lists, until restored, after an interment of 500 years at Clare, to the Royal Jewels of Her present Majesty."

Her Gracious Majesty has just created her youngest son—the esteemed scholarly Prince Leopold—Duke of Albany, and *Earl of Clarence.* The latter title, as will be seen from what has been already said, is a new one. There were several Earls of Clare—ancient and potent ones—and an Earl, and Marquis of Clare in comparatively modern times (*temp.* James I. and George I.), but none of them were of the Royal family, or *Earls of Clarence.*

There have been four *Dukes of Clarence*, all of them the sons or brothers of the reigning monarchs.

His Royal Highness Prince Leopold is the first *Earl* of Clarence.

Englishmen perhaps might have wished that the ancient and historic *dukedom* had been revived, and taken precedence of the Scotch title of Albany, as well as the Irish one of Arklow; but English loyalty will be content since, intentionally or unintentionally, each of the three ancient kingdoms, of Great Britain and Ireland—now united under the one royal crown—finds a representative title in the dignities bestowed by its beloved bearer upon her youngest son.

Long and happily—as we are certain he will worthily—may he wear the rose, the shamrock, and the thistle thus united in his princely crown, and may the union be another bond to bind them more firmly and closely together in the royal diadem of his house.

Roman Remains at Malta.

THE Government authorities at Malta have, with praiseworthy zeal and discretion, placed in the hands of Dr. Caruana, the librarian of the Public Library at Malta, the work of preparing a Report upon the recent discoveries at Notabile. This Report, accompanied by very excellent photographs, has just come to hand;* and we propose laying before our readers an account of the very important discoveries chronicled therein, and of the valuable historical commentary which Dr. Caruana has added.

It appears that on the 3rd of February, 1881, while some workmen were engaged digging holes for planting ornamental trees on the large esplanade of Sakkaja, without the walls of Notabile, midway between the Gate of the Greeks of that old town and Ghariexhem in Rabuto, some remains of old Roman mosaic were discovered. This was brought to the notice of the Governor, and Dr. Caruana was instructed to visit the site, to ascertain whether it was worth while exploring further. Upon Dr. Caruana's report a committee was at once formed, and the work commenced.

Now that the work is done, the ground-plan of the building is found to consist of four large rectangular rooms, a peristyle, and a portico. The four rooms are on one line facing the south, on which side apparently ran the line of the old street. On the side of these rooms, towards Notabile, is the peristyle, enclosing a compluvium 22 ft. 4 in. by 21 ft. 4 in.; and in the direction of the longer axis of the peristyle, towards the east, there is a porch with two columns. There exist regular openings between the rooms, and between the rooms and the peristyle. Some of these openings were apparently square, are furnished with one or two steps, and still show the holes at the corners to allow them to receive the hinges of the doors; and others, as would appear from the width of the openings and the rotundity of their jambs, had no

* We have to thank Miss Toulmin Smith for the opportunity of obtaining a copy, only a few of which have found their way to England.

doors hanging. The traces of the exterior wall to which the porch belongs, on the side of the peristyle towards Notabile, show that another wing of the old building extended towards Notabile.

The following is a list of the objects found :—

Mosaic Pavements.—A suite of five large floors, some of them measuring 30′ 4″ by 37′ 10″; a large peristyle, surrounded with sixteen columns, enclosing a large compluvium; traces of several other appurtenances unexplored, all paved with mosaic in the Pompeian style, recording "*i bei tempi dell' arte*;" several remains of mosaic scattered about, having been displaced either by falling or settlement of the ground; and the mosaic pictures, inserted in the pavements, show evidently the profusion of adornment with which the sumptuous building once existing on this site was decorated. The perimeter of three of the rooms, which were probably the most important, and of the peristyle, is adorned with single or double borders of Roman mosaic called "*vermiculatum*," formed of small pieces of white, red, and green marble, of an ornamental character, having variegated meandering patterns on white grounds, interspersed with masks of superior workmanship. These borders encircle a large band of mosaic in yellowish monochrome, and a large central rectangular ground of marble lozenges (red, white, black, and green), having regular form and size and well fitted together. The other pavements and the compluvium are only bounded by a strip of monochrome mosaic, having the central portion paved with marble lozenges like the other floors.

In the proximity of the peristyle were found the remains of a coarser sort of floor, made of shards of broken tiles and small pieces of marble compacted together, and well consolidated in a bed of mortar, the "Opus Signinum" with which the less conspicuous parts were generally floored by the Romans.

Mosaic Pictures.—Three mosaic pictures, embedded in matrices of stone, and in no respect inferior to those of Pompeii, have been found inserted in these pavements. One measuring 1′ 10″ by 2′, inlaid in hard lime, represents a young man with curly hair, bearing in one of his hands a bunch of grapes entwined with vine branches, and in the other apparently a pomegranate; a dove flying towards the grapes, and a duck on the left side of the picture. The left shoulder of the figure, which, according to Father Garucci represents Autumn, is much damaged. The second picture, inlaid on a marble slab measuring 2′ by 2′ 1″, of highly superior workmanship to the preceding and in a better state of preservation, exhibits a standing nude male figure, whose feet and hands are tied with cords, a lion's skin and a club at his feet. A female figure, on the right, is engaged binding the hands of the central figure; another female figure, on the left, having a pair of scissors in the right hand, and with the left holding by the beard the male figure, which is in evident distress at being about to be deprived of it. The drapery is very elegant, and its folds well arranged, with bright colours and various shades, and the whole composition exceedingly well grouped and executed with precision. It is most likely one of the episodes in the life of Hercules—namely, the sale of him by Mercurius to the Lydian queen, Omphale, when it was decreed that he should serve a mortal for three years, as an atonement for having killed Iphitus, son of the King of Œchalia. A third picture represents two drinking doves sitting on the brim of a bowl, with the reflection of their heads in the water. This picture is in the centre of the compluvium where the Romans used to place a fountain. Another hard limestone slab of the same size as No. 1, and evidently the fellow to it, contained a fourth mosaic picture which has been quite destroyed.

Sculpture.—The remains of three white Carrara marble statues were recovered from the rubbish. The one 4′ 6″ high, rather a good work of Greek art, represents a male figure, covered with the Roman military cloak (paludamentum); without arms and head, but exhibiting a small cavity between the shoulders, just where there is the articulation of the neck with the bust, where a provisional head with a neck might be fitted.

The second 4′ 9″ high without bust, which must have been partially nude, as the folding of the upper portion of the apparel, adjusted on the waist and covering the body

and one of the legs, is hanging downwards. Behind a sandstone pedestal, probably of one of these statues, as they were found in the same room, some bones were found inserted in the wall under the plastering. Some other burnt bones were also found in the same room. The third statue 5 ft., without head and arms, represents a female wearing much the same garment as the Ceres, found at Gozo and preserved in the collection of the public library. A white marble bust, of inferior workmanship, representing a female, its nose broken. Several other remains of two colossal marble statues—namely, some of the fingers, two hands, one leg dressed with a kind of stocking different from the Roman cothurnus, and one foot; the feet and pedestals of three other minor statues; and a nice large Roman head, apparently representing one of the emperors. Some architectural remnants, as shafts of sandstone Doric pillars, architraves, cornices, and other parts belonging to the crowning of the pediment, the entablature of the roofing, and the basement of the old building.

Inscriptions.—Fragments of three Latin inscriptions on white marble slabs were found; two of them of no importance whatever, bearing only one or two separate letters; a large fragment of the third one alludes to the municipal order of the Decurions by the letter Decur.

Coins.—No medals were recovered, but only several plated brass coins, mostly effaced, only four of them being legible, and none belonging to the Emperors of the East. The four coins are: a second brass of Gordian, A.D. 238–243. On the obverse: the head of the emperor crowned with laurel, and the legend, Imp. Cæs. M. Ant. Gordianus Africanus Augustus. On the reverse, apparently a female figure erect, holding in the right hand the branch of a tree, and on the sides of the figure the letters S. C. very visible. Conf. J. Vaillant vol. i. p. 152. A third brass of Aurelian, A.D. 270–274. On the obverse: the head of the Emperor radiated, the body armed with lorica. On the reverse: the Emperor crowned with laurel, and clad in the Imperial mantle, leaning with his left arm upon a spear, and receiving a crown of laurel from the right hand of a figure of Victory. The legend round the two figures "Restitutor Orbis" very clear, and at the foot the cyphers XXI indicating the worth of the coin. Conf. Banduri's Coins, vol. i. p. 382. A third brass of Constantius, A.D. 337-360. On the obverse: the head of the emperor, bearing a crown adorned with pearls and gems, the bust covered with the imperial mantle, very clear, and the legend "D. N. Constantius P. F. Aug." On the reverse: the Emperor piercing a knight fallen from his horse, with the legend "Fel temp Reparatio," and at the foot the cyphers S.M.K.S. (Sacra moneta Kartagine Secunda). Conf. Banduri's Coins, inter rariores, vol. ii. p. 382. A third brass of Constantine Jun., A.D. 337. On the obverse: the head of the Emperor crowned, and the legend "Constantinus Jun."—the next two words effaced. On the reverse: the gate of the camp (castrorum portum), and round the legend "Providentia" visible; and at the foot the letters R.T. and a crown in the middle. Conf. Banduri, vol. ii. p. 340.

Articles of toilet and domestic utensils, &c. Several large bodkins (Acus comatoria) of ivory, some inches long, to retain the dressed back hair of women plaited on the occiput. Some pieces of wind instruments (tibia) made of bone, showing clearly the finger-stops, and a large quantity of fragments of earthenware vessels.

To these important details as to the actual remains that have been found, Dr. Caruana adds an historical notice as to the probable nature and object of the buildings anciently raised on this site, and the epoch of their construction and duration. The relics of these masterpieces of Mosaic pavements belonged evidently to the old heathen Melita, the name of the old capital of Malta. Moreover, the ruins have a close topographical connection with the important remains of two splendid marble buildings which adorned the old capital, a temple and a theatre sacred to Apollo, discovered in 1747, on the same plateau of Notabile, and almost in the immediate neighbourhood. Hence, says Dr. Caruana, the close proximity of the recently discovered buildings to two of the most magnificent edifices of Melita, exhibiting traces of the same grandeur and splendour of construction; the conspicuous position of

the site itself, it being the centre, and, according to appearance, the most aristocratic part of the old town; the domestic arrangement and uncommon extent of the buildings, are all circumstances which make the conjecture highly probable that they were the abode of the representative of the Cæsars. From Pliny, Diodorus Siculus, and Cicero, who mention the magnificence of the villas at Melita as just in their time coming into vogue, we gather that the villa must have been constructed sometime about B.C. 88. As to the duration of their existence, Dr. Caruana goes into the question very deeply and instructively, and by showing the date of the introduction of municipal institutions into the island to have been much later than A.D. 121 (the coming of St. Paul), he concludes that these Pagan buildings must have been preserved for the use to which they had been originally destined up to the time of Aurelius Constantinus. The coins found in the last discoveries fully warrant us in dating the permanence of the building up to Constantius II. in A.D. 360, whilst the total absence of remains belonging to the epoch of the Greek Emperors under whose sway the islands remained up to A.C. 870, does not warrant us in presuming that the same building was still in existence long after A.D. 370. In fact, the mere inspection of these ruins, and the wild destruction of so many statues, shows the over-zeal of the Christians against Heathenism towards the middle of the fourth century.

These premises belong to the architectural class of private buildings, the domestic arrangement of which is detailed by Vitruvius. The private buildings of the Romans consisted of the front portion for the reception of clients, who resorted by daybreak to their patrons either for advice, or support in civil matters, or pecuniary assistance, and other importunate visitors, which formed, says Pliny, the public part of the house. They were, principally, the vestibule, the prothyrum, the atrium, the alæ, and the tablinum. The penetralia, or the inner division, was appropriated for the eating and sleeping apartments—that is to say, the hearth of the family, and consisted of the peristyle, triclinium, bedchambers, &c. The relative situation of the two principal divisions was always fixed, but that of the parts composing each division, especially the interior department, was not so. For instance, very often the atrium and peristylium were placed on the same axis at right angles with the entrance, so as to afford one view of the nucleus and arrangement of the house, as it is in the house of the tragic poet, and other houses at Pompeii. But very often the peristylium was in one of the sides of the inner building, as in Sallust's house.

We have thus laid before our readers the substance of this very valuable report. The islands of Malta possess a very interesting architectural history, there being at least four historical periods—namely, the Phœnician, the Roman, the Christian, and that of the Knights of St. John. The area of the two islands is dotted with monuments of Cyclopean character, as well as with Phœnician tombs and other remains in a much better state of preservation than the dolmens and cromlechs of Druidic Gaul; whilst the numerous and extensive catacombs at Notabile, Siggieni, Mintua, &c., are still unexplored.

With the invaluable help of Dr. Caruana and his enthusiastic zeal in the cause of antiquarian research, we trust that the Government of Malta (more generous than the Home Government of Downing Street) will do all that is requisite in getting together these fine remnants of a past age into the safe custody of competent authorities.

Reviews.

The Head-hunters of Borneo; a Narrative of Travel up the Mahakham and down the Barito; also Journeyings in Sumatra. By CARL BOCK. (London: Sampson Low & Co. 1881.) 8vo. pp. xvi. 344.

THIS new contribution to anthropological studies is presented with all the additions that make a book at once attractive and useful. With thirty coloured plates, a map, and some engravings, the reader has placed before him a vivid account of the wild people among whom Mr. Bock has travelled, and about whom he tells us much that is most interesting. It is well known that archaic society is studied from two different classes of materials—namely, the structural remains and the ancient customs still existing in civilized countries, and the customs and mode of life incidental to savage society. Of this last, the book

before us is a most welcome addition, for it takes us among several dangerous and troublesome Dyak tribes, who were bound by their *adat* (custom) to get human heads on certain important occasions in their lives, as before marriage, at the birth and the naming of a child, burials, and other less important events.

First among the industrial occupations of the Dyak is agriculture. Every Dyak has his rice-field, on which he grows sufficient for his own consumption. He selects a piece of forest land, and begins, with the assistance of his family, to clear the ground. The large trees are cut down, and the undergrowth is burnt, the ashes of which act as a manure. Having sown their rice, the Dyaks build small huts in the fields, remaining there till the miniature plants are transplanted out into the newly-cleared field. Now, this primitive mode of agriculture among the Dyaks of Borneo, is exactly the same as that described by Mr. Hunter as existing among the hill tribes of India; and we get here an undoubted type of the earliest system of village farming—a system that extends by a process of development, the lines of which are clearly traceable from savage society to civilized. This is not the only important link which connects these head-hunters with other branches of early society; and Mr. Tylor has already certified to the value in this respect of the drawings of the wooden tombs and of the myth of the separation of heaven and earth. (See *ante*, v. 28).

We have their marriage customs, their birth customs, their burial customs, of all of which Mr. Bock gives some description. With the special incident of head-hunting, Mr. Bock is particularly interesting; and though he did not in his travels actually meet a war party, or see the rite performed, he gives plenty of evidence as to its practice, and to its influence over the people. Altogether, in the narrative of travel, in the record of old customs, in the descriptions of the habitations, tombs, agricultural implements, weapons of war, musical instruments, and in the side-lights thrown upon the moral and political status of this primitive race, Mr. Bock's book will be found of great value to the student of early man. We cannot give a list even of the beautifully-executed drawings taken on the spot by Mr. Bock, and reproduced in colour in a most admirable and artistic manner; but they add greatly to the value of the book, because they give the student what cannot always be obtained from letterpress, and not always from simple woodcuts—namely, important matters of detail as to the colour of the skins, and of the personal adornments of the natives. Quite apart from the anthropological value of the book, every praise is due to the publishers and the author, and we heartily recommend this work to those of our readers who take up that branch of antiquarian science which deals with the habits and ways, the superstitions and the religion, the politics, and the society of primitive man.

Sketches from the Subject and Neighbour Lands of Venice. By EDWARD A. FREEMAN, D.C.L., LL.D. (London: Macmillan & Co., 1881.) 8vo pp. xix., 395.

Art and prosperity were once united, but now they seem for ever divorced. Italy is free and prosperous, and she is fast becoming commonplace. However, there is such a wealth of beauty in that country, and on the Istrian and Dalmatian shores of the Gulf of Venice, that it must be long before it has all been destroyed. There is a witchery about the very table of contents of a book like this, the places are so steeped with interest, that much of the interest clings to the mere names. In reading the burning words of such a master as Mr. Freeman, we can only follow with admiration the path he treads with such firmness. We do not presume to criticize, but submit to the spell he throws over us.

This book is a worthy companion and sequel to the author's former work, *Historical and Architectural Sketches, chiefly Italian*, and it goes some way towards supplying the want of a good guide to Dalmatia and Istria. The author himself writes, "I am not joking when I say that the best guide to these parts is still the account written by the Emperor Constantine Porphyrogenitus more than 900 years back. But it is surely high time that there should be another." He disclaims, however, for his own book, any such title. For thirty years Mr. Freeman had longed to see the architectural wonders of Spalato, and, in 1875, he found himself in the city which the house of Diocletian has grown into. Again, in 1877 and 1881, he revisited the place. Ragusa must not be seen for the first time from the land, but from the sea; her appearance, as she rises from the shore, with a background of hills, is a sight not be forgotten. Mr. Freeman glories in Ragusa, and devotes a special chapter to Ragusan architecture. He writes: "It would be hard to light upon another such group of buildings as the palace, the dogana, and their fellows. In any case, the Dalmatian coast may hold its head high among the artistic regions of the world. It is no small matter that the harmonious and consistent use of the arch and column should have begun at Spalato, and that identically the same constructive form should still be found eleven ages later, putting forth fresh and genuine shapes of beauty at Ragusa." Beauty remains among the ruins, but when restoration, here as elsewhere, takes place, the result is usually lamentable. We must all agree with Mr. Freeman as to what he says respecting scaffoldings:—"When I was last at Spalato, a process was going on which always makes one tremble."

Descriptive Account of the Incised Slate Tablet and other Remains lately discovered at Towyn. By J. PARK HARRISON, M.A. Oxon. (London: Bernard Quaritch. 1881.) 4to, pp. vi. 20 (4 plates).

In the autumn of 1879, a piece of worked slate, with marks upon it, was discovered by Mr. Humphrey Williams, of Plas Edwards, at Towyn (Welsh for Sandy Bay), a small town on the coast of Merionethshire, picturesquely situated on the line of railway between Aberdovey and Barmouth. The slate was first sent to Professor Rhys at Oxford; but he, finding the forms quite unlike any Welsh characters, suggested that it should be sent to Mr. Park Harrison, to see if they resembled the Cissbury marks. Some persons have supposed that the marks on the slate are meaningless scratches; but we think that a careful

inspection of the frontispiece to this pamphlet, which represents the object in the exact size of the original, will entirely dispel any such notion. It is quite clear that the marks have been made with an object, and have a meaning; but as to what that meaning is, there will doubtless be considerable difference of opinion. Mr. Harrison made a special investigation of the building in which the slate tablet was discovered, and searched for any objects that might throw light upon its history and date. He succeeded in finding a slate hand-shovel, three engraved fragments of slate counters, a stone muller, or pounder, a small fragment of Roman terracotta, two iron dart-heads, several iron objects, the corner of a stone slab, with lines, a similar fragment, twelve fragments of pot rims, the corner of a rectangular terracotta dish, the lower half of a three-handled cup, the neck of a glass vessel, two round stones from the beach, a worked implement of slate, and several pebbles. These objects threw little or no light upon the date of the slate. Mr. Harrison writes:—"In adopting the view that the tablet may contain a funereal list of objects required by a deceased chief, I am merely following Sir John Lubbock and Mr. Tylor. If these views are correctly applied in the present case, the interest that attaches to the slate tablet is increased, for it would be, perhaps, the latest instance that has been met with of the Celtic funeral custom of burying objects for use in another state. The change had been gradual from the sacrifice of the most valued ornaments or weapons to that of inferior, and even miniature articles, and the practice may here and there have died out in outline representations of the objects required."

Mr. Harrison has gone most elaborately into the meanings of the various forms, and compared them with objects which they resemble; but we cannot follow him into this inquiry. We will only add that the work is a valuable contribution to the history of early customs.

NATIVE SACRED DANCE IN VIRGINIA (see p. 71).

The Origin of Civilization and the Primitive Condition of Man. By Sir JOHN LUBBOCK, Bart. Fourth edition, with numerous additions. (London: Longmans, Green, & Co. 1882.) 8vo, pp. xx. 548.

Sir John Lubbock's interest in antiquities is so well known, and his great services so highly appreciated, that we quite understand that the time has come for the issue of yet another edition, the fourth, of his work on *The Origin of Civilization.* Those of us who have looked among second-hand catalogues in vain for a copy will now be contented, and those who have not yet introduced themselves to this important work on prehistoric archæology should do so imme-

diately. Let it be stated at once wherein savage archæology is of importance to civilized archæology. We examine and measure and describe our monuments of antiquity—Stonehenge, Avebury, and others—and yet we cannot make them tell us of the men who erected them, of the scenes and actions which at one time took place around them. But once step across the borderland of national archæology into the comparative science, and then the old-world monuments of our own become, as it were, links between us and our primitive ancestors—links that connect thoughts and fancies and actions as well as stone memorials. This is the great object of Sir John Lubbock's labours in the present work. We printed in our last issue the illustration given in this volume of Stonehenge, and we give now (see p. 70) the illustration of a sacred dance as practised by the natives of Virginia. It is very interesting, says Sir John Lubbock, to see here a circle of upright stones, which, except that they are rudely carved at the upper end into the form of a head, exactly resemble our so-called "Druidical temples." Sir John Lubbock pays particular attention to the important subject of the systems of consanguinity, and he traces out the stages of social development which they illustrate and define. Since the first edition appeared this chapter has been considerably strengthened; and Sir John Lubbock's opinions against the theories of Mr. McLennan and Mr. Morgan have received much additional evidence. We cannot, however, travel over all the ground occupied by the book, but for the convenience of our readers we give the headings of the contents:—Art and Ornaments; Marriage and Relationship; Religion, Character, and Morals; Language and Laws. An Appendix is added on the Primitive Condition of Man, which gives an able and complete answer to the opposite views expressed by Archbishop Whately and the Duke of Argyll to those held by Sir John Lubbock and the leading anthropologists. We recommend this important work to our readers on every ground. Of its value we have already spoken, and it is well known and established both in England and on the Continent. It is well illustrated, containing five plates and twenty woodcuts; and Sir John Lubbock gives a good index, and a most useful list of the principal works quoted in the volume.

The Towers and Steeples designed by Sir Christopher Wren. A Descriptive, Historical, and Critical Essay, with numerous Illustrations. By ADRIAN T. TAYLOR. (London: B. T. Batsford, 1881.) 8vo. pp. viii. 47.

England has produced two great original architects—Inigo Jones and Christopher Wren. Time has destroyed much of the work of the former, and he never had such opportunities as the latter had given him by the Fire of London. Wren's works, however, have foumd in the present day a greater enemy than Time, and it is sad to see beautiful churches destroyed because the land upon which they stand is too valuable to be wasted upon a temple to God when a temple to Mammon might be erected in its place. Wren was a philosopher first, and an architect afterwards. He was a man of the most marvellous resources. Every church he built was specially fitted for the position it held. His towers and steeples are singularly unlike each other. Some of them are even ugly when taken alone, but they harmonize together as a whole in a most remarkable manner, and the great architectural glory of London (almost its only one) is to be found in the forest of churches that surround and look up to the grand cathedral of St. Paul's. The ruthless hand of the destroyer has been laid upon ten of these churches, and thirty-one out of the remainder have been marked for destruction. Surely the Church and Churchyard Protection Society has not been founded a day too soon. It is the duty of every antiquary to do all in his power to stop any further destruction. Mr. Taylor has produced a very useful book, the illustrations of which are peculiarly interesting. These bring the chief features of Wren's work before the eye in a most convenient form, and though the book is small it is a worthy monument to the genius of the great architect. The subject is arranged as follows:—*Stone Steeples:* (11) consisting of St. Mary-le-Bow, Campanili of St. Paul's, St. Bride, St. Vedast, Christ Church, St. Dunstan in the East, St. Michael Royal, St. Stephen, St. James Garlick Hill, St. Mary Magdalen. *Timber and Lead Spires and Lanterns:* (19) St. Magnus, St. Margaret Patens, St. Swithin, St. Anne and St. Agnes, St. Augustine and St. Faith, St. Benet and St. Peter, St. Edmund the King, St. James, Westminster, St. Lawrence Jewry, St. Margaret Lothbury, St. Martin Ludgate, St. Mary Abchurch, St. Mary Aldermanbury, St. Michael Bassishaw, St. Michael Wood Street, St. Mildred, St. Nicholas Cole Abbey, St. Peter Cornhill, St. Stephen Coleman Street. *Towers:* (12) St. Alban, All Hallows, St. Andrew by the Wardrobe; St. Andrew Holborn; St. Bartholomew, St. Clement and St. Martin Orgar; St. George Botolph Lane, St. Mary Aldermanbury; St. Mary at Hill, St. Mary Somerset, St. Matthew, St. Michael Cornhill; St. Olave Jewry; Westminster Abbey, Western Towers. *Steeples, Spires and Towers pulled down.* St. Antholin, All Hallows the Great; All Hallows Bread Street, St. Benet, St. Benedict, St. Christopher; St. Dionis Backchurch; St. Michael Crooked Lane; St. Michael Queenhithe; St. Mildred South. *Towers and Steeples outside London:* St. Mary, Warwick; Entrance Tower, Christchurch College, Oxford, The Monument, Chichester Spire.

Old Yorkshire. Edited by WILLIAM SMITH, with an Introduction by the Rev. Canon RAINE. (London: Longmans. 1881.) 8vo. pp. xx. 313.

Mr. Smith continues his useful work into the second volume, containing the following divisions relative to old Yorkshire—abbeys, antiquities, artists, brasses, battles, castles, ceramics, churches, civil engineers, clergy sufferings, etymologies, fairs and festivals, families, folk-lore, manuscripts, constituencies, corporations, peerages, poets, regicides, religious houses, royalists, famous trees, and worthies. Our readers will gather from this that no subject is left untouched, and as each article is complete in itself and is written by competent authorities, we have a volume which will be of value to the student of local antiquities. The sections on etymologies contains a chapter on

field names, which we specially recommend, while we have again to commend the useful section on corporation antiquities, a subject that has long been too much neglected. The section on folk-lore is the least satisfactory in the book, because it contains nothing new, and so much has been done in this field that we could well have spared the space for something else. Canon Raine's excellent introduction gives additional value to a most pleasing book. The binding and printing are good and there are many excellent engravings.

Transactions of the Cambridge Philological Society. Vol. I., from 1872 to 1880. Edited by J. P. POSTGATE. (London: Trübner & Co. 1881.) 8vo. pp. xiii. 420.

The Cambridge Philological Society was founded in 1872, chiefly through the joint efforts of Professor Cowell and Mr. R. C. Jebb, the public orator, and now Professor of Greek in the University of Glasgow. The earliest list of members contains 54 names, and the numbers now are 147. A large proportion of the subjects discussed at the meetings relate to points in classical philology, although certainly Professor Skeat's name continually appears attached to notes on English etymology. There seems in this preponderance somewhat of a protest against the prominent position given to English and other modern European languages at the Philological Society of London. Since the deaths of Professor Key and Professor Malden, and some other of the founders of the older Society, few papers on classical philology have been read in the council-room at University College. It is, of course, impossible to give in a few lines any just idea of the mass of valuable information, and not less valuable suggestions, contained in a volume consisting of the transactions of eight years. One portion, however, must be specially commended, and that is an Appendix, which contains reports of the illustrative literature on five great authors published in 1880. These are Homer, by Mr. W. Leaf; Plato, by Mr. R. D. Hicks; Aristotle, by Mr. H. Jackson; Propertius, by Mr. Postgate; and Servius, by Mr. Nettleship. The editor has prefixed to this volume an interesting introduction on the work of a Philological Society. He suggests that notes of passages in the classical writers, or of points in comparative philology or grammar, which are insufficiently treated in the existing editions or text-books, should be sent to the secretary; and asks for the contribution of additions and corrections to Liddell and Scott's Greek Dictionary, and Lewis and Short's Latin one, interleaved copies of which books have been presented to the Society by the Delegates of the Clarendon Press, Oxford.

Bromsgrove Church; its History and Antiquities, with an Account of the Sunday Schools, Churchyard and Cemetery. Compiled from the Parish Books, Registers, and other authentic sources, by WILLIAM H. COTTON. (London: Simpkin, Marshall.) 4to. pp. 158.

This is a most excellent little book, and we should like to see its example followed with respect to other districts. What a noble record of all that has made the nation great lies buried in our parish churches; and what a noble library might be accomplished if every parish church had but one such a worshipper as Mr. Cotton! Bromsgrove Church is a noble structure, consisting of a chancel, vestry on north side, nave with clerestory, aisles, and western tower, and spire, which is 198 feet high, and serves as a landmark for use the country round. Portions of the church are of Late Norman period, about the latter half of the twelfth century, portions are of thirteenth century Gothic and portions of the Decorated or Second Pointed style. Of course the hand of the restorer has been at work here, and Mr. Cotton supplies a detailed description of the alterations made under this false name. Mr. Cotton gives full architectural details of the church and all particulars as to the registers, and the tombs, and monuments, which give details of family history. He also gives us a full list of the parish library, which is of such a suggestive nature that we believe it will be reprinted in our contemporary, the *Bibliographer*.

Some Notes on the Deeds relating to the Parish and other Charities of Wandsworth. By WALTER RYE. (Privately printed. 1881.) 8vo. pp. 48.

The members of the Vestry of the Church of Wandsworth have lately been investigating the old deeds in their possession, and have called in the aid of Mr. Walter Rye. The result of this investigation is the pamphlet before us, which contains the substance of forty-two old documents. The earliest date is 1234, when, on a trial at law, the jurors found that there were three acres in "Wenlesworth" belonging to the church there, and not to Simon le Barber and Matilda his wife. Besides the documents relating to the charities, the first formal Constitution of the Wandsworth Vestry, confirmed and sanctioned in 1627, is here given. It "contains much interesting and amusing matter, and especially a power for the majority of the vestrymen to eject any brother member guilty of unseemly speeches or usage." We hope many other parishes will follow this admirable example set by Wandsworth, and that the authorities of these parishes may find experts as capable as Mr. Rye.

Pedes Finium, or Fines relating to the County of Norfolk, levied in the Kings' Court from the third year of Richard I. to the end of the reign of John. Edited by WALTER RYE. Fifth portion, Title, Introduction, Indices, &c. (Norwich: A. H. Goose & Co. 1881.) 8vo.

The "Feet of Fines" are written in a very small hand on little pieces of parchment, and to those who are not used to such documents they are very repulsive in appearance. In consequence very little use has been hitherto made of the large amount of valuable information which they do contain. About twenty years ago, the Rev. G. H. Dashwood printed a dozen Norfolk Fines for the Norfolk and Norwich Archæological Society, and then the publication was dropped. Now Mr. Rye has made a précis of 801 Fines for the same society, and written a most interesting introduction to explain the teaching of the documents. He writes:—"I believe this is the first

time that the fines of any country have been seriously taken in hand, and I venture to hope that the results may induce others to work the fines of other countries." The volumes of the Record Commission, entitled "Fines sive Pedes Finium," contain only those of Beds, Bucks, and a few other counties, whose initial letters are early in the alphabet. The work which Mr. Rye sets himself must have been one of great labour, but he appears to think that it has been well repaid by the results, and we hold that all who consult this book will be of the same opinion. One interesting fact that has come out is, that the fines for Norfolk greatly outnumber those of any other county. For the reign of Richard I., Norfolk has 293, while nine other counties together have only 231. Mr. Rye adds:—"Coupling this with the facts that in the Norfolk fines there is a much greater proportion relating to small holdings of five acres and under than in any other county (a fact which points to numerous small freeholders), and that in the early Norfolk fines now before us we come across an unusually large proportion of Scandinavian names, we are drawn to the conclusion that we have here strong evidence that the Norman kings were wise enough to leave their near kinsmen, the Danes, undisturbed in their holdings to a very much greater extent that has hitherto been suspected." These Fines contain a large number of rare christian and surnames, and also the names of fifty localities which cannot now be traced in the county. Mr. Rye has also gathered together a most interesting list of field names, some of which are somewhat lengthy, as Blacunldehevedland, Burwennesneuheland, Kaimluesmerehevedland, Dudegraveuverwang, and Dunehersseswang. The volume is completed with an index of places and an index of persons. Norfolk has been specially fortunate in its topographers, and Mr. Rye is one of the ablest and the most industrious. His work, however, is of more than local interest.

Reference List of the Rolls of Arms, and other Early Authorities for Ancient Coat Armour. Compiled by JAMES GREENSTREET and CHARLES RUSSELL. (Privately printed.) 8vo. pp. 41.

Originally appearing in the *Genealogist*, Messrs. Greenstreet and Russell have reissued for private circulation this most excellent piece of work. It is the first thing of the kind that has yet appeared to guide antiquaries through the many difficulties which beset them in heraldic studies, and we cannot help regretting that the compilers did not issue it for sale to the public. If, however, their object is, as we may well hope, to reissue it with additions, we shall only be too thankful for the present delay, for it must have circulated among those who could and would add to its value by giving further notes. As an example, indeed, of its value, we may mention that the original of one of the Rolls referred to, known only from copies—namely, the Camden Roll, has been discovered, and that it will be, no doubt, published by one of the Archæological Societies. The list gives full particulars of each roll of arms, and states whether the versions are contemporary collections, retrospective collections, or copies. Many useful notes are added, such, for instance, as that on the "Carlaverock" Poem, which has been published several times, notably by Sir N. Harris Nicolas and Mr. Thomas Wright, but without any notification of the heraldic illustrations being suppositious, and, hence, liable to be taken on the authority of these eminent scholars to be genuine. Such thoroughly useful work as we have here reflects the highest credit upon Messrs. Greenstreet and Russell.

The Saint's Nosegay. Collected and Composed by the Rev. SAMUEL CLARK, sometime Preacher of the Church in Alcester and Minister of St. Benet-Fink. Reprinted, with a Memoir of the Author, by his Descendant, G. T. C. (London: Privately printed by Wyman & Sons. 1881.) 12mo, pp. xlvii. half title, title, pp. 173.

The Rev. Samuel Clark was a worthy member of the Puritan party in the Church, and a most voluminous author. After holding certain lectureships, he obtained the rectory of Alcester, a place notorious for its Sunday wakes and fairs, and known as "drunken Alcester." He succeeded in putting down the drunkenness, but the Anabaptists and Independents thwarted him, and he was glad to move to London, after having been at Alcester for nine years. The parish of St. Benet-Fink contained few inhabitants, and he had much leisure, which he employed by producing many books from his "study in Threadneedle Street." This *Saint's Nosegay*, which was the first of the series, contains 741 sentences, expressing various religious doctrines, such as this—"Christians should choose to arrive at heaven with tattered sayles, rather than to ruffle towards hell with Cleopatra's silken tacklings." The following has a strong flavour of Calvinism:—"A lust may dog and pester and overtake an holy man that hates it, and yet he hates it still; and the word may fright and drive a wicked man from the sin he loves, and yet he loves it still." The book is a capital sample of the religious literature of the time, and has been reproduced with great taste. The original title is given, and is worthy of quotation, even for its quaintness:—*The Saint's Nosegay, or a Posie of 741 Spiritual Flowers, both fragrant and fruitfull, pleasant and profitable.* The reproduction of this little book has evidently been a labour of love with the editor, who has a written a very interesting memoir of the author, and drawn up a long list of his works, which contains, among others, *A Marrow of Ecclesiastical History; A Marrow of Divinity and Cases of Conscience; A General Martyrology; An English Martyrology; A Mirror or Looking Glass for Saints and Sinners.*

Catalogue of the London Library, with Classified Index of Subjects. By ROBERT HARRISON. Supplemental Volume, 1875–1880. (London: 12, St. James's Square. 1881.) Royal 8vo, pp. 219.

The *Catalogue of the London Library* is one of the most valuable works of reference we possess, and we therefore welcome most cordially the Supplement, which contains an account of the additions of seven years. There is a mighty feud between the advocates of long and short titles for catalogues; and although we incline to the side of the former in respect to catalogues of bibliographical treasures, we are glad that Mr. Harrison has given us short titles in his *Catalogue*, because we thereby obtain a great mass of information

in a handy form. We notice one great improvement in the Subject Index, and that is, the addition of initials of Christian names of writers in the case of several authors with the same surnames. The London Library is a most prosperous institution, and deservedly so. Doubtless, most of our readers are well acquainted with the privileges of membership, but if we are in any way instrumental in making them more widely known we shall be glad.

English Etchings. Parts 5, 6, 7, and 8. (London: WILLIAM REEVES.)

This admirable collection of etchings continues to increase in interest. In part 5 the series of old London localities is commenced with an excellent representation of Sir Paul Pindar's house in Bishopsgate-street; by Mr. Percy Thomas, this we hope will be followed by others of the same character; Mr. Snape's plate of trees near Petersfield is very rich in effect. Part 6 contains a speaking likeness of the late Dean Stanley, by Mr. Thomas. The interior of the Cock Tavern, Fleet Street, by Mr. A. W. Bayes, is a pleasing reminiscence of an old carved chimney piece; and the view of the chancel of Norbury Church, is a very delightful representation of this singularly beautiful corner with its fine old altar, tomb of Sir Ralph Fitzgerald and his wife. We are glad to see the editor giving a permanent value to his publication, by producing pictures of definite interest, and wish his series all the success it richly deserves.

Meetings of Antiquarian Societies.

METROPOLITAN.

SOCIETY OF ANTIQUARIES. — Dec. 1. — Mr. E. Freshfield, V.P., in the Chair.—Mr. Freshfield exhibited a further instalment of brasses which he had presented to Winchester College for erection in the chapel in the room of those which had been removed, and had subsequently been lost on the "restoration" of the chapel.—The Science and Art Department exhibited a coloured photograph of the Coventry tapestry.—Mr. H. S. Ashbee exhibited and presented a carved stone from the Jain Temple at Sravanbelgola, in the province of Mysore. The subject of the carving of this stone, the face of which was a sunk panel, eleven inches square, was an elephant, lavishly decorated with what may be called bracelets and necklets, and carrying two figures, the foremost of whom, astride on the neck, is probably the driver, and the other, or hindermost, some personage of distinction. In the two upper corners of the panel, were representations of the lotus flower. The sculpture was probably of the thirteenth or fourteenth century.

Dec. 8.—Mr. A. W. Franks, V.P., in the Chair. —Rev. F. Warren, of St. John's College, Oxford, exhibited some photographs of pages from the Leofric Missal, one of which contains an entry concerning the manumission of a serf at a point where four cross-roads met—a custom of which there has hitherto been hardly any distinct evidence, though it has been inferred from expressions in Anglo-Saxon laws.—The Rev. Dr. John Baron exhibited a drawing of a wedding chest, purchased at Barnstaple, decorated with figures of a man and woman in the costume of the early part of the sixteenth century, surrounded by an inscription in not very intelligible Portuguese.—Dr. Baron also exhibited a very small MS. on the art of stenography, by J. Will, *circa* 1600. The same gentleman also read a paper upon the church of Manningford Bruce, Wilts, which consists merely of an apse, chancel and nave, and has accordingly, no east window, the windows in the apse being very small, and about eleven feet above the floor.

ARCHÆOLOGICAL INSTITUTE.—Dec. 1.—Mr. J. Hilton in the Chair.—Mr. S. Tucker, Somerset Herald, read a paper "On the first Parish Registers ordered by Cromwell, in 1538, and the subsequent Transcripts," and illustrated his subject by laying before the meeting the original register on paper of the parish of Warkleigh, co. Devon, 1538–1576, which he believed to be unique of its kind. Mr. Tucker supplemented his paper by quoting numerous extracts from other registers of about the same period. —The Rev. C. W. King sent a paper "On the Votive Tablets of the 'Scriba,' Demetrius at York," in which, by the theory he advanced, he identified the "Scriba" with that Demetrius the grammarian, mentioned by Plutarch in the opening of his treatise "On the Cessation of Oracles," as having just returned from Britain. Mr. King gave his reasons for believing that Demetrius visited Britain, probably Anglesea, "by the emperor's order," within the reign of Domitian, and that his visit was made in an official capacity, and was not unconnected with the instruction of the new subjects of Rome in letters, a feature of the general civilization of the Britons sedulously promoted by Agricola, if we may believe Tacitus.—Mr. J. A. Sparvel Bayly exhibited a large collection of rubbings from brasses in Essex.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—Dec. 7. — Mr. T. Morgan in the chair. — Major P. di Cesnola exhibited a large collection of ancient Greek glass vessels from Cyprus, showing the progress of glass manufacture.—Mr. W. Myers exhibited a collection of antiquities of continental origin. Among these were some worked flints acquired at Copenhagen, and many fine and beautiful specimens of Roman fibula and Egyptian bronzes.—Mr. C. H. Compton described some Roman Samian ware from Germany, in every respect similar to what is found in London, affording additional evidence of the fabrication of the articles in the Rhenish provinces. —Mr. R. Allen exhibited a series of drawings of Transitional Norman ironwork from churches in Shropshire.—A Report was then made by Mr. L. Brock of the uncovering of the remains of Carrow Nunnery, Norwich, by Mr. J. J. Colman, M.P. It is found to agree with the general arrangements of a Benedictine monastery. The church is cruciform, and has had a central tower. The bases of several of the late eleventh century columns remain, and also those of two of the side altars. The chapter-house has been a small apart-

ment, while the day-room has been of considerable extent. A quantity of elaborately-moulded stones and carved capitals have been recovered.

Dec. 14.—Mr. W. H. Cope in the Chair.—Mr. W. G. Smith exhibited a large number of pre-historic hammers, formed of hard pebbles of circular form, all of which had been bored for the passage of the handles. They were principally from Ireland.—Mr. J. T. Irvine communicated a description of the font of Elschester Church, a small early bowl on a circular shaft, the stone probably derived from some Roman building, being of similar description to that in the Roman remains around the church. He also described some artistic carving of the same date, found recently at Bath among the remains of the great Bath, close to the Abbey Church.—Mr. A. Chasemore exhibited an interesting series of Tradesmen's Tokens of the seventeenth century.—Mr. A. C. Fryer contributed a Paper on a pewter communion cup, recently found at Cheadle Holme, supposed to be the same that was lost in 1672.—The second Paper was by the Rev. C. Collier, descriptive of a series of remarkable pit dwellings near Redenham Park.

NUMISMATIC SOCIETY.—Dec. 15.—Mr. John Evans, President, in the Chair.—Mr. R. A. Hoblyn read a Paper on "Groats of Henry VIII."—Mr. B. V. Head read a Paper on "The Coinage of Bœotia," in which he attempted a chronological classification in successive periods, ranging from about B.C. 600 down to Roman Imperial times.

ANTHROPOLOGICAL INSTITUTE.—Dec. 13.—Mr. Hyde Clarke, V.-P., in the Chair.—Mr. M. J. Walhouse read a Paper on "Some Vestiges of Girl-sacrifices, Jar-Burial, and Contracted Interments in India and the East." The great megalithic forms of interment, consisting of kistvaens, or sepulchral underground chambers, formed of four huge slabs covered with an immense cap-stone, surrounded by a circle of standing stones, abound in nearly all the provinces of the Madras Presidency; but, beside these, there is another description of burial peculiar to the region of the Western coast from Malabar to Cape Comorin. This consists of huge mortuary jars or urns, pear-shaped, usually about five feet high by four feet in girth round the shoulders, and tapering to a point at the bottom. They are, of course, thick, red ware, wide mouthed, generally with a rude incised cross-pattern round the neck. These great urns are buried upright in the ground—not in any kist or chamber—and a large flat stone or slab is laid over them, but no circle of stones is ever placed around. They are filled with earth, and contain at the bottom a quantity of bones broken small, some bits of iron, and occasionally a small urn also filled with bits of bone, or sometimes with clean sand, red or white, which must have been brought from a distance.—M. G. Bertin read a paper on "The Origin and Primitive Home of the Semites."

FOLK-LORE.—Dec. 16.—Mr. W. R. S. Ralston, V.-P., in the Chair.—Mr. Karl Blind read a Paper "On some Finds in Germanic and Welsh Folk-lore." After detailing a number of strange cat stories, their connexion with the old circle of Vaenir deities was shown; the Irish Brendan and other legends were adduced by way of comparison. The strong influence of the Teutonic element on the water tales of South Wales by the Flemish immigration and by the older Norse invasions, and the probable Germanic character of the Finn or Fionn race, which in mythic times is found in Ireland, Britain, and Norway, formed another part of the lecture. Several of the Welsh tales were gathered from more than octogenarian people. Mr. Karl Blind remarked that these waifs and strays, this flotsam and jetsam of an ancient water cult, should be collected whilst there was yet time.

ROYAL ASIATIC SOCIETY.—Dec. 19.—Colonel Yule, V.P., in the Chair.—M. Bertin read a Paper on "The Origin of the Phœnician Alphabet."—Mr. Simpson gave an interesting account of a sculptured tope, represented on an old stone at Dras, near Ladak, which has, curiously, been overlooked by General Cunningham in his description of the same locality. The chief value of the representation of this tope is in its bearing on the form of the topes in the Jellalabad Valley and near Peshawar. All the Indian topes, he showed, have round bases; while those on the other side of the Indus have square bases, with stairs, or the remains of them, leading up to the top of the square base, as exemplified in those found beyond the Khyber Pass.—Colonel Yule exhibited a Lolo MS., written on red and blue satin, which had been recently sent to him by Mr. Colborne Baber, the present secretary of the Chinese Legation at Pekin.—M. de la Couperie stated that the MS. contained about 5,750 words, ranged, generally, in verses of five words each, though in this the red and the blue sides did not always agree; the writing, however, was not Chinese.—The Rev. Professor Beal briefly stated some conclusions to which his recent studies had led him with regard to the probable meaning of pl. xxviii. fig. 1, in Mr. Fergusson's *Tree and Serpent Worship*, second edition.

ROYAL HISTORICAL SOCIETY.—Dec. 15.—Dr. G. G. Zerffi in the Chair.—Mr. Hyde Clarke read "Notes on the Ligurians, Aquitanians, and Belgi." He argued that the Ligurians and Aquitanians were of the same stock as the Iberians. The Ligurians consisted of fragments of tribes, which never constituted a political power. The Belgi belonged to the same race, and used the same languages. The Celts, had, however, obtained the upper hand; but it was most probable that descendants of these peoples now existed in Cornwall, Wales, and parts of Ireland.—The second paper was by Mr. H. E. Malden, entitled, "History on the Face of England."

PHILOLOGICAL.—Dec. 2.—Mr. A. J. Ellis, President, in the Chair.—Mr. Cust gave a report of the late Oriental Congress at Berlin, on behalf of Mr. Sayce and himself, the two delegates of the Society at the Congress.—Mr. J. Platt jun., read papers on "Some Points in Old English Grammar" and "On Anglo-Saxon Pet Names."—Dr. Murray read a paper on the value of the change from "an eye of a needle" to "a needle's eye" in the Revised Version of the New Testament; and on the histories of the words "ammunition," "amyl," "abnormal," "Alcohol;" he asked when "antennæ," "anther," "aphelion," "perihelion," were first used; what "antimony" comes from; and then gave the histories of "antic" (Ital. *antico*, grotesque), "antique," "antler" (ramus *antiocularis*, the lowest tine of the horn), "anthem," "halt," "ambush," "*animal* spirits" (the nerves).

Dec. 16.—Mr. A. J. Ellis, President, in the Chair. —Mr. Henry Sweet read a Paper by Mr. Thomas Powell, of Bootle College, Liverpool, on "The Treatment of Borrowed English Words in Colloquial Welsh."

NEW SHAKSPERE.—Dec. 9.—Mr. F. J. Furnivall, Director, in the Chair.—Miss E. H. Hickey read a Paper on "*Romeo and Juliet*."—Dr. B. Nicholson read some notes on the following passages in *Hamlet*. 1. "Mortal coil," which he defended against Mason's and Prof. Elze's changes, and gave instances in favour of the nautical sense of the word; 2. "Sables," obscure only because commentators did not consider how Shakespeare dressed his characters: Hamlet in "inky" black, Claudius and Gertrude, in, as it were, half-mourning; 3. "Comma," which he declined to change; and 4. "All the world's a stage," which, with the "seven ages," was not original. He quoted instances from the Fathers, &c., the Globe motto was "Totus mundus agit histrionem," and there were other examples, as in Withals's Dictionary.

ROYAL SOCIETY OF LITERATURE.—Dec. 14.—Mr. Joseph Haynes in the Chair.—Mr. A. J. Ellis read a paper contributed by Mr. Arthur Laurenson, of Lerwick, Shetland Islands, on "The Colour-sense of the Edda."

PROVINCIAL.

SOCIETY OF ANTIQUARIES OF SCOTLAND.—Dec. 12.—Mr. R. W. Cochran Patrick, M.P., Vice-president, in the Chair.—The first Paper was a notice of a bronze anvil, by Dr. John Alexander Smith, secretary. Bronze anvils are of great rarity, and are mostly of small size. Not more than half a dozen are known in Europe. The anvil now exhibited, which has been deposited in the Museum by Mr. Ramage, brassfounder, is of small size, and has been cast in a very rude mould. It is of the modern form of anvil, however, and the analysis by Dr. Stevenson Macadam shows a very peculiar composition of the metal, and was on that account, as well for its rarity, an object of considerable interest.—The next Paper was a notice of a "Knockin' Stane," or barley mortar, found at Ballachulish, and presented to the Museum by Sir Robert Christison, Bart. It was the property of John Mackenzie, Sir Robert's boatman and gardener there, and had lain neglected and turned upside down on the roadside at the corner of his cottage, until the Rev. Mr. Stewart, of Ballachulish, accidentally discovered its true character. It is an oval, water-rolled boulder of a light grey syenitic granite, with a well-shaped basin, several inches deep and wide, hollowed in the centre. Sir Robert communicated various particulars regarding the manner of use of the knockin' stane when it was a common requisite of every Scottish household for preparing barley for the broth-pot. The grain was placed in the hollow of the stone, and beaten with a wooden mallet until the husk was entirely scaled off, and the barley thus made fit for use. A long-handled mallet for this purpose from Shetland, which is in the Museum, was exhibited along with the knocking-stone, and the process explained.—The Chairman, Dr. Arthur Mitchell, Mr. Goudie, Mr. Grieve, Mr. Milne Home, Mr. Marshall, and Dr. Monro followed with remarks on the varieties of knocking-stones, the process of making barley, and the archæological lessons taught by such specimens.—The next Paper was a notice of a hoard of bronze weapons found at Killin, communicated by Charles Stewart, of Tigh'n Duin, Killin. The hoard consisted of a bronze socketed Celt or axe-head of peculiar form, a bronze gouge, a portion of the hilt-end of a small bronze sword, also of peculiar form, a large hollow bronze ring, seven plain bronze rings, and a fine socketed spear-head of bronze, 8 inches in length. The deposit was found fourteen years ago by John M'Diarmid, Monmore, Killin, in trenching a small round knoll immediately behind the westmost house in Monmore. The bronzes lay in a cluster, as if they had been tied together with some kind of string, at a depth of about a foot under the surface, and near the summit of the knoll. The hillock itself was of gravel, and apparently entirely of natural formation. Mr. Stewart also described a small whetstone or burnisher of quartzite and a flint scraper which had been found in the same neighbourhood. These articles have been obtained for the Museum by purchase through the good offices of Mr. Stewart. Mr. Anderson remarked that the hoard of bronze implements was interesting, both on account of the rarity of such hoards, and because it contained specimens of peculiar varieties of implements.—The next Paper was a notice, by Mr. J. R. Findlay, of a pot of brass or bronze which was recently dug up near Edmonstone House, Biggar, and was exhibited by Mr. William Allan Woddrop, of Garvald House, Dolphinton. It was found full of earth, mouth uppermost, four inches only below the surface, and no coins, bones, or other articles near it. It is interesting, as retaining the iron bow handle, which none of the specimens in the Museum show. Mr. Findlay called attention to the fact that a considerable number of these pots had been found at various times in the Biggar district. He also exhibited the original account of expenses of the funeral of Mrs. Margaret Marjoribanks in 1697.—The next Paper was a notice of some shell mounds near Lossiemouth, by Mr. Edward Gordon Duff. These mounds consist of layers of the shells of the common edible shell-fish of the sea-shore, and are situated about twenty yards from high tide mark, but at a very much higher level, the shore being rocky and steep. The shell deposits lie in a black loamy soil, which is eight feet below the present surface. The first shell layer, consisting of shells and bones of various animals, but containing few fragments of pottery, lies about six inches under the upper surface of this loamy soil, and below it, and at a depth of thirteen feet from the surface, is a second layer of shells, mingled with numerous fragments of small earthenware vessels, coated with a strong green glaze. Some remains of iron implements and a small fragment of bronze were found among the shells. A number of the fragments of pottery which have been presented by Mr. Duff to the Museum were exhibited.

CAMBRIDGE ANTIQUARIAN SOCIETY. — Nov. 28.—The Rev. R. Burn, M.A., President, in the Chair.—Dr. Walker read a Communication on the units of measurement in Domesday and began by referring to the variety of opinions as to the size of a Norman *hide*, the principal being (1) that it was about 240 modern statute acres; (2) that it was 100

or 120; (3) that it was unconnected with acreage, and a mere assessment unit. In each of these views, he believed, an element of truth is contained. He showed by tabulation of the hides assigned to the Manors in Cambridgeshire, that the *average* hide would be throughout this county the same as calculation has made it in Lincolnshire, Dorset, Somerset, Salop, Sussex and Leicester, from 240 to 250 acres: that, however, it varied greatly in different hundreds, from 135 acres in the well-cultivated hundred of Chesterton to 474 in the woodland and marsh of Staplehow. By comparison of entries the *virgate* appears to be a quarter of the hide, and equal to thirty acres. This apparent discrepancy arises from the fact that the virgate is a quarter of the *measured* part of the hide, each hide averaging 120 acres of measured land—*i.e.*, of plough-land and enclosed meadow—and 120 acres more unmeasured but represented by its share in the common pasture. The hide was generally larger where woodland prevailed, the woodland being of little value; and the hide was always an amount of land chargeable with six shillings of Danegeld. Remarks were made on the two sorts of acres used in the survey, one five times as large as the other; on indications that the juries of different hundreds used different acres in their reckonings: on the number of oxen in a team (eight); the amount of meadow considered adequate to maintain a team (five to eight acres), and the amount of wood denoted by "sufficient for so many swine"—probably some twelve acres for each hog.—Professor Skeat made the following remarks upon points which Dr. Walker had raised:—The use of *centum* in the sense of 120 is paralleled by the use of the English word *hundred* in the same sense. There is a good instance of this in Fitzherbert's Book on Husbandry, where he speaks of a hundred of herrings, clearly meaning 120 from the remarks on the price of them. Again *terra*, in the sense of *arable* land, may be paralleled by the use of *land* in English. There is a good example in *Pierce the Ploughman's Crede*, where the term *land's end* has reference to the end of a field which is being ploughed. So also in the provincial English *headland* (also corrupted into *adland*), used of the end of a field where the horses turn, and which is last ploughed. The etymology of *hide* is given in my *Etymological Dictionary*, where I show that it is connected with *hive*, in the old sense of "household," and has no connection with *hide*, a *skin*, nor with the tale of Queen Dido, who enclosed land with strips of skin.—Mr. Bradshaw suggested that the variation in the amount understood by the term "hide" might partly be accounted for by the fact, upon which Mr. Frederic Seebohm laid great stress in his researches and discussions on this subject, that the hide was not a single piece of land, but a mass of often widely scattered pieces within the same manor. He mentioned a book which he had recently obtained from a collector at Liverpool on condition of its being placed in the University Library, which illustrated this. It was a *terrarium* or terrier of the *Campi occidentales Cantebrigiae*, and originally belonged to the University, though for some time in possession of Corpus Christi College. Here the actual holdings consisted of portions amounting to one or more *seliones*, a measurement which had been reduced to modern acreage by a later hand. The date of the book was about 1400; the date of the reduction to acreage was 1517. It appeared that, though a selion was, properly speaking, half an acre, there was no strict consistency, and five selions were by no means always five half-acres. Going back from this point as certain, it would follow that a still greater variation would be found in attempting to reduce a hide to modern acreage, seeing that the hide was made up of a multitude of these small holdings.—Dr. Walker agreed with Mr. Bradshaw's remarks as to the scattered character of arable land in three fields, subdivided into *quarantelae*, and these into *seliones*, and referred to Terrier of Landbeach which had been drawn up by Archbishop Parker in 1540. —Professor Hughes after alluding to the difficulty that we find in this country when we attempt to assign an exact date to fictile objects of any period later than Roman, with the exception of the Saxon cinerary urns, went on to lay before the Society the results of his inquiry into the age of certain vessels and tobacco-pipes which were found under one of the two large elms known as "the Sisters," which were blown down in the gale of Oct. 14, 1881, in the grounds of St. John's College. There were several very different kinds of ware represented among them; the bottle-shaped jug known as a Bellarmine or grey beard, which would probably have reached this country from Cologne or possibly have been manufactured in Britain in the early part of the seventeenth century. The bright blue flowered stone ware, similar to that which was being so largely reproduced in recent times, he had not found any of himself, and felt that there was always a source of error in the possibility of there having been new earth dug in about the roots of the tree during its early period of growth. There were several pans, pipkins, and other vessels of different sizes and shapes of red earthenware with a rough glaze. Vessels of this class range back to a very remote period, while they are also very like those used at the present day. They have all the common lead glaze. He did not feel sure that any of the objects had the salt glaze which came in during the last quarter of the seventeenth century. There were pieces of several gourd-shaped glass bottles with long necks and one small piece of glass, which looked as if it had formed part of a stained glass window. On the whole it seemed to him that the objects probably belonged to the third quarter of the seventeenth century, and being an associated series with so much collateral evidence as to their date, he thought it would be interesting to keep them together for the present.—Dr. Hooppell gave an account of the exploration recently made of the Roman Station of Binchester, near Bishop's Auckland. Dr. Hooppell said that the Roman name of the Station was *Vinorium*, of which there could be no doubt, as the distances in Antonine's *Itinerary* decisively fixed it. It was on the great Roman road from York to the border of Scotland. This road, called, in the neighbourhood, the Watling Street, ran right through the centre of the Station. A trench had been dug for more than a hundred yards along one side of the street, exposing the fronts of numerous extensive buildings, standing, in some cases ten courses of stones in height, and presenting some very remarkable features. One point of especial interest was the discovery, in every part of the Roman

town, of three horizons, or different levels of building, indicating three successive occupations of the fortress by the Romans, with intervals of abandonment and desolation between. Dr. Hooppell's address was illustrated by a large number of beautifully executed painted representations of the remains, in which this fact was very strikingly brought out. Another singular feature was in connection with the massive rampart, which encircled the Station, and which was found at the north-east corner in admirable preservation. The wall was here eight feet six inches in breadth, and beneath it, at one point, was an excellently constructed arched culvert, paved at the bottom, furnished on the outside with a huge stone, which partially closed the orifice, communicating with a channel which led to a square chamber in the bottom of the fosse, the use of which had remained, to the present time, an unsolved mystery. Dr. Hooppell described also a very perfect hypocaust, with a large chamber above it, in which the flue-tiles, when found, were all in position, and decorated plaster upon them. In connection with this chamber a statute of Flora, or Fortuna according to some authorities, was found broken in Roman times, and put to an ignominious use as a building stone, in the time of Constantine. A most interesting votive tablet dedicated to Aesculapius and Salus, by the medical officer attached to the Ala of Vettonian Dragoons, was also found in this neighbourhood. Another bath, at a distance from the above, of a circular shape, was explored. In this was found a very perfect strigil, and a number of coins of the earlier emperors.—Mr. A. G. Wright, of Newmarket, exhibited a leaf-shaped arrow-head found on the training-grounds and a celt (measuring $6\frac{1}{4} + 3\frac{1}{4}$in.) from Icklingham, which had taken this shape from natural causes, being a water-worn mass of *serpulae* from the Oxford clay.

ARCHITECTURAL SOCIETY OF THE ARCHDEACONRIES OF NORTHAMPTON AND OAKHAM.—Dec. 12.—Annual Meeting.—Sir Henry Dryden, Bart., in the Chair.—The Secretary read the Report which showed rather smaller amount than usual of Church building in the past year. It adverted to the great loss the Society has sustained by the death of the Rev. N. F. Lightfoot, for eighteen years Secretary of the Society. A vote of sympathy with the widow and family, and an acknowledgment of the great obligation the Society had long been under to Mr. Lightfoot was passed, and ordered to be communicated to Mrs. Lightfoot.—The Rev. B. Hull, Vicar of All Saints, Northampton, and Rural Dean, read a Paper on the Parish and Church of "All Saints." This was illustrated by photographic views of the Church and buildings connected with it, and by plans and sections of the existing Church and Tower, carefully worked out by Sir H. Dryden, and tinted to indicate the changes in the structure during past centuries.—Mr. S. Sharp then read a Paper on "Northampton Castle" and the remains lately found in the earthworks of it. Some inaccuracies in the commonly received history of certain persons connected with the Castle were elucidated. The formation of the earthworks was described, and the remains found were grouped, under the heads of Roman, Roman-British, Saxon and Norman. The greater part of them were exhibited.

CAMBRIDGE PHILOLOGICAL SOCIETY.—Dec. 1.—Mr. Munro, President, in the Chair.—Mr. Jackson read a Paper on several suspected interpolations in Plato's *Republic*.—Professor Skeat read a Paper "On the Roots SAC, SKA, SKAR in English." The root SAC, to cut, appears in Lat. *secare*, to cut. Related words are *secant*, *section*, *segment*, *bisect*, *insect*, &c. Also *sickle*, of Latin origin; *saxifrage*, *sassafras*; *scion*, of French origin; and probably *serrated*. English words from the same root are *saw*, *see-saw*, *scythe*, *sedge*. *Risk* is Spanish, from *resecare*, as shown by Diez. The root SKA, to cut, appears in the extended forms SKAN, SKAD, SKAP, SKAR. The base SKAN accounts for E. *scathe* and *coney*; also for *canal*, *channel*, *kennel*, of Latin origin; the initial *s* being lost in some cases. The base SKAD accounts for *schedule*, of Greek origin; and the E. *scatter*, originally to burst asunder; whilst the E. *shed*, to part, is closely allied. It also appears in the weakened form SKID, whence *schism*, *schist*, *zest*, *squill*, *abscind*, *rescind*, *abscissa*, *shingle* in the old sense of "wooden tile," *sheath*, *sheathe*, *shide*, an old word signifying a thin piece of board, and *skid*. With loss of initial *s*, we have Lat. *caedere*, to cut, connected with which are *caesura*, *concise*, *decide*, *precise*, *homicide*; also *chisel* and *scissors*, the last being misspelt, owing to a false popular etymology from *scindere*. The base SKAP, also KAP, to cut, accounts for *apocope*, *syncope*, *comma*, *chop*, *chump*, *scoop*, *capon*, *sheep*, *shape*, *ship*, *shave*, *scab*, *shabby*, *shaft*. The base SKAR, to shear, accounts for *shear*, *share*, *shire*, *shore*, *score*, *shirt*, *skirt*, *shard*, *sherd*, *scaur*, *skerry*, *scarify*, *sheer off* (which is Dutch for "to cut away"), and even *jeer*. Also for *character*, *cuirass*, *scourge*, *scorch*, and perhaps *curt*. This base also appears as SKAL, whence *scale*, *scall*, *skull*, *shale*, *shell*, *scallop*, *scalp*, *shelf*. There is also a form SKUR or SKRU, to cut, whence *scrutiny*, *scruple*, *shroud*, *shred*, *screed*, *scroll*, and probably *screw*. The base SKAR is also extended to SKARP or SKALP, to cut; hence *excerpt*, *scarce*, *scalpel*, *sculpture*, *sharp*, *scarf*; also *harvest*, *grave*, *grove*, *groove*, *graphic*, *graft*; also *serap*, *scrip*, *scarp*, *escarpment*. All these can be fairly traced, explained, and accounted for; and show that the Aryan root SAK, to cut, with its various developments, is a well-attested fact which is worthy of being carefully considered.

CLIFTON SHAKESPEARE SOCIETY.—Nov. 26, 1881.—Reports in connection with *The Merry Wives of Windsor* were presented from the following departments: Sources and History by Mr. John Williams; Rare Words and Phrases by Mr. L. M. Griffiths. A paper on "Falstaff," by Mr. J. W. Mills, B.A., was read. The Rev. H. P. Stokes, M.A., LL.M., read a paper on "The Relative Order of the Falstaff Plays." Mr. P. A. Daniel's Time-Analysis of *The Merry Wives of Windsor* was also read.

Dec. 17, 1881.—Mr. E. Thelwall, M.A., President, in the Chair.—*Much Ado About Nothing* was the play for criticism.—Mr. C. H. Saunders sent a report on the instrumental music.—Papers were also read "On Beatrice;" "Dogberry and Verges;" "On Certain Expressions used by Beatrice;" "A Medley from *Much Ado About Nothing*;" "On the Falling in Love in *Much Ado About Nothing*."

[We are unfortunately obliged to postpone our report of the December meeting of the Norfolk and Norwich Archæological Society until next issue in consequence of the great demands on our space.]

Obituary.

LEWIS H. MORGAN.

Died December 17, 1881.

By the death of this world-known scholar, anthropological science loses another of its great chiefs. Ranked among the small band which includes Mr. Tylor and Sir John Lubbock at the head, and which has just lost Mr. MacLennan, Mr. Morgan's researches, aided as they were by the United States Government, brought to the study of mankind the immense benefit of evidence from the North American Indians. The *Nation* publishes a sympathetic notice of Mr. Morgan's career, and from it we gather the following particulars:—A native of western New York, at an early age he became interested in the Iroquois Indians; and he gained by intercourse with the Indians a thorough insight into the constitution of their confederacy, into their manners and customs, and, above all, into their curious system of tribal intermarriage. Together with some kindred spirits, he founded a "New Confederacy of the Iroquois"—a sort of antiquarian society, having as a subsidiary aim the promotion of a kindlier feeling towards the red man. The Papers which he read before this society in 1844–46 have been since republished more than once, under the title of *The League of the Iroquois*. A visit that he paid to Lake Superior led to two results—one was his exhaustive and highly readable monograph on *The American Beaver and his Works* (1867); the other was his discovery that the system of tribal intermarriage in the "Six Nations" prevailed also among the American Indians generally. Subsequent investigations, conducted partly by means of schedules of questions sent out to missionaries and scholars in all parts of the world, induced Mr. Morgan to regard this system as a fundamental fact in the development of the human race. The results of his studies appeared in the *Smithsonian Contributions* for 1873. In 1877 he published his important work, *Ancient Society; or, Researches in the Line of Human Progress from Savagery, through Barbarism, into Civilization*. Mr. Morgan's last investigation was into the pueblos of New Mexico, from the study of which he concluded that the mound-builders were village Indians of New Mexican origin, and that the mounds were platforms for their long wooden communal houses. It was only on his death-bed that he received his very latest printed work, *Houses and House-life of the American Aborigines*, published by the Bureau of Ethnology of the United States Government.

WILLIAM HARRISON AINSWORTH.

Born February 4, 1805; *died January* 2, 1882.

The death of Mr. Ainsworth deserves a notice in these columns, because in some sort of way he appealed to the antiquary, by supplying to the public romances founded upon the events of the past. To say that he was a legitimate follower of Scott is to say what could not be; but still he did meet the tastes of those who like the past in the shape of fiction, and it is to be hoped that he created in some what Scott must have done in many—a genuine taste for antiquarian studies. In 1834 he published *Rookwood*. Its success was immediate. To reprint a list of all his published books is unnecessary here; but we may remind our readers that in 1845 he became proprietor and editor of the *New Monthly Magazine*. Meanwhile, he had begun to paint that long series of pictures of the past on which his fame chiefly rests—*Crichton*, *Guy Fawkes*, *Old St. Paul's*, *The Miser's Daughter*, *Windsor Castle*, *St. James's*, *Lancashire Witches*, *The Star Chamber*, *The Flitch of Bacon*, *Ovingdean Grange*, *The Constable of the Tower*, *The Lord Mayor of London*, *Cardinal Pole*, and *John Law*. Replete with incident, written in a lively style, and exhibiting a knowledge of the periods they illustrated, these novels were all received with more or less favour. In *Old St. Paul's* we have exact and vivid descriptions of the Plague and Great Fire of London. In 1873, Mr. Ainsworth gave to the world his novel of *The Good Old Times*, the story of the Manchester Rebels in 1745. In *Beatrice Tyldesley*, Mr. Ainsworth described the Jacobite trials in Manchester in 1649; while in *The Leaguer of Lathom, a Tale of the Civil War in Lancashire*, and in *Preston Fight, or the Insurrection of* 1715, other historical events were handled.

MAJOR-GENERAL ALEXANDER STEWART ALLAN, F.S.A. Scot.

Died December 20, 1881.

General Allan was one of those true lovers of books who collected a library together because he spent the happiest portions of his life amongst books, and because he was always using them in the compilation of his many useful additions to Scottish antiquarian literature. Yet we cannot point to any book which bears General Allan's name on the title-page. He worked hard, but generally for others. Many of the most learned notes to the publications of the Grampian Club, notably the *Registers of Cupar Angus*, were supplied by General Allan, and readers of *Notes and Queries* will soon learn that they have lost a good friend when they miss the long-known signature, "A.S.A." The writer of this notice had the honour of General Allan's friendship during the latter years of his life, and he knew him as a genuine, kind-hearted antiquary, who would always give up his great knowledge on Scottish history and genealogy to those who asked him.

G. L. Gomme.

The Antiquary's Note-Book.

London Stone.—It is singular that so little has been done to discover the origin of this curious relic of pre-historic times. That it is pre-historic, there is every reason to believe. King, in his *Munimenta*

Antiqua, gives in a short form all that has been said about it by authorities both before and since his time, for the latter have done little else than copy the opinions of Stow and others. King also gives the description of its present position. He says:—"London Stone preserved with such reverential care through so many ages and now having its top incased within another stone in Cannon Street, was plainly deemed a record of the highest antiquity of some still more important kind; though we are at present unacquainted with the original intent and purport for which it was placed. It is fixed at present close under the south wall of St. Swithin's Church, but was formerly a little nearer the channel facing the same place; which seems to prove its having had some more ancient and peculiar designation than that of having been a Roman milliary; even if it were ever used for that purpose afterwards. It was fixed deep in the ground, and is mentioned so early as the time of Aethelstan, King of the West Saxons, without any particular reference to its having been considered as a Roman Milliary Stone." And in a note

he adds:—"Sir Christopher Wren, in consequence of the depth and largeness of its foundation was convinced that it must have been some more considerable monument than a mere milliary stone." (King's *Munimenta Antiqua*, i. 117. See also Pennant's *London*; *Gentleman's Magazine*, xl. (ii.) p. 126, for some useful notes.) It is clearly seen from these remarks that the stone itself gives evidence of a higher antiquity and a more important use than is incidental to a Roman milliary stone. Mr. Henry Charles Coote, F.S.A., was the first to open up a new phase of this interesting question. In a paper read at a meeting of the London and Middlesex Archæological Society, and printed in their Transactions for 1878, Mr. Coote rescues the traditions about London Stone from a mass of irrelevant material, and thoroughly indentifies "London Stone the fragment with London Stone the house of Fitzaylwin, the first Lord of London." But in the process of this identification we pass a piece of municipal folklore, as Mr. Coote so aptly terms it, which leads us a great deal further back than the times of Fitzaylwin. Holinshed, the historian, tells us that when Cade, in 1450, forced his way into London, he first of all proceeded to London Stone, and having struck his sword upon it, said, in reference to himself and in explanation of his own action, "Now is Mortimer lord of this city." And Mr. Coote rightly concludes that this act was not a piece of foolish acting—it meant something to the mob who followed the rebel chief. Mr. Gomme in his *Primitive Folkmoots* (pp. 155–6) takes up the matter at this point and places the tradition implied by Cade's significant action as belonging to times when the London Stone was, as other great stones were, the place where the suitors of an open-air assembly were accustomed to gather together and to legislate for the government of the City. There is some kind of traditional evidence of this fact, besides curious historical parallels elsewhere in London. Thus, at the Lord Mayor's Court, the summons or calling of the defendant was orally made, and in early times was, without doubt, a substantive summons and bidding of the debtor to appear in court, and by some supposed to have been at London Stone (Brandon's *Customary Law of Foreign Attachment*, p. 6), which has been considered to be the spot where all public proclamations and general summonses were made, and the tendering and making payments of debts, &c., and the place of meeting for merchants (Brandon's *Lord Mayor's Court of the City of London*, p. 14, note p). Nor is this all. The *Athenæum* of May 7, 1881, contains a letter which points out that the action of Jack Cade at London is exactly paralleled by the action of the Mayor at Bovey Tracey. Here the Mayor used to ride round the village cross and strike it. This is a municipal custom connected with the election of the Mayor and his rights of headship in the borough; and so must the Jack Cade incident have been. Again it is a curious illustration of, or perhaps parallel to, this traditional evidence of London Stone to observe that the justices itinerant in the time of Edward I. sat at the stone cross (opposite the Bishop of Worcester's house, now Somerset House) in the Strand. This venerable monument, which was even then ancient, is mentioned by Stow, as standing headless in 1598. The justices probably, in bad weather, sometimes sat in the bishop's house (Ritson's *Court Leets*, Introd. p. ix. *n*).

Popular Names of Tumuli, etc. (iv. 77, 219; v. 33).

Queen Blearie's Stone.—This stone stood on the farm of Knoe, midway betwixt Renfrew and Paisley, and about 240 yards to the west of the present road. It was an octagonal column about 10 feet in height, without any inscription or sculpture whatever.—Hamilton's *Descriptions of Lanark and Renfrew* (Maitland Club), p. 297.

Devil's Night Cap.—Agglestone or Eggletone is the name given to a rock of large size which from its peculiar shape and position has frequently been considered to have connection with druidical worship. The country people call it "The Devil's Night Cap," and have a tradition that it was hurled by his Satanic Majesty from the Isle of Wight, for the purpose of destroying Corfe Castle, but that it dropped short in the place where we now find it. (*Journal of the Archæological Association*, xxviii. 222.)

Legal Folk Lore.—Before the introduction of Christianity, the northern nations annexed the functions of the judge to the sacerdotal office; and some of the traditions of the law can be curiously elucidated by the fables of ancient superstition and mythology. . . . . An aid to the recollection was often afforded by poetry. . . . . The marked alliteration of the Anglo-Saxon laws is to be referred to this course. . . . . From hence also may originate those quaint and pithy rhymes in which the doctrines of the law of the old time are not unfrequently recorded. Thus, the Kentishman asserted the liberty of his gavel-kind tenure by the rude distich of—

"The vader to the boughe—and the son to the ploughe."

He redeemed his lands from the Lord by repeating, as it was said, in the language of his ancestors—

"Nighon sithe yeld—and nighon sithe geld —and vif pund for the were—ere he become healdere."

The forest verse—

"Dog draw—stable stand—back berend—and bloody hand"

(Inst. 4. p 294), justified the verderer in his summary execution of the offender. And in King Athelstane's grant to the good men of Beverley, inscribed beneath his effigy in the Minster"—

"Als fre—mak I thee—as heart may think—or eigh see"

(Rot. Parl. vol. iv p. 85) we have perhaps the ancient form of enfranchisement or manumission. (*See* Palgrave, *English Commonwealth*, i. 42, 43.)

The following proverbs are founded upon the legal custom of purchase and emancipation preceding marriage of freemen with slaves:—

Trittst du meine henne, so wirst du mein hahn.

Die unfreie hand zieht die freie nach sich

En formariage le pire emporte le bon (Kemble, *Saxons in England*, i. 195).

A Letter from Wm. Nicolson to John Evelyn.—(Communicated by the Rev. E. King.)

The following characteristic letter, the original of which is in my collection, from the learned author of the *Historical Library of Great Britain* to the celebrated John Evelyn, is perhaps worthy of a place in THE ANTIQUARY:—

Nicholson was, at the date he wrote it, 1699, Rector of Great Salkeld and Archdeacon of Carlisle, of which See he was shortly afterwards consecrated Bishop.

Address to letter:—

For
John Evelyn Esq^{r} at his House
in Dover Street
London

This letter is docketted in Evelyn's own hand:—

Mr. Nicholson
Salkeld 4: 10th—99*
Answered 9 Mar:—99
(78) 708.

Honoured S^{r}

On Saturday last I rec^{d} your most kind and obliging Letter; which is no small support to me under some late discouragem^{ts} and (as I thought) severe Treatment, w^{h} I had from other hands. I am abundantly sensible what a rashness it was in one under my poor circumstances to publish a Censure on our Law-Writers: And I might have forseen (nay, I did foresee it) that some of those who are better acquainted with them, than I am, would roughly let me know that I was a medling Fool, *and out of my sphere*. This has been my Fate. I hope the same gentlemen will not tell me that I was also *out of my sphere* when I took upon me to prophesy.

I heartily concurr with you, S^{r}, in my wishes that our Universities would commute some of their present exercises for others that lean more towards the study of our Municipal Laws. My Lord Privy Seal* has lately erected a School here at Lowther, wherein (besides the three Languages of Greek, Latine and French) the masters are oblig^{d} to instruct their Youth in Ethicks and Oratory. I have that just Honour for my mother and her sister† that I do not desire to hear of His Lordship's example being followed in other parts of the Kingdome. But this project takes so well in the North, that (unless the great men in Oxford and Cambridge be alarm'd by it into some new measures) I am afraid it may lessen the numbers that have hitherto been sent to our two antient and (yet) flourishing Universities.

Amongst the many undeserv'd favours which I have had from S^{r} Jos. Williamson, I thought it no small one that He was pleased to make use of my services in sorting a deal of confused Writings in the Paper-office; tho' himself had class'd the greater part of 'em, before I had the Honour to have any dependance upon him. I was then troubled to observe (what your Letter takes notice of) that there are most lamentable defects in the Memoirs of almost every year; which methinks might (in a great measure) be supply'd by procureing Transcripts, at least, of all such as are now in the hands of the Heirs of those Ministers of State, who have formerly carry'd them off. It was my Master's constant practice to have all the Letters, Instructions, &c. registered in two different Books; one whereof was alwaise transmitted into the Paper-Office, and the other reserv'd for his own private use. Had this method been observed by his predecessors, the collection of precedents had not been so lame as now we find it; and there would have been a farr less embezlement of this part of the King's Treasure.

I am sorry, S^{r}, to hear that your communicative Goodness to some of the neighbouring Kingdome should rob you of any materials, you had in store, towards the completing of their History. This is a mishap which (my friend) Mr. Thoresby complains of. He was prevailed with to lend them S^{r} Tho. Craig's M.S. Treatise *de Hominis;* which was translated and publish'd in English, by Mr. Redpath. But, whether the Translatour or Printer are to blame, the Book was never return'd to him. I have not the like reason to complain of the Usage I have met with amongst the learned men of that Nation. I have had very pressing Invitations from several of 'em to draw up another Historical Library for them, in somewhat of the same Form with that of the English one and

* 1699.

* John, Viscount Lowther.
† Oxford and Cambridge.

the plentiful Assistances which they have already given, and promis'd, have forced me into the Attempt. I have made some considerable Advances in it; and I hope (if God continues my health) to finish and publish it the next Summer. I design it in one entire Folio Volume; w^{ch} (I guess) will be about the bigness of your *Numismata*. There are many pieces in our English Libraries that I must enquire after. Mr. Wotton has kindly promised me an Acc^{t} of those in my L^{d} Longueville's; and I expect the like Supplies from others. May I not also hope that you will Vouchsafe me a more particular Account of yours than the printed Catalogue has given me? You have, I find, a MS. Life of Mary Q. of Scots in Italian. I would humbly beg what Information you can afford me of the Author and Contents of that Book; and I should be likewise very thankful for y^{e} like short View of Another Life of the same Queen in Mr. Pepys's Library. Besides these, you have still (I see) some of her Letters. You have also S^{t} Cuthbert's Life. I know not whether this may not be different from Bede's, and all others wh^{ch} I have taken notice of in the Second Part of my Library.

You see, S^{r}, what trouble you have created to your self by stooping to such an impertinent correspondence as mine is like to prove, if you shall give it any further encouragement. The truth is, I am hungry and in want of those provisions where of you have great plenty; and, if I snatch too greedily, you must keep at a greater distance from

Hon^{d} S^{r}
Your most oblig'd and
most humble servant
WILL. NICOLSON.

Salkeld
Dec. 4. 99.

Antiquarian News.

A rumour has reached us that the interesting little church of Northorpe, near Kirton-in-Lindsey, Lincolnshire, is about to be restored, and that it is proposed to sell the old leaden roof for the purposes of the restoration fund. It is hoped that our informant is suffering under some misapprehension. The roof of the nave and chancel are late Perpendicular, and, consequently, of a low pitch. If the lead be removed, it will be needful to replace these old roofs with something of a higher pitch, or the rain will be driven under the slates in stormy weather. Now these roofs, though plain, are of very good character, and a little careful repair would make them last for centuries. There are some good bosses upon them; one or more of them are armorial. We distinctly call to mind the shield—a single garb—of the old family of Shaw, of Frodingham. A more senseless piece of destruction cannot be imagined than replacing these old timbers by "a spider-legged" erection of modern pine. The whole of the church is very interesting, and has suffered little. The arcades are late Norman of fine bold character; the aisles and clerestory Perpendicular. The choir has two lovely Geometrical-Decorated windows. The east window is late Perpendicular—probably made after the Reformation. One of the lights has a curious irregularity in the head which is thought to have been a blunder. Of this we are doubtful. Whether a blunder or not, it certainly ought not to be replaced by any new thing in the most correct modern taste, for it is an interesting specimen of local work. There are several brasses in memory of members of the Monson family, of which the present Lord Monson is the representattve. The pulpit is a pleasing specimen of Queen Anne's time, or the Early Georgian era. The south door is of carved oak—Curvilinear-Decorated—and has the reputation of being one of the finest things of its class in Britain. The rood screen and oak stalls were destroyed at the beginning of this century. The present pews which replaced them are so ugly and inconvenient that we should not regret their removal. We are glad to be able to add that Mr. Edward Peacock, F.S.A., has taken the matter up, and is doing all he can to hinder this useless spoliation.

A very interesting piece of news for Egyptologists and the public generally has just been contributed to the *Journal des Débats* from Bedrechyn, by M. Gabriel Charmies. That gentleman is now travelling in Egypt with M. Maspéro, the director of the Egyptian Museums, who has determined on opening all the Pyramids that have not yet been explored, and on further searching those that are not thoroughly known. Among the Pyramids situated on the borders of the Lybian Desert is that of Meydoum, said to be the most mysterious of all. It appears that its entrance has never been discovered. Ibrahim Pasha even endeavoured to effect a breach in its walls with artillery, in the hope of finding a treasure concealed therein. It is to this pyramid that M. Maspéro is now devoting his attention. By removing some of the ground on the north side of the artificial mound which surrounds the pyramid he has succeeded in uncovering all the points where an opening might be revealed, and the result has shown that his calculations were well founded. Thirteen days of active labour, with skilled workmen, has sufficed for the discovery of a secret which was believed to be undiscoverable. The spades of the fellahs have exposed to view the opening, which is situated nearly at the top of the artificial mound. On entering the Pyramid the visitor passes through a corridor, admirably constructed, which takes him about 40 yards in a gentle decline, as is the case in the great Gizeh Pyramid. Here, for the moment, he is stopped by the débris, which is being rapidly cleared away. M. Maspéro has already found two sacred inscriptions, in the style of the Twentieth dynasty, giving the names of two scribes who had visited the Pyramid. Hopes are entertained that no one may have set foot in it since, and that it may be found to be intact; "but," concludes M. Gabriel Charmies, "whatever happens, the opening of the Meydoum Pyramid will still unravel one of those mysteries which have for so many centuries hung over ancient Europe, and which one by one are yielding to the efforts of modern science." The late Mariette Bey, in one of his works, said that the Pyramid was called by the Arabs Haram El Katdab—the

False Pyramid—as they believed it to be nothing but a huge rock shaped as a pyramid. This tradition may have helped to preserve it from molestation.

The will of Mrs. Agnes Jane Hugo, widow of the Rev. Thomas Hugo, Rector of West Hackney, who died on October 11 last, was recently proved. The testatrix, among other legacies, bequeaths the collection of papers and manuscripts made by her late husband for the history of Somersetshire to the British Museum; the collection of papers and manuscripts for the history of Taunton, to the Somersetshire Archæological Society; the Catalogue of the British Museum Manuscripts acquired between 1782 and 1835, of which very few were printed, to the Society of Antiquaries; and one of the ancient chalices collected by her late husband, each to the West Hackney Church, Christ Church, Marylebone, St. Cypriane, Marylebone, and Taunton Church. The collection of the works, engravings, and blocks of Bewick, left to her by her husband, is to be offered to the British Museum at one-half of the value placed upon them by some agreed valuer.

A discovery of great interest is announced from Asia Minor. Mr. Ramsay, the holder of an archæological scholarship endowed for three years by an Oxford Professor, has been exploring in the upper valley of the Meander, and has come upon a Phrygian cemetery which had not been reported by any previous traveller. The result of some preliminary excavations on the site has been such as to give hopes of a rich yield both of inscriptions and of works of art. Mr. Ramsay's account of his researches will be published in the next number of the journal of the Society for the Promotion of Hellenic Studies.

The Corporation and city of Carlisle, following the example recently set by Canterbury, Chester, and Leicester, have invited the Commissioners on Historical MSS. to examine and report upon their muniments. The work has been entrusted to Mr. J. B. Sheppard, whose reports upon the Canterbury archives, both city and cathedral, are now finished. The Dean and Chapter of Carlisle are availing themselves of Mr. Sheppard's visit to have an account drawn up of their cathedral records; and Dr. Goodwin has kindly given access to the diocesan registry.

The Council of the Bristol and Gloucestershire Archæological Society announce that Lord Fitzhardinge has very liberally and courteously given his consent to the very valuable MSS. of John Smyth, the antiquary, written in the early part of the seventeenth century, and the ancient MS. register of the Abbey of St Augustine at Bristol, which are preserved in the Muniment Room at Berkeley Castle, being printed by the Society for its members. It will be edited by Sir John Maclean. Smyth's works consist of two distinct parts. The first contains the "Lives of the Berkeleys." Under this head Mr. J H. Cooke says:—"In this work he (Smyth) gives a complete biography of every lord of Berkeley from Robert Fitzhardinge down to his own time, twenty-one in number. The events and transactions of each lord's life are given, with some variations, under the following heads: 1.—His birth and course of youth. 2.—His husbandries and hospitalities. 3.—His foreign employments. 4.—His recreations and delights. 5.—His purchases and sales of land. 6.—His law suits. 7.—His alms and devotions. 8.—His miscellanies. 9.—His wife. 10.—His issue. 11.—His seals of arms. 12.—His death and place of burial. 13.—The lands of which he died seized." The second part contains a descriptive account of the Hundred of Berkeley, with all the manors, lands, and advowsons thereto pertaining, with their devolution, respectively, from the date of the Domesday Survey to Smyth's own time. To this description is appended a very remarkable collection of Old Gloucestershire proverbs and folk lore.

The parish church of Wrockwardine has been reopened after undergoing restoration. The structure, which is one of the most ancient in the county of Shropshire, had become very dilapidated in parts. The plaster ceiling has been taken from under the belfry, and replaced with a Norman arch. The tower, which had formerly been supported by props, has been underpinned and made secure at each corner. The nave has been re-roofed on the south side. In carrying out the work of removing the plaster, several fine old arches have been discovered, which formerly were entrances to the building, and these have been allowed to remain.

Our readers will be interested, we think, in learning that a model is being exhibited of Ely Cathedral at High Street, Lincoln. This model, which faithfully reproduces all the varied styles of architecture to be met with in the noble and sacred edifice, is the work of two self-taught men, Mr. M. G. Strapps, of Wisbech, and his son. It is formed of old English oak, which, while entailing much more labour on the artisan, possesses a great advantage over models produced in cork, inasmuch as all the minute parts of the building can be cut in a perfect manner. The lantern especially manifests great skill; it is indeed a faithful reproduction of the elegant original. There are no less than 340 windows in the model, of which 100 are of stained glass, and when it is lighted up in the evening the effect is very pleasing.

A discovery of mediæval silver work, with some gold ornaments and precious stones, has been made at Vufarfre, in Sweden, by a peasant digging in a ditch. The principal objects were seven silver bowls, one attributed to the twelfth century, decorated with plants and animals, and three of the fourteenth century of smaller size, with figures of St. Olaf, the Evangelists, and the Apostles in relief. Among the other articles were spoons with Runic characters, gold armlets, necklaces, rings, and chains. They appear to have been deposited in a box, the only remains of which are some pieces of ironwork.

Prince Gaetan Filangieri, of Naples, the grandson of the author of the work on the Science of Legislation, has presented to the municipality of Naples the collection of artistic and archæological objects which he has spent his life in forming, and which is valued at £60,000. He has also promised to erect a gallery for its exhibition, and to provide an endowment. Among the contents are many pictures by the old

masters, including several by Domenichino; a unique series of coins and medals; a collection of armour of the Middle Ages, and of oriental weapons of the fifteenth and sixteenth centuries; faïence ware, glass, wood-carving, fans, Eastern carpets, &c.

Mr. Ruskin has changed his plans with respect to the museum he has founded at Sheffield, and it is his intention to devote the remainder of his life to making it about the most complete institution of the kind in the world. He has decided to send there his unique and almost priceless library from Brentwood. Plans for the extension of the buildings have been prepared, and a public subscription, which the Duke of Albany has promised to head, will shortly be opened to defray the cost of the enlargement.

Everleigh House, near Devizes, belonging to Sir J. D. Astley, Bart., Elsham Hall, near Brigg, was, on Dec. 13 last, totally destroyed by fire. The house was traditionally the residence of the old Saxon king Ina, whose hunting lodge is said to have stood near the Sidbury encampment. The mansion just destroyed was probably built by Sir Ralph Sadleir, to whom the lordship was granted by Henry VIII. Sir Ralph was afterwards falconer to Queen Elizabeth, and was so fond of hawking that when he was appointed custodian to Mary Queen of Scots, at Tutbury, he allowed his prisoner to participate in the sport, which brought on him the reprimand of Elizabeth. Sadleir's portrait was still to be seen in the old house, which had passed into the hands of the Astley family. Everleigh House was the home of that Sir Francis Astley whose electioneering exploits in 1818 occupy a conspicuous place in Wiltshire annals. It was mainly a commodious residence of early eighteenth-century date, built of brick, with slate and leaden roofing. An older part of the building was a drawing-room of grand proportions and ancient style, looking out on a superb Elizabethan lawn, with fine yew and box shrubs of quaint form.

The historical "Shaftesbury House," standing in Aldersgate-street, was sold by auction recently. It was built by Inigo Jones for the Tuftons, Earls of Thanet, and was hence known as "Thanet House," till it passed, in the reign of Charles II., into the hands of the family of the notorious Anthony Ashley Cooper, Earl of Shaftesbury, whose town-house it was for many years.

The Guildhall Library are about to provide cases for the display of the Roman, Romano-British, Mediæval, and other antiquities recently purchased of the executors of the late Mr. J. Walker Baily, and a cabinet for the collection of historical portraits contained in the illustrated copy of Granger and Noble's *Biographical History of England*.

The fifth annual report of the Town Clerk as to the records of the Corporation of the City of London was submitted to a recent meeting of the Common Council; and Mr. Hart, the Chairman of the Library Committee, obtained authority to expend £150 in the compilation of a general index to the Repertories from 1700 to 1857, and a further sum of £25 in the repair of certain early rolls of deeds, wills, pleas, and memoranda, &c.

Instructions have been given by the Duke of Hamilton for the sale of the libraries and MSS. at Hamilton Palace. The collections include the famous "Beckford Library," and in variety of subjects and beauty of condition the books may be said to surpass those in the celebrated Sunderland Library.

It is proposed to publish by subscription a new edition of Mr. R. Johnson's *Ancient Customs of Hereford*, which contains an account of the laws and customs of one of the oldest cities in the kingdom. No written account of these laws has been transmitted previous to the time of William the Conqueror, but when this warlike Norman took possession of the land he found Hereford possessing a code of laws of its own, with a royal mint and moniers attached thereto. This book will contain translations of the charters granted by divers kings to the citizens, also an account of court-rolls, bailiffs' account rolls, grants, and proclamations, notice of freemen, their courts and privileges, also of the various trades and guilds. But perhaps the most important part of the work, in an historical point of view, are the copies of letters and other document sent by the Lords President of the Marches of Wales. Very multifarious are the subjects to which these refer, but two letters especially attract attention: one from Queen Mary, endeavouring to reconcile her subjects to the proposed marriage with Philip of Spain; the other from Queen Elizabeth, defending that courtly favourite the Earl of Leicester in her usual firm imperious style. The subscription is 10*s.* 6*d.*, and subscribers' names may be sent to Mrs. Johnson, The Steppes, Eyne, Hereford, or the Rev. E. L. Barnwell, Melksham, Wilts.

The National Society for Preserving the Memorials of the Dead, in the Churches and Churchyards of Great Britain, has now been organized, and has made considerable progress. The object of the Society is to *preserve* and *protect* the memorials of the dead in the parish churches and churchyards of Great Britain, a much needed work, and on all hands an acknowledged want. The rules of the Society suggest various ways of accomplishing the work, *e.g.*, by securing a record being made of sepulchral memorials now existing, &c. The late Mr. G. E. Street, four days prior to his death, accepted the post of honorary architect. Honorary secretaries are appointed for the counties of Cambridge, Durham, Lincoln, Middlesex, Norfolk, Nottingham and Warwick, by whom names of persons wishing to become members are received, and of whom any information may be obtained. The Secretary is Mr. William Vincent, Lower Hellesdon Road, Norwich.

Dr. Phené, whose interest in serpent-mounds is so well known, visited Gala Park, near Galashiels, at the latter end of last year, to inspect a mound there, which is believed to be of prehistoric origin. He examined its exterior on all sides, took measurements of it, and determined its position on the ground with relation to Galahill and the Eildons, and the bearings of all these to the east. He found that what appears to be an artificially formed road, here and there showing traces of pavement, runs along the ridge of the mound from end to end; that in general form the mound is distinctly serpentine, and he is under the impression that, though the mass has been originally

deposited by ordinary geological agencies, yet it has been cut and shaped by human hands to give it the reptilian aspect. The position of the mound, with relation to the hills mentioned and the direct east, agrees with the position relative to the rising sun which is shown in those serpent mounds in this country and in Europe which he has examined. The most elevated portion of the long ridge is its south-east end, and this forms what may be provisionally called the serpent's head. On reaching this point it was patent to any observer that it had been artificially flattened, and shaped into nearly a true circle, of which Dr. Phené took the exact measurements. Upon the circular space, at some comparatively recent time, had been deposited a capping of about two and a half feet of earth, forming a smaller circle with a sloped margin all around. This elevation he considered the principal portion of the mound, all the rest of it being merely an appanage. The bearings from it to the east, and towards the hills already named, were taken with a compass, and found to be in harmony with the general relation to the sun which other serpent-mounds occupy. This flattened crown of the serpent, he concluded, was the sacred spot upon which the sun-worshippers who shaped the mound had sacrificed their burnt offerings to the sun as the symbol of the energy controlling the operations of Nature. The next step was to communicate to the owner of the grounds the first impressions regarding the mound, and to ask permission to carry a trench through the crown of the height in search of the charcoal, which Dr. Phené seemed quite assured he would find. Mr. Scott's assent was immediately given, and he placed the services of some of his labourers at the disposal of the investigator. A trench was cut in the mound, from the south margin in a line true north, to the centre of the mound. It was carried down a few inches into the original level, but no trace of human works was obtained. A second trench was dug from the west margin to the centre, the line taken being due east. There, at a depth of three feet beneath the surface, and some few inches below what Dr. Phené had considered the surface when the ground was used as an altar, was found a considerable quantity of charcoal, perhaps about a cubic foot altogether, thus curiously confirming the soundness of the general impression Dr. Phené formed from the mere external form and position of the mound.

Correspondence.

GREEK AND GOTHIC ART IN ROME.

(iv. 158.)

I observe that the reviewer of Mr. Tyrrwhitt's work, in the ANTIQUARY for October, writes of Cavel. de Rossi as being in the habit of leading visitors to the Catacombs near Rome, to believe that which was "all a delusion."

This I think is really not fair to that distinguished antiquary. No doubt his leaning is to believe that which the Roman Church has sanctioned by accepting as fact, but I think that those who study his writings will find that he never allows this bias to overcome his regard for truth, and that he, in doubtful cases, puts the evidence fairly before the reader. In my personal intercourse with him I have always found him most candid.

As the choir arrangements of S. Clemente are so often referred to as examples of those of a "primitive church," it would perhaps have been well if the reviewer had said what their real date is. This, it cannot well be doubted, is no earlier than the sixth century. Several of the slabs which form the enclosure of the chorus bear a monogram containing the letters of the word "Johannis." Now John, the second, Pope A.D. 533–535, was previously Presbyter of the church under the name of Mercurius, and he and his fellow clerics gave the altar and its ciborium as is evidenced by inscriptions on the capital of one of the columns of the ciborium (now attached to the monument of Cardinal Venerio in the church), and of a fragment of the altar found in the excavations. We may therefore most reasonably conclude that he, after he became Pope, gave the choir enclosure.

In the illustrations accompanying a paper published in the *Archæologia* of the Society of Antiquaries for the year 1866, (vol. xl.), one of the slabs bearing the monogram of Pope John and the capital bearing the name of Mercurius are engraved, and though when I wrote the Paper I was not aware that Mercurius and John the Second were one and the same person, I ventured on the suggestion that Mercurius was the donor of the ciborium, and that one of the Popes of the name of John, of the sixth century, that of the choir enclosure. It is needless to enlarge on the value of an example belonging to a period so remote and so obscure to which we can affix a date with so much confidence, whether we regard it as a link in the history of decorative sculpture or of that of the arrangements of churches fitting them for ritual observances.

ALEX. NESBITT.

Oldlands, Uckfield.

BOOK-PLATES.

Absence from home prevented my observing the notice in THE ANTIQUARY, of September, 1881, (p. 107) of a (so-called) book-plate used, in a few instances, by my late brother, Dr. Rix, of St. Neots, Hunts, before he took his M.D. degree.

The "plate" in question was not strictly an "etching," but merely an amateur anastatic drawing, for which I am responsible. It was intended, while preserving the semblance of some old family furniture—(I think not so old as the time of Queen Elizabeth)—to illustrate my brother's favourite motto, "Quot cunque libros judex unum judicem lego," by showing, not "a group of old Bibles," but one or two Bibles and a variety of other books; among them notably Gorham's *History of St. Neots*, of which my brother had a copy nobly illustrated by himself, in elephant folio. The legend on his "book-plate" is not "F.L.S., F.R.G.S.E., L.W.C.A.," but F.L.S., F.R.C.S.E., L.S.A.

These corrections are due to the memory of one of

the best of brothers, and of one to whom any inaccuracy in such matters was especially offensive.

S. WILTON RIX.

Beccles.

—o—

I have a small collection of book-plates, and among them is an early dated one—not quite so early as that mentioned by Mr. G. J. Gray. The inscription is :—

FRANCIS ANDERSON.

Anno Dom, 1633.

It is printed with type, enclosed in a rude ornamental woodcut border, the arms of the Company of Stationers forming part of it. The family of Anderson was one of the principal families in Newcastle about the date, and there were several named Francis.

Among the early dated heraldic plates in the collection are the following :—Thomas Millington, of Gosfield Hall, in Com. Essex, Esq., 1702; Sir Thomas Hanmer, of Hanmer, in Com. Flint, Baronet, 1707; The Right Honble James, Earl of Southesque; Lord Carnegy, of Kinnaird, and Leuchars, 1710; Sir George Cooke, of the Inner Temple, London, 1727; Math. Skinner, Esq., Sergt.-at-Law, 1728; John Smith, Durham, 1744; Thoma Josephi Farsetti, Patr Vene, 1745; John Ord, Lincoln's Inn, 1761. Some years ago, before I commenced, collecting book-plates, I had one of Southey's described in the September number, p. 107. I had considerable doubts at the time of it being by Bewick, and upon putting the question to Miss Bewick, she said she had no recollection of her father having done any cut for Southey. If I recollect right mine had a facsimile of his signature at the bottom. I have a goodly number of those done by Bewick, both with armorial bearings and without; some of the latter, with the names erased, were used as vignettes in his *British Birds*. Like your correspondent, Mr. W. H. K. Wright, I have paid some attention to collecting the book-plates of local families. Allusion was made in some of the early articles on this subject to the book-plate of Thomas Bell. I shall be glad to send a copy to any collector on the receipt of a stamped directed envelope.

WM. DODD.

9, St. James' Street, Newcastle-on-Tyne.

MONUMENTAL BRASSES.

Acting on Mr. Sparvel-Bayly's suggestion, I append a short list of omissions in the Rev. H. Haines' work on Monumental Brasses, that have come under my notice in this neighbourhood (Ipswich) :—

Ipswich, S. Mary Tower.—Two long Latin inscriptions now inserted in the west wall.

Ipswich, S. Mary Quay.—Kneeling figures of Henry Tooley, 1551, and Alicia, his wife, 1565, each before a desk, on which is an open book. Behind them are their children—a son and two daughters. Beneath, is a rhyming laudatory English inscription of thirteen lines. Above the whole is a plate bearing the arms of the borough of Ipswich. This brass is in the wall of a small transept, and surmounts Tooley's tomb.

Ipswich, S. Nicholas.—Quadrangular plate, bearing Latin inscription to Susanna, wife of Augustin Parker, merchant, 1604. Also, on same slab, three small plates, bearing monogram, or merchant's mark, arms of Merchant Adventurers, and another shield of arms.

Ipswich, S. Clement.—Inscription to John Tye and family; now lost.

Stutton.—Half figure of priest, marked †; now lost. Add : English inscription, since partly erased : "Of youre charite pray for y^e^ soule), of John Smythe, whiche John decesyd y^e^ xiii. day of August, in the yere of our Lord God, MCCCCCXXXIIII, ō (whose soule) Jhu. have mcy."

Erwarton.—Add : English inscription to Cornwaleys or Cornwallis family.

Ipswich. H. W. BIRCH.

—o—

Happening to see Mr. John A. Sparvel-Bayly's "Notes on Brasses," I thought the following might interest some of your readers :—

CAMBRIDGE.

Fulbourn.—No. III. is apparently lost. Portions of some of the other brasses were loose at the parsonage.

Cambridge.—St. Mary the Less. The upper half of effigy, and all but a small portion of the inscription of the brass of John Holbrook, are lost. Add : A half effigy of a doctor, no doubt that mentioned by Haines.

ESSEX.

Ilford, Little.—Both brasses under new flooring (?).

HERTFORDSHIRE.

Berkhampstead.—No. I. Pediment of canopy lost. Engr. in Boutell's *Monumental Brasses and Slabs*. No. V., lost. No. VIII. now on hinges in north transept.

KENT.

Lullingstone. — Add : An inscription to Anne Hart, 1594; discovered in a ruined chapel in the parish of Kingsland, Herefordshire; loose.

Peckham, East.—Add : a plain iron cross, with brass inscription, almost illegible. Sixteenth century (?). Nave.

Peckham, West.—(A.) William Culpeper and wife Elizabeth, 1417. All lost, except wife and inscription. The wife wears a butterfly head-dress, and as the full date of her death has never been cut on the inscription, but left M.CCCC.LX——, the brass was probably engraved about 1465. Altar-tomb, chancel. (B.) Three shields. The slab has been cut up for steps, the plates still remaining fixed on them.

Sundridge.— Add : A civilian, inscription lost, 1440, with peculiar collar. A fine and well-preserved brass. Chancel.

MIDDLESEX.

Chelsea.—A man in armour, and wife, with six sons and five daughters; quadrangular plate, with arms beneath on smaller plate; inscription lost. Mural, Moore Chapel. Late sixteenth century.

In Faulkner's *History of Chelsea*, 1810, p. 101, is the following passage:

"On a monument raised about four feet from the ground, are the effigies of Sir Arthur Gorges, his Lady, three Sons, and five daughters, in brass plates fixed thereon."

Sir Arthur Gorges was buried October 10, 1625.

Mimms, South.—No. I. Whole of male effigy apparently lost.

SURREY.

Carshalton. — Add: The half effigy of Walter Gaynesford, priest, 1493; mentioned by Haines as "lost (?)." It is now let into the pavement of the chancel, close to the north wall, and is almost covered with mortar.

Putney.—No. I. Male effigy; is apparently lost.

Add: Inscription to Lady Katherine Palmer, 1613, and two shields of arms.

The above notes have all been taken by myself during the last two years.

HERBERT P. HORNE.

4, Cambridge Place, Kensington.

VIKING SHIP.

(iv. 254.)

I feel sure that the interest taken by your readers in the "viking ship" will be a sufficient excuse for my sending you a few additional details to those given in the interesting article on this subject which appeared in a late number of THE ANTIQUARY. For the information of those who have not yet seen the vessel, I may mention that the best description of her is that given by Professor Rygh, of the University of Christiania, who has the boat under his charge. It is to be found in *Ny illustreret Tidende*, of the 14th November, 1880. His paper is accompanied by drawings of all the more interesting parts of the vessel. While agreeing with the writer of this article in his admiration for the beauty of the ship, I think he has somewhat over-estimated her carrying powers. Her length is about eighty English feet, and beam about seventeen feet in the widest part. She could, therefore, not possibly have carried 128 rowers. Indeed, she may be called one of the smallest of the sea-going boats, and belonged to the "sextensesse" class. She carried sixteen oars on each side, and, as two men were required for each oar, the crew, including one man to steer, must have consisted of about sixty-five men. In addition to these, we must add the Viking and his officers; so that, when fully manned, there were probably about eighty persons on board.

While on the subject of the rowers, I may mention that there are no traces of any seats for them. The frame timbers are now visible; but loose bottom boards were fitted into notches in them, and formed a movable deck. The work was probably done standing up, and with the rowers' faces towards the bows, as is now in many parts of the world. In looking at the vessel, one cannot help picturing the hardy Viking as described in the Saga:—

> "When at sea with all his rowers,
> He along the bending oars
> Outside of his ship would run."

The rudder is on the *starboard* side of the vessel, not the larboard. Down to the fourteenth century, it appears that rudders were always placed on the right-hand side of vessels, and from this circumstance the right-hand side of the ship was called the "styrbord" side; hence our English word "starboard" is derived.

Another very curious survival is found in the name of the block of wood into which the foot of the mast is placed. In the present day this block is called the "mast fish," and no explanation of the term was to be found. In the Viking ship, however, the explanation is easy. The block of wood is in shape like the tail halves of two large fish joined together. It lies lengthways in the centre of the vessel, and has a large hole in the middle, in which to ship the mast. A large wedge-shaped piece of plank was used to keep the mast, when up, in its place. In the boat dug up at Tune, in 1867 a similar "mast fish" was found; and it is interesting to find that the old word has been retained in the language, although the blocks no longer bear the shape, and even the origin of the word has been forgotten.

I do not think it probable that this vessel was ever intended to go far from land. From the large copper caldron, the iron kettle, and the chain for suspending it, cooking was probably done on shore, as the risk from fire would have been too great to use them on board; and, on ordinary occasions, the crews would probably sleep on shore at night, especially if we may believe the description given of them:—

> "When they landed from the fleet
> How they roared through Drontheims' street,
> Boisterous as the gale!
> How they laughed and stamped and bounded,
> Till the tavern roof resounded,
> And the host looked on astounded,
> As they drank the ale!"

Of course, there are many interesting points connected with the construction of this vessel, but I have already occupied too much of your space.

HOWARD PAYN.

BISHOPS WALTHAM.

When and how did the ancient palace of the Bishops of Winchester at Bishops Waltham, Hants, fall into its present woefully ruinous state? Where is an account of its historical associations to be found?

E. S. DODGSON,

Pitney House, Yeovil.

FAMILY OF HAWTEYNS.

Can any reader of the ANTIQUARY help me to connect the Hawteyns of Norfolk (one a Frere John Hawtern is mentioned in Paston Letters) with the Hawterns, or Hawtaynes who in 1630 owned Colthorpe and Essington, in Banbury?

A. BEKE.

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—*All Advertisements to reach the office by the 15th of the month, and to be addressed*—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

FOR SALE.

Miller's Ely Cathedral, large paper, 8vo, 1808, 3*s.* 6*d.*—Dyer's History of Cambridge, 2 vols. 8vo, 1814, 11*s.* 6*d.*—Harwood's Landscape Annual, 1841, oblong 4to, 7*s.*—163, Care of Manager.

Curiosities—Fancy shaped Oil Painting-topped Table, 14*s.* 6*d.*—High-backed Chairs, 12*s.* 6*d.*—Carved Oak Hutch, 16*s.* 6*d.*—Carved Frame, 5*s.* 6*d.*—Carved Stool, 5*s.*—Mr. Shaw, Writtle, Essex.

Set of Harleian Society's Publications, all uncut, comprising:—Visitations of London, 1568, Leicester, Rutland, and Cumberland, bound in one vol., half morocco, marble top, with four pages of additions to Visitation of London, not published.—Visitations of Nottingham, Cornwall, and Somerset, in one vol., half morocco, marble top.—Visitations of Oxford and Devon, in one vol., half morocco, marble top; Devon has leaf of *errata*, separately issued, inserted.—Le Neve's Catalogue of Knights.—Registers of Westminster Abbey, half morocco, marble top.—Visitations of Warwickshire —Visitations of Essex, with unpublished frontispiece of Knights of Torrel Family, and two pages of *errata*. Also the following Heralds' Visitations, uniform in size with the Harleian Society's books:—Visitation of Northumberland, 1615.—Foster's Visitations of Yorkshire.—Dugdale's Visitation of Derbyshire.—Visitation of Devon, 1564. So complete a set is not likely to occur for sale again. Price £30. —159, Care of Manager.

Autograph Letters of Tennyson, Thackeray, Dickens and Disraeli (Lord Beaconsfield) for sale cheap.—W. E. Morden, 30, The Parade, High Road, Lee, Kent.

About 40 County Maps, England and Wales, A.D. 1605, together or singly.—Collection of Facsimiles (30), with Autograph Letter presented by Dr. Adam Clarke.—Geo. C. Newstead, Union Bank, Liverpool.

Cornelius Agrippa's "Of the Vanitie and Uncertaintie of Artes and Sciences," calf antique, bound by Riviere, £2 2*s.*, black letter, 1575.—John Stow's "Survey of London," rare, black letter, 1603, £1 5*s.*—Ruskin's "King of the Golden River," 5*s.* 6*d.*—Joseph Lucas, Claremont House, Cawley Road, South Hackney, E.

Armorial Book-plates exchanged.—Arthur J. Jewers, F.S.A., Mutley, Plymouth.

Autographs.—Mr. Law, 38, Chalcot Crescent, London, has duplicates of extreme rarity, which he wishes to dispose of for cash or exchange for autographs he lacks.

Memoirs of the Marshal Duke of Berwick, 2 volumes, fine copy, book-plates Henry Drummond, 7*s.* 6*d.*—Old Manuscript, Title of Gerard Noel to certain Manors in Kent.—D. G. G., Buildwas, Ironbridge, Salop.

Autograph Letters for sale, at very low prices, by R. H., 15, Brooklyn Road, Shepherd's Bush.

Particular Account of the Names of Popish Recusants living in Westminster in 1680, M.S., pp. 100. —164, Care of Manager.

An Account of the Estates of Papists in Middlesex, pp. 104, with alphabetical tables of the names of Papists who have registered their estates, pp. 14.—165, Care of Manager.

Curious Presentment of the Jury of Westminster, June, 1575, containing some particulars illustrative of social life, 16 pp. folio.—167, care of Manager.

Jack Sheppard, papers relating to—viz., Petition of; Letter from Justice Cracherode respecting; Petition of John Geary, Keeper of the New Prison, on Jack Sheppard's breaking out of gaol; Copy of order of Justices to view the New Prison.—166, Care of Manager.

London Labour and London Poor, Vols. 1 to 3, in parts as published (covers gone), clean, Vol. 4 (extra vol.), in cloth (very scarce).—Vol. on London Prisons, &c., cloth.—All in good condition.—J. Drowley, Belton Villa, Mayes Road, Wood Green, N.

WANTED TO PURCHASE.

Douglas' Baronage of Scotland, will exchange for something else.—Walter F. Lyon, 5, Park Row, Albert Gate, S.W.

Dorsetshire Seventeenth Century Tokens, also Old Maps, Cuttings, Scraps, &c., relating to Dorset.—J. S. Udal, Inner Temple, London.

Armorial Book-plates purchased or exchanged.—Dr. Howard, Dartmouth Row, Blackheath.

Wanted.—History of Surrey, Manning and Bray, 3 vols. folio, complete sets or any odd volumes.—Tradesmen's Tokens (Seventeenth Century) of Surrey. —George C. Williamson, Guildford.

Seventeenth Century Tokens of the Town and County of Nottingham.—J. Toplis, Arthur Street, Nottingham.

Seventeenth Century Tokens of Lancashire, at 2*s.* each, or will exchange with collectors of other Counties.—N. Heywood, 3, Mount Street, Manchester.

Wanted.—Gentleman's Magazine for 1784, 1786, 1841 (Part I.), 1843 to 1860.—Plates relating to Yorkshire, from the Gentleman's Magazine.—Six Views of Picturesque Scenery in Yorkshire, by G. Nicholson.—Seventeenth Century Tokens of Settle Tradesmen.—Views, &c., of Jervaulx Abbey.—T. Brayshaw, Settle, Yorkshire.

Walker's Selections of Articles from Gentleman's Magazine, 4 vols., 1814.—162, Care of Manager.

Selections of Curious Articles from Gentleman's Magazine, 3 vols., 1809.—161, Care of Manager.

Blount's Tenures of Land.—160, Care of Manager.

Map of Kent.—Dr. Packe's Philosophies.—Chorographical Chart of East Kent, 1743.—Thorpe, J., Custumale Roffense, folio, plates, 1788.—Address, stating price, &c., to "Vesey," care of Messrs. Eagles, 1, Philpot Lane, London, E.C.

Collection of Book-Plates, about 2,000 or more, duplicates not objected to.—M., care of Manager.

The Antiquary.

MARCH, 1882.

Lady Day.

By JAMES BRITTEN, F.L.S.

THE wealth of popular tradition and custom which has clustered round so many of the feasts of the Christian Church is curiously absent from Lady Day. Indeed, its chief claim to popular recognition at the present time in England, rests in the fact of its being one of the quarter days; and its associations are thus more practical than pleasing. We find associated with the Feast of the "Annunciation of Our Lady," as the 25th of March is styled in the table of proper lessons in the Anglican Kalendar—the only place, by the way, where the old term "Our Lady," is recognized in the Anglican Liturgy—very little of popular interest; a proverb or a saying here and there, indeed, we have; but so little, that the feast finds no mention in Brand, nor does Barnaby Googe commemorate it in his characteristic verse. We will bring together the few scattered notices of Lady Day, in the hope that some little of interest may be found among them.

As to the name, Hampson,* says:—"All the festivals of the Virgin are properly Lady Days, but this falling in Lent, and being the first quarter-day for rents and other payments, readily became Lady Day *par excellence*." This reasoning is far from conclusive: indeed, it may be more plausibly urged that the fact of the feast falling in Lent, and thus receiving comparatively little of solemn observance, helps to explain the absence of popular custom in connection with it. We should rather find a reason for the name in the fact that the day commemorates the initial stage in the mystery of the Incarnation—"the first Joyful Mystery," as it is commonly styled in the Catholic Church—and therefore received special recognition among the feasts of the Blessed Virgin.* Alban Butler says that the Tenth Council of Toledo, in 656, calls this solemnity, The Festival of the Mother of God, by way of excellence; he says that both Eastern and Western Churches celebrate the Annunciation on this day; "and have done so at least ever since the fifth century." Mr. Baring-Gould† says:—"It has always been very highly observed in England. The Synod of Worcester, A.D. 1240, by one of its canons, forbade all servile work upon it, and this was afterwards confirmed by various provincial and diocesan councils, in all respects except agricultural labour." Nevertheless, it does not seem to have been as greatly honoured as the Feast of the Assumption (Aug. 15th), which, although not now to be found in the Anglican Kalendar, was in pre-Reformation days a feast of especial solemnity. At the present time, we restrict the name Lady Day to the 25th of March; but if we cross the Irish Channel, we shall find the name bestowed with almost, if not quite equal frequency, upon the 15th of August. Notices of meetings for Lady Day, meaning this latter date, on which, being a "Feast of Obligation," no servile work is done, are common in all the newspapers, and the term is thoroughly recognized. That this was formerly the case among ourselves, every reader of early literature knows; herbalists spoke of plants flowering "between the two Lady-Days," or ordered them to be gathered "about Lady-Day in August.‡ That the other feasts of Our Lady were also, though less generally, known as Lady-Day is likely enough; indeed, we find an instance in the *Paston Letters*,§ where a letter is dated "Thursday before Lady Day the Nativity." For much antiquarian matter concerning the former observance of the feasts of the Blessed Virgin in England, reference may be made

* *Medii Ævi Kalendarium*, i. 206; see also Dyer's *Popular Customs*, p. 180.

* *Lives of the Saints*, March 25.

† *Lives of the Saints*, March, p. 451.

‡ So in *Paston Letters* (ed. Gairdner), iii. 320 (A.D. 1485).

§ *Ibid.*, iii. 304.

to Father Bridgett's *Our Lady's Dowry*, which seems hardly to have met with the consideration it merits as a contribution to the history of religion in this country.

Mr. Swainson* gives us several proverbs connected with weather-lore which apply to Lady Day, which he says is called in Belgium "D'ons Lieve Vrouw Beklyving," *i.e.*, Notre Dame de la Prospérité; because anything transplanted on this day easily takes root, and seed sown prospers. It is also believed that the year will be fruitful if before sunrise the sky is clear and the stars shine brightly. An Italian proverb tells us that if there be hoar frost on the morning of the feast, it will do no harm.

> Se a la madona de Marz vèn giò la brina,
> No la fa altra ruina;"

though this contradicts some French weather sayings—*e.g.*,

> S'il gèle le 25 Mars
> Les prairies diminuent d'un quart.

S'il pleut le jour de la Bonne Dame, il pleut à toutes ses fêtes!

> A Notre Dame de Mars
> Si le soleil fait le luzer (*i.e.*, is not bright)
> Il y a quarante jours d'hiver.

Mr. Swainson also gives a German saying, which has reference to the fact that in Germany farm-servants generally leave off candles in the evening, on this feast, and begin to use them again at Michaelmas:—

> Mariekelen pustet dat Licht uth, Michel steckt et wedder an;†

which finds a parallel in the Italian:

> A la Madona de Marz de scoven,
> A la Madona de Setember se troven.‡

Another proverbial saying, not however connected with the weather, may be added here: it has reference to the possible concurrence of Lady Day with Good Friday—

> When our Lord falls in our Lady's lap,
> Then shall England have great mishap.

This coincidence, although not common, is not of very unfrequent occurrence. It happened in 1864 and in 1853, neither of which years, so far as we remember, were especially unfortunate, so that the fulfilment of this prophecy need not be dreaded.

One local custom connected with Lady Day is recorded in *Notes and Queries*, 4th series, xi. 412. We read there that certain cakes called "Pope Ladies," are, or then recently were, made and sold at St. Albans on this day. The story accounting for this is to the effect that "a noble lady and her attendants were travelling on the road to St. Albans (the great north road passed through this town) when they were benighted and lost their way. Lights in the clock-tower, at the top of the hill, enabled them at length to reach the monastery in safety, and the lady, in gratitude, gave a sum of money to provide an annual distribution, on Lady Day, of cakes, in the shape of ladies, to the poor of the neighbourhood. As this bounty was distributed by the monks, the 'Pope Ladies' probably thus acquired their name." Without being able to suggest a better, we venture to doubt whether this was the origin of the name: the well-known "Biddenden Cakes" afford another instance of cakes of this shape being made and distributed.*

This scant narration is all that we have been able to get together of interest about Lady Day, apart, of course, from its ecclesiastical history. It shows better than anything else could do, that although an early festival of the Christian Church, it is not one of those which became really popular in England, and which in so-doing left their impress upon the minds and customs of the people.

Old Rome.

IT seems to me that your readers will be amused by a comparison of two abridgments of larger works on Ancient Rome† (Mr. Burn's and my own) by seeing how remarkably we differ

* *Weather Folk-lore*, p. 64.

† Mary blows out the candle, Michael lights it again.

‡ At our Lady in March we put them by; at our Lady in September we take them up.

* Hone's *Every-Day Book*, ii. 221–224; and Chamber's *Book of Days*, i. 427; *see ante*, p. 39 and p. 135, in this number.

† *Old Rome: a Handbook to the Ruins of the City and the Campagna.* By Robert Burn, M.A., Fellow

in opinion on every point, although both are evidently honest in their views, and the difference is not intentional, only each sees every object from exactly the opposite point of view. * The two works might almost be printed in parallel columns with the same result throughout; at the same time, a great deal of information that would be new to most English readers would come out during the process; but to do this would to some seem tedious. I propose, therefore, only to select the most salient points. At first sight it would appear that these two works must be very much alike; each is an abridgment of a larger work on the same subject. Mr. Burn is a Cambridge tutor of great experience, and no doubt is well "up to the mark" in scholarship; I am a well known architectural antiquary, and never pretend to much scholarship, but rely more on the evidence of the *existing remains*, which I have done much to bring to light and explain. Practically, the two books are as different as possible in every respect. Mr. Burn follows explicitly the German school, and believes the Niebuhr and Arnold theory to be the true history. I, on the contrary, consider it entirely *a delusion* of the scholars of the last half-century, whose views are demolished by the existing remains, chiefly brought to light within the last twenty years, since the time of Dr. Arnold, with whom I was personally acquainted; and I have often said that if Dr. Arnold were living now, and could go to Rome, he would see at once that Niebuhr's view was a *delusion*. This view is practically that the so-called "family legends of old Rome" are fabulous —a sort of historical romance of the time of Augustus—because the earliest *written record* of them that we have is in the histories of Livy and Dionysius, both of whom refer to Fabius Pictor as their earliest authority, he having been the first person to collect the family traditions and commit them to writing; and he lived, as we know from Livy's history, in the beginning of the sixth century of Rome. These traditions were handed down from father to son, for five hundred years, by word of mouth only, before they were committed to writing. I admit this, but say, so were the "Homeric Hymns" and all other ancient works of that early period before the use of writing. The Jews were expressly ordered to commit their history to memory in this manner; the fathers should tell their sons the wonders they had witnessed, and the sons should repeat them to their sons, generation after generation. The only written copy of the Books of Moses and of the early prophets was enclosed in the Ark, or "Holy Box," which the Jews always carried with them, and to which so much importance was attached that it was protected even by miracles in case of need. The main point in the architectural history of Rome, is that the only possible mode of explaining the remains that have been brought to light is by the family legends, and all these agree in the most remarkable manner, including *even the measurements* of some of the most important buildings, as the Temple of Jupiter Capitolinus, and the great rampart and fosse of Servius Tullius. When Dionysius says that the fosse of Servius Tullius is one hundred feet wide, and thirty feet deep, every one formerly thought there must be some mistake. A part of this fosse has now been excavated under the direction of Signor Fiorelli, for the Italian Government, and the measurements are found to agree exactly. This great excavation, which is near the railway station, is left open, so that the most incredulous can go and measure it for themselves; this alone is decisive of the question. I wished to make the excavation ten years ago, but could not get permission from the Pontifical Government for this, although Cardinal Antonelli generally gave me permission to do all that I asked of this kind.

I will now begin the extracts, comparing one with the other. The Forum Romanum, the very heart of old Rome, is naturally the most interesting to begin with. Mr. Burn begins his description at the south end, from the Palatine. I have begun mine from the north, the Capitol; and as the latter appears to me the most easy and natural, I will follow that rule in my selections.

"Properly speaking, the Forum began outside the wall of the original Sabine fortress on the Mons Saturni, or Capitoline Hill, which was entered by the Porta Saturni; but this

of Trinity College, Cambridge, being an epitome of his larger work, *Rome and the Campagna*.

The Architectural History of the City of Rome, abridged from J. H. Parker's *Archæology of Rome*, for the use of students.

wall of partition having been destroyed after the union of the two hills into one city, the buildings immediately under the south-eastern face of the Capitoline, and reared against it, are understood to be included in the Forum. The whole of that front towards the Palatine is occupied by the high and massive structure called the Tabularium, or Public Record Office, with which were connected the Ærarium, or Treasury, under it, and the Senate-house behind it.

"At its base are the remains of three buildings, filling up the whole space along its wall: that to the east, or extreme right in the plan, is the Temple of Concord, the central one the Temple of Saturn, and the third the Porticus of the Dei Concentes, with the Schola Xantha underneath it."—PARKER, ch. xi. p. 122.

"This ruin is generally called the Tabularium, but it has been shown by Mommsen that there is no ground for supposing that the name was ever applied to it in any ancient writings, and that the name is, more properly, Ærarium Populi Romani, or Ærarium Saturni, and that it was attached to the Temple of Saturn. Many of the temples in Rome had æraria attached to them, and it does not appear that any central place of deposit ever had the name of Tabularium alone, without further title especially applied to it."—BURN, ch. ii. p. 57.

The Tabularium is a long narrow arcade, all the arches of which were open to the market-place until they were built up in the sixteenth century to enable them to support two upper storeys, then added by the municipality, who still keep possession of the whole building, which they now call the "Municipio." Against the back wall of this arcade the marble *tablets* or *tabulæ*, with the names of the consuls, were fixed, whence the name. These *tabulæ* were removed to the house of the conservator, on the west side of the square on the top of the Capitoline-hill, in which many objects are preserved for which there was not room in the museum on the opposite side of the square. The Ærarium under it is a series of small chambers with extremely massive walls, and a single narrow light for a window to each; at the back was a passage only, with a doorway to each chamber. It would be impossible to contrive a more safe place for keeping a large quantity of coin, and it was used for that purpose during the whole period of the Republic. The construction of this part of the building is of the time of the kings. It is recorded that when Julius Cæsar robbed the public treasury he found some of the money of Servius Tullius still remaining in it. What had these separate treasuries for each temple to do with the public treasury? A room over the porch, on the south side of the Royal chapel of St. George, at Windsor, was called the Ærarium; had that anything to do with the public treasury at Whitehall, or the cellars of the Bank of England, in which the coin is kept? I have never seen these, as the public is not admitted to them, but they must bear considerable resemblance to the Ærarium of the time of the later kings and the Republic, which consists of a series of vaulted cellars, as secure against robbers or fire as they could be made, under a great public building, which appears to me must be the same as the building which Tacitus calls the Capitolium, which contained all the public offices of the early city. In justice to Mr. Burn it should be mentioned that the old Ærarium in Rome had been filled up with rubbish for centuries, and was entirely forgotten, until about ten years ago, when the municipality had it cleared out at my instigation, with the help of my friend, Signor Rodolph Lanciani. It is probable that Mr. Burn has never seen it.

"Little doubt now remains that the ruin of the eight columns, the name of which has been so much discussed, belonged to the temple of Saturn."—BURN, p. 48.

"To the south of these three edifices, nearest the Tabularium, runs the pavement of the road called Clivus Capitolinus, which wound up from the Arch of Septimus Severus at the level of the Forum, in front of the Capitolium. On the southern side of that street is another temple, with eight columns of the Ionic order, and a considerable portion of its basement well defined. This is the Temple of Vespasian, or as it is called in the Regionary Catalogue, of Vespasian and Titus, as joint Emperors, The relative position of this and the central one of the three first temples is usually reversed, the name

of Saturn being given to that with the eight columns, and the name of Vespasian to that with the three. But as it is now certain that no treasure-chambers existed beneath this one, and there could have been no communication between it and the public offices in the Capitolium, the names are rightly assigned as here given. The original structure was reared by Domitian in honour of his father and brother, and restored by Septimus Severus."—PARKER, pp. 124, 125.

I have shown that the temple of Saturn was closely connected with the Ærarium. There is little doubt that the entrance to the Treasury was by the narrow passage still remaining between the temples of Saturn and Concord, though the doorway at the end of the passage has long been walled up. Inside the wall is the stone staircase leading up to the Senaculum at the top of the building, and passing first by the door of the Ærarium on the left, or west side.

"Of the temple of Saturn, three columns remain at the south-east corner, with that portion of the inscription on the cornice which agrees with the recorded inscription on that temple. A fourth column was taken from it by Smaragdus, and used for the column of Phocas, with an inscription put on the base on which it was then placed. This was the *nameless column* of Byron. The name has been found by excavations since his time.

"To the south of the arch, the modern road crosses the Forum at a high level; but underneath that road runs a subterranean passage connecting the arch with the area of the Forum beyond, the whole of which has been excavated. Close to the mouth of this passage stands the column of Phocas, usurper of the imperial throne of East and West, to whom it was erected by Smaragdus, Exarch of Ravenna, A.D. 603. The name of Phocas was erased by Heraclius, his successor, the last emperor that visited Rome. The shaft is simply a marble pillar taken from some older building, and apparently matches those remaining of the Temple of Saturn. The base is very rudely constructed of heterogeneous fragments, and shows the decadence of art in the seventh century."—PARKER, p. 126.

"The centre pavement now laid bare is of travertine flags, while the roads are marked by basaltic blocks. On the side of the central space runs a row of seven large masses of brickwork, which seem to be the bases of pedestals which supported dedicatory columns, or statues, similar to the one still standing at the end, which has become known to English travellers as "the nameless column with the buried base" of Byron. Since Byron's time the base of this has been unburied, and bears the name of Smaragdus, proclaimed exarch of Italy for the eleventh time, who erected it in honour of the Emperor Phocas."—BURN, p. 41.

What Mr. Burn has called "large masses of brickwork," are all hollow, and there is a doorway into each, though now walled up. They are the wine-shops down the eastern side of the central street of the Forum, and are called by the German school the bases of gigantic columns; but if columns were placed on them they would speedily go through to the ground.

"The space in the Forum devoted to the assemblies of the citizens in their Comitia Curiata was itself called Comitium. Just beyond the monument of Phocas are remains of two marble partition walls in the Comitium, covered with fine sculpture on both sides; they are replaced upon the old stone bases of the time of the Republic, and stand ten feet apart. The purpose of these walls originally was to keep off the pressure of the crowd in going up to vote by their Curiæ. They were at first of wood, but when rebuilt in the time of the Empire, were of marble highly ornamented. On the inner side of each screen are figures of the three animals prepared for sacrifice, the boar, ram, and bull, hung with garlands, composing the offering called Suovetaurilia, which was a special feature of the ceremonies observed in taking the census at the end of every Lustrum, or period of five years. One of the outer sides represents a procession of persons carrying tablets, and throwing them into a heap to be burnt; this is to commemorate an act of the Emperor Marcus Aurelius in remitting taxes due from the people, and burning the records of the debt, in imitation of a similar act of Hadrian. The remaining side shows two subjects; one, on the left, of an Emperor addressing the people from a raised platform,

with coins dropping from his hand into that of one of the foremost of the populace, who holds out five fingers, while the next figure holds out three, to make the number of eight gold pieces, which they demanded and obtained, as is recorded by Dion Cassius; the other, on the right of the same, on his throne of state, with attendant officers."—PARKER, pp. 126, 127.

"Trajan's bas-reliefs.—Two of the most interesting monuments which have been brought to light by the recent excavations in Rome were discovered in 1872, near the base of the column of Phocas, where they have been re-erected. They consist of marble slabs, sculptured with bas-reliefs and forming low screens. Each screen is constructed of slabs of unequal size, and some of these have been unfortunately lost. Their original position has been restored as nearly as possible, and they stand parallel to each other in a line crossing the area of the Forum. On the inner sides of both of these sculptured screens, the sacrificial animals—the boar, sheep and bull—always offered up at the Suovetaurilia, are represented. The other sides, which are turned outwards, represent scenes in the Forum, and are commemorative of some public benefaction of one of the emperors, probably Trajan or Hadrian."—BURN, p. 42.

THE EMPEROR MARCUS AURELIUS ADDRESSING THE CITIZENS.[1]

SCULPTURE FROM ONE OF THE MARBLE WALLS.

"The principal figure is the Emperor Marcus Aurelius Antoninus (much mutilated); he is addressing the citizens, when they interrupt him by crying out *octo! octo!* demanding *eight gold pieces*, which he gave them (as related by Dion Cassius, lib. lxxi. c. 32). The figure of the Emperor is seen standing on the rostrum, with coins dropping from his right hand (which, with the head, are unfortunately destroyed); the two foremost figures of the citizens are each holding out a hand, one with five fingers extended, the other with three, and the money is seen falling into them.

"This engraving is from a photograph, taken at the time of the excavation of these marble walls in 1872.

"A little below this temple, eastward from it, and between it and the Arch of Severus, are the remains of the Rostra, from which orators addressed the people. There were two such stages or pulpits in the Forum, and this one was distinguished as the Rostra Vetera.

From the remains of the stonework forming the foundations, it would seem that the shape of these raised platforms was the segment of a circle, the orator being free to move within the enclosed space, and to turn himself in speaking either to the flat or the curved side." —PARKER, p. 125.

A VIEW OF ONE OF THE ROSTRA IN THE FORUM, of the time of Constantine, from a sculpture on his arch.

It represents the principal rostrum near the Temple of Saturn. The two seated figures, one at each end, holding a staff, are statues of gods—in the centre stand the

"VIEW OF A ROSTRUM IN THE FORUM, FROM THE ARCH OF CONSTANTINE.

orators, protected by a low screen of pierced marble (called *transenna*), addressing the citizens from a raised platform ; the crowd at each end are the citizens—the building in the background is the Tabularium (p. 125).

"A representation of the Rostra of the Empire which may have stood here is given in the relief on the face of the Arch of Constantine, which looks towards the Coliseum, where three arches are seen, corresponding to the Arch of Severus on the right, and one arch corresponding to that of Tiberius on the left. Constantine is shown in this bas-relief addressing the people from the Rostra." —BURN, pp. 54–55.

As I have said, similar contrasts might be repeated to any extent, but probably these few will be sufficient for the present.

JOHN HENRY PARKER, C.B.

Ashmolean Museum, Oxford.

Some Notes on the Names of Women.

By ROBERT FERGUSON, M.P.

ISABEL *another form of* ELIZABETH, *and how it came to be so.*

MISS YONGE, in her *History of Christian Names*, is no doubt right in taking Isabel to be another form of Elizabeth, with which it is historically shown to have interchanged. But the etymological process by which this has been brought about has been always somewhat of a puzzle, and it is upon this point that I have to suggest an explanation. Now the key to the puzzle is this : that the early Frankish converts, in the time of Charlemagne, introduced the name, not only in its Latin form of Elizabeth, but also, and indeed more frequently, in its Hebrew form of Elischeba—it was Elischeba that was made into Isabel, and not Elizabeth. Protected by its strong ending, Elizabeth has retained its form unchanged. Elischeba has been entirely lost to sight under a cloud of transformations. Slightly modified to suit Frankish pronunciation, it was introduced in the first instance as Elisaba, Elisabia, Alisabia, and Elisavia, all names of women in the *Polyptique de l'Abbé Irminon* and the *Polyptique de Saint Remi de Reims*, two old Frankish records, the former of which contains a list of the names of all the serfs and dependants of the Abbey of St. Germain-

des-Prés, in the time of Charlemagne, and the latter a similar list of those of the Abbey of St. Remi de Reims, in the middle of the ninth century. In the fourteenth century (if, indeed, it did not take place earlier) we find this old Frankish form El(isaba) abbreviated into Isabeau, its ending being made to conform to French ideas of spelling. Isabeau was the name of the wife of Charles VI. of France, and the name was still recognized as being the same as Elizabeth. We have got to forge the connecting link between Isabeau and Isabel, but the process is not a violent one. It would not be difficult to suppose that the French idea of the fitness of things in the case of a woman's name would lead them to change this masculine-seeming ending, *beau*, into what they would conceive to be its appropriate feminine, and so make Isabeau into Isabelle. We need not suppose that this took place all at once, or that because one man changed Isabeau into Isabel, everybody else forthwith proceeded to follow his example. It is more probable that the two names existed side-by-side, together, for some time before the struggle for existence terminated in the survival of (what seemed) the fitter. Throughout all these changes the identity of the name with Elizabeth had always been recognized; but when Isabel had finally succeeded in establishing its claim as the representative, the deposed Isabeau, its origin having been forgotten, might have become a man's name, and so capable of transmitting surnames, which would account for Isabeau as a family name in France at the present day.

But these are not the only changes which have come over this unfortunate name, for we find Elisavia, another of the old Frankish forms before noted, forthwith abbreviated into Lisvia, and further corrupted into Lisavir and Lisabir, all names of women in the two old Frankish chronicles before referred to. And if we can again suppose the name Lisavir (or rather Elisavir), its origin having been forgotten, to have become a man's name (towards which its masculine-looking ending, *vir*, might have assisted) it might well give the the origin of the name Elzevir, of the famous printers at Amsterdam. Not that the name would necessarily be of Frankish origin, for the Hebrew form seems also to have been introduced into Germany, where we find the woman's name, Elisba, in the ninth century; and, it might be, also into Holland, while the phonetic principles which regulate such changes are more or less of general application. Again, it seems not improbable that the Spanish woman's name, Elvira, for which no derivation at all satisfactory has been suggested, might be properly Elzvira, and so again another form derived from Elischeba. And now, having dealt with the diversified forms that have grown up around Elisabeth, I shall have, in a succeeding note, to endeavour to show that Eliza, which might more certainly than any other form be supposed to be derived from it, is, in fact, of entirely different origin, and a name that was in use long before Elizabeth was introduced; though at the same time we cannot doubt that as soon as ever that potent name came in, Eliza would be at once appropriated by it.

But in the meantime I may refer to some other names which seem cast in the same form as Isabel; as, for instance, Annabella, Arabella, Claribel, Christabel, and Rosabel. With regard to these names, I am disposed to come to the conclusion, that though moulded into the same shape, they are not by any means all of a similar origin. Annabella would be a very natural corruption of Amabilla, a name in the *Liber Vitæ* of Durham (a record of benefactors to the shrine of St. Cuthbert from about the ninth to the fifteenth century, and a most valuable repertory of Old English names). The same record contains, as names of women, Amabilis, Amable, and Mabilla, of course from Latin *amabilis*—whence our Mabel, on this theory the same name as Annabella. Arabella, again, might be a corruption of the old Frankish Heribolda—*bold*, as an ending often changing into *bel*, as in our surnames Grimble and Wimble, from Grimbald and Winibald, and Tremble (most infelicitously), from Trumbold (Anglo-Saxon *trum*, firm, strong). So also, Claribel might be from an Old Frankish Clarebalda, of which, however, we have only on record the masculine form, Clarebald. This appears to be from Latin *clarus*, illustrious, and is not the only case in which the old Franks at that period mixed up Latin and German in the same name.

It is possible that Christabel might be from a similar origin; for the early Frankish converts at that period freely adopted the name of Christ, and mixed it up with German compounds, such as Cristhildis, a woman's name, from *hild*, war. But on the whole I am rather disposed to suggest a different origin for Christabel. Finding among the Franks at that period such names as Firmatus, Stabilis, Constabulis,* and the woman's name, Constabilla, in the sense, no doubt, of "established in the faith," it might not be unreasonable to suggest such a compound as Christabila, "established in Christ," as the origin of Christabel. As to the last name, Rosabel, the ordinarily-received explanation of "fair rose" would be a natural and graceful name for women if the French had to form names at a later period. But there is a woman's name, Rosibia, in the *Pol. Irminon*, which looks rather like as if it might have something to do with it. It seems from its ending, like that of Elisabia, to be also from the Hebrew, and suggests a possible process like that in the case of Isabel—viz., a corruption into Rosibeau, and then a change into Rosibel. However, as in this case the connecting links are wanting, I can only put this forward as a conjecture.

MAUD *properly a man's name. Its interchange with* MATILDA *an ancient mistake.*

As Isabel interchanged in former times with Elizabeth, so did Maud with Matilda, among other instances being that of the daughter of Henry I., who was called by both names. Yet, etymologically, Maud can no more be derived from Matilda than can Giles from Ægidius, by which it used formerly to be always Latinized. And the interchange is rendered all the more curious by the fact that Maud, when traced up to its origin, seems to be properly a man's name. There has evidently been some ancient mistake or misappropriation, the origin of which I hope to be able to account for. The names Mald, Maald, Mauld (all names of women), found in the *Liber Vitæ* before the introduction of surnames, and the Christian name, Maulde, found in the fifteenth century, show the form from which our Maud is immediately derived.

* Possibly, at least in some cases, the origin of the surname Constable.

Then we have the older forms, Mahald, Mahalt, and Maholt, all also apparently names of women. And in one case, about the twelfth or thirteenth century, the name stands as "Mahald vel Matilda." Now no one who has given attention to the subject can doubt that Mahald, Mahalt, and the French form, Mahault, are the same as an Old Frankish Magoald, eighth century, from Gothic *magan*, posse, valere, and *wald*, power. This is distinctly a man's name; indeed, *wald*, as an ending, is almost exclusively confined to men's names, as the ending *hild*, as in Matilda, is to those of women. There is but one way that I can see out of the difficulty, and it is this. There is in the *Liber Vitæ* another name, Mahild, which is no doubt the same as an Old Frankish Mahilda, which Foerstemann (*Alt-deutsches Namenbuch*) takes to be a contraction of Matilda. It would seem, then, that some mistake or confusion has in old times arisen between these two names, and that Mahild, which really represents Matilda, has been set aside in favour of Mahald, an entirely different name. The fact, however, of our having Maude as a surname would rather seem to show that this misappropriation was not universal, for surnames are not—unless it be in some very exceptional case—taken from the names of women.

ALICE *properly a man's name, and* ELIZA *its proper feminine.*

I have seen it stated, though I cannot at present recall the authority, that in one of our ancient families Alice is a name given to the sons and not to the daughters. This would at any rate be etymologically correct, for Alice is properly a man's name, and not a woman's. It is, there seems little doubt, derived from Ang.-Sax. Adelgis, of which the female form was Adelgisa. It is clear that Alice (Aliss) represents Adelgis, and not Adelgisa, and that the proper female form would be Alisa, or, for euphony, Aliza. I venture to suggest that our Eliza, generally and very naturally assumed to be an abbreviation of Elizabeth, is in fact this missing name. Now, for the proofs of Aliza as the representative of Adelgisa, we must refer to the *Liber Vitæ* of Durham, in which we can trace the changes that have taken place in Adelgisa since the first noble lady of that name laid

her gift upon the altar. First we find it contracted into Adeliza, and then, from about the twelfth century, into Aaliza and Aliza, the latter name being henceforward rather a common one. The former of these two contracted forms, Adeliza, though not a name in common use, is one still given to the daughters of certain of our noble families; the latter form, Aliza, I take to be the origin of our Eliza. (The initial vowel is of no account, the ancient names beginning indifferently with *a* or *e*, and Alice in some families appearing as Ellice). But concurrently with the above forms in the *Liber Vitæ*, we have also Adaliz, Adliz, Aliz, and Alis, at an early date, some of them at least being certainly names of women, so that the misappropriation is at any rate an ancient one.

Towards the close of the record, and about the end of the fourteenth century, another form, Alicia, begins to make its appearance in the *Liber Vitæ*, and appears to have become at once a very favourite name. Then, as now, fashion seems to have ruled, and when a new name came in, there seems to have been a run upon it. But by this time Elizabeth had come into use, and as soon as ever that took place, the two names, Eliza and Elizabeth, would begin to get mixed up together as they are now, so that a new female form would, so to speak, be required for Alice. Alicia (or more properly Alisia), is an attempt to supply the euphony which is lacking in Alisa, by supplementing it with a vowel, just as, for the same reason, Amala has been made into Amelia.

About the beginning of the fifteenth century another Christian name for women, Alison, begins to make its appearance in the *Liber Vitæ*. This name, however, I take to be from an entirely different origin. There is an old Frankish woman's name, Alesinda, Elesind, Alesint, of the eighth century, from which, dropping the final *d*, it would naturally come, and which is derived by Grimm from Gothic *alja*, alius (in the probable sense of stranger or foreigner), and *sind* in the sense of companion or attendant.

JANET: *Not from* JANE *or any female form of* JOHN.

It may seem rather a paradox to suggest that Janet has nothing to do with Jane, and yet I think that a pretty good case can be made out. We find Geneta as a woman's name in the *Liber Vitæ* in the thirteenth century, before Jane or Joan or Johanna were in use. And in the two following centuries we have Gennet, Janeta, Janette, and Janet, of common occurrence as Christian names. (One of these cases is a very curious one. It is that of one Willelmus Richerdson and his wife Christina, who having a family of eighteen children, seem to have been so completely at their wits' end for names to give them, that two of the sons are called Johannes, two Willelmus, after their father, two of the daughters Christine, after their mother, and no fewer than three called Janet. Such reduplication of Christian names does not, however, seem to have been unusual at that time.) Now it seems clear that the above name, Geneta, is the same as our Janet, and equally clear that it is not derived from any female form of John. Foerstemann (*Altdeutsches Namenbuch*) has an old Frankish woman's name, Genida, tenth century, from a Codex of Lorraine. And I find also the woman's name, Genitia, in the *Pol. Rem.*, one of the old Frankish chronicles before referred to. These old Frankish names might well leave a woman's name behind in France, which in after times might get mixed up with Jean, and from which our name may also have been derived. I may observe that we have also Gennet and Jennett as surnames, and the Germans have also Genett. But these, though from the same stem, must be taken to be from another form of it—viz., from Genad, eighth century, a man's name. From the same stem Foerstemann derives the woman's name, Genoveva, sixth century; whence, through the French, our Genevieve. As to the etymology of *gen*, the Germans are not agreed, Leo suggesting a borrowed Celtic word, with the meaning of love or affection, while Foerstemann seems to prefer Old High German *gan*, magic or fascination.

EMMA. *As to its derivation.*

The generally-received derivation of Emma from a Teutonic word signifying grandmother, or nurse, cannot, I think, be maintained in face of the fact that among the old Franks, from whom we have derived the name, the man's name, Emmo, was quite as common as

the woman's, Emma. Though we have so freely adopted the woman's name, I cannot find any trace of the man's name at any time in England, though we have as surnames several names from the same stem, and a (perhaps obsolete) Christian name, Emmott. As to the etymology, which is considered by the Germans to be obscure, I have elsewhere ventured to suggest Old Northern *ymia*, stridere; whence the name of the giant, Ymir, in Northern mythology. The sense is that of a harsh and loud voice, which suggests huge stature. So, from Gaelic *fuaim*, noise, strepitus, comes *fuaimhair*, a giant, of which we may possibly have a lingering tradition in the nursery—"Fee, Fa, *Fum*," representing the giant's dreaded war-cry. And from what follows, "I smell the blood of an *Englishman*," one might almost think of the nurse as a Saxon, and the ogre as one of the earlier Celtic race, who might in those days be dangerous neighbours. To return to our text. I think that Emmeline, comparing with an Old Frankish Emelina, eleventh century, and an Emalina, about the twelfth century in the *Liber Vitæ*, may be placed as a diminutive form to this stem. Miss Yonge suggests Amalinda (*lind*, snake) to which there is no objection further than that the derivation above given is more simple, and involves less alteration.

Gleanings from the Public Records.

THE curious and extraordinary entries to be found among the public records are not confined to the comparatively frivolous examples given in the last paper on this subject, under the title of "Some Curiosities of Records." Interesting, and occasionally valuable, information can be gathered from them as to the ways of the lives of our remote ancestors, which will be useful to the historian, while entertaining the casual reader. The majority of extracts that it is proposed to present in this article are to be found in the more purely technical and formal muniments of the country, and though not ranking with those scraps of amusing information, preserved generally among the State Papers, they constitute exactly the *diverticula amœna* of history which Livy advocates so strongly. The following curious and very grim piece of evidence as to prison life in the early days of the Plantagenets has been taken from the *Coram Rege* Rolls of Henry III. The translation of its runs thus :—

Assizes held at Ludinglond.

The Jury present that Willam le Sauvage took two men, aliens, and one woman, and imprisoned them at Thorlestan, and detained them in prison until one of them died in prison, and the other lost one foot, and the woman lost either foot by putrefaction. Afterwards he took them to the Court of the Lord the King at Ludinglond to try them by the same Court. And when the Court saw them, it was loth to try them because they were not attached for any robbery or misdeed for which they could suffer judgment. And so they were permitted to depart.

This ghastly story is unfortunately by no means the only one that can be taken from the *Coram Rege* Rolls.

The severity with which the Plantagenets, and John in particular, visited the Jews, is familiar to most people from the pages of Scott's *Ivanhoe*, and that the picture given in that work was not exaggerated may be gathered from the following extract, taken from the *Oblata* Rolls of 2 John :—

Moses the Jew of Gloucester gives the King 20 marks of silver to have his peace of 200 marks, unless he owe them to the Lord the King as a debt or a tax.

And William de Warrenne is commanded that he cause him to be dealt with as the other Jews who owe the Lord the King nothing. And the same William and his companions are commanded to take security, because the Lord the King prefers to have 200 marks than 20 marks. And he shall be summoned by the pledges of the Jews.

Cancelled because the Lord the King prefers to have 200 marks from him than 20 marks.

The unhappy Jew must have considered himself lucky if he got off at 200 marks, which was a comparatively light extortion as the times went. If, on default, he had to undergo such misery as the prisoners in the preceding extract are said to have done, a very instructive comparison between past and present is suggested.

It is refreshing to turn from pictures of so dark a hue to a pleasant custom, established probably by some beneficent landlord, which, according to the Special Commissions,

obtained in West Drayton. "Every inhabitant within this manor," runs the record, "being a father of a family (*existens paterfamilias*) has by an ancient custom the liberty of fishing in the common stream there for three days in every week." One can picture and envy the idyllic existence of these tenants and early disciples of Isaac Walton, and it would be interesting to contrast the marriage or baptismal registers of West Drayton with those of other and less fortunate parishes. There may yet be a good lawsuit if some enterprising tenant of the manor, "existens paterfamilias" and an angler to boot, chance upon THE ANTIQUARY.

A curious old document was unearthed from the obscurity of a semi-private collection of manuscripts—for it is not, properly speaking, a record—and is well worth attention, not only as a memento of a distinguished lady, but as evidence of what may be considered as the usual *régime* of a pious household in the Middle Ages. It is a detailed account of the daily life of the Princess Cicely, mother of Edward IV., and in the original extends over several pages of foolscap; a few of the most salient points, however, are all that can be noted here. The princess spent her time as follows:—She rose at seven and began the day with matins, after which she had breakfast. This over, she returned to her religious exercises, and continued so employed till eleven o'clock, when she with all her household dined. Having concluded her dinner and given an hour's audience to such tenants or others as might desire that privilege, the Princess slept for a quarter of an hour, and rising, it is to be hoped refreshed, from a singularly short *siesta*, she returned to her prayers and so continued till "evensong," to which ceremony she immediately proceeded, allowing only a short interval for the consumption, as we are told, of "wine or ale." Evensong concluded at five o'clock, she went to supper, and, on edifying thoughts intent, during the progress of that meal recited the lecture she had heard at dinner to those about her.

Relief, however, was at hand, and the Princess's sufferings for the day were over—stern duty was to be succeeded by mild dissipation, for on rising from the table, she gave herself up, as we are informed, to an hour's "mirth"! History is silent as to the peculiar kind of jollity indulged in by this pious lady, but, after the supper and its accompanying lecture, even chess must have appeared a reckless indulgence, and the frolics of a jester, or the stately measure of a dance, a positive orgy. The hour of gaiety being spent, the Princess Cicely went upstairs and, after praying again, retired to bed, reaching that haven at eight o'clock! The touch of sly humour which the courtly old chronicler, who apparently finds the lady's daily exercises too much for his gravity, inserts at the end of his account, is worth quoting:—"I trust," says he, "our Lord's mercy that this noble Princesse thus devydeth the howres to his high pleasure."

The account is not yet concluded; the following information as to the *ménage* of the household may be of interest.

The dinners on Sunday, Tuesday, and Thursday consisted principally of boiled beef and mutton, one roast joint in addition being allowed; on Monday and Wednesday the meal was much the same as on the other days of the week, with the omission of the roast. The suppers uniformly consisted of roast beef and mutton. The dinner on Saturday was salt and fresh fish and butter—the supper being salt fish and eggs. Friday is not mentioned; but, as it was a fast day, the meals were probably worse than those of Saturday.

The head officers alone had breakfast, and to them also was allowed the luxury of bread and ale for supper.

The two following rules, almost Draconian in their severity, must conclude the notice of this interesting document:—

> By the constitutions of the house if any man comes late to matins, &c., he has only bread and water for his supper.
>
> Every man at Easter must bring a certificate to show where he was shriven or received the Sacrament, or he loses his place.

It is probable that such a way of life was rare, even in those days of priestly influence; and surely there could be but few servants found to submit to a rule as strict as that of Edward's mother. But the broad features of the case have their value, and would probably apply to most *régimes* of the period.

A similar example may be found in the

rules given by Edward IV. for the lives of his poor little sons, Edward V. and Richard Duke of York, to their guardians, Lord Rivers and the Bishop of Rochester, in which the King commands that their dinner shall be at ten and supper at four.

Of a later date is a set of English translations of Latin phrases and proverbs preserved among the State Papers. Very quaint and amusing some of them are, though occasionally tainted with the coarseness of the time (Elizabeth), which renders many interesting scraps of literature unfit for ears polite—the translations being free in two senses of the word. The following are some of the least offensive :—

Strenue potare: To drinke till the ground waxeth blew.

Nil moror illum: I care not two chippes for him.

O cœlum, o terra, o facinus: Oh, the blonde of an urchin.

Probe potus: Well tippled.

Nihil habentibus difficilimum est: It is hard to get a breeche of a bare-backed man.

The originals of some of our modern slang expressions will be found here, and the last example as a proverb will fill up a gap in our collection.

The Public Records again, as affording us important side lights of history, are invaluable. That during the progress of a civil war, buying and selling of real property and other business transactions would be at a standstill, seems a pretty tenable proposition by itself, but it is proved beyond all question when the Close Rolls of the latter part of Charles I.'s reign, are inspected. From huge rolls of many parts at the beginning of the reign they dwindle down to starveling records of half the size at the end of Charles's career, to spring up again and flourish on the establishment of Cromwell's government.

The Protector's difficulties at the beginning of his rule are also amply illustrated by the Records. A jury appointed to survey the King's possessions in the hundred of Nantconwey, Carnarvonshire, thus apologize for a very meagre return :—

May it please your honour the reason why we have so briefely sett downe the towne of Penachno *alias* Pennachino, aforesaid (and other places in the Hundred), was because we could discover noe more from the cuntrey ; and to goe upon the premisses to survey or finde out any thinge we durst not, beinge soe divelishly threatned by the malignants.

Recipes are as plentiful as blackberries in an autumn lane ; and it would seem that the scribes and accountants of three hundred years ago had nothing better to do with their spare time and pages than air their knowledge of physic for the benefit of a future generation. Room can be found for one alone which comes from Durham, and is probably as far-fetched and extraordinary as any that ever emanated from a superstitious old peasant or specious quack. It is a "medycyne for the pestilence," and is as follows :—

Take a great reid onyon & if hit be not grete take the mo small & take ane handfull of rewe & bray hit & and when hit is brayd take the onyon and cut of the hede and take out the core thereof ; and put the rewe into the onyon and put therto als moch triacle [treacle !] into the onyon as of the rewe, and if the triacle be not thyk put more of the triacle therto. And when all this medycyne is put into the onyon of ichen a quantite then set the onyon upon the fyre and rost hit well to hit be verra softe, and then take hit of the fyre and take ij wid trenchers and wryng the jus in to a cup of good vyneagre of the best ye can get & strongest, and geif the p'son infecte with the seiknesse the said jus to drynke all in the cupp and kepe them warm after, &c.

Surely, in all fairness, the adventurous patient who could take this nauseous compound deserved a cure as a reward for his audacity, if not for his common-sense !

Poetry among the records always has a charm (bad as it generally is) for its very incongruity, and perhaps also for the delightful inconsistency of the co-existence of law and poetry. Should a collection of such poems ever be made (and it would be very easy to get sufficient material), it would truly be a heterogeneous one, ranging from an original ode of Skelton's (found among the Exchequer Treasury of the Receipt, and since published in a collection of his works) down to such poor stuff as this, whose only merit consists in its being of very early date :—

Soth in mouth, loue in herte, trewe of dede, clene of lyues, chast of al the body ;
Wan thou hast these five, than shalt tou thriue.
Fals in mouth, hate in herte, thef of hond, crocket of lyues, lecheur of the body ;
Whan thou hast these fyue, than it schalte neuere thriue.

The next (and last) example, however, is of a higher order, and points to a more towering intellect than that of the average scribe

who is credited with most of the poems found in records. It is a tolerably fair specimen of that hybrid form of verse known as Macaronic, which flourished in the thirteenth century, and was used as a literary exercise later :—

Righte as the rose excelleth all floures,
Inter ligna florixa,
So doth wyne oy'e licoures,
Dat multis solutifera.
The p'phete Dauid sayes yat wyne,
Letificat cor hois.
It ameids mene chere if it be fyne,
Est dignū laude nois.
When Ypocras or Galyene wold dispute
Cum viris sapientibus,
Gode wyne before was their refute,
Acumen p'bens sensibus.
If wyne be goode and right well fyned,
Prodest sobrie bibentibus.
It whikkens man's spiret and his mynd,
Audaciam dat loquentibus.
Goode wyne received soh'ly,
Mox cerebrum vivificat.
Drunken also moderately wine
Membrum fortificat.
Naturall hete full well is strengt,
Degestionem uberius.
Hell of body also it length,
Vim matutinam p'sperans.
Gode wyne p'voks sum men to swete,
Et plena laxat viscera.
It maks men well to ett y'e mete,
Quia corda prospera.
If ane olde man drynke wyne that is good,
Facit ut esset juvenis.
It genderis full gentill blode,
Nam purgat venas sanguinis.
Be thies saide causes, Sirra, methynks,
Que sunt rationabiles,
That gode wyne newe is the best drynke
Inter potus potabiles.
Fill now the cupp well to be my
Potum michi mox jugere.
I have seyd to my lippys, Be dry,
Vellem jam vinum bibere.
Gentill blode loves gentill drynk,
Simile amat simile.
Hadd I a cuppe filled by the brynk,
Parvum maneret bibile.
Wyne drynkers awe wt gret honnr,
Semp' laudare dnm.
The which ordenyd this gode liveinge,
Propter salutem hoim.
Plente till yt leives goode wyne,
Donec Deus his largitis,
And bryng them sone when they go hyne,
Ubi non siccant amplius.

For these, and the thousand other curiosities to be found among our inexhaustibly interesting Records, we ought to be truly grateful to our ancestors. They are not only valuable in themselves, as swift and sure means of, in part, exploring our mysterious and buried past, but, by amusing the uninitiated, they will perhaps convince those irreverent scoffers that the labours of the antiquary are not uniformly dull, and that Dr. Dryasdust's name was a libel.

M. H. HEWLETT.

Muchland; or, Gleaston Castle.

By HENRY HAYMAN, D.D.

"THERE is a ruine and waulles of a castle in Lancastershire cawlyd Gleston Castell, sometyme 'longynge to the Lorde Haringtons, now to the Marquis of Dorset. It stondith a two miles from Carthemaile." So says Leland in his *Itinerary* and from this it appears that in the time of Henry VIII. the castle was already a ruin. It is a fine remain, which has been ascribed by local critics to the late twelfth century ; but we incline on the whole to assign the late fourteenth or early fifteenth as its probable period. It is quadrangular, but deviates from the strict parallelogram form, by reason of the rise in the ground at its northern extremity. The angles of the entire area have each its tower, and these angles nearly face the cardinal-points. The position is on the line of a parish road, from the hamlet of Scales to that of Gleaston, about three-quarters of a mile from the former and a quarter of a mile from the latter. It stands about three miles from Furness Abbey, and is nearer ten than two miles from Cartmell, Leland's "Carthemaile." These angle-towers are connected by curtain walls, the longer sides of the included area are each about 290 feet long, being the north-western and south-eastern faces. The north-eastern is about 170 feet, and the south-western about 130 feet in length. The tower of the northern angle was far the largest. Its north-western face is 56 feet long, and its north-eastern was about 60, but is almost demolished. This was about one-third of the whole length of that face of the enclosed area. The two towers at the southern and western angles are the best preserved, and have been each

something over fifty feet high. Under the remains of their connecting curtain a farmer's homestead is snugly nestled, and a good many of the farm buildings look as if the old castle had been their quarry.

The southern tower has a continuous staircase in the thickness of the wall, which measures some ten feet at the base, and the staircase emerges under an overhanging hood of masonry, the dwarfed remains of an angular turret of the tower, having traces of stairs to a still higher point of outlook than the platform of the battlements, the width of which is now nothing else than the thickness of the tower's own wall. The battlements are entire on two faces, and two rainspouts, one having a fragment of an external gurgoyle, are yet traceable. The throat of the now roofless tower has a thick growth of scrub and young tree. These have seeded themselves in the mortar and native earth, which latter was used instead of cement in the deeper thickness of the massive walls, to embed the smaller stones. And one, a young ash-tree, curled over by the prevailing wind, clothes the stony cap of the angular turret like the crest of a helmet. There could never, owing to the conformation of the ground, have been any moat. The garrison relied solely on the thickness of their walls, and Chaucer's line,

> A hegge (hedge) as thické as a castell wall,

receives abundant illustration at Gleaston. The chief approach seems to have been at the south-eastern face of the western tower, where a steep flight of jagged stone steps, turning a sharp angle as it rose, and commanded by a window pierced obliquely in the adjacent face of the tower, as well as by arrowslits further off and higher, led up to an entry on the first floor. The lowest stage of each tower was dark, and might be used for a store-room, dungeon, cellar, or, possibly, stable, that of the western tower shows signs of a modern byre for cows; while the hollow, ivy-braided upperworks, with black holes for rafter ends, and broad shallow fireplaces, their backs still black with the smoke of the Middle Ages, with ripped-up chimneys and riven staircases, are only alive with small birds and bats. There was perhaps once, added at a still later period, a fine doorway in the north-western curtain, near its juncture with the northern tower; its head is a much flatter arch than any other in the building; its external facing is all torn away, having probably been of better and squarer stones—more tempting to the pilferer. In the interior area, the site of what was once a keep is only marked by a bold rise in the green sward, forming a continuous mound up to the base of the northern tower, the ruins of the larger part of which lie mingled beneath the surface with those of the keep. There is excellent limestone close by; and from a range of its quarries, in work at this day, the materials of the castle have come, taken, however, from the topmost stratum only, and therefore ragged and chinky. For door and window settings Permian sandstone has been used, which occurs largely in the south-west and south of Furness. These, except the one door above mentioned, have acutely-pointed headings, trefoiled in the upper stages but mere lancets in the lower, and all widely splayed within.

The large area of the enclosure, being over 4,800 square yards, as also the recessed fireplaces, and chimneys over them in the wall's own thickness, which therefore must have been part of the original fabric, all forbid the assumption of an earlier date. The argument for an earlier date rested mainly on the narrow lancet and trefoil-headed windows. But these, although out of date in a fourteenth or fifteenth century church, are by no means so in a castle of the same period. For defence against hand-missiles, the narrowest form of window was as essential then as before. The keep, which has wholly perished, may possibly have been earlier.

This castle was no doubt the chief residence of the Lords of Aldingham, of whom the first on record, Sir Michael Le Fleming, of the Norman period, seems to have communicated his name to the manor: since "Muchlands," said, but probably erroneously, to be a corruption of "Michael's lands," is the term by which it is distinguished from the estates of Furness Abbey, in a charter of King Stephen, confirmed by King John, conveying privileges to the Abbey. "Muchland," as meaning "large manor," is probably the simple account of the name. The latter Sovereign in 1199 granted court-leet and court-baron to a Sir William Le Fleming,

reserving a £10 annual rent for "Muchland." That fountain of pious donation, King Henry III., bestowed that rent upon the monks of Furness. The Le Fleming issue male expired about 1270. Their heiress married a Caunesfield or Cancefeld; but in 1293 male issue again failed, and the Harrington * name came in until 1457, when similarly it gave way to the Devonshire Bonvilles. William Bonville, Lord Harrington, taking his title from his wife's name, was slain at the battle of Wakefield, in 1460, leaving an heiress, who married Grey, Marquis of Dorset, from whom was descended a later Marquis of Dorset and Duke of Suffolk, who became involved in the attainder of the unhappy Lady Jane Grey, and thereby the Crown became Lord of the Manor of Aldingham, or "Muchland," and patron of its benefice. In illustration of the name "Muchland," it may be remarked that the next parish is "Much Urswick," from which the minor hamlet of *Little* Urswick has become contradistinguished in local nomenclature. Urswick was an acquisition of the Le Flemings by marriage, *temp.* Henry III., when it became annexed to the "Much Land" manor. The utterly insignificant part played by castles, fortified places, and sieges, in the Wars of the Roses, must strike every student of history. It seems as though no art of defence, commensurate with the powers of artillery to attack, had as yet been devised; and at or before this period, it is likely that, their *raison d'être* having ceased, many castles were allowed to go to ruin. That of "Muchland" may also have ceased to be a residence when the family, owing to their forming a royal connexion (for the Greys were connected with King Edward IV.), shifted their position southwards; and even in their earlier "Bonville" period, the same influence might have operated. The Harringtons, on the contrary, were a north-country family, and there is a hamlet of the name not far from St. Bees. By one of them this castle was probably built.

* There is in the chancel of Aldingham Church a single relic of stained glass, being a shield which bears sable, a fret, argent, known as the Harrington coat.

Archaic Land Tenure in Domesday.

MR. FREEMAN, in the pages of his *Norman Conquest*, has expressed his surprise at finding so little mention of land held in common, though we can tell from the cases which still survive that it must have been considerable in extent. And yet I have reason to believe that, even in the cases he quotes, the land which he assumes to have been held in common, can be proved to have been held in severalty. On the other hand such rights of common as those over half-year land would naturally be unrecorded. But my present object is to call attention to some important glimpses of Archaic Land Tenure, which we may read between the lines of the Domesday Record.

The September number of the ANTIQUARY contained two most interesting articles,* dealing with the "Village Community" and specially with the "Right of Pre-emption." On turning to the Survey of Lincoln (*Domesday*, i. 336) we find this remarkable passage:—

Hanc ecclesiam et terram ecclesiæ (xii. toftes et iv. croftes) et quicquid ad eam pertinet habuit Godric filius Gareuinæ sed, eo facto monacho, abbas de Burg obtinet. Burgenses vero omnes Lincoliæ dicunt quod injuste habet, *quia nec Gareuin nec Godric filius ejus nec ullus alius dare potuerit extra civitatem nec extra parentes eorum nisi concessu regis.* Hanc ecclesiam et quæ ibi pertinet clamat Ernuin presbyter hereditate Godrici consanguinei.

Mr. Freeman quotes this passage in full,† but without perceiving its peculiar importance, nor, as far as I am aware, has any writer on these subjects discovered the inference to be drawn from it. But, on comparing it with Mr. Fenton's article, it becomes rich with meaning. "With especial jealousy," he tells us,‡ "did the early communes guard themselves from the intrusion of strangers, and their safeguard against that intrusion took the form of the Right of Pre-emption."

* Mr. Fenton's *Right of Pre-emption in Village Communities*, and Mr. Gomme's *Archaic Land Customs in Scotland*.

† *Norman Conquest*, iv. 209.

‡ *Ante*, vol. iv., p. 89.

For further details I may refer the reader to the article itself; but there is one point requiring special notice. The prohibition extended not only to strangers (*extra civitatem*), but also to members of the community who were not of kin to the deceased (*extra parentes*): this would seem to confirm Mr. Connell's view,* as against Mr. Fenton's. Mr. Connell traces the custom

> to the theoretical descent of each co-sharer in the estate from a common ancestor, according to which Hindu law, the possessor of ancestral property in land is only a life tenant. . . . . Hence it follows that as no temporary occupant of ancestral property in land has, in the eyes of strict Hindu law, an absolute power of disposal, a right of receiving the offer of purchase obtains to each relative (*i.e.* potential heir) in the paternal line, according to proximity of relationship.

(*Clamat Ernuin presbyter hereditate Godrici consanguinei sui.*) In Ernuin's case the question of re-purchase would obviously not arise, as the land had been given and not sold. It should be observed that we may also learn from this entry how completely the king had usurped the position of the original "Community." His sanction was now required to the admission of a fresh member,† just as the sanction of the community is still required in the courtbaron of the manor.‡

The importance of this passage is of course great, as bearing upon the origin of an English community dwelling in a Roman *Colonia*. It would seem to confirm in a striking manner the views of the "Old English" School.

If we now turn to the account of Torkesey, which is found on the following page (i. 337), we find that this archaic "right of veto,"§ which at Lincoln had passed from the community to the king, was here non-existent. "Quod si aliquis burgensium alibi vellet abire *et domum quæ esset in eâdem villâ vendere*; sine {scientia / licentia} præpositi, si vellet, posset facere." What conclusion must we draw from this difference? Possibly we may assume that a powerful corporate community, such as Lincoln, with its twelve Lawmen, remained to the days of William, would preserve intact its traditional customs, while weaker communities would suffer them to lapse.* And the archaic right of veto would naturally commend itself to a jealous oligarchy as a valuable weapon to their hands.

At Hereford we meet with a striking trace of this Aryan custom :—

> Si quis eorum voluisset recedere de civitate; poterat *concessu præpositi domum suam vendere alteri homini* servitium debitum inde facere volenti, et habebat præpositus tertium denarium hujus venditionis.

Here we have (1) the "Right of Veto" vested in the Reeve, as the representative of the King, and, through him, of the community, (2) the transfer of the *servitium debitum*,† which had an exact parallel in Hindu law. *Hita*, according to Mr. Fenton, is "land held rent-free in return for service;"‡ and the mode of transferring the land is thus described by Sir G. Campbell :—

> The ordinary form of alienation (in India) was not by selling or letting, but by mortgaging, if the term can properly be applied to the transaction. The mortgagee or depositary undertook to discharge what was due (*servitium debitum*) upon the land, and obtained the use of it.

(3) We have a heavy fine imposed on the alienation (et habebat præpositus *tertium denarium hujus venditionis*). This must not be compared with the fine quoted by Mr. Fenton from the Assyrian records, though it would be tempting to do so. It rather represents a composition for an offence against the community, which, as we have seen, the alienation of land was deemed to be.§

* *Antiquary*, iv. 226–227.
† *Nisi concessu regis.*
‡ Stubbs's *Const. Hist.* i. 34.
§ "The communities claimed a right of veto." *Systems of Land Tenure* (Cobden Club), 3rd ed. p. 143.

* So, Freeman (*Norman Conquest* v. 466), "The marks or townships which had come together in the shape of boroughs had been more lucky than those in the open country, in being better able to keep the common land, which in many cases they still keep to this day." But he leaves out of sight the opposing influence of the facts that common land would be of less value to an urban than to a rural community, while the inducement to enclose in severalty would be greater.

† This is without prejudice to the then meaning of *servitium*. Whether rent was supplanting personal service or not, the principle would be the same.

‡ "Village officers who were allowed the use *of a plot of ground in return for their services*." iv. p. 90; see also iii. p. 252–6.

§ It should be noticed that Mr. Coote (*Romans in Britain*, 242, 248–251, 370) skilfully traces this custom to the Roman doctrine of *possessio*. But this assumes that it was relative to the State, while, in these cases, it was relative to the community.

In another part of the Survey we may discover a valuable hint of the manner in which tenure in several had been growing upon the town-lands:—

In burgo Snotingeham fuerunt clxxiii. burgenses et xix. villani. Ad hoc burgum adjacent vi. carucatæ terræ. ad geldum regis.....*Hæc terra partita fuit inter* xxxviii. *burgenses* (i. 280).

Compare with this the succeeding entry:—

In burgo Derby T. R. E. erant ccxliii burgenses manentes et ad ipsum burgum adjacent xii. carucatæ terræ ad geldum quas viii. caracatæ possunt arare. *Hæc terra partita erat inter* xli. *burgenses* (i. 288).

Was this "partitio" an *equal* division? If so, it is of the greatest importance. We have fortunately a passage in the case of Nottingham which will, I think, decide the question:—

In Snotingeham est una ecclesia in dominio regis in qua jacent iii. *mansiones burgi et* v. *bovatæ terræ de supradictis sex carucatis.*

The exact area of the bovate is uncertain, but if we may put it at twelve acres, (or $\frac{1}{10}$ carucate), these five bovates would then be just the proportion due to three of the *lot-houses*, the *mansiones burgi*. In any case, we have here what Mr. Gomme describes* as "the right to land for purposes of tillage" (*carucatæ*) "being inseparably connected with the ownership of certain plots of land within the township."

But the striking feature in these two cases is the disproportion between the allottees and the whole number of "burgesses." At Nottingham only two of every nine burgesses, at Derby only two out of every twelve, shared in the *partitio* of the common land. Here again we turn to Mr. Gomme's article, and we find, in the forty-eight freemen of Newton-upon-Ayr, whose number was never allowed to increase,† an exact parallel to these thirty-eight at Nottingham, and forty-one at Derby. We are told how "the common property has been divided among the forty-eight freemen, from time to time, from the first erection of the burgh."‡ We should also compare with these English boroughs Mr. Gomme's cases of the Burgh of Lauder with its 105 "burgess acres," and the village of Crawford with its twenty "freedoms," the number being constant in each case. The latter is specially interesting as affording an instance of "a subordinate rank" of burgesses. There is more than one hint in *Domesday* of a distinction between the major and minor burgesses, the former being, of course, the holders of the original "lots,"* and bearing but a small proportion to the lesser burgesses, who were occasionally not accounted as burgesses at all.† Thus, in the survey of Colchester, we find single burgesses holding as many as twenty or thirty houses, the inhabitants of which are not even alluded to. The importance of this distinction lies in the fact that we have here, as Professor Stubbs has truly observed,‡ the germ of the future corporation. I shall hope on a future occasion to adduce some further evidence in support of this view as against that which would derive the corporation, in its inception, from the later and less national organization of the guild."§

J. H. ROUND.

* *Archaic Land Customs in Scotland.*

† The number of burgesses is limited to forty-eight, which compose the community."—*Sir J. Sinclair.*

‡ iv. p. 102.

* Mr. Coote (*Romans in Britain*, 350, 368) sees in these upper burgesses the descendants of the original Latin colonists. The reverse was probably the case.

† Ellis, in his *Introduction* assumes too hastily that the number of houses would give the number of burgesses (i. 463, "Allowing, therefore, one burgess to a house."). He makes this mistake throughout. "This disproportion between the two classes is," says Maine (*Village Communities*, pp. 85, 88), "a point of some interest, since an epoch in the history of these groups occur when they cease to become capable of absorbing strangers. . . . . The English cultivating communities may be supposed to have admitted newcomers to a limited enjoyment of the meadows, up to a later date than the period at which the arable land had become the exclusive property of the older families of the group."

‡ *Const. Hist.* i. 410. "The only organization of the existence of which we have certain evidence, the fully qualified members of the township or hundred-court of the town" (compare the Scotch *burlaw-courts* in Gomme's *Primitive Folk-Moots*) "as already constituted. These were . . . . the burgage-tenants."

§ Thompson's *Municipal Antiquities*, *passim*. Compare Stubbs' *Const. Hist.* i. 94. "There is nothing to justify the notion that they were the basis on which the corporate constitution of the burgh was founded."

Bartolozzi, the Engraver.

NOT many years ago the works of Bartolozzi were common enough and to be purchased for a small sum, but with the revival of interest in eighteenth-century art they have come to be regarded with more esteem, and their price has naturally been greatly enhanced. The interest felt in these engravings is widespread, and Mr. Tuer records* some curious anecdotes of the exaggerated value set upon them by certain persons. One of his correspondents had a set of the "Elements" and an historical print, all in fair condition, but cut close, which the proprietor supposed to be worth about £700 or £800 apiece. Before, however, even this sum was accepted, Messrs. Christie were to be asked to value the prints, in case they might be worth still more. This is ignorance of one sort. Here is ignorance of another sort. A lady took a print out of a frame, folded it up in a letter, and asked for an opinion as to its value, explaining that she prized it highly because it had descended to her from her grandmother.

Bartolozzi's style of art caught the taste of his own day, and he became the fashion. Charles James Fox on one occasion, seeing Peter Beckford's *Thoughts upon Hunting* (which has a frontispiece of Diana attended by three females) on a bookseller's counter, asked the price. On learning that it was five guineas, he is said to have put down the money, torn out the frontispiece, and walked out of the shop, leaving the imperfect book behind him.

Mr. Tuer calls these prints "exquisitely beautiful," but we think this is too strong a form of expression. They are exceedingly pretty, but most of them are decidedly weak and wanting in variety. We speak more particularly of the stipple prints, which are now the fashion, as the line engravings by which, as Mr. Tuer says, "he achieved his real and lasting reputation" are less generally known.

Francesco Bartolozzi, the son of a goldsmith and worker in filigree, was born at Florence, in the year 1727. He made his first effort with the graver at the age of nine, and two heads are in existence which he produced in his tenth year. These are said to show, "in a remarkable degree, his wonderfully precocious, though as yet undeveloped, power." He studied anatomy and made a large number of drawings of bones and muscles at the Florentine academy, for we must not forget that he was an original designer as well as the reproducer of the works of others. He visited Rome, was articled at Venice, where, at the expiration of his apprenticeship, he married a Venetian lady of good birth, Lucia Ferro by name. He lived for a time in Rome, and then returned to Venice, by which time his fame had spread over Europe. In 1764, he was persuaded, at the age of thirty-seven, to settle in England, and he at once found out his old fellow-student, Cipriani, with whom his name and fame are so indissolubly associated. His first work of importance in this country, was a fine series of prints from Guercino's drawings in the King's collection. This was followed by a grand engraving of Annibal Caracci's "Silence." At this time the stippled red chalk process of engraving had become the rage, and Bartolozzi was soon forced by the printsellers to adopt the style which is now looked upon as peculiarly his own.

At the foundation of the Royal Academy, in 1769, our artist was nominated as one of the original members, to the lasting chagrin of a greater engraver—Sir Robert Strange, who was not one of the forty. After a residence of thirty-eight years in England, and in his seventy-fifth year, he accepted a twice-repeated invitation from the Prince Regent of Portugal to settle in that country. The honour of knighthood was conferred upon him, and he received a pension of £80 a year. An Englishman who visited Bartolozzi in Lisbon expressed his surprise that he who

* *Bartolozzi and his Works.* By Andrew W. Tuer. A biographical and descriptive account of the life and career of Francesco Bartolozzi, R.A. (illustrated). With some observations on the present demand for, and value of his prints. . . . . a list of upwards of 2,000—the most extensive record yet compiled—of the great engraver's works (London: Field & Tuer, 2 vols. 4to).

could make £1,000 a year in England should be contented with so small a sum. "Ha! ha!" replied the artist, "in England I was always in debt for the honours showered on my talents, and I was quite tired of work. Here I go to Court, see the King, have many friends, and on my salary can keep my horse and drink my wine. In London it would not allow me a jackass and a pot of porter." On the 7th of March, 1815, after a short illness, Bartolozzi died at Lisbon, aged eighty-eight. All trace of his tombstone is lost, but Mr. Tuer has erected a noble monument to him in the two handsome volumes which have given occasion for this article. It is now too late to obtain fresh biographical information, and in spite of researches widely made Mr. Tuer has not been able to add largely to the particulars of Bartolozzi's life. He has, however, collected much material in illustration of the artist and his works. Some of this may appear a little outside the subject, but all is of interest; the chapters on the "Art of Stipple Engraving" and on "How to Handle Prints," are particularly valuable. It is amazing how careless persons who ought to know better are in handling engravings, and all who possess such works of art must show them to their friends with fear and trembling. Even the plates of books are often irretrievably spoilt by the way in which the leaves are turned over. Two anecdotes given by Mr. Tuer, showing the cruel damage done by the ignorant wealthy, we will transfer to our pages.

An amateur, wishing to illustrate a book with a head of the Virgin Mary, bought of one of our largest print-dealers a proof worth about £60 of Müller's "Madonna di San Sisto," after Raffaelle. When he had paid for it, he calmly proceeded in the presence of the astonished dealer to cut out the head of the Madonna with a penknife, saying he did not want the remaining portion of the print, which he left behind. Some years afterwards the amateur died, and his effects were sold at Christie's, amongst them was the small book containing the head of the Madonna, which the print dealer bought at the sale for a mere trifle. The head was carefully removed from the book, and sent, together with the remaining portion of the print, to the restorer, who inlaid it so well that it appeared uninjured.

The next instance is still worse:—

A nobleman now living commissioned a print-dealer some five years ago to make a collection of fine prints, principally fancy subjects after Sir Joshua Reynolds, for which, as might be expected, he gave long prices. When he thought he had accumulated sufficient for his purpose he had his treasures cut out into various shapes to fit harmoniously, as he thought, one into the other, and mounted, brilliantly varnished over, on a a three-leaved screen; but when the work was finished he did not like the appearance, so forthwith had the prints carefully taken off, and the varnish removed, for placing in a scrap book.

Surely if the proprietors of works of art were to realize that they are only trustees for posterity, and that wealth gives them no moral right to destroy their treasures, such enormities would not be committed.

In concluding this article we may say that the book under notice is most exquisitely produced. The plates are good, especially the benefit ticket—an example of a class of work in which Bartolozzi excelled—and the specimens of retouched plates are instructive. The type is bold and striking, the paper is rich and does justice to the printing, and the vellum binding is extremely tasteful. It would not be easy to find a modern book which could compete with it in beauty of appearance.

The Site of Carchemish.

By WILLIAM F. AINSWORTH, F.S.A., F.R.G.S.

CARCHEMISH is mentioned in Isaiah (x. 9), among other places which had been subdued by an Assyrian king—it is supposed by Tiglath-pileser. That Carchemish was a stronghold on the Euphrates appears from the title of a prophecy of Jeremiah against Egypt (xlvi. 2):—"Against the army of Pharaoh-necho, king of Egypt, which lay on the river Euphrates, at Carchemish, and which Nebuchadnezzar, the king of Babylon, overthrew, in the fourth year of Jehoiakim, the son of Josiah, king of Judah."

According to 2 Chronicles (xxxv. 20), Necho had five years before advanced with his ally, Josiah, the father of Jehoiakim, against the Babylonians on the Euphrates, to take Carchemish.

These Scriptural notices convey two definite facts. First, that Carchemish was a city or

town of Babylonia—even if a frontier town as it seems to have been; and, secondly, that it was on, and not at a distance from, the river Euphrates.

Taking these facts into consideration, Biblical scholars and comparative geographers have hitherto sought to identify Carchemish with the stronghold situated on the Euphrates where that river is joined by the Chaboras or Khabûr, and which was known to the Greeks as Kirkesion, and to the Romans as Circusium or Kircusium. The Hebrew name of Carchemish or Karkhemish is (with the license permissable in the mutation of vowels common to all Oriental languages) more or less preserved in both these etymologies, and equally so in its actual Arabic name of Karkîsîya.

The river Chaboras or Aboras was, we know from Sir H. A. Layard's explorations, dotted with towns of greater or less importance in Assyrian times. It was evidently at that time the high road from Nineveh to "Rehoboth on the river," now Rahabah, and the countries beyond.

We know also from the Arabian geographers that it was a high road, with towns or stations, in the time of the Khalifat; and it continued to be so in the time of the Crusades, when Saleh-eddîn, the Ata-beg of Mosul, constructed the fortress, still designated as Salahiyah, close by Rehoboth, as a stronghold between Syria and Mesopotamia.

It is therefore reasonable to suppose that a strong place situate at the junction of the Khabûr with the Euphrates was of importance even in the time of the Babylonians, and became, as a frontier town, coveted alike by Assyrians, Hebrews, and Egyptians.

Circusium, Circesium, or Circessum, as it was variously spelt, was, according to Zozimus (iii. 12), situate at the confluence of the Aboras and the Euphrates. Ammianus Marcellinus (xxiii. 6) speaks of it as an island surrounded by the confluence of the two rivers. Procopius (*E. P.*, ii. 5) confirms this account of its position, and he describes its fortifications as forming a triangular figure, at the junction of the two rivers. He further mentions, in his work, *De Ædificiis* (i. 6) that Diocletian added additional outworks to the place, a statement which is also corroborated by Ammianus. So extensive, indeed, are the ruins of the place in the present day that the Arabs designate it as Abû Serai, or "the father of palaces," as well as Karkîsîya.

Cellarius justly remarks upon this, in his *Notitiæ Orbis Antiqui* (ii. p. 608), that it cannot be doubted that a place occupying so important a position was inhabited from a remote antiquity; and this is the reason why many think that Circusium was the same as the Carcemis (as he writes it) mentioned in the Sacred Scriptures.

Bochart (*Geo. Sac.* iv. xxi.) also says that learned men deem Cercusium and Carcemis to be the same. So also Rosenmüller, in his *Biblical Geography*. Benjamin of Tudela, who travelled in the time of the Khalifs, also speaks of Karkesia as having been formerly called Carcemis.

The members of the Euphrates Expedition, who explored both Mâmbej and Karkîsîya, advocated the same identification; and Mr. Vaux said, in the *Dictionary of Greek and Roman Geography* (art. "Circesium"), that "there is every reason to believe that Circesium represents the place mentioned in the Bible under the name of Carchemish."

Such was the state of the inquiry until modern Assyriologists were led, by the reading of certain inscriptions, to believe that Carchemish was identical with Mambej, and had been the capital of the northern Hittites; and further, that the Assyrian and Babylonian name for Circusium had been simply Cirki or Kirkî.

The name of Mambej appears to have been read as Kargamus; which has by some been very aptly traced to a corruption of Kar- or Kir-Chemosh, the stronghold of Chemosh. Others have opined that the latter part of the name is an Aryan termination, and that the whole name was a dialectic variation of Pergamus, meaning a fortress, or a city situated on a rocky elevation.

This identification, established by the inscriptions, receives support from the Syriac version of 2 Chronicles (xxxv. 20), in which Carchemish is rendered Mabung.

We know from Pliny (v. xxiii.) that the Syrian Hierapolis was called Magog (which has been more correctly read as Mabug), as it is still called Mambej, as well as Jerabulus, a

corruption from Hierapolis. Just as Mambej was converted by the Greeks of the Low Empire into Bambyce or Bâmbuke, and as the English have converted the same name (Mambej) into Bombay.

It is curious that a site marked by extensive ruins, at a rocky pass on the Euphrates, not far from Mambej, and which appears to have been the port to the city, is called Kara Bambuch by the natives. This may be looked upon as a corruption of Mambey or Bambye (Bâmbuke); or it may be assumed to indicate that Bambyce was a different place to Hierapolis. But the latter assumption would be opposed to the direct testimony of Strabo, Pliny, Ælian, and other geographers.

Ritter, in his *Erdkunde* (x. 1056-1066), has eliminated much curious information with an attempt to connect the Bambyce of the lower Empire, with *Bombycina urbs* "the city of the silk-worm;" but there is no evidence of the growth of the mulberry-tree (which delights in moist and sheltered valleys, as at Seleucia pieria, Amasia, Tokat, Brusa, and other well-known sites in Western Asia) on the uplands of North Syria. It is much more probably a corruption of Mâmbej, pronounced, as it is, as Mambey.

Mr. Birch justly remarked upon the Rev. T. Dunbar Heath's reading of the Hittite Jerabūlūs, and Jerebis "was the name in existence in the time of the Hittites?" (*Proc. of Soc. of Bib. Arch.*, Dec. 7, 1880.)

The fact is that Mâmbej was not called Hierapolis till the time of the Seleucids. We have the authority of Ælian (*H.A.* xii. 2) to the effect that it received its Hellenic name from Seleucus Nicator.

It has been said that it received that name owing to the city being the seat of worship of the Syrian goddess, of whom Pliny spoke as *prodigiosa Atargatis, Graecis autem Derceto dicta;* but it is far more probable from its having been also a seat of worship of Chemosh—the sun, or god of fire.

However this may be, as Jerabulus was a corruption of Hierapolis, the name could scarcely have been in use with the Hittites.

But as there were several towns known by the name of Hierapolis, or "Cities of the Sun," as in Phrygia and in Cilicia, as well as in Syria;* so there may have been more than one Carchemish, supposing that name to imply the "city of Chemosh—as there were many Ecbatanas—that name implying "treasury city." If this was the case, the error in the Syriac version may have arisen from the Karchemosh or Kargamus of the northern Hittites, having been confounded with the Carchemish of Babylonia.

What is remarkable in the inquiry is, that not only was the Scriptural Carchemish a Babylonian city—which the Hittite Kargamus never could have been—but it appears also to have been a place where the Assyrian kings hunted elephants.

Dr. W. Lotz has shown, in his work *Die Inschriften Tiglath-Pileser I.*, that the Assyrian word which has been generally translated "horses," has really been borrowed from the ancient Accadian language, and means an elephant.

As Tiglath-pileser states that he hunted these animals in the neighbourhood of Carchemish, it has been assumed that the elephant, which was also hunted in the same locality by the Egyptian King Thothmes III., continued to exist in that part of Western Asia at least three or four centuries later.

We are told by Strabo (xvi. 517) that Seleucus fed five hundred elephants at Apamæa, at the junction of the Marsyas with the Orontes, where there are ponds and marshes. It is possible, then, that these may have been of Asiatic origin.

Geologically speaking, we know that remains of the elephant tribe have been found in climates and places no longer suited to their habits; but there is no reason to believe in any marked change of climate in Western Asia within historical times.

This being the case, the Kargamus of the Hittites was utterly unsuited for the abode of elephants. It stands on a lofty upland, with a spare vegetation—no trees or shrubs—and little water. Nor in the same region are the banks of the Euphrates more favourable to the abode of elephants. They are grassy, with a few clumps of shrubby vegetation, at other places rocky; and at the best only capable of affording support to flocks and herds of the nomadic Arabs.

The Euphrates at, and about the junction

* Notoriously Jerabulus on the Euphrates.

of the Khabûr, presents a very different aspect. Its banks are for the most part wooded—in places marshy—and the climate is very different from what it is on the uplands of North Syria, where, if hot in summer, the winters are often very severe.

It could indeed, as far as all probabilites are concerned, have only been at Carchemish on the lower Euphrates, and not at Carchemish on the uplands of Syria, that Thothmes and Tiglath-pileser hunted elephants.

There is no doubt that the Assyrian monarchs moved, upon occasions, in their invasions of North Syria, by a northerly line of route. They have left traces of their domination at Haran, at Seruj, and at Mambej, to reach which they most probably crossed the Euphrates, at the ferry where now stands the ruined castle known as Kalah en Nesjm, or "Castle of the stars," said to have been once the residence of Al Mamûn. From Mâmbej they proceeded by Aleppo, or as Mr. Rassam has pointed out, by Azass, and the valley of the Afrîn, to the coast of the Mediterranean.

But it is equally evident, from the far more extensive remains of Assyrian times met with on the river Khabûr—remains which indicate a permanent occupation of a country to which the Jews were removed at the period of the first captivity—that they also availed themselves, especially in olden times, of the long-used route by that river and by Carchemish, in their invasions of Judah and Israel.

It was from its central and peculiar position at the junction of two rivers, and from its being a frontier town between Babylonia and Assyria, that Carchemish not only derived its importance, but became also the pivot of contest for supremacy.

Between its capture by Sargon and the attacks on it by Pharaoh-necho, an interval of somewhat more than a hundred years, its history is unknown; but it probably changed its masters several times, as the rival powers of Ethiopia or Egypt, and of Assyria and Babylonia, were in the ascendancy.

In the invasions by the Egyptians, the Babylonians are spoken of as having the Hittites for allies. This would scarcely have been the case, if it had itself been the capital of the Northern Hittites—the southern tribes being on the Orontes.

What, again, could the Egyptians under Pharaoh-necho have been doing in North Syria? or how came they, if there, to be opposed to the King of Babylon? The Scriptural history of events, as associated with Carchemish, are indeed inexplicable on the supposition of that city being represented by Mambej.

It must, then, be left to Assyriologists, after thus pointing out the difficulties involved in the question, to determine if Kirki is not merely a part of a name—a fragmentary or incomplete inscription—or an abbreviation for Kirkimish or Carchemish; and whether the inscriptions at Mambej, read as Kargamus, should also be read as Carchemish or Kar-Chemosh; and if so, if there were not two Kar-Chemoshes—one in Syria, the capital of the northern Hittites, the other a frontier stronghold between Babylonia and Assyria.

The question is all the more worthy of attention on the part of Assyriologists, as not an historical event, or, as far as the writer knows, not a single authority can be adduced in favour of the Scriptural Carchemish being identical with the northern Carchemish, Mambej, or Hierapolis.

Early Books on Gipsies.

GRELLMANN, one hundred years ago, prefaced his well-known *Dissertation on the Gipsies* by saying, that:—

> Although much has been said and written concerning the Gipsies, nevertheless, except the article in the *Vienna Gazette*, about the Gipsies in Hungary, nobody has ever thought of publishing a circumstantial, connected, account of the œconomy of these people, their opinions and conditions, since they have been in Europe. Whatever has appeared on this subject has been in detached pieces, occasionally communicated by writers of travels, or by persons who, having made particular inquiries about the origin of the Gipsies, formed a system of their own concerning them; or, lastly, such hints as were buried in old records or dispersed in various other books.

Grellmann mentions over 180 writers of "fugitive detached pieces," all of which he diligently examined as a foundation for his *Dissertation;* and since then the world has been liberally dosed with dilutions of his

ideas, as well as with divers substantial works, which are the outcome of the interest which his book aroused for this peculiar people.

A bibliographical list of either the authors who preceded Grellmann, or of the books written since, would be far too lengthy for THE ANTIQUARY, however appetizing the caviare might be to a few. It was in 1844 that Dr. A. F. Pott, of Halle, published his philological treatise, *Die Zigeuner in Europa und Asien*, while Mr. Borrow, by his *Lavengro* and *Romany Rye*, has done much to popularize the subject in England, and Dr. A. G. Paspati, of Constantinople, in 1870, put forth his vast collection of the words and idioms used by the Turkish Gipsies. Amongst others, too, who have by detachments given an impulse and made great additions to the subject, are Monsieur P. Bataillard, of Paris, and Professor Miklosich, of Vienna, and a useful *résumé* of these and many more will be found in Mr. F. H. Groome's able article on *Gipsies*, in the ninth edition of the *Encyclopædia Britannica*.

So much for the books on Gipsies, which have succeeded Grellmann. Those preceding him have been so well garnered by him and by Mons. Bataillard, that it is presumptuous to try to glean after them. Still, many may not have had an opportunity of consulting their works, and, without claiming originality, a few notes as to these earlier sources of information may be acceptable to the general reader.

Grellmann's array of 180 jotters dwindles down on examination to a very much smaller number of originals, for many of them are simply appropriators without acknowledgment.

Mons. Bataillard, who is the most systematic in his dealing with these early fragments of gipsy history, divides them into three periods, the first relating to what may be called the gipsy pre-historic age, ending A.D. 1413; the second embracing the short period between 1413 and 1438, during which he very plausibly argues that only an exploring party of about 300 wandered up and down Western Europe; and the third period, dating from the return of these scouts, accompanied by the main body, and tracing their dispersion right and left throughout Western Europe.

The first period, the pre-historic, is a very interesting one, but being anterior to 1413, and in spite of M. Bataillard's enthusiastic industry and that of others following his lead, its authorities remain meagre, and the results more or less speculative.

The first contemporary writer who mentions the race during the second period, (1413 to 1438), seems to have been Hermann Corner, a monk of the order of Dominican Friars, who, in 1406, when probably a young man, was present at the Provincial Synod of Hamburg, and who wrote the *Chronica Novella usque ad annum* 1435 *deducta*, which was first printed in 1723, in the *Corpus hist. med. ævi*, by Eccard (vol. ii. p. 1225). He dates their advent *quarto anno Sigismundi, qui est Domini* 1417°, from which it is argued that, as Sigismund became Emperor 8 Nov. 1414, the advent would be between 8 Nov. and 25 Dec. 1417 (Julian), or 29 Oct., and 15 or 21 Dec., 1417 (Gregorian).

Next comes Albert Krantz, who was born in the middle of the fifteenth century, and died 7 Dec. 1517, and whose *Saxonia* was first published in 1520, at Cologne, and again in 1621, at Frankfort (Bk. xi. ch. 2, p. 285).

Corner says they called themselves *Secani*, the Latinized form of the word which is represented by Germ. *Zigeuner*, French, *Tsigane*, Italian *Zingari*, Turkish *Tchinghiane*. Krantz, in whose days they were more widely spread, tells us the people called them Tartars, and in Italy, *Ciani*.

The rest of these early descriptions is best realized by referring to the illustrations given in the chapter, on "Gipsies, Tramps, and Beggars," in *Manners, Customs, and Dress, during the Middle Ages*, by Lacroix (London, 1874), or Callot's spirited engravings, reminiscent of his boyish ramble with them some 200 years after their ancestors' invasion.

Wilhelm Dilich, or Schäfer, whose *Hessische Chronik* was published at Cassel in 1617, says (p. 229), under the year 1414, that "*about this time* came for the first time into this country a thieving, wicked, fortune-telling. beggar-band of Gypsies." These abusive epithets have been repeated *ad nauseam* to the present day whenever gipsies are named,

and form a fugue to the next notice, which is found in the *De rebus Misnicis* (Meissen in Saxony) of Georgius Fabricius, which was published at Leipzig in 1560, and states that, in 1416, "the Zigans, a wandering, wicked race of men were, by order of Prince Frederick driven forth, *propter furta, stellionatum et libidines*." So Seth Calvisius, in his *Opus Chronologicum* (Frankfort, 1650, p. 873), says, that in 1418, "The Tartars, commonly called Zigeuner, a wicked, wandering people, first seen in these regions, were expelled from Meissen *propter furta et libidines*," generously omitting *stellionatum*, which Du Cange's *Glossarium* explains by *sortilegium*, or divination. Tobias Hendenreich, in his *Leipzigische Chronike* (Leipzig, 1635), uncharitably says that, in 1418, "the Zigeuner, a malicious, thieving, fortune-telling crew, appeared for the first time in Leipzig."

It seems likely that all these dates reflect more or less the date of Sigismund's accession, he having given these first comers a passport or letter of protection, which they displayed with great pride and assurance wherever they went.

The next batch of authors hails from Switzerland, and is admirably summarized by M. Bataillard in his pamphlet, *De l'Apparition, &c., des Bohémiens en Europe* (Paris, 1844, p. 27). Their names and works are Joh. Rud. Stumpf, *Schweitzer Chronic* (Tiguri, 1616, p. 731); Œgid. Tschudi, *Chronicon Helveticum* (1736, vol. ii. p. 116); Christian Wurstisen, *Basler Chronick* (Bale, 1580, p. 240); Daniel Specklin, *Collectanea* (MS., Strasbourg Library); Joh. Guler, *Rhætia* (Zurich, 1616); Fortunat Sprecher, *Pallas Rhætica* (Bale, 1617); Joh. Grossius, *Kurtze Bassler Chronick* (Bale, 1624, p. 70); Gabriel Walser, *Appenzeller Chronik* (St. Gallen, 1740, p. 266). M. Bataillard has critically examined all these, and has shown how they copied from one another, or from one of the first three—Stumpf, Tschudi, or Wurstisen.

Many other short notices are quoted by M. Bataillard, but space forbids further detail, and finishes this dry-as-dust recital with a reference to the invaluable entry in the diary of the anonymous Parisian, published in the fortieth volume of Buchon's *Collection*, and in Pasquier's *Recherches de la France*, detailing the first visit of a band of these pious pilgrims to Paris in 1427, and what they did there during their stay from the 17th of August to the 8th of September. As a counterpoise to the epithets of Dilich and Fabricius it is pleasant to end with the words of this bourgeois, who writes "vrayement j'y fus trois ou quatre fois pour parler à eux, mais oncques ne m'apercu d'ung denier de perte."

H. T. CROFTON.

Communal Habitations of Primitive Communities.

By G. LAURENCE GOMME, F.S.A.

ARCHAIC society, as is well known, is studied from two different sources of evidence by modern inquirers. On the one hand, there are the ancient structures and the archaic customs still extant in civilized society; on the other hand, there are the contemporary structures and living customs still extant in uncivilized society. These two sources, widely apart as they are, geographically and ethnographically, are, strictly speaking, bound together by the closest ties, so soon as they come to be considered by the comparative archæologist. If we can link on the archæological remains of early village life in Britain, for instance, to the living elements of primitive village life, as seen in unprogressive Aryan races like the Hindus, or the eastern European races, and from thence to the living elements of primitive life, as seen in savage races, we get a long chain of evidence which is of value to the student of early mankind, and of the utmost interest to the antiquary who delights in what remains to him of the antiquities of our land. I conceive that the work of the antiquary is not finished when he has put on record the result of fresh discovery, or when he has told us something more about the details of already known antiquities. This is where his work begins. The next step is to hand this work over to other branches of research, for the purpose of having it fitted in its proper place in the great museums of the world's past ages. I conceive that English antiquaries who take

up that branch of our study which relates to pre-historic antiquities, monumental or customary, should never rest content until they have docketed and identified every item of their research in the wider study of comparative archæology. Every such item has a place somewhere, and it tells us something of our ancestors from whom it comes.

It is in this spirit that I have pursued my researches into the early village-life of Britain. On a previous occasion I laid before the readers of THE ANTIQUARY the results of one section of these studies—namely, the land customs of the primitive village communities, as shown by the curious tenures existing in Scotland. In a paper treating of the traces of the primitive village community in English municipal institutions, which has been printed in *Archæologia*,* I pointed out that, though not then dealing with the purely village life of early times, I hoped to turn to this subject at some future time, and I then treated entirely of that branch of the primitive village community which belonged to the cultivation of the lands. I pointed out that the decay of the old village system began in the village itself, and that therefore the traces of this section would be more difficult and less exact than those of the land section.

And now that I come to deal with it, I find my prognostications more than verified. I suggested to myself that the habitations of primitive communities would be founded upon the same principle as the other portions of village life were founded upon—namely, community of interests and community of tenure. But at the very outset, I come upon the fact that though the villager of primitive times never held property in land, but always worked in common with his fellows, yet he did hold something very like absolute ownership in the village homestead where he dwelt, and which formed the basis of his rights in the village lands. And I found in all Aryan society that this homestead was fenced round and sanctified by the rites and associations of a house-religion, and by the deepest reverence for household deities. All this intensified the ideas of absolute ownership, and lessened the idea of communal ownership in a village homestead.

* *Archæologia*, vol. xlvi. pp. 403-22.

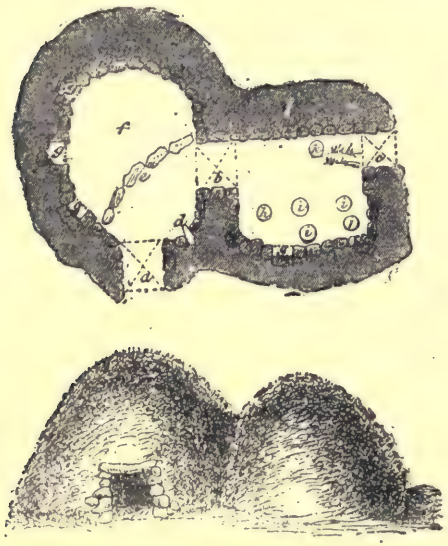
But though I think I have discovered where the village life of Aryan society broke away from the village life of more primitive society—a subject of which I hope to give some researches some day — I have discovered, too, that there still underlies the whole system of Aryan home life the principle of communal origin and tenure. The household religion of the Aryans nullified some of the effects of this, as it existed in savage society; but it did not disturb the actual fact that the habitations were communal.

I will state very shortly the results of my researches in accordance with the above-mentioned propositions, and then turn to the evidence in support of them. The Aryan village community consisted of groups of families living together in clusters of homesteads, and cultivating their lands in common and using their produce in common. Each homestead was occupied by a family—not the family as known to modern politics, but the family as known to primitive politics—the family, that is, consisting of the chief, his sons and grandsons, with their respective families and servants. This family was the unit of the village, the individual villager not being recognized. The homestead occupied by this family was a communal habitation—it belonged to the family and not to the individual—it was built by the combined work of the village. How clearly these two circumstances identify the Aryan homestead with the communal habitations of primitive communities, is shown by the fact that we can carry them both back into non-Aryan communities until, in the archaic re-arrangement of social institutions, we come upon that stage of society where the cluster of families, forming together the village, has dwindled down to the one family only representing the village—one family, that is, living under one common roof.

There are two sources by which we may recognize the archaic homestead among the relics of early village life in Britain—first, the structural remains; secondly, the survival of customs which directly take us to the communal household. Neither of these sources is rich in accumulative evidence—I mean that we cannot go over the length and breadth of our land and detect many remains which belong to this department of

archæology; but meagre as may be our evidence in this respect, it is rich in having preserved very nearly intact all the attributes by which we may link it on with the evidence of other lands and other social groups, and so interpret it as evidence which undoubtedly tells us of the early village life of our ancestors.

First let us turn to the structural remains of the primitive village house. We read in the statistical accounts of the agricultural districts of Scotland that it is the custom in some districts for the people to retire in the summer to temporary residences or shealings for the purpose of herding the cattle at their summer pasturage. These shealings are commonly spoken of as beehive houses, and at one time were no doubt the perma-



nent residences of early villagers. Dr. Mitchell has dealt with the subject of beehive houses in a very instructive manner in his excellent work, *The Past in the Present;* but there is one contribution to archæological science, preserved in their peculiar forms of construction, which he has not touched upon. The most interesting feature of these beehive houses to me is that they are often to be found, not singly and isolated, but joined together in groups. The first group described by Dr. Mitchell* consists of two beehive houses, making two apartments opening into each other. "Though externally the two blocks looked round in their outline, and were, in fact, nearly so, internally the one apartment might be described as irregularly round, and the other as irregularly square." The floor space of one was about six feet square, and of the other six feet by nine. But this union of beehive huts is extended to a greater number than two. A remarkable instance of this is described and figured by Dr. Mitchell.† It has several entrances, and would accommodate many families, who might be spoken of as living in one mound rather than under one roof." Looking at the ground plan of these beehive huts as figured by Dr. Mitchell (*see* next page), one cannot resist the conclusion that the cluster has grown up by accretion, as it were; that it has been added to by the beehivemen to meet the increased wants of the primitive family who resided in it. One other form of the beehive hut I must notice here. Dr. Mitchell says the ruins of it are still older, still more complex, than any to be seen in South Uist. Its interior is round, and measures 28 ft. in diameter. Within this area there are ten piers or pillars formed of blocks of dry-stone masonry. The stones are entirely undressed and of every possible size and shape, and there is no evidence of the use of any tool by the builders. This beehive house would accommodate from forty to fifty people.‡

Now, what I conceive to be the next step in the archæological retrospect afforded by such evidence as that we have just considered, is to ascertain whether these clusters of beehive houses tell us anything of the men who inhabited them in primitive times—whether, in fact, they can be linked on to other phases of archaic life in order to reconstruct the broken picture of the past. I cannot conceive that our work is ended when we have measured them, and examined their material,

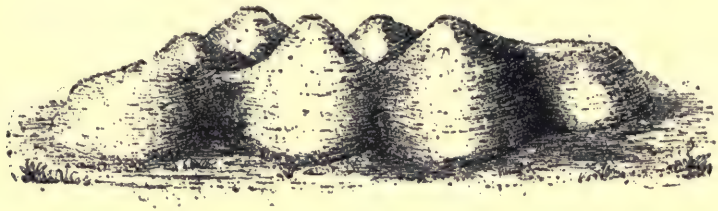
* *Past in the Present*, page 69. I have to acknowledge my indebtedness to the courteous kindness of Mr. Douglas, the publisher, for the loan of the blocks illustrating this paper.

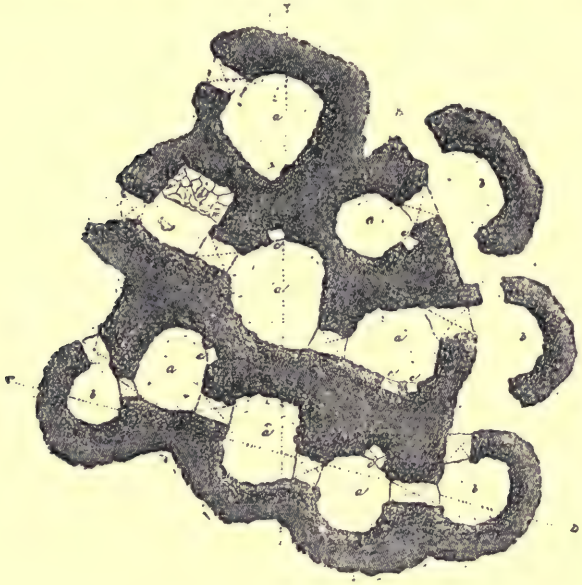
† *Past in the Present*, page 64.

‡ *Ibid.* pp. 68 69.

and drawn out their plan of construction*—there were human hands at work once amongst them, and there were human minds which gave them for some purpose or other the shapes which their ruins now assume, and of this humanity we ought to know something more about.

Our next stage, then, takes us into the science of comparative archæology, for we know well enough that however primitive





Scottish or English antiquities, structural or customary, may in reality be, they are isolated in existence, and linger only in the outskirts of our advanced civilization. I think there are points of comparison between the beehive houses of Scotland and the village houses of the Hindus. I am not speaking now of comparison of structural *detail*, but of structural *motif*. In India, Sir John Phear tells us, each dwelling is a small group of huts, generally four, and is conveniently termed a homestead. The huts of which the homestead is composed are made of bamboo and matting, or of bamboo wattled and plastered over with mud. Each hut is one apartment only, about twenty feet long, and ten or fifteen feet wide, commonly without a window; the side walls are low, the roof is high peaked, with gracefully curved ridge, and is thatched with jungle grass. These huts are ranged on the sides of a platform facing inwards, and though they seldom touch one another at the ends, yet they do in a manner shut in the interior space which thus constitutes a convenient place for the performance of various house-

* That they are occupied and used now does not invalidate their origin as prehistoric habitations. Cf. *Journ. Arch. Ass.*, xviii. p. 116.

hold operations, and may be termed the house space. If the family is more than ordinarily well off the house group may consist of more than four huts.* Of these larger groups we read in the *Indian Antiquary*, that some of the houses in the Himalaya villages extend to a great length, and several generations often live under one roof-tree, additions, *with separate entrances*, forming a common front verandah, having been made from time to time.†

Here, then, we get the clue to the archæological reason of the grouping together of the beehive houses of Scotland. The "fifty-people" spoken of in a general way by Dr. Mitchell as capable of occupying them, become definitely recognized as the "family" of archaic society—the unit of the primitive village. What this family is may be distinctly known by applying to the facts of Hindu village life. I will quote two definitions of the Hindu family as specially showing how it quadrates with the facts we have obtained from the structural remains of the beehive houses of Scotland.

The Hindu family lives together joint and divided, generation after generation. Fathers, sons, uncles, cousins, with all their wives, widows, and children, collateral branches as well as those in the direct line, have a right to reside, and often do reside, in the same family mansion.‡

Ward says: "A grandfather with his children and grandchildren, in a direct line amounting to nearly fifty persons, may sometimes be found in one family."§

This is the self-same family that in the archaic villages of England and Scotland resided in village communities, and cultivated their lands in the communal holdings which Sir Henry Maine has made known to us, and innumerable relics of which exist among the land customs of the municipalities and manors of England. To have traced back these land customs to their origin as survivals of the system of agriculture pursued by primitive village communities, is a very important work in the history of early village life in England; but how much more important, how much more complete, is the archaic picture we can produce when, in addition to the primitive land customs, we can trace back also the primitive homesteads of the village!

It is not to be supposed that the structural remains of early village homesteads in Britain would be preserved to a great extent down to modern times. It must not be forgotten that the beehive houses of Scotland exist now, and are sometimes inhabited now.* Nowhere else in Britain do we find such a complete survival of ancient institutions in modern times. But, turning to the archæological remains of early Britain, we shall be able to see how far the evidence as to group-habitations, in distinction from single dwellings, is borne out. Professor Boyd Dawkins, for instance, in his *Early Man in Britain*, remarks:—

> In various parts of the country are to be seen clusters of circular depressions, within the ramparts of a camp, and on the summits of hills and on the sides of valleys, where the soil is sufficiently porous to allow of drainage. These pits or hut-circles are the remains of ancient habitations, dating as far back in this country as the Neolithic age, and in use, as proved by the discoveries at Handlake and at Brent Knoll, near Burnham, as late as the time of the Roman occupation. Those at Fisherton, near Salisbury, explored by Mr. Adlam, and described by the late Mr. Stevens in 1866, may be taken as typical of the whole series. They occur singly and in groups. At the bottom they vary from five to seven feet in diameter, and gradually narrow to two and a half or three feet in diameter in the upper parts. The floors were of chalk, sometimes raised in the centre, and the roofs had been made of interlaced sticks, coated with clay, imperfectly burned. The most interesting group consisted of *three circular pits, and one semi-circular, communicating with each other* (p. 267).

The hut habitations discovered at Holyhead by the Hon. W. O. Stanley afford us very important evidence. In many parts of Anglesey are to be seen, in rough and cultivated districts of heathy ground, over which the plough has never passed, certain low mounds, which on examination are

* Sir John Phear's *Aryan Village*, pp. 7–10.

† *Indian Antiquary*, v. 161.

‡ *Calcutta Review*, vol lii. (1871), p. 249.

§ "Tugunnat'ha-Tarkku-Punchanund, who lived to be about 117 years of age, and was well known as the most learned man of his time, had a family of seventy or eighty individuals, among whom were his sons and daughters, grandsons, great-grandsons, and a great-great-grandson. In this family, for many years, when at a wedding or on any other occasion, the ceremony called the sraddha was to be performed, they called the old folks and presented their offerings to them."—Ward's *Hindoos*, vol. i. p. 196.

* Cf. *Journal of Arch. Ass.*, xviii. 116.

ound to be formed of a circular wall of stones, but are now covered with turf and dwarf gorse or fern. These walls generally enclose a space of from fifteen to twenty feet in diameter, with a door-way or opening always facing the south-west, and having two large upright stones, about four or five feet high, as door-posts. These sites of ancient habitations are usually *in clusters of five or more*,* but at Ty Mawr, in Holyhead, they form a considerable village of more than fifty huts, still to be distinctly traced. Mr. Stanley describes these dwellings as placed without any regular plan, and some have *smaller circular rooms* attached without a separate external entrance. Here, I think, the modern terminology of "room" has led the explorer into an error. He ascribes the use of these attached rooms to dog-kennels; but I do not hesitate iu thinking them to have been the group-habitations of primitive communities.

King, in his *Munimenta Antiqua* (p. 12), describes "the remains and traces of the most antient dwellings of the first people" of England

> to have been mere clusters of little round or oval foundations of stone, on which were erected small structures, with conical roofs or coverings, which formed the very circumscribed dwellings and rude hovels of the first settlers of Britain.

Quoting Rowland (*Mona Antiqua*, pp. 25–27), King goes on to narrate:—

> I have oft observed in many places in this island, and in other countries, clusters of little round and oval foundations, whose very irregularities speak their antiquity. On the hills near Porthaethwy there are prodigious plenty of them; and upon some heaths the very make and figure, and other circumstances of these rude, mishapen holds, seem to indicate that they were the retreating places of those first people (who migrated here), when they began the work of clearing and opening the country—very necessity obliging those people then, as custom does some to this day, to choose such movable abodes; and no one can well deny these to have been little *dwellings* and houses.†

Rowland says that the British houses were little round cabins; yet they were generally in clusters of three and four, which it seems served them for rooms and separate lodgments. And sometimes many were included together within the compass of one square or court (*Mona Antiqua*, p. 246).

* *Arch. Journ.*, xxiv. 229.
† *Mun. Antiq.*, i. 14-15.

Grimspound,* in Devonshire, within a circular enclosure, says Fosbrooke, situated in a marsh, exhibits a fortified village of circular stone houses. Specimens of these huts and dwellings are to be found in every part of Dartmoor. The huts are circular, the stones are set on their edge and placed closely together, so as to form a secure foundation for the superstructure—whether they were wattle, turf, stone, or other material. These hut circles measure twelve to thirty feet in diameter. The single foundation is most common, *but some have a double circle.* A very perfect specimen is found in the corner of a most remarkable enclosure. The hut is in a state comparatively perfect. It appears to have been shaped like a bee-hive, the wall being formed of large stones and turf, so placed as to terminate in a point. The circumference is twenty yards. Both the kinds found in the Orkneys appear to have existed in Dartmoor. *With very few exceptions*, these ancient dwellings *are found in groups*, either surrounded by rude enclosures or not. On the banks of the Walkham, near Merivale Bridge, is a very extensive village containing huts of various dimensions, built on a hill sloping towards the south-west (Fosbrooke, *Encyclopædia of Antiquities*, i. 100).

Now separate from these descriptions the portions which are incidental to the old style of antiquarian writings, and we have, I think, evidence of the group-habitations with which I am dealing. Not to unnecessarily lengthen these descriptions, let me note that the researches of Dr. Guest into the remains of the early settlements in Britain led him to exactly the same conclusion as that arrived at by Professor Boyd Dawkins; and that without, I venture to think, looking at the question from the same standpoint as I have done. Dr. Guest in one of his many papers, says of the Hampton Down Camp, "that the divisions of the settlement are still distinctly visible—each family or clan had its allotted space, enclosed by mound."† This is a conclusion arrived at entirely from the archæological remains, and not from a study of archaic institutions.

Next month I propose in continuation to give an account of some curious building

* See *Journ. Arch. Ass.*, xviii. 119.
† See also *Journ. Arch. Association*, xiii. 105.

customs, and to explain the parallel communal habitations of primitive society.

(*To be continued.*)

Ancient Barrow in the Isle of Wight.

IN tempestuous weather, working on a very bleak spot on the Middle West Down, Nunwell, Isle of Wight, facing the north and east (by kind permission from Lady Oglander, the owner of the property) I removed about fifteen inches of earth from the present surface, on a spot I had previously marked, feeling convinced from its peculiar shape (once, no doubt, an extensive mound or tumulus, but now flattened) and its faint outline of minced chalk, forming a large circle, barely perceptible on the ground, now ploughed up for future cultivation, that something worthy of investigation lay hidden. By compass I made my trenches due north, south, east, and west, commencing to excavate from the north to the centre, when I quickly came upon a most compact body of flints of fair size, so placed, that when the whole surface was uncovered it bore the exact shape of a huge mushroom head; for, upon examination, I found it equal on all sides from the apex to the outside of the circle remarkably well put together; in fact like a solid paved causeway, measuring in diameter twenty-two feet and a half, and nearly two feet six inches, the depth in the centre of the mound, narrowing down to twelve inches. Under this extraordinary mass of flints and exactly in the centre of the circle, there was a round stone (*not flint*), as if placed to mark the centre, and act as a guide round which the flints were to be placed to form a proper circle. Close to this stone was an urn, with two handles, standing upright, well formed, five inches and three-quarters high, and eight inches wide, apparently unbaked clay, with very rude diamond-shaped markings all over its outside. It only contained earth, and a few chips of flint. On the left side of this urn, and touching it, I found a human skull (the back of the head due east) in fair preservation, the jaws close to the rim of the urn; and on the right side of the skull, immediately over the ear, a hole two inches long and nearly half-an-inch wide at spots marked, cleanly cut in the bone, as if by a sharp weapon. Upon further removing the earth, I laid bare the skeleton of a well-grown man, appearing to have been buried in a sitting position; most of the ribs and other small bones had crumbled away—the body being so placed and doubled up as to bring the knees level with the chest. This fact suggests the idea that it is the grave of an *Ancient Briton*. Close under the jaws I found a flint flake corresponding with the shape of the hole in the skull, and which I consider might have caused the death-wound, having, as it were, fallen out of the skull as the body mouldered away. The skeleton lay due east and west. I could not discover any remnant of metal of any description, but on either side of the body were two smooth stones, the size and shape of an egg—one a flint, the other a shore pebble. Between the skeleton and the flints was a layer of small bits of chalk about two inches deep similar to the substance which surrounds the outer circle, and which had evidently been removed to form an outer trench, from which no doubt was raised the original mound over the bed of flints. The outer circle of broken chalk measured nearly one hundred and eight feet in circumference.

My labourer who assisted me in my five days and a half hard work—an old experienced feller of timber, and used to measurement—computed with myself that the amount of flints over this grave could not be less than one hundred tons, in one compact mass. I trenched in various parts of this mound, N. S. E. W., but could only find the one skeleton.

I also opened trenches on other spots showing tokens of tumuli. I found that they had evidently been disturbed at some remote period, and bereft of any human remains they once had. In one instance, about eighteen inches below the surface, appeared a considerable quantity of flints, greatly scattered, but put together in a similar way to those in the mound I have fully described.

JOHN THORP.

Recent Discoveries on the Continent.

AN interesting address, delivered by Herr Schneider, of Mayence, at the recent Frankfürt meeting of the German Historical Association, deals with Roman remains found in the bed of the Rhine, which point to the existence in past ages of a bridge between Mayence and Castel. The wooden piles and the implements discovered afford sufficient elements for the formation of an opinion as to the bridge architecture of the Romans. According to the *National Zeitung* of Berlin, the date assigned to the structure is about A.D. 235; an inscription on the woodwork, L. VALE, being considered by Herr Schneider as referring to Licinius Valerianus, who, previous to assuming the imperial purple, had gone through the various steps of military service. In connection with this bridge, the finding of remains of a fortress near its Castel extremity, completes what may justly be considered as an interesting discovery. The fortress was apparently small, the traces found showing it to have been only half the size of that recently brought to light at Deutz, to which we have already alluded (*ante*, iv. 271).

In Mayence itself, the discoveries of Roman remains have continued, particular interest being attached to the gravestones lately unearthed. Two of these bear inscriptions of a military character, while on a third are the words, *Jucundus, Marci Terentii libertus pecuarius;* followed by a *distichon,* reciting the details of the assassination of the individual thus commemorated. Amongst the most recent discoveries is a collection of Roman glass vessels. Antiquarian research has been stimulated by the recent opening of a museum at Worms, which is described as already possessing numerous objects of interest.

Some other discoveries, of more or less value, have recently been made in various parts of Germany. A grave, which has been brought to light near Dillingen (Bavaria), contains a skeleton, which, from the inscription on the stone, and the valuable jewels found, is supposed to be that of a Christian princess of about the sixth century.

From Andernach discoveries of Roman and Frankish places of sepulture at the adjacent village of Kärlich are reported. The objects found in the 600 graves which have been traced have been brought together in the form of a small exhibition by Herr Graef. The articles comprise gold, silver, and bronze ornaments of various kinds, vessels of glass and pottery ware, and weapons of several descriptions. The latter are supposed, by their shapes, to have belonged to the Franks who were interred at this spot.

Not only in Germany but also in other parts of Europe, have Roman remains of antiquarian interest lately been disinterred. In Paris a stone coffin was recently found during the excavation of the foundations for a house in the Rue Lacépéde, at a depth of about six feet. A well-preserved medal representing the Emperor Nero was discovered at the feet of the skeleton contained in the sarcophagus. The inscription on the medal runs thus:—on the front, *Nero Imperator;* and on the reverse side, *Senatus Populusque Romanus*, and the figure *LX*, supposed, by the correspondent of the *Vossische Zeitung*, of Berlin, to refer to the date. From Rome particulars are reported of an interesting antiquarian discovery at Corneto, where the local authorities have lately caused excavations to be made in a hitherto unexplored part of the Necropolis of Tarquinia. According to the *Kölnische Zeitung*, a number of small chambers have been brought to light, containing large pottery-ware vessels, which are supposed to be of earlier date than any Etruscan remains yet discovered. Seventeen such vases have been found, fifteen inches in height, and thirty-seven inches in extreme circumference, with a single handle placed low. They are of common ware, without glazing or painting, simply coloured brown, with linear and other simple ornamentation. Amongst the other objects found, are two pottery-ware candelabra, with nine arms and lamps, sixteen inches in height; and a gilded brass helmet eight and a half inches high. It is remarked that this discovery indicates with certainty the fact of commercial relations having existed between this coast and the

East, before the Etruscan period. In the vicinity of Caltanisetta (Sicily) a number of small hollows, excavated in the rock, have been discovered, which are asserted to have been burying-places of the ancient inhabitants of the island.

The relics of ancient times which have been brought from the various points of discovery to certain European capitals, have lately been of importance both as to number and antiquarian value. The Egyptian department of the Berlin Museum has recently been enriched (according to the *Tägliche Rundschau*) by various objects which Dr. Stern collected during his travels. These relics include a stone tablet representing Pharaoh before the Deities of the Cataracts, and a statue of a high dignitary of the period of the twenty-sixth Egyptian dynasty. A singular example of Egyptian art is afforded by a granite carving, resembling the base of a pillar, round which a serpent is winding. Amongst the remaining objects is a plaster figure of Cleopatra, with the name inscribed in hieroglyphics. This cast is said to be from the Temple of Dendera, and represents the queen bearing the insignia of a goddess.

A number of valuable Pergamic remains have lately been placed for exhibition in the Old Museum at Berlin. Amongst the most notable objects in this new collection are a figure of Hercules drawing the bow (in three-quarter life-size), and the upper portion of the figure of a Poseidon. A life-sized female head, and a colossal female figure, are also comprised. The subject of the former has not been traced, though the head is in an almost perfect state of preservation, and reminds the spectator, in some respects, of a model from life; while in other points it suggests the fact of its being an ideal figure. It may, however, be attributed, it is remarked, to a comparatively early period of Grecian art; the formation of the forehead indicating the Lysippian epoch. It has also been remarked that the general style of the figure would seem to be opposed to the supposition that it is an ordinary statue of Victory; although there is on the pedestal an enlarged representation of a bronze coin, with a profile of a female head, under which is the word Νίκη. The other statue to which allusion has been made is in a bad state of preservation, particularly the drapery. The figure is clad in an under-garment and mantle, and is represented in the act of stepping forward, the head being slightly advanced. It is suggested that the statue is one of the goddess Hygeia. In the countenance may be seen traces of artistic beauty, though the nose and mouth have suffered by the ravages of time.

Amongst the ancient works where restoration is proposed, or in progress, on the Continent, is the Grener Burg, a castle near Kreiensen (Germany). Petitions have been drawn up, urging upon the authorities the advisability of arresting the decay of this romantic monument of mediæval architecture. It is (according to the *Hanover Courier*) some time since any attempt was made on the part of the Brunswick Government to resist the action of time on the structure, so that there seems to be a real necessity at the present moment for the intervention of the State authorities in the interest of picturesque antiquarian taste.

Reviews.

The History of Wallingford, from the Invasion of Julius Cæsar to the Present Time; and an Attempt to Fix the True Site of Callera Atrebatum, &c. By JOHN KIRBY HEDGES, J.P. (London: Clowes and Sons. 1881). 2 vols. 8vo.

In his preface to this work, Mr. Hedges tells us that he originally intended it to appear in the form of a pamphlet, and to comprise merely a history of the parish church of Wallingord. The vast mass, however, of interesting materials relating generally to the town itself and its surroundings, which the author, in his researches, lighted upon, induced him to abandon his original intention, and compile the *History of Wallingford* now before us. Mr. Hedges devotes much of the first volume of his work to substantiating the fact (which till 1732 had remained undoubted) that the town of Wallingford marks the site of the Roman Callera Atrebatum. The first mention of Wallingford by name is in 1006, when the Saxon Chronicle records that it was destroyed by fire by the Northmen. From this period, down to the present time, Mr. Hedges traces the history of Wallingford with much skill, and shows the many strange fluctuations in fortune which have attended it. The coins minted in the town during the reigns of Harold I., Edward the Confessor, Harold II., and William I., testify to its importance during that early period.

At the time of the Doomsday Survey it contained more inhabited houses than any other town in Berkshire, and was, Mr. Hedges considers, then a royal residence. Edmund, Earl of Cornwall, held the manor of Wallingford, and an extract from the inquisition taken upon the earl's death, in 1300, shows its total value to have then been £68 11*s.* 6½*d.* (vol. i. p. 353). Mr. Hedges prints, at page 164 of his second volume, the order of the Parliament, dated 18th November, 1652, for the final demolition of Wallingford Castle, which, in the late civil war, had, by the stout resistance of the gallant Colonel Blagge, given the Parliamentarian army so much trouble to subdue. After this time there is little of national *historic* importance connected with Wallingford, though Mr. Hedges fills many pages more with matters of interest concerning the internal affairs of the town. Throughout his work he has largely consulted the Public Records, as well as the records of the Corporation itself; these latter valuable monuments were reported upon some years back by the late Mr. Riley, for the Historical MSS. Commission. Mr. Hedges remarks in his Preface, "The wonder is . . . . . that the history of this highly privileged borough, rich as its associations have been, has never appeared except in a very meagre and fragmentary form." Certainly it was quite time that a comprehensive history of Wallingford did make its appearance, and we can only add our opinion that it is fortunate the compilation of such a history has fallen into the hands of so able and diligent an antiquary as Mr. Hedges has proved himself to be.

The Records of St. Michael's Parish Church, Bishop's Stortford. Edited by J. L. GLASSCOCK, jun. (London: Elliot Stock. 1882.) 8vo, pp. xii., 235.

Antiquaries are not accustomed to see books like the one before us produced outside the realms of antiquarian societies. When a publisher takes them up they are usually spoiled by being overweighted with so-called popular material; and the real value of the work is thus hidden. But in the present case we have all that can be desired. Transcripts of Churchwardens' Accounts, Inventories of the Church Goods, Church Rentals, Accounts of the Collectors for the Poor, Findings of the Charities Commission, 1692, Monumental Inscriptions are given in all their original form. The editor has supplied very instructive notes to many of the entries contained in these transcripts; but he has erred on the side of restriction rather than expansion. But, after all, few notes are required for the antiquary to unfold a long chapter of valuable history from such records as these. We should like to urge again, as we have urged before, that every parish in the kingdom should set to work to get their records published. They tell us of merry England and all that is best in the days gone by, and the quaintness and form of each entry seems to easily expand into a drama of the reality they record. Reading among the receipts, we come across items obtained from the "Hokkyng Ales," "two drinkings called May Ales," "Profit of the Play," and "issue of a drinking made in the church here after the day of the aforesaid play." And what do these tell us of? Not of village debauchery and license, not of intemperance and vice, but of a stern and strong race keeping up customs dear to them, because dear to their fathers—customs that kept them lovingly to village homes and village church, and taught them to love merry England as no nation has ever loved, to fight the battles of merry England, as no nation has ever fought.

We cannot go through the immense quantity of interesting items contained in these records. But they abound in important illustrations of old village life. Take for instance such an entry as that for 1505, when money is paid for "wood and coles agenst Ester Eve," and how much does it tell us!—of the ever-burning fire of the old hearth-cult, which was renewed at Easter by flint and steel, and went on burning for another year—of all the old world-life that the survival of this custom teaches. Other quaint customs are recorded—among them, that of adorning the top of a steeple with a cock is a practice of very great antiquity. Of course there are other important items of knowledge—there is the description of the church plate as it is bought; there is the record of prices for all kinds of objects and all kinds of services; and there is the old spelling and use of words. One spelling is worth noticing: it is "velvett," a word that is generally, in parish accounts of this date, spelt "welvett" or "welwett," variants of this kind telling us of the mode of pronouncing letters in different parts of England. Mr. Glasscock gives us a most elaborate index of names, which is curious from the great number of surnames there registered.

The Old Bridge of Athlone. By the Rev. JOHN S. JOLY, A.M. (Dublin: G. Herbert. 1881.) Sm. 8vo, pp. 88.

The bridge was removed in 1844, and had become almost forgotten when Mr. Joly began his inquiries respecting its history. He found that the original stone tablets, which were inserted in the bridge, are preserved in the Museum of the Royal Irish Academy. A description and representation of them are given by the author in this valuable brochure, and an illustration of the bridge itself is also given.

The Western Antiquary, or Devon and Cornwall Note-Book. Edited by H. K. WRIGHT. Part III. (Plymouth: Latimer & Son. 1882.) 4to.

The *Western Antiquary* is one of the most valuable and best conducted of the many local antiquarian periodicals that are now in course of publication, and it does not lose in interest as it proceeds. All the entries are more or less connected with the two Western Counties, but most of them have also a value for all antiquaries. We can only mention a sample or two of the contents, and those who want to know more must go to the book itself. There are some useful notes on potwallers or potwallopers, on parish stocks, on ancient ridge-tiles, extracts from parish registers, notes and queries on celebrated Devonians and Cornishmen. These are two interesting extracts from the Barnstaple records:—

"1434. The Nicholas of Barnstaple, Capt. Gobbe,

licensed to take forty pilgrims from Barnstaple to the Shrine of Compostella.

1451. The Trinity FitzWarren, William Bourchier, Barnstaple, master, licensed to take forty pilgrims to the same Shrine."

Here is a good epitaph from St. Mary's Church, Bickleigh, near Tiverton, 1618 :—

"Carewes daughter, Eriseyes wife—
Elizabeth that night—
Exchanged life for Death, to give
A sonne this world's light,
To God she liv'd, in God she died,
Young yeerd, in virtues old—
And left untill it rise againe—
This tomb her corps to hold."

Musterbuch für Möbeltischler. Erste Lieferung. (Stuttgart : J. Engelhorn. London : A. Fischer. 1881.) Folio.

This part contains some excellent representations of carved wood furniture. The designs are good and worthy of study by our workmen.

Musterbuch für Bildhauer. Erste Lieferung. (Stuttgart : J. Engelhorn. London : A. Fischer. 1881.) Folio.

We have here the first of a series of engravings illustrating the plastic work of all periods and nations. Some of the grotesque heads are full of spirit.

Modern Alphabets. Designed by MARTIN GERLACH. (London : A. Fischer. 1881.)

Mr. Gerlach has produced seven alphabets on nine plates which do much credit to his powers of design. The first one is specially elegant and original.

English Etchings. Part IX. (London : William Reeves.)

We have noticed the previous parts of this tasteful series with praise, and now have particular pleasure in drawing attention to the view of Stonehenge by moonlight by Mr. Snape, which gives a distinct value to this part. It has been etched from sketches taken on the spot specially for this book. The other etchings are "Besieged," by A. W. Bayes and a "Study from Nature," by S. H. Baker.

The Social Life of the Sixteenth, Seventeenth, and Eighteenth Centuries Pictorially Represented. Edited by Dr. GEORGE HIRTH, Munich. Vol. I. Sixteenth Century, Part I. (London : A. Fischer, 11, St. Bride Street. 1882.) Folio.

An idea that must often have occurred to those who are acquainted with old books and old engravings is here most excellently carried out. The editor has gathered together a series of curious woodcuts, prints, etchings, &c., illustrating costumes, scenes in town and country, sports and other features of social life, and reproduced them for our instruction. The works of Albert Durer, Lucas Cranach, Hans Sebald Beham, Callot, Hollar, and many other great artists have been laid under contributions; and if the future numbers are as good as this first part the book ought to have a large circle of subscribers. In this number we find interiors showing the furniture, the books on a shelf, and the various objects on the wall ; exteriors showing gardens, parks, &c., banquet scenes, battle scenes showing old weapons, and, perhaps, most interesting of all, authentic portraits of great men. Here are Martin Luther, Melanchthon, and Frederic Elector of Saxony, and several other celebrities. The work is to be completed in three volumes, one for each of the centuries mentioned in the title. It will be of great use to historians and artists, as giving accurate representations of ancient costume, and we wish the undertaking success. The selection of the examples must have been a work of great labour.

Through Siberia. By HENRY LANSDELL. (London : Sampson Low, Marston, Searle & Rivington, 1882.) 2 vols. 8vo.

The Rev. H. Lansdell has produced a book which will greatly add to our knowledge of a country respecting which the popular notion is altogether erroneous. The name Siberia has come to be almost a synonym for a hell upon earth, and yet in many parts of the country there is fine scenery and plenty of food. Some of the convicts have expressed the wish that they had known how comfortable a place it is, so that they might have committed the offence that sent them there still earlier in life. The author's objects were to visit prisons and to distribute religious books ; and the account of his success in both these undertakings forms an exceedingly interesting work. Siberia is not a place where one would expect to obtain much archæological information, but the author takes note of some excavations. The cliff at Tyr, on the lower Amoor, is mentioned as interesting by reason of its Tartar monuments with inscriptions, the origin of which are somewhat doubtful. We can recommend these volumes with confidence as both valuable and entertaining.

Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—Jan. 19.— Mr. E. Freshfield, V.P., in the Chair.—Mr. J. H. Middleton presented impressions of four seals of the City of Gloucester.—Dr. C. S. Perceval laid before the Society some interesting notes on a collection of seals known as the Tyssen Seals, now the property of Mr. Hankinson.

Jan. 26.—Mr. E. Freshfield, V.P., in the Chair.—Mr. W. S. Weatherly exhibited and presented a lithograph of a drawing of an effigy of John the Baptist in Henry VII.'s Chapel. The Rev. H. J. Cheales exhibited an imperfect urn and numerous pieces of

broken pottery, found in cavities which he had explored on the south-east coast of Lincolnshire, and which he believed to be middens of very great antiquity.—Canon Greenwell, however, observed that he believed, from the specimens exhibited, that they were of no very ancient date. Most of the fragments of pottery seemed to him to be mediæval.

British Archæological Association.—Jan. 18.—Mr. T. Morgan in the Chair.—Mr. J. B. Greenshields exhibited two elaborately carved ivory sword handles, of Spanish work, evidently intended for purposes of ceremony. They were brought from the south of Ireland.—Mr. A. C. Fryer exhibited a silver coin of late Greek date, found at Nazareth.—Mr. A. Cope produced severals portions of highly enriched encaustic tiles found on the site of Chertsey Abbey, remarkable for the beauty and elaborate nature of the designs.—Mr. Loftus Brock exhibited a series of old engravings, &c., of Romano-British mosaic pavements, and called attention particularly to the artistic patterns of those found at Wellow, Somerset, many years ago.—Mr. C. Park described the unrolling of an Egyptian mummy from Thebes, obtained for the purpose of producing the celebrated brown colour so much esteemed by artists.—The first paper was by the Chairman, on the subject of the Roman pavements found in Britain. The frequency of the subject of Orpheus on such pavements was referred to, and the principle was applied to the figures recently found at Norton Farm, Isle of Wight, in a manner to suggest several alterations in the designations given to them.—The second paper, 'On St. Agnes' Eve,' by Mr. H. Syer Cuming, was then read.

Feb. 1.—Mr. Thomas Morgan, in the Chair.—Mr. R. E. Way exhibited a collection of Roman pottery found in the excavations now in progress in King Arms' Yard, Southwark. The fragments shown included examples of almost every ware usually found on Roman sites.—Mr. C. H. Compton exhibited an inscribed Scarob of Early Egyptian work, of great beauty.—Mr. E. P. Loftus Brock exhibited a heavy plaque of bronze with figures beneath an architectural canopy.—The first paper was on the stone circle at Duloe, Cornwall, by Mr. C. W. Dymond, and was illustrated by a carefully prepared plan of the remains from an actual survey. The dimensions are small, being but 44 feet from stone to stone, in the greatest diameter, and there are but eight stones.—A paper on "Screw Dollars," by Mr. H. Syer Cuming, was read.

Numismatic.—Jan. 19.—Mr. J. Evans, President, in the chair.—Mr. Evans exhibited a "Hog-money" shilling of the Bermuda Islands.—Major A. B. Creeke exhibited a styca in silver of Ulfhere, Archbishop of York, A.D. 854-895.—Mr. Pearson exhibited a small brass coin purporting to be of the Emperor Procopius with the inscription SOLI INVICTO COMITI, struck at Trèves, but probably in reality a coin of Constantine altered.—Mr. Evans read a paper on a hoard of Roman silver coins lately discovered by some workmen engaged in digging a railway cutting near Nuneaton. The coins represented in this "find" ranged from the time of Vespasian to that of Marcus Aurelius.—Dr. A. Smith contributed a paper on the Irish coins of Richard III.

Society of Biblical Archæology.—Jan. 10. Dr. Samuel Birch, President, in the Chair.—This being the anniversary meeting, the secretary's report for the year 1881 was read, and the officers and council were elected for the coming year. Dr. Birch continues president, and Mr. W. Harry Rylands, secretary.—A communication was read from Prof. W. Wright, of Cambridge, upon three ancient Hebrew seals recently acquired by the British Museum. No. 1, a crystal signet, which Prof. Wright believes to date probably from before the Exile, bears the inscription, "to Nehemiah, the son of Micaiah;" No. 2, a chalcedony cone, bears the inscription, "to Sheharhor, the son of Zephaniah," *Sheharhor* being the masculine form of the word translated "black" in the *Song of Songs*, i. 6; No. 3, an agate scaraboid, with winged figures, bears the inscription, "to Eliam."

Feb. 7.—Dr. Samuel Birch, President, in the Chair.—A communication was read on the Birds of the Assyrian Records and Monuments by the Rev. W. Houghton, F.L.S., &c. After a sketch of the ornithological fauna of Assyria and the adjoining countries, Mr. Houghton proceeded to the consideration of bird-names which occur in the records. Vultures and eagles are frequently mentioned. Eagles are not generally distinguished by name from vultures. Of the Strigidæ, owls are frequently mentioned. The great eagle owl (*Bubo ascalaphus*), and the little wailing owl (*Scops giu*), may be respectively the *es-se-bu* or *Khu-s'i*, "Prince + Horned Bird" (Accad.), and the *mar-ra-tuv*, or "mournful owl," of the Assyrian column. Of the order Picariæ, woodpeckers (*Picidæ*) are definitely mentioned, as the *an-pa-tuv*, "the waving bird," in allusion to the undulating mode of flight, or as the *du-si bar-mat*, "the variegated tapping bird," referring to the noise occasioned by the taps of the bird's beak on the stem or trunk of a tree. Another Accadian name is *iz zir*, "woodbright," and may well denote either the common black and white *Picus syriacus*, or other species known to exist in these lands. The cuckoo is the Assyrian *ka-zu-u* or *ku-u-ku*, whether the great spotted species or our common bird. By the Accadians it seems to have been regarded with favour, and was called *su gum*,—that is, probably, "the beneficial bird to man." The swallow is known by various names, some of which are imitative Among the *Sylviadæ* or warblers, the reed-warbler or the sedge-warbler is likely to be denoted by the *tsi-tsil-du*, or *its-tsur gi-zi*, "the warbling bird of the reeds;" while the *bul-bul* or nightingale is perhaps the Assyrian *tsu-la-mu* or *its-tsur mu-si*, "bird of the shade or of the night." Among the *Sturnidæ*, or starlings, may be mentioned the common starling, denoted evidently by the Accadian *sib-tur*, or "little shepherd bird," and by the Assyrian *al-lal-tuv*. Another shepherd bird is named as the *ri-hu*; this is the *Pastor roseus*. Of the *Corvidæ*, the raven is the *a-ri-bu*, or *kha-khar*—imitative again, like our word "crow." The carrion crow is the *pa-hû* or *ka-ka-nu*, both onomatopœic. The *bu-dhu-ur i-ni*, or "picker out of the eyes," would suit both these *Corvidæ*. Several doves or pigeons' names are mentioned, one of the most interesting of which is that of the turtle-dove, which in Accadian has the pretty name of "eye-bright" or "eye-star," *si mul*. Of the *Otiiæ*, the *sudinnu*, or *gilgidanu*, "the long-legged pouch (?) bird," is clearly the great bustard (*Otis tarda*). The *a-ba-gaya*, or *um-mi m-ie*, "mother of

waters," perhaps is the *Tantalus falcinellus*, or even the *Ibis religiosa*, though now not found in Western Asia. The Numidian crane is perhaps the Assyrian *its-tsur li-mut ti*, "bird of the flocks," and from its great beauty is well characterised as the "Divine Lady Bird."(?) The buff-backed heron, *Ardea russata*, nearly always seen with cattle, and often on their backs, is probably the Accadian *Ua* (*khu*) "cattle-bird," which exactly answers to the name "cow-bird," used to designate this species of heron. The swan among the *Anseres* is probably denoted by the *e-zi-zu* (strong bird) and *cu-ni-pu*, and was used as food. Of the *Struthiones*, the ostrich is both figured on the monuments, and mentioned in the lists; it is the *gam-gam-mu*, *s'a-ka-tuv*, and *si-ip a-rik* of the Assyrians, the *nir gid da* of the Accadians, "the long-legged well-disposed bird." Among the *Pelicanidæ* the *Pelicanus onocrotolus* has been well referred by Dr. Delitzsch to the *a-ta-an nahari*, "the she-ass bird of the rivers," in allusion to its harsh and unpleasant cry, which resembles the bray of the animal which has given one of its names to the bird.

The Topographical Society of London.—February 3.—The Lord Mayor, President, in the Chair.—Mr. T. F. Ordish, the Hon. Secretary, read the report. It is proposed that when several maps of a particular period have been produced, a volume descriptive of all of them shall be issued. Another branch of the Society's work is that of registering the changes continually taking place in London. It is proposed to arrange a system of local committees, such as was proposed at the inaugural meeting of the Society. If this can be done at once it will be possible to give the results of the work of the various committees in the report presented at the next annual meeting. The extracts, bearing on the history of London, from the Calendars of State Papers, are being proceeded with, and will probably be printed soon after the completion of Wyngaerde's view. The Lord Mayor was elected President for the year, and Earl Beauchamp, the Earl of Rosebery, Sir. J. Bazalgette, and Mr. G. Godwin, Vice-Presidents.—Among the speakers at the meeting were Mr. Crace, Mr. H. B. Wheatley, Mr. Furnivall, Mr. Owen Roberts, Mr. Stevens, Mr. R. Harrison, and Mr. R. B. Prosser.

Asiatic.—Jan. 23.—Sir H. C. Rawlinson, V.P., in the Chair.—A Paper was read, contributed by Mr. E. Thomas, "On Arab Voyages to India during the Ninth Century A.D.," the decipherment of a Nagari legend containing the word "Valaratja" on certain Arakan coins having suggested a new and unexpected explanation of the title "Balhara," used by the Arab merchants who visited India at that period.

Anthropological.—Jan. 10.—Major-General Pitt-Rivers, President, in the Chair.—Mr. B. Wright exhibited a series of sixteen portraits of the Incas, copied from the originals in the Temple of the Sun.—Mr. W. G. Smith exhibited some stone implements from the north-east of London.—General Pitt-Rivers read a paper "On the Entrenchments of the Yorkshire Wolds and Excavations in the Earth-work called Danes' Dyke at Flamborough." At Danes' Dyke the author had found flints and flint flakes, clearly proving that the constructors and defenders of the earthwork used flint, and lived not later than the Bronze Period. The whole district was the scene of the operations of a people much earlier than the Danes.—In the absence of the author, the Director read a paper, by Mr. J. R. Mortimer, "On the Discovery of Ancient Dwellings on the Yorkshire Wolds."

Historical.—Jan. 19.—Mr. J. Heywood in the Chair.—A Paper by Mr. H. H. Howorth was read, entitled, "The Early Intercourse of the Franks and Danes."

Folk-Lore.—Jan. 27.—Mr. A. Nutt in the Chair.—The Rev. J. Sibree, jun., read a Paper "On the Oratory, Songs, Legends, and Folk-tales of the Malagasy." After giving a sketch of what had been done hitherto to give in an English dress the traditional lore of Madagascar, Mr. Sibree pointed out that it was only within the last five or six years that a large mass of folk-tales had come to light, and his object in this paper was to reproduce in English extracts from a book of some size published in Madagascar by the Rev. Louis Dahle, of the Norwegian Lutheran Mission, and also from the publications of the Malagasy Folk-lore Society. Specimens were then given of the different branches of folk-lore treated of in these works, commencing with oratorical flourishes or figures of speech, which are largely employed by the Malagasy in their public speaking. These abound with figures and similes, sometimes expanded into an allegory, and present many striking illustrations of native ideas and habits of thought on all kinds of subjects. Examples were next given of native conundrums and riddles; of songs, some addressed to royalty, as well as ballads, canoe ditties, and funeral chants; kabarys, or public speeches; children's games, some remarkably like those played by English children, such as "Oranges and Lemons," "Fox and Geese," &c., and songs and ditties intended to help in learning to count; and fabulous animals and goblins. One or two of the shorter tales were, however, given, and the outlines of some half-dozen briefly sketched. Many are fables, chiefly referring to animals; some are mythic, professing to explain the origin of man and Nature; some are giant stories, in which a monster named Itrimobé is a prominent actor; and some partake of the character of nursery rhymes. There are several examples also of stories of men turning into animals, and then devouring and ravaging towns and districts until destroyed by superior cunning or stratagem.

Philological Society.—Jan. 20.—Mr. A. J. Ellis, President, in the Chair.—Dr. Murray gave his annual report on the progress of the Society's Dictionary. The seventeenth century has been well read; few fresh words had come in of late, though *abasure* for "abasement" had arrived that very day. The eighteenth century was one of bondage to Addison; it coined few new words. The nineteenth century was like the seventeenth in its adventurousness and licence. The sixteenth-century books had not been fully read; they were very scarce, and but few had been reprinted. They would doubtless carry back the history of many words 100 years. The histories of *antic*, *grotesque*, *-gen* (of "oxygen"), *anther*, *antenna*, and the groups of "astound, astony, astonish," and "praise, price, prize, prize-ring, prizer," were then given. The printing of A would begin in March;

but the Dictionary could not be finished much before 1900 A.D.

New Shakspere Society.—Jan. 13.—Mr. F. J. Furnivall, Director, in the Chair.—The first Paper read was on "Suicides in Shakespeare," by the Rev. J. Kirkman.—The second paper was by Mrs. J. H. Tucker, of Clifton, on Constance.—The third paper was by Mr. C. H. Herford, on "Shakspere's Character."

Society of Arts.—Feb. 1.—Mr. George Godwin, F.R.S., in the Chair.—The Paper read was "Stained Glass Windows; as they Were, Are, and Should Be," by Lewis Foreman Day. Of the date at which stained glass was introduced into Europe, all that appears to be proved is, that as early as the twelfth century the art existed in France, if not in England, in a fair state of development. Doubtless, the first stained windows were simply mosaics of tinted glass, the pieces framed, perhaps, in wood, or terra-cotta, or plaster, as they are to this day in the mosques of Egypt. Of existing early glass in England there remains more in the choir of Canterbury Cathedral than in any other church in this country. There was another kind of early glass—namely, those white or silvery-pattern windows which are called "grisaille." There is a quantity of this kind of glass at Salisbury Cathedral, but the best known windows of this character are the five long lancets occupying the end of the north transept at York Minster, which go by the name of the "Five Sisters. To be impressed with the grandeur of early coloured glass, one must go to Chartres, Le Mans, or Bourges; each of these cathedrals is a perfect treasure-house of jewels—not any of them of the purest water, but collectively as gorgeous as that Indian jewellery where stones are precious, not according to intrinsic value, but for their colour and effect. There is something barbaric about the brilliancy of this early mosaic; something that perhaps betrays its Byzantine origin. The figures are always rude, often grotesque; the design is wanting in proportion—the detail lacks grace. But the colour, where it has escaped restoration, is splendid, and there is commonly a dignity about the larger figures, for all their faults of drawing, that is little short of majestic. The glass which has been spoken of, dates from the introduction of the art into England until nearly the end of the thirteenth century—and is known by the name of *early* glass. The fashion of the glass of the fourteenth century followed naturally in the wake of architecture. Already, in the last quarter of the thirteenth century, certain changes in the character of windows crept in, and soon the style called technically "Decorated" began to assert itself. One very distinct evidence of the change was the use of natural foliage in the place of purely conventional ornament. In this century, the altered form of church windows necessitated other designs for filling them. In lieu of broad, round-headed Norman windows, or the separate lancets of Early English architecture, we have now large windows, of many tall lights, having only a slight mullion between them, and, in order to counteract the upward tendency of the lines in these windows, and to bind them together, as it were, the practice was adopted of dividing them horizontally into bands alternately of light and dark, or of grisaille and colour, any harshness of contrast being obviated by introducing into each, something of the other. York Minster is richly furnished with decorated glass. The chapter-house and its vestibule are full of admirable windows, which illustrate distinctly the horizontal treatment which I have mentioned as characteristic of the period. The nave windows at York are of the same century. Another new feature in the development of glass painting about this time, was the use of a yellow *stain*. It was discovered, about the beginning of the fourteenth century. Examples of decorated glass are more frequent than any other in our English churches. In France, it will suffice to mention Troyes and Evreux; in Germany, Freiburg, Ratisbon, Munich, and Nuremburg. The windows at Strasburg are also ascribed to this date, and without doubt they were put together then. The third and last period of Gothic glass, the Perpendicular, may roughly be said to cover the fifteenth century; but it extends, in fact, over rather more than that period. It offers a complete contrast to the earliest glass, but it is none the less admirable in its way. The subdivision of the windows into panels containing figures under niches or canopies was continued during this period, but in a milder form. These canopies were now of silvery white glass, almost in direct imitation of stonework, touched here and there with yellow stain. In the figures and figure-subjects beneath them, a good deal of colour was used. There are some windows of this character on the north side of the choir of York Minster (with bishops standing under canopies and small subjects under smaller canopies below). Among the characteristics of this style, the following are prominent. The colours introduced are less deep in tone than formerly, the blue in particular having a tendency towards grey, whilst white glass is lavishly employed, so that the general result is that the windows are distinctly lighter and gayer in effect. The windows at Fairford, in Gloucestershire, are perhaps better known than any other late Gothic glass in England; but, fine as they are, they scarcely deserve that supreme notoriety. In the rendering of the subject of "The Temptation," at Fairford, the tempting serpent has the head and bust of a woman, not very beautiful, but the slimy tail below, grey-blue changing to palest green, is beautifully opalescent in colour. The notion of paradise in the background is quaint, with its architectural features and trim little fountain. It is characteristic of old glass, up to the very end of Gothic times, to attempt impossible pictures. "The Creation" was always a favourite subject, and the difficulty of portraying the division of the light from the darkness, the separation of the earth from the sea, and so on, was often very ingeniously solved, though not altogether in a way that would commend itself to us. The Creator, for example, is sometimes represented as a venerable Pope with crimson robe and a crown on his head. In a church at York, is one of the most daring designs that was ever put into glass. It illustrates an old Northumbrian poem, called the "Pryck of Conscience," and boldly undertakes to show "the fishes roaring," "the sea a fire," "a bloody dew," and finally, the "general conflagration of the world." We come now to the Renaissance—to glass of the sixteenth century, or, as it is termed, the Cinque cento.

In many respects, the Cinque cento glass only carries further the traditions of the latest Gothic work. In fact, unless there are some details of costume, architecture, or ornament, to guide one, it is often impossible, with certainty, to ascribe a subject to one period or the other. It is mainly in the detail and in the further point to which realism is carried, that the difference of style betrays itself. But we are not rich in examples of the purest Renaissance architecture in this country, nor have we much good glass of the period to boast of, though the large windows at King's College Chapel are attributed to Holbein. There is a good window, too, at St. George's, Hanover-square, which might be studied with advantage. In France it abounds, and notably in some of the smaller churches of Rouen. In this French glass there is no very great deviation from Gothic precedent. The same pictorial effects are sought, and by much the same means; only the stone mullions of the windows are taken less into account in the design, and it became more and more customary to fill a window with one large subject running through all the lights. In Flemish glass the departure from the traditions of the art is more marked. The famous windows in the Chapel of the Holy Sacrament in the Cathedral at Brussels, and the two large windows at the ends of the transepts belong to the period—1540–7, &c. In these windows we have, in place of the Gothic canopy, a grand altar-like structure, having a central arch, the effect of which is represented in deep shadow; against it, dependent wreaths of stain and colour sparkle like gold and jewellery. In front of this altar is the subject, the figures over life-size, and through the deeply shadowed archway we get glimpses of distant country, painted on the grey blue glass (which represents the sky), in a manner that is marvellously delicate. The figures stand out in strong relief against the distance. Indeed, there is a relief of the objects in these windows that surpasses anything that had been done before; but it is arrived at by a sacrifice of glass-like quality, which, though we may condone it here, in consideration of such grand results, led inevitably to the decline of the art of glass painting.

PROVINCIAL.

Society of Antiquaries of Scotland.—Jan. 9.—Rev. Dr. Maclauchlan, Vice-President, in the Chair. —The first Paper read was a communication by the Marquis of Bute on the regnal years of David II. It is well known to students of Scottish history that in the latter part of the reign of David II. his regnal years are dated incorrectly, being one year less than they ought to be. That this is done by omitting exactly one year appears from the consistency of the charters with one another, and also from certain particular documents, and a critical examination of these documents shows that the years are reckoned rightly up to the twenty-third, inclusive, which began June 7, 1351. It further appears from certain documents in the Arbroath Chartulary, which the Marquis cited, when these are compared with others in the Rotuli Scotiæ, that the year passed over in the reckoning is that from June 7, 1352, to June 7, 1353, the real twenty-fourth of the King's regnal years. But nothing had been disclosed by the investigation to account for so extraordinary a change having been made in the enumeration of the years of this King's reign.—The second Paper, by Mr. G. H. Thoms, Sheriff of Orkney and Caithness, dealt with the relations of local museums to archæological objects, and gave a practical illustration of the manner in which many objects of great archæological and historical interest have been lost to the country and to science.—The third Paper, by Prof. Duns, D.D., was entitled, "Jottings in Lochaber," the district within which they were made, in the course of two months last summer, being that lying between the Spean and the Nevis.—The last Paper was a notice of an exceptionally fine and large stone hammer, of peculiar form, found at Claycrop, in the parish of Kirkinner, Wigtownshire, and now presented to the National Museum, along with a whetstone from one of the crannogs in Dowalton Loch, by Mr. Vans Agnew, of Barnbarroch.

Norfolk and Norwich Archæological Society.—Dec. 1.—A large number of the members of this Society and their friends met at Carrow for the purpose of inspecting the recently uncovered ruins of Carrow Abbey. Considerable portions of the walls of the church and conventual buildings have been uncovered, sufficient to show the general arrangements of a mediæval priory. A Paper was read by Mr. R. M. Phipson, who also exhibited a ground plan of the buildings, showing the existing remains and also suggested restorations to complete the same. There was a hospital here in the time of King Stephen, and perhaps earlier, dedicated to St. Mary and St. John. We know at any rate that Stephen gave lands and meadows to Seyna and Leftelina, two of the sisters in 1146, but it is stated that they founded a *new* Priory, from which we may presume that there was some institution of the kind here before. The ruins are clearly of many different dates, from the twelfth to the sixteenth century, and this makes it more difficult to mark out clearly the plan of the priory—a plan constantly varying from century to century. This priory belonged to the Benedictine Order. The chief feature is the Cruciform Church, which was dedicated to the Blessed Virgin and St. John the Evangelist. It consisted of a nave 101 ft. long by 24 ft. 3 in. wide. North and south aisles of similar length 11 ft. wide, a central tower 32 ft. square on the outside—choir and chancel 62 ft. 6 in. by 23 ft. wide; a south chapel dedicated to St. John the Baptist, and a north chapel dedicated to St. Catherine. There were also north and south transepts extending 42 ft. 6 in. beyond the tower, and 23 ft. wide. On the east side of the south transept is the sacristy. It has a wide arch and an altar, which was a very usual feature in a sacristy. The church proper would appear to have been begun, as was frequently the case, at the east end, erecting the chancel and choir first, then the tower and transepts, and finally the nave and aisles. The chancel, choir, tower, and transepts were certainly built in the latter part of the twelfth and in the beginning of the thirteenth century; whilst the nave and aisle are of early English work, pure and simple, of the middle and latter part of the thirteenth century. The eastern part of the chancel

was raised two steps, as can still be plainly seen, and the east wall was doubtless filled with three single light semi-circular-headed windows in deep reveals. The western part of the chancel contained the Cantus Cantorum, and the walls of this were highly enriched with stone arcading. Then comes the very massive tower, one pier of which is entirely gone. Here begins traces of later work, or early in the thirteenth century. The transepts, which had no aisles, are evidently of the same date as the tower. The walls of these were also arcaded, and there would appear to have been a rubble wall seat all round them. Further west we come upon clear and pronounced Early English work, the base of one pier of which is left pretty perfect. The nave does not run exactly in a line with the chancel, a very usual occurrence. On the north side of St. Catharine's Chapel, and also on the north side of the north aisle of nave, have been found the remains of walls, evidently of a much later date than the church itself, and were the foundations of buildings used for secular purposes. Under some of these walls were found three shallow circular sinkings, and one oval one, all varying from ten to twelve feet in depth. They could not have been water wells, for the live well is close by, and is 34 ft. deep, and is now nearly dry, showing that the level of the springs has lowered considerably during the last 400 years. For what purpose these buildings were used it is difficult to guess. It is, however, likely that they were occupied by priests who conducted the services of the church. It is possible they formed part of the anchorhold, for many anchorholds were built attached to churches, and had one window looking into the church itself. However, in this case, the tradition is that the anchorhold was situated on the sloping ground, to the south-east near the main road. We now come to the domestic and semi-domestic departments, and first is the slype or passage, out of which the circular staircase leads. This slype formed a communication between the cloisters and outer grounds and detached buildings, and always intervened between the transept and chapter house. Beyond is the chapter-house, running east and west. It had undoubtedly a groined ceiling, the central portion of it springing from columns in the middle of the room, and had a door into the cloisters. Beyond was the day room, or, as it was called in priories and monasteries occupied by men, the fratry. This also had a groined ceiling, and was divided with columns, from which the central groining sprang. In this case they were circular shafts, a portion of one of which still remains. There were seven of these, forming eight bays, which can still be easily traced by the corresponding corbels in the walls, from which the other sides of the groining sprang. Over the chapter-house was the scriptorum or library, lighted by a window to the east—probably a circular one—and with an open wooden roof; and over the day-room was a long dormitory also with an open roof. To the east of these buildings stood the Hospital or Infirmary, the site of which has not been excavated. It probably consisted of a day room and dormitory with small kitchen and offices, and was reached by a covered passage leading from the day-room, the foundations of which can still be traced. On the north side of this passage were the gongs; close by, and on the east side of the chapter-house, was a burial-place, but most of the nuns were probably buried in the centre of the cloisters. Three graves are still existing, one of which was opened in the writer's presence, and at a depth of about 2 ft. 6 in. human bones were found, which, from their smallness, were evidently those of a female, buried without either stone or wood coffin, a thing very usual at this time. The slab, which is most perfect, is, from the cross that is on it, evidently of the latter part of the 13th century. On the south side of the church were the cloisters. On the south side of these cloisters were the refectory, kitchen, and chambers over, and on the west side the domus conversorum conversi, for converts, workpeople and servants.—Subsequently the party proceeded to make a tour of inspection along King Street. The first place visited was the church of St. Peter Southgate—an ancient building, with nave, chancel, north chapel, south porch, and a square flint tower. St. Ethelred's Church, next visited, is supposed to be the oldest in the city; and it is certain that a church stood on this site before the conquest. There is a very fine Norman doorway in the south porch, and on the external walls are some interesting remains of a Norman string course, with other portions built into the wall in the course of reparation. The roof of this church is covered with thatch in a very dilapidated state, some of the windows are boarded up, and its condition altogether discreditable. St. Julian's Church was also visited. It is a small building principally of the Norman period, but the tower is believed to be Saxon, and hence is an object of interest. The old Music House, once the residence of Sir Edward Coke—who was Recorder of Norwich and afterwards Lord Chief Justice of England—was, by permission of Messrs. Young, next visited by the party. A visit was paid to the church of St. Peter per Mountergate. The present church was built in 1486, is 115 feet long by 46 feet high, but is without special distinctive features. The vestry, behind the Communion table, is said to have been a chapel. The chancel stalls, though of course there is a good deal of modern work about them, are substantially the same as belonged to the College of Five Friars demolished at the Dissolution. The octagonal rood-stair turret has been preserved, and also some portions of the ancient screen. Of the monuments, which Blomefield says were numerous, only one of importance remains, that of Roger Berney and his wife, who belonged to the Hobart family—with recumbent effigies, erected in 1663, and made of stucco painted. In the nave was buried Thomas Codd, who was Mayor of Norwich at the time of Kett's rebellion, but this monument has been lost. The register of this parish is dated 1538, and is in a remarkably good state of preservation; and there was also shown the deed by which the parish of St. Faith's was annexed to this parish in 1564. Amongst the plate is a chalice, made, as the mark shows, in 1565, and a spoon dated 1613, with a crucifix handle.

Penzance Natural History and Antiquarian Society.—Jan. 13.—Mr. W. C. Borlase, M.P., in the Chair.—Mr. W. Bolitho had borrowed from a friend a copy of Hals' *Cornwall*, a complete copy of which is unknown, in consequence of a fire destroying many of the printed sheets while they were at an Exeter bookseller's. Mr. Stokes, of Bodmin, had been pre-

sented by Mrs. Taunton, a daughter of Whittaker's, with some part of the MS. of Hals, whose book contained admixtures of truth and falsehood, and stories, told with some degree of the coarseness which marked the literature of the times in which it was written. As specimens of the quaint, unobjectionable, and valuable portions, Mr. Bolitho read several extracts relative to Botusfleming, Bodmin, Pengersick, Trewoofe, and Poldice Mine, &c. Ten years ago a copy could be got for £50; now the price is 100 guineas, so many copies have been in demand for America. —Mr. Borlase introduced a book, printed in Paris in 1607, and interesting to people of the West Countrie because it had so many references to the Courtenays. He also explained and handed round three or four coats of arms of the Borlases, and dwelt on them, and the origin and meaning of their original name of *Taillefer* (found at St. Wenn in the reign of Edward I., and termed "liegemen of the county—time out of mind").—Mr. Cornish described a present from Mr. John Donnithorne, part of the backbone of a whale, a great curiosity; a wasp's nest, lent by Mr. and Mrs. T. Reynolds; and the cabin-fender of Sir Cloudesley Shovel's flagship, the *Association*, wrecked at Scilly nearly two centuries since, and which had been a heirloom in the family of Capt. John Tregarthen. —Mr. Cornish noticed the singularity, that while the name of St. Anthony (one of the patron saints of Penzance) and that of St. Clare were not lost, and the sites of their chapels were guessed at, the names and chapels of St. Raphael and St. Gabriel, in the east part of the town, were entirely lost.—The Bonython flagon, of the reign of Queen Elizabeth, got back by a representative of the family now in South Australia, was shown.

Yorkshire Archæological Association.—Jan. 17.—Annual Meeting.—Mr. Thos. Brooke, F.S.A., the President, in the Chair.—Mr. S. T. Rigge read the Report, which states that the excursion to Helmsley and Rievaulx was unfortunate as regards the weather. This was especially to be regretted, as Mr. Micklethwaite had spent some time in making a careful survey of the ruins, which would have resulted in raising several important questions which will have the attention of the Council at some future time. The completion of the Poll-tax in the last number of the *Journal*, is an important circumstance. The publication of these invaluable rolls has met with considerable attention on all hands; so much so, that the council have decided on issuing the surplus prints to the public; and a table of contents, &c., is now being prepared which will add to the utility of the volume. This book will be sold to the public at a moderate price, and it is hoped that a large accession of new members will follow. The next number will contain the first portion of a valuable series of deeds connected with Ribston, which has been arranged by the Rev. R. V. Taylor, B.A., in whose hands they have been placed by the owner, J. Dent Dent, Esq. A very valuable set of drawings has been made of Conisbrough, by Mr. A. S. Ellis. It is intended to use them as illustrations of a Paper on the Castle which Mr. G. T. Clark has promised to contribute to the *Journal*. With the cordial concurrence of Mr. Brown, Q.C., the owner of the property, the Council has directed its attention to Mount Grace Priory, which, as is well known, is the only place in England where the arrangements of a Carthusian convent can be adequately observed. An elaborate survey of the ruin has been made, which will be reproduced by photo-lithography and published in the *Journal*.

Newcastle Society of Antiquaries.—Jan. 25.—Sixty-Ninth Annual Meeting. The Earl of Ravensworth in the Chair. The Secretary, Mr. Longstaffe, read the Annual Report, which dealt principally with the project of utilizing the Black Gate for museum accommodation. In the case of the Black Gate of the Castle, Henry III. employed a good architect, who, in his turn, employed good masons. The original parts of the Black Gate, of which they knew both the date and cost, presented peculiar features, highly interesting—whether to the architectural, the antiquarian, or the military eye. To the artist's eye there could be few such effective combinations of objects as occurred upon the banks of the Tyne. As to the want of museum accommodation, the report went on to state that the splendid collection of Anglo-Saxon sculptures accumulating at Durham were in the longest room in England and well lighted. It must be admitted that every find did not go there; consequently, the most beautiful Anglo-Saxon stone, discovered at Chester-le-Street, disappeared, he being unable to exhibit it. The committee then referred to the discoveries of the year, and in doing so said that Mr. Blair and Dr. Hooppell, with other members, had paid considerable attention to the remains of the chapel at North Gosforth. The will of the late Mr. Laycock had been proved, and application had been made for permission for the Society to expend a few pounds in excavations at the chapel at North Gosforth. Before leaving the subject, attention might be drawn to half of a picturesque bridge of the fourteenth century, at Gosforth, called Salters' Bridge. The particular Salters Road looked like a communication between the Blyth district and the ancient borough of Newburn. The Society were gratified by the observation of the care bestowed by the Corporation of Newcastle on the remaining ancient buildings of the town. After the Castle, old churches, and the Black Gate, the most interesting one was the perfect Herber Tower. The officers, with the Duke of Northumberland as patron, and Earl Ravensworth as president, were then re-elected.—Mr. Hodgkin presented an urn which had been found near his house in Benwell Lane, and further south than anything yet discovered. It was evidently Roman, and was found at about 300 yards from the south wall of the camp. Mr. Longstaffe said everything tended to show that Benwell was a mansion of the Kings of Northumberland, and a place of considerable importance.—The Rev G. R. Hall exhibited to the meeting the mould or framework in which the French assignats were forged in the time of Pitt. It had been lent to him by Mr. William Smith, grandson of Mr. Smith of Haughton Castle, who was the then owner of the paper mill there at which the assignats were made. It was thought of no interest, and placed in one of the lumber rooms, and after having been found it was restored by Mrs. Smith herself. It had upon it the date of the forging of the assignats. He understood that a Mr. Magnay was the then Court stationer in Newcastle, and his father was the foreman of the

paper mill at Haughton Castle. It was said the assignats were sent out in connection with the Duke of York's army in the expedition to Flanders in 1793 —not to pay the troops, but to cheat the French. The assignat was meant to depreciate the currency, which was then going down very fast. The same gentleman exhibited a coin of Louis XV., which had belonged to a relative, Dr. George Bellamy, surgeon on board the *Bellerophon*, and who had been taken and imprisoned in Brittany.

Shropshire Archæological and Natural History Society.—February 3.—Rev. Canon Butler in the Chair. The Secretary, Mr. Goyne, read the Report. The receipt of a very valuable collection of shells, presented by the Misses Eyton and T. Slaney Eyton, Esq., was announced. The Council felt that such a collection was worthy of a prominent place in the museum, and in consequence decided to have special cases made for them. In the last Report the necessity of a larger building for the museum was briefly suggested, and the Council brought forward the subject again at this meeting, inasmuch as the old buildings of the Shrewsbury School are now for sale. The Council trusted that a vigorous effort made to secure the time-honoured buildings for public use in the town. Canon Butler was placed on the list of Vice-Presidents, in the room of Dr. Henry Johnson, deceased; and the Rev. W. A. Leighton, who retires from the Editorial Committee, was made one of the Council. The following gentlemen were appointed on the Editorial Committee for the ensuing year:—Messrs. Askew Roberts, Hubert Smith, W. Phillips, H. W. Adnitt, and the Rev. T. Auden. A discussion then took place on the ways and means for acquiring the Grammar School property. It was resolved first of all to appeal for subscriptions, and to appeal to the Shrewsbury Town Council, in the first instance on the ground that a home is sorely needed for the splendid collection of Roman antiquities now hidden on College Hill, and in the second to suggest the adoption of the Free Library Act for the borough.

Glasgow Archæological Society.—January 19.—Professor Young, President in the Chair.—Papers were read by the President on several rare Italian medals, which he exhibited to the meeting, and by Mr. C. D. Donald, on "Grahamston."—Mr. Black exhibited, on behalf of a member of the Society, the Call in 1737 to the Minister of the Barony Parish of Glasgow.

The Harleian Society.—January 7.—The Annual Meeting.—Dr. George W. Marshall, in the chair. The Report and balance sheet were read by the Honorary Secretary, Mr. George J. Armytage, and showed that the Society was in a very flourishing condition. "The Visitation of Yorkshire in 1564" had been published as the volume for 1881, and the Register Section had published "The Registers of St. Thomas Apostle, London," for the same year. The publications in the press are the second volume of "The Visitation of London in 1633," under the editorship of Dr. Howard and Col. Chester; and "The Visitation of Cheshire in 1580," by J. Paul Rylands, F.S.A.; also "The Registers of St. Michael, Cornhill." The Earl of Arran was elected to fill the vacancy on the list of Vice-Presidents. Sir John Maclean, F.S.A., and Mr. D. G. Cary-Elwes, F.S.A., who retired by rotation from the Council, were re-elected, and Mr. J. Paul Rylands, F.S.A., was elected on the Council in place of the late Mr. F. Barber.

The Antiquary's Note-Book

Prynne's Imprisonment in Jersey (*Communicated by H. Marett Godfray*).—The readers of THE ANTIQUARY may, perhaps, be interested by the following extracts from a manuscript in the Jersey Library, entitled, "The booke of reparations of the castles of Mountorgueill and Elizabeth in the Isle of Jersey with other houses therevntoe belonging and apperteining, 1634–1637." They relate to the preparations which were made for the reception of William Prynne, condemned to close imprisonment in one of the castles of Jersey. Although the order for his removal from Carnarvon is dated September the 17th, 1637 (*S. P. Dom.*, vol. ccclxvii. 90), Prynne did not set out for his new place of imprisonment before the 10th of October following, and even then was only placed in confinement in Mont Orgueil Castle on January the 17th, 1637–8. This delay may, no doubt, be ascribed to the non-completion, prior to that date, of the repairs which were already in progress in September.

In the extracts below, the letters in *italics* represent the abbreviations in the original manuscript.

1637. Sept^r 30.—*Item* paid to Robert Baker smith for all such worke as he hath done from the 6th of December, 1636, to the 29th of September 1637, viz. for lock*es*, keyes, henges and boalts for dores, nailes, bredds, spikes and bands for ordinance &c. as by his bill vnder his hand endi*n*g the said 29th of September 1637, more at large appeareth, as alsoe for yron barrs for M^r Prindes chambers windowe ——————————xxvj *livres* v *sous.*

Item paid to M^r Edward Dumaresq for 103 pounds of yron at 2 *sous per* pound with six *sous* for the bringinge of it from the towne to the olde castle w*h*ich is all ymployed for the making of yron barrs for M^r Prindes chamber windowes, where there were none before. All amounteth vnto——————————x *livres* xij *sous.*

Item paid for one douzen of Deale boardes being send [SIC] for to St. Malloes for the making of a particion & dores for the acco*m*modating of the afore saide chamber for M^r Prinde——————viij *livres.*

8 Octob.—*Item* to Thomas le Boulenger masson for 6 dayes this weeke at 10 *sous per* daye, about M^r Prindes chamber with some other repara*t*ions done in the Kitchen & other places, the sum of———iij *livres.*

Item to Richard Stephens Carpenter for 3 dayes-worke done this weeke in M^r Prindes chamber, at 10 *sous per* diem fac*it* ——————————xxx *sous.*

Item paid to the said Richa*r*d Stephen for 5 rafters at 8 *sous per* peece which hath

been ymployed for making the partition in Mr Prinds chamber——————ij *livres.*

Item more paid for haye to chopp to make morter for the aforesaid chamber for breading the walls——————vj *sous.*

Octob. 14.—*Item* to Richard Stephen & his boye Carpenters for 5 dayes this weeke, for setting vp the tymber worke in the victualling house, & some worke done in Mr Prindes chamber——————iiij *livres.*

Octob. 21.—*Item* paid to Moses Hamlin Glasier to make of 2 new glasse windowes for Mr Prindes chamber windowes & for an other in Rounceford and for mending the others in all places for this winter, and for mending the Leadds and gutters, as by his bill appeareth more at larg signed vnder his hand the 14th of October——————v *livres* xiiij *sous.*

Long Meg and her Daughters.—In the parish of Addingham is the monument called by the country people *Long Meg and her Daughters.* "It forms nearly an exact circle of three hundred and fifty paces in circumference, of massy stones, most of which remain standing upright. These are sixty-seven in number, of various qualities and species, not hewn or touched with a tool; another form shews they were gathered from the source of the earth; some are of blue and grey limestone; some flint, but most of them are granites. Many of those that are standing measure from twelve to fifteen feet in girt, and ten feet in height; others much less in size. At the southern side of this circle, about the distance of seventeen paces from its nearest part, is an upright column, naturally of a square form, of red freestone, with which the country abounds. . . . . This stone is placed with one of its angles towards the circle, is near fifteen feet in girt and eighteen feet high; each angle of its square answering to a cardinal point of its compass. In that part of the circle which is most contiguous to the column four large stones form a square figure, as if they had supported some table stone, or had enclosed a space more particularly kept holy than the rest. Towards the east, west, and north, two stones of great magnitude are placed in the circle, at a greater distance from each other than those in other parts, as if intended especially for entrances into this mystic mound" (Hutchinson's *Hist. of Cumberland*, i. 226). But Stuart says, "Two cairns of stones were within the circle, and were believed to cover the remains of the dead (Gough's *Camden's Brit.*, iii. 426.) When Stukeley visited this circle the cairns had been removed, but the round spots on which they had been piled were of a different colour from the rest of the surface (*Itin. Cur. Cantur.* ii. 47)" (*Sculptured Stones of Scot.*, ii. p. xxiii.). Following this description of a most important monument of primitive times, Hutchinson gives it as his opinion that *Long Meg and her Daughters* "was adopted for offices of law; a court of judicature and place of public assembly for the dispensing of justice." The number of stones in the circle probably, Hutchinson thinks, denotes the number of delegates who from their several districts and tribes were members of the convention held in this place (*Ibid.*, 250). Mr. Fergusson, however, opposes this supposition with all the weight of his powerful argument (*Rude Stone Monuments*, p. 127). King, in his *Munimenta Antiqua* (i. 195–6) describes this monument, and it is figured in the *Antiquarian Repertory*, i. 239. The *Gentleman's Magazine* for 1752, page 311, also gives a description of it, and a ground plan. Sir Gardner Wilkinson, in the *Journal of the Archæological Association* (vol. xvii. p. 118) draws attention to the rude concentric rings, carved upon the stone outside the circle, and gives a drawing of these in an accompanying plate, and in vol. xxxiv. pp. 32, 33, Mr. Dymond gives some very valuable plans.

Antiquarian News.

The *Somerset County Gazette* records the curious fact that the ancient custom of singing to the apple-trees on various farms took place at Wiveliscombe, in Somersetshire, on Tuesday night, the 17th January last.

The restoration of Market Drayton parish church is progressing. The south arcade is now completed, and the sills of the clerestory windows on the same side have been placed in position. The building of the south wall has also been commenced. In taking down the south wall of what is known as Church's Chapel, at the parish church, an ancient grave was found under the old foundation. This grave, which contained the remains of a human skeleton, was cut out in the rock, and no coffin had been used in the burial. The grave, which must have been some centuries old, was of a similar character to that found under one of the columns of the south arcade a few months ago. In digging for the foundation several curiously sculptured slabs, evidently the lids of stone coffins, were discovered. A similar stone was found built in the wall near the old south door.

The Pump-room of Hampstead Wells, all that remained to tell of Queen Anne's days here, has been destroyed. The Well was first opened in May, 1707. Entering Well Walk from the High Street, Hampstead, one obtains an old-world view of the houses on the right. The Well was, till a few months ago, on this side of the Walk, and was enclosed by iron railings in the fore-court of one of the houses; its water had the usual inky taste common to all chalybeate springs, and left a red-rust colour on the stones it flowed over. A little higher up the Walk on the same side is the Pump-house, a gaunt, unsightly looking building, with large windows; it was used for many years after its disuse as a Pump-room as a Unitarian Chapel, and has gone through many changes. The left-hand side of the walk has the raised promenade on which drinkers exercised, and it is still over-shaded pleasantly by trees, many of them old and fine ones. The Well is now covered with a modern erection of stone, with the usual drinking fountain accompaniments. By the demolition of the Pump-room, Hampstead loses, no doubt, the link that binds it to the manners and

customs of Queen Anne. The literary associations of the spot will, however, outlive those of pleasurings and amusements. It is connected in more or less degree with the lives of Byron, Shelley, Coleridge, Leigh Hunt, Keats, Alfred Tennyson, Romney, Morland, Haydon, Blake, Collins, and Stanfield.

Historic manor-houses, like historic libraries, come from time to time into the market. Among the estates to be sold in the coming spring is one including the ancient Manor House of Burwell, Lincolnshire, wherein Sarah Jennings, afterwards the famous Duchess of Marlborough, was born.

In one of the houses at Pompeii, not yet entirely excavated, has been found a mosaic fountain, the decorations of which are far superior to any of the kind yet found. On the roof of the fountain is a representation of the sea, with Aphrodite issuing from her shell. The goddess holds the arm of a half-submerged Cupid, and other Cupids are visible here and there in the water. Below this group is a Cupid embracing a dolphin, preceded by a nereid, who spreads out her mantle in the form of an arch over his head. On the left two women are seen on the shore—one standing resting her chin on her left hand, the other seated on the ground and holding up her right hand in an attitude of admiration. Both are in profile. On the right hand a woman stands on the shore, and in the centre of the picture another female figure kneels beside a box and gazes at the sea, her back being turned to the spectator.

While ploughing the stubble field, on the farm of Quarryford, Haddington, tenanted by Mr. Haig, on the Yester estate of the Marquis of Tweeddale, a clay urn, containing calcined human bones, was discovered by one of the servants on the farm. The urn was only about three inches below the surface. Its top was broken by the share of the plough, otherwise it is in very good condition, and from its appearance seems to be of considerable antiquity.

The Commissioner of Works is progressing with his work of restoration at Hampton Court Palace. The new groined ceiling in the principal entrance gateway is now approaching completion. This ceiling will be somewhat similar in general appearance to that recently restored under the second gateway of the palace, but of much larger dimensions, being 30ft. in length and 20ft. in width. The ceiling, or groin, has been constructed in accordance with what is believed to have been the form and design of the original ceiling, no part, however, of which remained, with the exception of some angle shafts and springing stones, which denoted its position. An unsightly lath and plaster ceiling had for many years taken the place of the stone ceiling placed there by Cardinal Wolsey. The ceiling is constructed entirely of masonry, the material used being Bath Oolite, and forms a complete dome, or groin, of solid masonry, without any artificial support beyond what is given by its own peculiar arch-like construction. The ceiling has elaborately moulded ribs, springing from the shafts in each angle of the gallery, and spreading in a fan-like form towards a central compartment filled with tracery panels, with Tudor detail, and ornamented with quatrefoils, containing shields, upon which will be carved the arms and other devices appertaining to the various offices held by Cardinal Wolsey. Upon the centre "boss," or key-stone, will be carved the royal arms of the Tudor period.

For many years past it has been contemplated to restore the interesting and ancient church of Ashill, Somersetshire. The tower was replaced and repaired some twenty years ago, and the roof recovered. A few years afterwards the chancel was rebuilt by the Ecclesiastical Commissioners. The church contains an unusually large proportion of Norman work in very fair condition, consisting of the chancel archway and the eastern and western doorways of the church. The Early English Decorated and Perpendicular Periods are also represented, together with some carved work on the pulpit and some oak seats of a far later date. The church was formerly seated throughout with fine old solid oak benches. Most of these have been gradually "improved" away by one-inch deal panelling of the early part of this century. The church contains two fine Ham-stone recessed arched mural monuments, one of a knight in armour, and the other similar, but with his lady. Tradition says she was the mother of seven children at one birth. There was formerly a rood loft, and it is said that the doorway to the stairs may yet be seen. The roof is a "waggon-headed" one, but has been ceiled, and consequently much of its beauty lost. There are no remains of any stained or painted glass, the windows having been glazed some hundred years ago, and their centre mullions and part of their tracery removed. But a more general restoration is now being undertaken, and all is intended to be completed by Midsummer next. It is at present proposed to re-floor and re-seat the church throughout, restore and enlarge all the windows, repair and re-cover the roof, clean and restore all the Ham stonework throughout, lower the exterior ground, and well drain around. Attention will be given to the most interesting parts of the church in the Norman period.

Hampstead, near Saffron Walden, in Essex, has possessed a fine old church with a lofty western tower strengthened by empanelled buttresses. For some time it has been noticed that the tower has been giving way, and the strain on the south wall had become so great that it was determined that the bells should be no longer chimed nor the clock wound up. At a little after seven o'clock on Saturday, the 29th January, the south wall began to crumble away a few feet above the ground, and in less than an hour the greater part of the fine old tower slipped down, bringing with it about half the roof and one arch of the south wall of the nave, and letting down also a good part of the roof of the south aisle. The gallery at the west end of the nave of the church, the children's seats, the front, and the stove, are all buried in one huge mass of *débris*. Where are the restorers in this case? They are busy enough in places where nothing is wanted; but such shameful neglect as the above episode reveals is allowed to take place without a murmur.

An interesting discovery has been made at Fownhope, near Hereford during the restoration of St. Mary's Church there. Whilst the men were excavating beneath the church, they came upon a brick vault with an arched roof, and in this vault was found a

handsome oak coffin of extraordinary length and breath. The coffin crumbled to pieces when touched, disclosing a human skeleton of gigantic proportions, which, when the air struck it, dissolved into dust. The length of the body from head to feet was nearly 8ft. 6in., and the breadth 3ft. 6in.

The *Manchester City News* records a curious fact interesting to the student of ancient town customs. Jacob Wilson, town-crier of Birmingham for more than half a century, died the last week in January. The appointment was regarded as hereditary, and the deceased was the sixth Jacob Wilson who had acted as town crier during a period of 300 years, each being the youngest son of his parents.

The Essex Field Club have reprinted, in pamphlet form, with elucidatory plates, Major General Pitt-Rivers' interesting Paper on the recent excavations at the ancient camp or oval-shaped earthworks in Epping Forest, known as "Ambresbury Banks," and popularly associated with Queen Boadicea. The works, which were conducted at the expense of the Club, under the eye of a body of gentlemen interested in the subject, were limited to one cutting twelve feet wide across the lines of circumvallation, but they yielded nevertheless a number of objects of interest, chiefly composed of fragments of pottery. From their position they are considered by Major General Pitt-Rivers to be necessarily coeval with the formation of the camp; and they are pronounced by this excellent authority to be British—though whether belonging to a period before or after the Roman occupation is still undecided. Large collections of pebbles also found are considered to have been used as sling stones. It is to be hoped that since this slight effort has been so successful some further attempt will be made to solve a problem which, it is observed, "has exercised the best wits of the neighbourhood from the days of Camden to our time."

We understand that the relics found in the course of the work at the Baths at Bath have all been deposited, by direction of the Baths Committee, in the record room at the Guildhall in the custody of the Town Clerk.

At an auction sale, on January 20th, of the effects of the D'Olier Street Club of Dublin, an old high-backed oaken chair, elaborately carved with Irish emblems, and described as the chair of the "Speaker of the Irish House of Commons," was sold to Mr. Cecil Guinness. An inscription on a brass plate on the chair set forth that it was presented many years ago to the Dublin Library by Lord Cloncurry.

Owing to the lowness of the water in the Lake of Constance, in Switzerland, some interesting Lacustrine habitations have been laid bare, and several valuable finds of nephrite axes and other objects have been made.

The committee of the Cumberland and Westmoreland Antiquarian and Archæological Society have determined to issue the accounts of the church plate of the diocese of Carlisle, not in their *Transactions*, but separately. The book is expected to be ready in August.

It is announced that the Dean and Chapter of Lichfield are having their muniments arranged and catalogued by the Rev. J. C. Cox, and that many documents relating to York, Peterborough, &c., have already been found. We know of no one more fitted to undertake this work than Mr. Cox, and we shall, no doubt, have a valuable report from him.

The historic house known as Dolly's Chop House in the neighbourhood of St. Paul's is to be pulled down. "Dolly's" has an illustrious history, and its mention recalls the names of Addison, Steele, Pope, Swift, Congreve, and other literary celebrities. It was the only house in the immediate vicinity that survived the great fire of 1666. We hope to give some particulars of this place in a future number.

A facsimile has been made, by the process of photo-lithography, of the remarkable MS. of Marco Polo preserved in the Royal Library at Stockholm. The work has been undertaken at the expense of Baron Nor denskiöld. A limited number of copies have been printed before the plates were rubbed off, and subscribers in this country should address themselves to Mr. Bernard Quaritch. The work is issued in one volume (quarto), bound in the Roxburghe style; and its value is enhanced by an elaborate introduction from the pen of M. Delisle, of the Bibliothèque Nationale at Paris.

Mr. J. H. Middleton communicated to the Society of Antiquaries on the 9th February a curious discovery which had been made on the previous day during the repairs at one of the Canon's houses at Westminster. At the back of the canvas lining of the walls were some well-designed paintings in black and white done in *tempera* on plaster. They were of Henry VIII.'s time.

We understand that the works in connection with the restoration of Whiston Church have been arranged. They consist of a new nave, chancel, organ chamber, and vestry, with seats for the whole church. This division will be undertaken by the Earl of Effingham, on the part of Lady Charlotte Howard, and will be commenced forthwith. Then there are to be extensive repairs of the fabric of the present nave, chancel, and porch, and alterations to the tower.

The ancient parish-church of Cowthorpe, near Wetherby, has been re-opened after restoration. The church, which is dedicated to St. Michael, was a Norman edifice of a late type, built during or shortly after the Third Crusade. The chancel has been paved with coloured tiles, and the aisle is laid down with stone upon a concrete bed. The sittings are of pitch-pine. The pulpit and reading-desk are of the same kind of wood, and also the seats and fittings in the chancel. The old oaken Communion-rail, of the Queen Anne period, has been retained. The Norman font, after being cleaned, has been replaced nearly in its original position at the north side of the nave nearly underneath the tower.

A very fine volume, under the editorship of M. Camille de Roddaz entitled *L'Art Ancien à l'Exposition Belge*, has just been published at Brussels by M. Rozez, and by M. Firmin Didot at Paris. It contains a highly illustrated account of the chief exhibits of various countries, and forms a history of Fine Art.

The grand old parish church of Edington, in Wiltshire, is now rapidly falling to decay. It is a building

that cannot fail to arrest the attention of all interested in church architecture. It is 160 feet long, the chancel alone being 60 by 25. Funds are urgently needed to prevent the fabric from falling, and we hope, in our next issue, to give our readers a note of this interesting church.

Historic Notices of the Borough of Flint, by Mr. Henry Taylor, deputy constable of Flint Castle, is in the press, and will be published shortly by Mr. Elliot Stock. The work will contain much curious information concerning local usages, drawn from charters and official documents, and will be illustrated by facsimile woodcuts.

At the solicitation of the members of the Sidcup Natural History and Literary Society, Mr. Roach Smith, on the 7th February, delivered a lecture at the New Hall, Sidcup, "On the Evidences of Shakespeare's Early Country Life shown in his Works." Mr. Roach Smith stated that in the enormous amount of allusions to country and farmhouse life, the Shakespearean student could not but arrive at the conclusion that Shakespeare had spent his early days in the country. Mr. Roach Smith was the first to draw attention to this point in his *Rural Life of Shakespeare*. We are glad to see that Mr. Roach Smith's health enables him to undertake this task.

We learn that Mr. Charles Welsh has in preparation a work which will be published by Messrs. Griffith & Farran, entitled "A Bookseller of the Last Century," being some account of the life of John Newbery, and of the books he published.. The philanthropic publisher of St. Paul's Churchyard, as Goldsmith, in his *Vicar of Wakefield*, has called him, is a figure of some interest in the literary history of the eighteenth century. The first bookseller who made the issue of books for children a business of any importance, he brought before the world a number of books which have proved of incalculable benefit. But not only is he to be remembered as the publisher of *Goody Two Shoes*, and kindred works, he was intimately associated with Dr. Johnson, Oliver Goldsmith, Smart, and many others; and he busied himself with many projects of a seemingly more important character than the publication of works for the young. The volume will be supplemented by an alphabetical list of books published by the Newberys, from about 1730 to 1800, which the author has spent some years compiling.

A History—Topographical, Archæological, Geneological, and Biographical—of the parishes of West and East Bradenham, with those of Necton and Holme Hale, in the County of Norfolk, from Public Records, Court Rolls, Wills, Parish Registers, and Private Sources, by Mr. G. A. Carthew, F.S.A., with illustrations, and an Introductory Essay by Dr. Jessopp, will be shortly published.

A work entitled *Salaminia: (Cyprus) its History Treasures, and Antiquities*, by Alexander Palma di Cesnola, is anounced for publication by subscription. It will contain an account of the principal objects of antiquity derived from ancient sites which were excavated by A. P. di Cesnola from 1876 to 1879 in the Island of Cyprus. The collection amounts to upwards of fourteen thousand specimens. It contains Phœnician, Egyptian, Greek, and Roman remains, from Kitium, Paphos, Marium, Kourium, Idalium or Dali, Soli, and above all, from Salaminia, the ancient Salamis of Teucer, which yielded a large proportion of the recovered treasures—a site which no excavator has ever before examined with success. The relics comprise a vast variety of valuable objects in gold, silver, and bronze; gems, cylinders, precious stones, ivory, and terra-cottas. Among them may be mentioned finger-rings, ear-rings, necklaces, leaves of beaten gold foil for head-attires or to cover the features of the dead; masks, swords, knives, and other weapons; coins, pins, *alabastra*, toys, urns of large size adorned with geometrical patterns, other urns of sepulchral use, finely modelled statuary groups and statuettes, portable hand-warmers, and numerous inscriptions, of the highest value.

Correspondence

EXCAVATIONS AT HERTFORD.

(v. 34.)

Seeing in your January number a short note of the discoveries which have been recently made on the site of the ancient Priory at Hertford, and that, at that time, no coffins had been found, I thought it might interest some of your readers to learn that two coffins were found on December 21st ult. One of these was in a fair state of preservation, but unfortunately was fractured by the workmen in removal; the other, which appeared to be equally sound, was not moved, but was again filled with earth (neither of them having a lid). Both were lying in a direction due east and west, the feet being turned towards the east. When discovered they were only about two feet from the surface of the ground. The one that was taken up measured 6ft. 9in. in length, 1ft. in depth, and gradually widening from 1ft. at the foot to 2ft. at the head. The sides were 1½in. thick, except at the broader end, where the thickness was fully 3 inches, and the coffin itself was cut out of a solid block of stone. Inside were found a skull and a few other human remains (teeth, arm, and leg-bones, &c.). In the *Gentlemen's Magazine* for May, 1802, is an account of several stone coffins found near Ware Priory (about two miles from here), which seem to have resembled those mentioned above, with the exception of the thickness, which was 4 inches, and also in the fact of their all having lids.

HENRY ROBINS, jun.

Hertford,

TUMULUS AT HAMPSTEAD.

In the fields about half-way between Hampstead and Highgate, and not far from the footpath, stands a conspicuous tumulus, bearing a few trees, and surrounded by a decayed hedge. It is duly marked as antique in the large-scale Ordnance Map, but I have not been able to find any information about it in Park's *History of Hampstead*, or in any other books or maps. Considering how near it is to the seats of so many archæological societies this is curious. I believe that

there is an interesting history attaching to this tumulus, but should be much obliged to any person who could put me in the way of gaining authentic information on the subject.

W. STANLEY JEVONS.

2, The Chestnuts, Branch Hill,
Hampstead Heath.

THE BIDDENDEN MAIDS.
(v. 39.)

There is very little doubt that the figures of the two females impressed on the cakes which are distributed at Biddenden, Kent, on Easter Sunday, has led to the supposition that they were joined together, as Mr. Newman says, in his letter, "in much the same way as the Siamese twins." A curious old print in my possession, dated 1778, shows the two females joined as Mr. Newman describes.

As the story goes, it is said that they were two sisters, who were born in the year 1100, joined together at the hips and shoulders; that they lived thus for thirty years, and died within about six months of each other, leaving twenty acres of land called the "Bread and Cheese Land," from the proceeds of which the cakes are distributed. Mary and Elizabeth Chalkhurst are said to be the names of these benefactors. Ireland, in his "History of Kent," dated 1829, states that the whole thing is but an idle tradition, originating in times when superstition was more prevalent than at present; and at page 1208, vol. iii. of the *Beauties of Kent*, dated 1806-7, there appears the following footnote:—"Hasted says (vol. vii. page 138, anno 1798), that the print of the women on the cakes 'has taken place only within these fifty years,' and that the truth seems to be that the land was the gift of two maidens named Preston." It is therefore extremely probable that the story of the conjoined Biddenden Maids has arisen solely from the rude impression on the cakes, and been chiefly promulgated by a sort of handbill, which is called, "A Short but Concise Account of Elizabeth and Mary Chalkhurst." That there were really no such persons, the silence of all the early historians of Kent on the subject affords a strong presumption; and also the proceedings on a suit in the Exchequer, brought for the recovery of the lands, as given for the augmentation of the glebe, by the Rev. W. Horner, Rector of Biddenden, in 1656, who was, however, nonsuited. It may be remarked that a similar tale is told of two females whose figures appear on the pavement of Norton St. Philip Church, in Somersetshire." The foregoing may be of interest to many readers of the ANTIQUARY, and it would seem to be conclusive; as Ireland says, "the whole thing is an idle tradition."

Belvedere, Kent. H. W. SMITH.

THE EARLY COINAGE OF THE UNITED STATES OF AMERICA.
(iv. 276.)

The letter of B. H. Cowper on the above subject has certainly been instructive to me. In mentioning the Connecticut cents of 1787 with a head on the obverse and Auctori. Connec., I have been able to recognize a coin in my collection as being one of the same kind. Mine is in excellent preservation, and the reverse has a figure very much like Britannia seated, with an olive branch in the right hand, and INDE. ET. LIB.

B. H. Cowper does not say if the letters I N D E occur on the reverse of his specimen.

Presuming that they do not, I may be giving him some information. H. W. S.

THE LOW COUNTRIES.
Temp. James I. (v. 10.)

The "Sketch of the Low Countries" appeared in the additions to Feltham's *Resolves* (12th ed. 1709, pp. 605-625). I know not whether it be in any earlier edition. There is some additional matter in the Feltham text. On the other hand, the introductory letter and some suceeding portions of your text are omitted in Feltham. The phraseology and punctuation of the two versions differ, but the variations are not important.

W. G. STONE.

Shute Haye, Walditch, Bridport.

—o—

I have found in a volume of the *Mirror* a copious extract from "Three Weeks' (not "months") Observations of the Low Countries," by Owen Felltham, published in 1670, and stated in the preface to have been written some years prior to its appearing in print." (*Mirror*, vol. xxi. p. 422.) This extract, so far as it goes, agrees almost word for word with the interesting "State Paper" in the *Antiquary*, entitled, "A Sketch of the Low Countries (*temp.* James I.). The variations consist chiefly in verbal alterations and the omission of several sentences. At first it appeared that I had detected an instance of literary plagiarism, which reminded me of the cool manner in which several pages of Hervey's *Meditations* were "borrowed" by the author of "Epistles to the Churches on the Eve of Time" (I quote the title from memory). But I see that "J. S." calls his paper "a badd *olld* piece new drawne." Can any of your readers throw light upon the question of *date* and also of *authorship*?

H. B. WATERFIELD.

[The version of the "Three *Moneths*' Observations of the Low Countreys, espetially Holland," printed in our January number, is, we have good reason to believe, the *original* of Feltham's version, which appeared as a separate work in 1662, under the title of "A Brief Character of the Low Countries," &c. The discovery of the original manuscript opens up some curious points with regard to this, about which we may have something further to say in a future number.—*Ed.*]

BROCKLEY MONASTERY.

Can any reader of the ANTIQUARY give me the title of a book containing an account of the old monastery at Brockley?

F. R.

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—*All Advertisements to reach the office by the 15th of the month, and to be addressed*—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

The Manager wishes to draw attention to the fact that he cannot undertake to forward POST CARDS, *or letters, unless a stamp be sent to cover postage of same to advertiser.*

FOR SALE.

Particular Account of the Names of Popish Recusants living in Westminster in 1680, MS., pp. 100. —164, Care of Manager.

Louisa Twining's "Symbols and Emblems of Early and Mediæval Christian Art."—Cash or exchange.—171, Care of Manager.

Genevan Bible, 4to, 1597, Black Letter, with Concordance, bound in new black calf, antique. Exceedingly clean and tall copy, 9¼ inches × 6½, £3.—Ruskin's Giotto and his works in Padua, complete, £1 1*s*.—Two Paths, 1st edition, with plates, scarce, £2.—Stones of Venice, 1874, with author's autograph, 6½ guineas.—Bibliography of Ruskin, 3*s*. 6*d*.—Joseph Lucas, Claremont, Cawley Road, South Hackney, E.

Army List, Roundheads and Cavaliers.—Vol. 5. Chetham Miscellany—Visitation of Derbyshire, 1662—Weiss, French Protestant Refugees.—Spilbury's Lincoln's Inn.—Apply B. F. S., Parkhurst, Dorking.

Hogarth's Works, Atlas folio.—Matthewes' Bible, 1551.—The Genealogist, vols. 1 and 2 bound.—172, Care of Manager.

The Old Clock, belonging to the ancient Abbey of Reading, Berks, is for sale and can be seen at 11, Coley Hill, Reading. The date is 1525. It has been for ages in the possession of the same family, and was recently given to a Bazaar in aid of a Church at Reading, by a broker into whose hands it had fallen. It has a painted copper dial, the case is made of oak, very dark from age; it stands about eight feet high, and keeps good time. Miss E. Cooper, of 11, Coley Hill, Reading, will be glad to give full particulars concerning it to any intending purchaser.

A curious old Bible, to be sold, published A.D. 1614. A well-preserved Bible in black letter, with marginal Notes, bound up with The Book of Common Prayer, two learned Concordances or Tables, the Apocrypha, and also the Psalms in metre with apt Notes to sing them withal. Interspersed in the Volume is an interesting Pedigree, 34 pages, indicating the lineage of Christ from Adam, also a description of Canaan, with a Map, the Translators' dedicatory Epistle to King James, and a copious Preface.—Address G. Mackenzie, 131, Eversleigh Road, Shaftesbury Park, Wandsworth.

Savage's War Head Dress, 6*s*. 6*d*.—Curious Needlework, dated 1684, 10*s*. 6*d*.—Carved Frame, 4*s*.—Pocket Flint Pistol, 5*s*. 6*d*.—Old Sword, 7*s*. 6*d*.—Returnable List, Curious Books, Queen Anne's Bracket Clock, 15*s*.—Mr. Shaw, Writtle, Essex.

Autograph Letters of Tennyson and Disraeli (Lord Beaconsfield).—Apply W. E. Morden, 30, the Parade, High Road, Lee, Kent.

Autograph Letters.—Apply to R. H., 15, Brooklyn Road, Shepherd's Bush, W.

Letter from Burns, addressed "Dr. Moore, London, pr. favor of Mr. Nielson," dated Ellisland, 23d March, 1789: "The Gentleman who will deliver you this, is a Mr. Nielson, a worthy clergyman in my neighbourhood, &c.," signed "Robt. Burns," 3 pages quarto. Price, £30.—Letter from Burns, addressed "Mr. William Nicol, of the High-School, St. Patrick's-square, Edinburgh," dated Auchtertyre, Monday [Oct. 15, 1787]: "I feel myself very comfortable here, &c." signed "Robert Burns," 1 page quarto. Price, £30.—Manuscript Poem, "Queen Mary's Lament," in Burns's handwriting, 56 lines, 3 pages quarto. Price, £20.—Manuscript Poem, "Lord Gregory," in Burns's handwriting, 20 lines, 1 page quarto. Price, £10.—170, Care of Manager.

Seventeenth-Century Tokens — Sussex, Cambs, Kent, Hants, Wilts, Oxon, Warwicks, Staffs, &c. &c., for sale.—169, Care of Manager.

WANTED TO PURCHASE.

Poll Books for County Elections in Essex, Herts, and Cambs.—Thomas Bird, Romford.

Dorsetshire Seventeenth Century Tokens, also Old Maps, Cuttings, Scraps, &c., relating to Dorset.—J. S. Udal, Inner Temple, London.

Armorial Book-plates purchased or exchanged.—Dr. Howard, Dartmouth Row, Blackheath.

Wanted.—History of Surrey, Manning and Bray, 3 vols. folio, complete sets or any odd volumes.—Tradesmen's Tokens (Seventeenth Century) of Surrey, —George C. Williamson, Guildford.

Seventeenth Century Tokens of the Town and County of Nottingham.—J. Toplis, Arthur Street, Nottingham.

Seventeenth Century Tokens of Lancashire, at 2*s*. each, or will exchange with collectors of other Counties.—N. Heywood, 3, Mount Street, Manchester.

Wanted.—Gentleman's Magazine for 1784, 1786, 1841 (Part I.), 1843 to 1860.—Plates relating to Yorkshire, from the Gentleman's Magazine.—St. Views of Picturesque Scenery in Yorkshire, by G. Nicholson.—Seventeenth Century Tokens of Settle Tradesmen.—Views, &c., of Jervaulx Abbey.—T. Brayshaw, Settle, Yorkshire.

Selections of Curious Articles from Gentleman's Magazine, 3 vols., 1809.—161, Care of Manager.

Blount's Tenures of Land.—160, Care of Manager.

Collection of Book-Plates, about 2,000 or more, duplicates not objected to.—M., care of Manager.

Books or MSS. on Astrology, Magic, Sorcery, Charms, and any Occult Literature, in any language. —E. Wilson, 11, Woodville Terrace, Alexandra Road, Hornsey, London, N.

Wanted to purchase Dr. Pickard's Life of Nicholas Farrar.—State form and condition to R. W. Burns, Diglis House, Worcester.

The Antiquary.

APRIL, 1882.

Easter.

By JOHN FENTON.

Sparsum cruorem postibus vastator horret angelus:
Fugitque divisum mare, merguntur hostes fluctibus.
Jam Pascha nostrum Christus est, Paschalis idem Victima,
Et pura puris mentibus sinceritatis azyma.

VESPERALE ROMANUM.

THE story of Easter is, as it were, the story of humanity. For Easter is not like those feasts that arose in primitive times and then decayed, nor like those that have arisen in later days and have no linkings with the past. Neither is it like those feasts that keep always within the circle of the race that gives them birth. But Easter, being born in primitive times, has grown with humanity and has gathered into itself memorials of each generation that has observed it; and from being at first a feast of the Semitic race has passed into Aryan lands and taken an Aryan name. Hence it comes that fully to understand the feast as we keep it now, we must seek to know it from its beginnings among the children of Shem in the ages of the past.

The Semitic Feast: Pesakh and Massoth.

And here, at the very outset, there meets us a living relic of primitive times, for this ancient word *pesakh*, so ancient that even in Hebrew it is obsolete save as a name for this one feast, has passed through the *paskha** of the Septuagint into the Latin *pascha*, which is still the Roman name of Easter, and has an offshoot in our English *paschal*, the epithet of the sacrificial lamb.

The origin of the Pesakh-feast we know not; but we may conjecture it to have been somewhat thus. In those far-off ages, when as yet Hebrew and Arab, Phenician and Assyrian were not, because the Semitic people were not yet divided, but pastured their flocks and herds together as children of the great High-Father, their worship was simple as their life. The cattle which formed their wealth and sustenance, furnished also the victims for sacrifice. If the evil spirit of the desert carried off a member of the herd, or if the evil spirit of the murrain swept off the flocks, he was propitiated with a sheep or a goat; and when the herds were kept safe from disease and harm, the gratitude of the shepherds found expression in slaughtering an unblemished animal from the herd.*

But the nomad pastoral life, necessitating journeys by night under the cool clear light of the moon and stars, led the Semites to the beginnings of that study of astronomy which was afterwards so deeply cultivated on the Babylonian plains. Guided in journeying by the silvery light of the moon and reckoning the lapse of time by the periods of his† revolutions, the nomad Semites looked upon the moon both as the measurer of time and as a beneficent power. Hence there arose both the ancient reckoning by lunar months, and the ancient worship of the god of the moon. The days of the new and the full moon are familiar to us all as ancient holy days of the Semites. In addition to these, the tenth day of the month was also hallowed, for some reason that cannot now be recovered. But beyond these days in each month there were special seasons when the invocation of the moon-god seemed especially needful. One of these was the vernal equinox. To us in western lands the equinox is the beginning of spring and the new life of the year; but in

* Heb. פֶּסַח, Gr. πάσχα.

* The Assyrian tablets of magic and incantations have shed great light upon primitive Semitic thought. *Cf.* Lenormant: *La Magie chez les Chaldéens*, 5, 6, *ff.*

† To the Semites the moon was a God. Dr. Goldziher (*Der Mythos bei den Hebräern*, 68 *ff.*) treats excellently of the value of the moon to nomad peoples. Mr. Spencer (*Principles of Sociology*, i., *App.* p. *u.*) doubts whether primitive man took much interest in the moon. But certainly peoples who are fair types of primitive man find the moon very useful. Dr. Sprenger tells how the Arabs find him so (*Leben u. Lehre d. Mohammad*, iii. 530). Casalis (*Les Bassoutos*, 150) and Moffat (*Mission Labours*, 260) show his use to South African peoples. Cf. also, Hahn: *Tsuni-ǁGoam*, 41, 42.

the east it is the beginning of summer, when the early harvest is already ripe, when the sun is parching the grass and drying up the wells, when, as Egyptian folk-lore has it, a serpent wanders over the earth infecting the atmosphere with its poisonous breath.* Then on the tenth day of the lunar month sheep were sacrificed and their blood sprinkled over the gates of the folds and the entrance of the tents that the spirits of drought and pestilence might pass over and harm not the shepherd and the flock. Such, so far as traditions and survivals enable us to reconstruct it, was the Ur-Semitic feast of Pesakh: the sacrifice of *Sparing* or *Passing over*.†

But not in this form does Pesakh meet us in the Old Testament. The time came when, under the influence of the Great Prophet, the sons of Jacob exchanged their primitive henotheism for the worship of Yahweh; and Israel, revivified by the new creed, burst the bonds of Egyptian slavery. And when tradition told in after years of the wondrous deliverance from Egypt, and how the Pesakh-blood kept Israel safe when the destroying angel laid low their Egyptian foes, then the memories of that deliverance gathered round Pesakh and transformed it. The sacrifice remained unchanged. The lamb was still chosen on the tenth day of the lunar month after the equinox, and the blood sprinkled on lintel and doorpost;‡ but it was no longer a cry to the moon-god for aid against the demons of the drought, but a song of thanksgiving to Yahweh for his great deliverance.

Then came the entrance into Canaan, the great change which made Israel an agricultural people with higher beliefs and newer customs. Of these latter, one especially demands notice. Everywhere the beginning of the harvest has been held by primitive agriculturists as a season especially holy. There is the Pongol festival in Southern India, to inaugurate the use of the new rice. There is the great feast of the Zulus in December, when the king sacrifices a bullock, and so renders it lawful to eat the new-ripe mealies.* Nay, some German and English communities which do not allow corn to be cut till the village officer has ceremonially opened the harvest, show a relic of the same belief. And this special importance of the harvest is emphasized by the solar reckoning which accompanies agriculture. For thus the cycle of the year is forced upon the attention of the people, and with the recurrence of each harvest the old cycle is seen to be completed and a new one begun. This, too, Israel felt and expressed in the Feast of the Massoth, the unleavened cakes. When the grain was grown ripe, the sheaf of the first-fruits was presented before Yahweh, and then for seven days the houses were purified of the old corn and the old leaven. Only the simple corn was eaten during those seven days until the old corn and the old leaven were clean passed away, and then the new leaven was eaten with the new corn in the new year.†

But in Canaan and Egypt the harvest comes in March, so that the festival of the unleavened cakes fell at the same time as the Pesakh-feast. And the older feast gathered into itself the harvest-feast as it had gathered up the deliverance from Egypt.‡ Henceforth, on the fourteenth day of the month the lamb of the Pesakh-feast was slain and eaten with the unleavened bread of the Massoth-feast, a memorial in brief of Israel's whole history, of their early henotheism and their worship of Yahweh, of their nomad and their settled life, of their bondage in Egypt and their conquest of Canaan.

Thus transformed the ancient feast was

* Klunzinger: *Upper Egypt*, 184.

† Ewald (*Alterthümer des Volkes Israel*, 460 *f.*) is still the only satisfactory authority on primitive Semitic festivals. Dr. Wellhausen's work (*Geschichte Israels*, i. 84 *f.*), excellent from the philological side, is sadly marred by the author's lack of anthropological knowledge. He calls human sacrifices, for instance, a "supplementary generalization." The human sacrifices of the Mexicans were "generalized" enough, without doubt, but not in Dr. Wellhausen's sense of the words.

‡ Exod. xii. 1-11.

* Gover, in *Journal of Royal Asiatic Soc.*, N.S., v. 91, *ff.*; *South African Folk-lore Journal*, i. 134 *f.*

† Lev. xxiii. 1–15.

‡ Deut. xvi. 1–8. Dr. Wellhausen, however, thinks that the Massoth saved Pesakh from decay. This is again an instance of the necessity for controlling philology by anthropology. The philologist, who always begins with late and corrupt forms, and works back toilfully and often in vain to earlier and more perfect forms, is tempted to think that the old always yields to the new; whereas the anthropologist, who has numerous early forms to study and to compare with the more corrupt, knows that the exact reverse is the rule.

kept year by year till there came that memorable Passover when One was crucified on Calvary, closing the book of Hebrew history for ever, and opening the one that is yet unfinished. But for the disciples of Christ His death gave a new significance to the Passover-feast, a significance which the Apostle of the Gentiles himself shall tell us: "Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." These words, the germ of a newer and a higher symbolism, St. Paul wrote to the little church of Hebrew Christians in Rome, and in so doing transplanted the Passover with its new meaning into the very centre of Aryan life.

The Aryan Feast: Easter.

I need not pause to tell how that little church grew into the great Papal Church of Rome, nor need I dwell on the details of the change from the Passover on the Saturday to the Feast of the Resurrection on the Sunday, or on the discussions that have grown thereout. Let us rather notice another point. The Passover was a stranger in the Roman Calendar. It was not a Roman holiday, offering the Christians a convenient time to gather together, and so becoming transformed into a Christian feast as the empire became Christian. The reckoning of the Passover, too, was lunar still, while the Roman Calendar was solar, so that the perpetual shifting of the Passover, year by year, kept it from uniting with any pagan feast. And so the Passover gathered up little of Aryan customs until, along with the first missionaries of Rome, it came into contact with Teutonic paganism; and then it not only gathered up Teutonic life into itself, but even reflected that life back upon Rome.

But what was this Teutonic life?

It was none other than the old Aryan life, such as it was in the old Aryan home before the Vedas were sung and long before the splendid Brahman ritual had grown up. The feasts and sacrifices were still feasts and sacrifices of the family or the village, ordered by no calendar, but offered up whenever there was need or whenever the change of the seasons demanded prayer or praise. There were feasts of the New Year, of the Spring, and of the Harvest, but they varied somewhat from year to year, and even from village to village. There were feasts at each season in each Teutonic village, but there were as yet no great feasts of the Teutonic people held simultaneously over the whole land. And this again affected the Passover feast. For though it came in along with the Roman Calendar, which helped to gather the Teutonic feasts round its own fixed points, yet the Passover was but one such point out of several, and had nothing in common with the pagan feasts to attract them to itself. So that though it gathered up Teutonic life it did so jointly with the other Christian feasts, and as it varied itself from year to year and the pagan feasts varied from village to village, it happened that the pagan feast that was celebrated at the Passover in one village was celebrated at Pentecost in another, and that which was celebrated at Pentecost in one year was celebrated at Passover in the next. And so the relics are scattered still; and to recover the early Passover customs of the Teutons we shall have to gather up fragments from St. Valentine and Pentecost and St. John.

And the Passover seems moreover to have had in itself something that attracted the new converts, for they dropped the Roman *Pascha* and gave the feast their own Teutonic name of *Easter*, the meaning of which alas! is no longer certain, now that the Teutonic goddess Ostara has faded away in the light of criticism. And in this peculiar attractiveness of the Christian element of the feast lies, perhaps, the explanation of the fact that in some parts—it may be from revulsion of feeling—all the old Aryan customs have died away; while in others—out of simple love and reverence—the people have gathered round Easter usages that do not really belong to it.

Yet we can still trace in Easter customs the relics of three ancient ceremonies of our Aryan race: the Blessing of the Fire; the Blessing of Marriage; and the Blessing of the Fields.

First, the Blessing of the Fire.—Ancient among the most ancient beliefs of the Aryan race is the belief in the protecting

power of fire. Even the poets of the Rig-Veda knew as an old tradition that

"The friends of the holy law had kindled Agni, the men of the olden time to bring them aid."*

Evening and morning in the Vedic times were the fire-sticks twirled till the young god sprang forth to protect his worshippers from the ghosts and demons of the night, to herald the approach of the dawn, and to shower down upon his faithful long life and peace and abundance of blessing.† On two points did the Vedic poets lay especial stress: that the fire should be pure and that it should be perpetual. Already these ideas, in a less developed form, had been carried from the ancestral Aryan home by the two great Western branches of the race. The Classic branch laid emphasis upon the perpetual nature of the fire, and for Greek and Roman, Hestia and Vesta, with the sacred fire eternally burning in their temples, stood in the place of the ancient Agni.

But to the Teutonic branch the purity of the fire seemed its most essential attribute. So long as that purity was maintained, prosperity remained; misfortune and disease came so soon as the fire was profaned. Then it became needful to procure a new, pure fire to drive away the evil. And this new, pure fire—the "need-fire"—still lingers in our midst; created too in the very manner the Rig-Veda commands. In Scotland, when the "quarter-ill" made its appearance, the "muckle wheel" was set in motion and turned till fire was produced. From this virgin flame fires were kindled in the byres. At the same time, live coals were given the neighbours to kindle fire for the purification of their homesteads, and turning off the disease.‡ In England, also, the same "need-fire" lingers on, kindled too by the violent and continuous friction of two pieces of wood; and if the cattle pass through the smoke their well-being is assured.§ Nor is it lacking in Germany, as the researches of Dr. Mannhardt abundantly show.‖ Had the fires developed alone, there might have been a Teutonic fire-worship; but Christianity came while the "need-fires" were yet unsystematized, and so they attached themselves in various ways to the various Christian feasts. In Scotland they gathered chiefly round Beltane-day and Hallowe'en. In England the holy seasons were thought to hallow the fire that was alight when they dawned, so that the new fire was supplanted by the permanent fire whose sanctity was renewed by each holy-day.* In Germany, too, the fires gathered round various feasts. But the German mind, tending thus early to mystic symbolism, was touched sympathetically by the likeness between the new fire and the unleavened bread, each denoting a putting away of the old and unclean, and a beginning afresh with the new and pure. So they came, as they come even now, to the priest on Holy Saturday that he may strike new fire from a flint, whereat to light the long oaken and beechen stakes they have brought with them. These they carry home alight, one portion to kindle the new fire ready laid on the hearth, praying the while that God will keep the homestead from fire, hail, and lightning. Another stake is carefully preserved and laid on the hearth during storms to keep away the thunderbolts. A third portion, burnt to ashes, is carried on to the fields to keep them from harm, thus in every way preserving the Aryan tradition.† And good old Bishop Boniface, not knowing how these things might be, wrote to Rome to ask if they knew the custom there of striking the new fire from the flint. To whom Pope Zachary replied that they knew it not.‡ But the Church, ever quick to see how pagan ceremonies might be transformed, took up the new fire and embodied it in the Office for Holy Saturday as a memorial of Him who died and rose again, and the rubric now stands thus:—

* *Rig-Veda*, v. 8, 1; Ludwig: *Rig-Veda*, i. 373.

† *Rig-Veda*, i. 36, 14, 15; i. 148, 1; iv. 11, &c. (Ludwig, i. 284, 315, 363.)

‡ Gregor: *Folk-lore of N.E. Scotland*, 186.

§ Henderson: *Folk-lore of Northern Counties*, 167, 168.

‖ Mannhardt: *Der Baumkultus der Germanen*, 518 *ff.* Let me here express my great obligation to Dr. Mannhardt's exhaustive collection of facts. I cannot better endeavour to discharge my indebtedness than by recommending the book to all who do not already know it. It is sincerely to be regretted that Dr. Mannhardt was not spared to complete the work he had so excellently begun.

* Gregor: *u.s.* 167; Henderson: *u.s.* 72.

† Mannhardt, *u.s.* 503, 504.

‡ Mannhardt, *u.s.* 503; Martene: *De antiquis ecclesiæ ritibus* (Bassani, 1788), iii. 142. In Florence the new fire was kindled by a stone brought from Jerusalem (Martene: iii. 145).

Hora competenti dicuntur Horæ. . . . Interim excutitur ignis de lapide foris Ecclesiam, et ex eo accenduntur carbones . . . . Dicta Nona, Sacerdos . . . ante portam Ecclesiæ, si commode potest, vel in ipso aditu Ecclesiæ, benedicit novum ignem.

In this form the new fire came back to England, and has spread wherever the Roman Church is known, so that Easter, as was said, not only gathered up Teutonic life into itself, but even reflected it back upon Rome.*

Next, of the Blessing of Marriage.—There are two ways in which marriage in early society differs from marriage in our own. The ideas of primitive peoples concerning relationships are not as ours. Where we begin with the individual and divide and subdivide a group until we know distinctly the relationship of each individual to every other, primitive men begin with the group and collect individuals under one common class, so that all the old men are "fathers" to the middle-aged men, to whom all the young men are as "sons." And so all the members of a class are "brothers" to each other. This arrangement has the effect of bringing into relationship individuals very slightly connected by blood.† In this way the foundation was laid of the feeling of kinship that afterwards plays so considerable a part in the village community. In respect of marriage, this led in some cases to an extension of marital rights from the individual to the group; but where this was not so, the group naturally concerned themselves in their brother's marriage, for it was of consequence that he should not marry a woman with whose relatives there was a blood feud, who worshipped hostile deities, whose coming into their group might in some way provoke the ancestral gods to wrath. So that every way there grew up a communal interest in marriage, and a religious interest withal.

Moreover, primitive peoples delight to capture their wives, a custom arising principally from the constant practice of war, in which spoils, of whatever kind, confer honour upon the warrior.* There may very possibly have been also local reasons in addition to this general one; and the influence of all was so great that even when actual capture had died out, the form of capture was still preserved as a fundamental usage of the polite society of early times.

Now, of both these customs—communal interest in marriage, and marriage by capture—survivals remain in Teutonic Easter customs.

Of the interest of the village community in the marriage of its members—a subject which will elsewhere be treated by another pen†—I will only say that the earliest record of it in Aryan literature is in the Rig-Veda (x. 85, 26, 27), where the bride at her home-coming is presented to the *vidatha*, the religious assembly of her husband's village;‡ and perhaps the latest in Mr. Thomas Hardy's *Under the Greenwood Tree*, in which the reluctance of a modern bride to comply with the old custom by circumambulating the village is very skilfully delineated. I pass on to note that it is in the spring, when, as one of my predecessors§ correctly observed,

> "A young man's fancy lightly turns to thoughts of love,"

that the Teutonic peoples seem to have concentrated their attention upon this important

* There seems to be little doubt, on the evidence, that the new fire came into Rome from Germany. There are, of course, various other new fires, that of the Greek Church in Jerusalem, for instance, and the grand ritual of the old Mexican Church in Bancroft's *Native Races of the Pacific*, iii. 393 *ff.*

† This doctrine is practically that classificatory theory which Mr. L. H. Morgan propounded. The theory is gradually turning out true. I myself adduced evidence a year ago (*Early Hebrew Life*, 15–20) showing that such a classification lay at the bottom of the Semitic terms of relationship, and now the excellent work of Messrs. Fison and Howitt—*Kamilaroi and Kurnai*—proves the existence of the classificatory system in Australia. In thus adhering to the general doctrine of a classificatory system, I do not necessarily assent to all Mr. Morgan's hypotheses.

* This is the explanation of Mr. Spencer, whose discussion of early marriage is the most satisfactory hitherto published (*cf.* his *Principles of Sociology*, i. 650 *f*). In saying this I imply that I conceive Mr. McLennan's work, epoch-making though certain hold it to be, to be something musty. It is valuable, however, as a collection of references. Mr. Darwin (*Descent of Man*, chaps. xvii., xix) seems to incline to look upon wife-capture as a survival of the *Law of Battle* among mammals.

† My friend, Mr. G. L. Gomme, who opened up to me this aspect of primitive marriage. He will go more minutely into it in his *Folk-lore Relics of Early Village Life*, which will appear anon.

‡ *Cf.* Ludwig: *Rig-Veda*, iii. 261.

§ Prof. Hales, ANTIQUARY, v. 42, quoting Tenny son.

subject, and that we have accordingly a whole series of marriage customs ranging from early spring to early summer. St. Valentine has already been shown to have become a centre of "love-antics;" and my successor should notice a whole group of May marriage customs illustrating the Miltonic story of

> "Zephyr with Aurora playing,
> As he met her once a-maying."

One of the earliest forms of the survival is in the village of Thondorf, in Saxony, where it is customary for a young man and a maiden to hide themselves on Pentecost outside the village among the bushes, or the long grass. The whole village turns out with music to seek the "bridal pair." Having found them, a triumphal return is made to the village.* Here there is a palpable survival of capture and communal interest, and in other similar customs in Germany, the ceremonies are unquestionable relics of actual consummation of marriage.† In Silesia the girls are parcelled out to the youths on Easter Monday by an official temporarily chosen for that purpose; in others there is a sale of them by the village justice. In England both forms are very well preserved. In our Northern Counties the boys on Easter Day pull off the girls' shoes, for which the girls retaliate on Easter Monday by pulling off the boys' caps. In Lancashire, Cheshire, and Staffordshire the youths "lift" the girls on Easter Monday, and the girls the youths on Easter Tuesday.‡ In the *Book of Days*,§ the "lifting" is described as being performed by the lifters joining their hands across each others' wrists, and then, making the lifted one sit on their arms, lifting the individual two or three times.

That this taking off of shoes and lifting is a relic of an earlier capture, is shown by the old "Hock-day" custom for towns-people to divide into two parties on the second Monday after Easter and draw each other with ropes. The Hampshire "hocking," as a rough seizure, stood just midway between capture and lifting.‖ *Notes and Queries*¶ gives an authentic instance of lifting at Crewe, in 1852. In this case the person lifted was placed in a chair, a form which furnishes a transition to the custom of swinging the girls instead of lifting them. This usage is referred to in a popular song of the Wot people of Livonia, which is, perhaps, novel enough to bear quotation:—

> Dorfes Knaben, liebe Brüder,
> Schaukelt nur nicht allzu heftig,
> Schwinget nur nicht allzu kräftig,
> Dass ich nicht zur Erde falle;
> Bei der Schaukel steht kein Bruder,
> Unterhalb sind keine Tücher,
> Niemand der mich fassen könnte,
> Der mich aus dem Schmutzen höbe.
> * * * *
> Lass mich meine Schaukel sehen,
> Welchem Baume sie entsprungen,
> Ist doch nicht aus Erlenbäumen,
> Nicht gemacht aus Weidenbäumen?
> Gar zerbrechlich ist die Erle,
> Gar zu beugsam ist die Weiden,
> Ahornhölzern sind die Schlingen,
> Ulmenhölzern sind die Stützen,
> Und die Unterlag' aus Weiden.*

Another group of customs connected with marriage is the ball-playing at Easter. The origin of the game I must leave to future explorers, but its connection with marriage seems indisputable. In North Germany the young people call at the house of a couple who were married in the previous year, and beg the "bride-ball" with this song:—

> Wir mahnen uns den brude-ball,
> Und wenn se uns den ball nicht gewen,
> Den will'n wi ihr den mann wegnehmen,
> Den will'n wi 'n ihr verschenken,
> Se sol da wol dran denken.†

Here the gift of the ball is evidently a kind of fine or release to the commune, such as are very common in early society; and the numerous traces of bride-balls collected by Dr. Mannhardt,‡ all point to some such origin of the usage. In England, the Corporation of Newcastle were wont to go out in their robes to witness the football game on Easter Monday; and in Yorkshire and Durham, Brand tells us, the pulling off of shoes was wound up by an entertainment of dancing on Easter Wed-

* Mannhardt, *u.s.* 431. † *Ibid.* *u.s.* 469.
‡ Henderson, *u.s.* 84. § Vol i. p. 425.
‖ Strutt: *Sports and Pastimes*: bk. iv. ch. iii. No. 14; Brand: *Pop. Antiq. s.v.* Hock-day.
¶ Ser. I. vi. 194.

* Schiefner, in *Mélanges Russes* (St. Petersburg), iii. 225.
† Kuhn: *Nord deutsche Sagen*, 372.
‡ *Baumkultus*, 471 *ff.* This doctrine is confirmed by the evidence collected by Dr. Schmidt in his interesting *Jus Primæ noctis*. The examples he gives show clearly the transition from the actual to the symbolic fine.

nesday, at which a tansy-cake is made. Combining this with the doggrel commencing "At stool-ball, Lucia, let us play," there seems to be a general linking of tansy-cakes and ball-playing and marriage customs. But how the reverend and celibate Fathers of the Roman Church came to take up with this game of ball, as there seems no doubt they did, is at present inexplicable.* Still, enough has been said to show what interesting relics of early marriage customs were incorporated with the Easter feast.

Finally, of the Blessing of the Fields.—Here the Easter customs have undergone another change. In England they have suffered greatly from the Reformation and the great Puritan movement. It is not the least regrettable incident of the fervour of that movement that its leaders, in their hatred to the Church of Rome, swept away with that Church many of the purely Aryan customs that had grown up round it, and included in their denunciations of "Popery" much that "Popery" could never have created. This fervour did not much harm the primitive fire and marriage customs, for these were old and pre-Christian; but it did great harm to agricultural customs, which, being of later origin, had frequently taken a Christian shape. Hence I have found scarcely any trace in England of the manifold minor beliefs and usages which are so numerous in Germany. If any such exist, they are not to be found in the great collections of our folk-lore. In Germany, the cattle are stroked with holy palms, and the fields smitten with the same; fruit-trees are bidden to bud, lest they also be beaten; squirrels and hares are hunted; bees are rendered industrious by placing holy palm on their hives. If, therefore, any readers of this paper should meet with similar customs in their villages at Easter they will do a good deed by recording them in these pages for the benefit of future researchers.

Only two customs have left perceptible traces in England. One, the perambulation of the fields, has passed to Whitsuntide, and therefore falls beyond my boundary; the second, of which I have now to speak, is that of the Easter egg.

Where shall we seek an explanation of the Easter egg? Shall we seek it in the mythologies of Egypt and Babylonia with their mystic speculations on the kosmic egg? or shall we seek among our own forefathers for an explanation, homely perhaps, but true?*

Our forefathers, let us remember, were not men of high culture. Their fathers before them had believed that to become brave, one should eat brave men's hearts, and to become wise, eat wise men's brains, and their children after them used all manner of magic, from the hand of glory to the ladybird. Yet they were not unthinking savages. Agriculture and the traditions of migrations had given keenness to their intellects and awakened an interest in things around them. What could such men say about the eggs they saw in their farmyards and henroosts? The egg was unlike the young of any other creature. Crush it, and it was a mere shapeless liquid mass: leave it to be hatched, and there came out a little bird. The conclusion at which they arrived was that the egg was inhabited by a little bird, just as the Ehsts still believe that luck-eggs have little birds in them. Then the analogy between eggs and acorns, beans and similar seeds,† seems to have impressed our forefathers, and the belief in the little bird in the egg developed into a belief in the life in the egg. Thus we have the fairy story of the giant whose heart was in an egg, the crushing whereof brings about the giant's death, with still further developments in the wonderful bird's wing in the magic

* Brand: *Pop. Ant.*, i. 151; Mannhardt: *Baumkultus*, 478.

* If the reader has been surprised that I have hitherto ignored mythology, his surprise will no doubt here increase to its extreme height. My answer must be simply that I am here dealing with social customs, which are distinct from mythology. Mythology, if it be anything at all, is the meditation of the intellect on the facts of physical nature; social customs are the outcome, often unconscious, of the circumstances of daily life, the quarrels and wants and successes of primitive society. Mythological ideas about Ba'al and Agni have nothing to do with the social necessities which produced the fire-drill; and communal marriage does not result from a contemplation of the "goings on" of the heavenly bodies. That mythological ideas may in later times have influenced men's views on the origin of the fire-drill and communal marriage is very likely, just as it is likely that the fire-drill and communal marriage influenced men's ideas of the gods; but the origins of mythology and social customs are perfectly distinct, and are got at by different methods.

† *Cf.* the "fairy-eggs," the nuts from the Azores, in Scotland.

acorn and the splendid dresses that Cinderella draws from her walnut shells.*

Nor was the belief confined to fairy tales, but was an influential factor of daily life, and numerous relics of it still remain. Primarily comes the eating of the egg in order to gain the strength that is in it. This still survives in some parts of Ireland, where the young men on Easter Day eat eggs till they become well-nigh ill.† In a more refined form we find the idea in the *Benedictio ovorum* of the Roman missal:

Subveniat, quæsumus, Domine, tuæ benedictionis gratia huic ovorum creaturæ: ut cibus salutaris fiat fidelibus tuis, in tuarum gratiarum actione sumentibus, ob resurrectionem Domini nostri Jesu Christi.

In whatever way, in fact, the egg was assimilated, the virtue passed into the eater. Thus in Germany the plough is driven over a loaf and an egg buried in the field in order to secure a fruitful harvest; or the ploughman will eat two new laid eggs on the newly-ploughed field. This indeed is a double survival, inasmuch as the virtue passes not only from the egg to the eater, but from the eater to all his possessions. Or, again, a loaf and an Easter egg are put into the first sheaf to ensure an abundant crop in the new year. And this leads us directly to that more developed Easter custom, common to England, Scotland, and Germany, where the boys neither eat the eggs nor bury them, but simply roll them over the fields, to enrich the seed-corn beneath. In Westfalen, the bells of the churches are believed to fetch the eggs from Rome; in the north of England, they are found in hares' nests.‡

A further development, due probably to the influence of the Christian feast, is the belief in the special virtues of eggs laid during Easter time. In Westfalen, eggs laid on Maunday Thursday give cocks that change colour every year. Elsewhere, eggs laid on Good Friday are held to have the power of extinguishing fire, especially when thrown into it backwards. In Suffolk such eggs will never go bad and are an excellent preservative against colic.*

Nor are the virtues of the egg exhausted yet. In Westfalen, at Easter-time, eggs laid in a row on the ground are taken up one by one and put in a basket, while others are running to a bush near at hand, to bring back a green twig; a relic, apparently, of an old divination, though now degenerated to a wager. In Lausanne the same divination is practised by dancing backwards through a number of Easter-eggs laid on the ground. If successfully accomplished, this feat, like jumping over candles and so on, predicts a prosperous new year.†

Moreover, the Easter-egg is found in connection with holy water. In Westfalen eggshells filled with water are emptied out on to the fields to protect the harvest; of which custom there seems to be a relic in Scotland, where the children, on Peace Sunday, float eggshells in water, without any notion, however, of any meaning in their sport.‡

Here, with the conclusion of the third great Easter custom, I will cease. With one exception, that of Good Friday buns, which I omit of set purpose, the remaining beliefs are unimportant, and may be dealt with in a note.§

And now let the sociologist be permitted to preach somewhat by way of summing-up.

It was said that the story of Easter is, as it were, the story of humanity. It is so, in telling of the passing of the feast from Semitic to Aryan lands, and of its interweaving of Semitic and Aryan customs, mirroring thus the

* Campbell: *Tales of the West Highlands*, i. 10, 11; Kreutzwald: *Ehstnische Märchen*, 264, 343; Coote's *Catskin*, in *Folk-lore Record*, iii. 2, 3.

† *Folk-lore Record*, iv. 107.

‡ Mannhardt: *Baumkultus*, 158; E. Henderson: *Folk-lore of the Northern Counties*, 83; Gregor: *Folk-lore of N. E. Scotland*, 166; Kuhn: *Westfalische Sagen*, ii. 143; *Nord deutsche Sagen*, 373.

* Kuhn: *Westfalische Sagen*, ii. 133; Brand: *Pop. Antiq.*, i. 129; Schönwerth: *Aus der Oberpfalz*, ii. 85; Henderson, *u.s.* 85.

† Kuhn: *Westfalische Sagen:* ii. 152; *Notes and Queries*, ser. 4, vi. 68.

‡ Kuhn: *Westfalische Sagen*, ii. 147; Gregor: *u.s.* 167.

§ Among such beliefs are the dancing or three steps of the Sun on Easter Day, and the divination of a good year by the height of the water on that day. Hare hunting and decoration of wells and holy springs are common customs. Divinations of weather are of the usual kind. Only one is worth quoting, predicting what will happen in 1886 when Easter falls on April 25:

> Quand George Dieu crucifiera,
> Quand Marc le ressuscitera,
> Et que St. Jean le portera,
> Le fin du monde arrivera.
>
> *Notes and Queries*, ser. 2 vii. 45.

fusion of Semitic and Aryan culture which from modern Europe is leavening the whole world. It is so, in telling of the rising and decaying of the customs that from time to time have been part of the feast. For these ancient customs, that some gaze on with curiosity, and others with disgust, are, as Ewald well said, token-deeds. They express the best and highest thoughts of the men who originated them; and in their transmission from father to son they betoken the influence that each generation has exercised upon its successor. And in their gradual decadence from grave earnest to simple sport, they tell how each generation has purified and ennobled the ideal of humanity, letting slip the thoughts that were no longer worthy of man, and replacing them by others that were higher. So in thus coming down to us laden with the memories of the past, the ancient feast is a token to us of the manifold heritage that we have received in order that we may hand it on. For each of us Easter will have its special meaning; but for all of us it should have this: that it is one of the links that bind us to the fathers who have passed away and to the children who are to come.

The Theft of a Shroud.

SOME while ago we called the attention of the readers of THE ANTIQUARY to the existence and survival, even to the present day, of an Italian popular song which was one in all essential points with the well-known Anglo-Scandinavian ballad of "Lord Ronald"—the lover or child to whom poison was administered in a dish of broiled eels. The ballad with which we have now to deal has had probably as wide a currency as that of "Lord Ronald." The student of folk-lore recognizes at once, in its evident fitness for local adaptation, its simple yet terrifying *motif*, and the logical march of its events, the elements that give a popular song a free pass among the peoples. But as yet we have been unable to trace the "Shroud-theft" through more than a limited number of its possible vicissitudes.

M. Allègre took down from word of mouth and communicated to the late Damase Arbaud a Provençal version, which runs as follows:—

His scarlet cape the Prior donned,
Ding dong, dong ding dong!
His scarlet cape the Prior donned,
And all the souls in Paradise
With joy and triumph fill the skies.

His sable cape the Prior donned,
Ding dong, dong ding dong!
His sable cape the Prior donned,
And all the spirits of the dead
Fast tears within the graveyard shed.

Now, Ringer, to the belfry speed,
Ding dong, dong ding dong!
Now, Ringer, to the belfry speed,
Ring loud, to-night thy ringing tolls
An office for the dead men's souls.

Ring loud the bell of good St. John:
Ding dong, dong ding dong!
Ring loud the bell of good St. John:
Pray all, for the poor dead; aye pray,
Kind folks, for spirits passed away.

Soon as the midnight hour strikes,
Ding dong, dong ding dong!
Soon as the midnight hour strikes,
The pale moon sheds around her light,
And all the graveyard waxeth white.

What seest thou, Ringer, in the close?
Ding dong, dong ding dong!
What seest thou, Ringer, in the close!
"I see the dead men wake and sit
Each one by his deserted pit."

Full thousands seven and hundreds five,
Ding dong, dong ding dong!
Full thousands seven and hundreds five,
Each on his grave's edge, yawning wide,
His dead man's wrappings lays aside.

Then leave they their white winding-sheets,
Ding dong, dong ding dong!
Then leave they their white winding-sheets,
And walk, accomplishing their doom,
In sad procession from the tomb.

Full one thousand and hundreds five,
Ding dong, dong ding dong!
Full one thousand and hundreds five,
And each one falls upon his knees
Soon as the holy cross he sees.

Full one thousand and hundreds five,
Ding dong, dong ding dong!
Full one thousand and hundreds five
Arrest their footsteps, weeping sore
When they have reached their children's door.

Full one thousand and hundreds five,
Ding dong, dong ding dong!
Full one thousand and hundreds five
Turn them aside and, listening, stay
Whene'er they hear some kind soul pray.

Full one thousand and hundreds five,
Ding dong, dong ding dong !
Full one thousand and hundreds five,
Who stand apart and groan bereft,
Seeing for them no friends are left.

But soon as ever the white cock stirs,
Ding dong, dong ding dong !
But soon as ever the white cock stirs,
They take again their cerements white,
And in their hands a torch alight.

But soon as ever the red cock crows,
Ding dong, dong ding dong !
But soon as ever the red cock crows,
All sing the Holy Passion song,
And in procession march along.

But soon as the gilded cock doth shine,
Ding dong, dong ding dong !
But soon as the gilded cock doth shine,
Their hands and their two arms they cross,
And each descends into his foss.

'Tis now the dead men's second night,
Ding dong, dong ding dong !
'Tis now the dead men's second night :
Peter, go up to ring ; nor dread
If thou shouldst chance to see the dead.

"The dead, the dead, they fright me not,"
Ding dong, dong ding dong !
"The dead, the dead, they fright me not,"
—Yet prayers are due for the dead, I ween,
And due respect should they be seen."

When next the midnight hour strikes,
Ding dong, dong ding dong !
When next the midnight hour strikes,
The graves gape wide and ghastly show
The dead who issue from below.

Three diverse ways they pass along,
Ding dong, dong ding dong !
Three diverse ways they pass along,
Nought seen but wan white skeletons
Weeping, nought heard but sighs and moans.

Down from the belfry Peter came,
Ding dong, dong ding dong !
Down from the belfry Peter came,
While still the bell of good St. John
Gave forth its sound : barin, baron.

He carried off a dead man's shroud,
Ding dong, dong ding dong !
He carried off a dead man's shroud ;
At once it seemed no longer night,
The holy close was all alight.

The holy Cross that midmost stands,
Ding dong, dong ding dong !
The holy Cross that midmost stands
Grew red as though with blood 'twas dyed,
And all the altars loudly sighed.

Now, when the dead regained the close,
Ding dong, dong ding dong !
Now, when the dead regained the close
—The Holy Passion sung again—
They passed along in solemn train.

Then he who found his cerements gone,
Ding dong, dong ding dong !
Then he who found his cerements gone
From out the graveyard gazed and signed
His winding-sheet should be resigned.

But Peter every entrance closed,
Ding dong, dong ding dong !
But Peter every entrance closed
With locks and bolts, approach defies,
Then looks at him—but keeps the prize !

He with his arm, and with his hand,
Ding dong, dong ding dong !
He with his arm, and with his hand,
Made signs in vain, two times or three,
And then the belfry entered he.

A noise is mounting up the stair,
Ding dong, dong ding dong !
A noise is mounting up the stair,
The bolts are shattered, and the door
Is burst and dashed upon the floor.

The Ringer trembled with dismay,
Ding dong, dong ding dong !
The Ringer trembled with dismay,
And still the bell of good St. John
For ever swung : barin, baron.

At the first stroke of Angelus,
Ding dong, dong ding dong !
At the first stroke of Angelus
The skeleton broke all his bones,
Falling to earth upon the stones.

Peter upon his bed was laid,
Ding dong, dong ding dong !
Peter upon his bed was laid,
Confessed his sin, repenting sore,
Lingered three days, then lived no more.

It will be seen that, in this ballad, which is locally called, "Lou Jour des Mouerts," the officiating priest assumes red vestments in the morning, and changes them in the course of the day for black. The vestments appropriate to the evening of All Saints' Day are still black (it being the Vigil of All Souls'), but in the morning the colour worn is white or gold. An explanation, however, is at hand. The Feast of All Saints had its beginning in the dedication of the Roman Pantheon by Boniface IV., in the year 607, to *S. Maria ad Martyres*, and red ornaments were naturally chosen for a day set apart especially to the commemoration of martyrdom. These were only discarded when the feast came to have a more general character, and there is evidence of their retention here and there in French churches till a date as advanced as the fifteenth century. Thus, we gain incidentally some notion of the age of the song.

Not long after giving a first reading to the Provençal ballad of the Shroud-theft, we

became convinced of its substantial identity with a poem whose author holds quite another rank to that of the nameless folk-poet. Goethe's "Todten Tanz" tends less to edification than "Lou jour des Mouerts;" nor has it, we venture to think, an equal power. We miss the pathetic picture of the companies of sad ghosts; these kneeling before the wayside crosses; these lingering by their children's thresholds; these listening to the prayers of the pious on their behalf; these others weeping, *en vesent que n'ant plus d'amics.* But the divergence of treatment cannot hide the fact that the two ballads are made out of one tale.

THE DANCE OF DEATH.

The watcher looks down in the dead of the night
On graves in trim order gleaming;
The moon steeps the world all around in her light—
'Tis clear as if noon were beaming.
One grave gaped apart, then another began;
Here forth steps a woman, and there steps a man,
White winding-sheets trailing behind them.

On sport they determine, nor pause they for long,
All feel for the measure advancing;
The rich and the poor, the old and the young;
But winding-sheets hinder the dancing.
Since sense of decorum no longer impedes,
They hasten to shake themselves free of their weeds,
And tombstones are quickly beshrouded.

Then legs kick about and are lifted in air,
Strange gesture and antic repeating;
The bones crack and rattle, and clash here and there,
As if to keep time they were beating.
The sight fills the watcher with mirth 'stead of fear,
And the sly one, the Tempter, speaks low in his ear:
"Now go and a winding-sheet plunder!"

The hint he soon followed, the deed it was done,
Then behind the church-door he sought shelter;
The moon in her splendour unceasingly shone,
And still dance the dead helter-skelter.
At last, one by one, they all cease from the play,
And, wrapt in the winding-sheets, hasten away,
Beneath the turf silently sinking.

One only still staggers and stumbles along,
The grave edges groping and feeling;
'Tis no brother ghost who has done him the wrong;
Now his scent shows the place of concealing.
The church door he shakes, but his strength is
represt;
'Tis well for the watcher the portals are blest
By crosses resplending protected.

His shirt he must have, upon this he is bent,
No time has he now for reflection;
Each sculpture of Gothic some holding has lent,
He scales and he climbs each projection.
Dread vengeance o'ertakes him, 'tis up with the spy!
From arch unto arch draws the skeleton nigh,
Like lengthy-legged horrible spider.

The watcher turns pale, and he trembles full sore,
The shroud to return he beseeches;
But a claw (it is done, he is living no more),
A claw to the shroud barely reaches.
The moonlight grows faint; it strikes one by the
clock;
A thunderclap burst with a terrible shock;
To earth falls the skeleton shattered.

It needed but small penetration to guess that Goethe had neither seen nor heard of the Provençal song. It seemed, therefore, certain that a version of the Shroud-theft must exist in Germany, or near it—an inference we found to be correct on consulting that excellent work, Goethe's *Gedichte erläutert von Heinrich Viehoff* (Stuttgart, 1870). So far as the title and the incident of the dancing are concerned, Goethe apparently had recourse to a popular story given in Appel's *Book of Spectres*, where it is related how, when the guards of the tower looked out at midnight, they saw Master Willibert rise from his grave in the moonshine, seat himself on a high tombstone, and begin to perform on his pocket pipe. Then several other tombs opened, and the dead came forth and danced cheerily over the mounds of the graves. The white shrouds fluttered round their dried-up limbs, and their bones clattered and shook till the clock struck one, when each returned into his narrow house, and the piper put his pipe under his arm and followed their example. The part of the ballad which has to do directly with the Shroud-theft is based upon oral traditions collected by the poet during his sojourn at Teplitz, in Bohemia, in the summer of 1813. Viehoff has ascertained that there are also traces of the legend in Silesia, Moravia, and Tirol. In these countries the story would seem to be oftenest told in prose; but Viehoff prints a rhymed rendering of the variant localized in Tirol, where the events are supposed to have occurred at the village of Burgeis:—

The twelve night strokes have ceased to sound,
The watchman of Burgeis looks around,
The country all in moonlight sleeps;
Standing the belfry tower beneath
The tombstones, with their wreaths of death,
The wan moon's ghastly pallor steeps.

"Does the young mother in childbirth dead
Rise in her shroud from her lonely bed,
For the sake of the child she has left behind?
To mock them (they say) makes the dead ones grieve,

Let's see if I cannot her work relieve,
Or she no end to her toil may find."

So spake he, when something, with movement slow,
Stirs in the deep-dug grave below,
And in its trailing shroud comes out;
And the little garments that infants have
It hangs and stretches on gate and grave,
On rail and trellis, the yard about.

The rest of the buried in sleep repose,
That nothing of waking or trouble knows,
For the woman the sleep of the grave is killed;
Her leaden sleep, each midnight hour,
Flees, and her limbs regain their power,
And she hastes as to tend her new-born child.

All with rash spite the watchman views,
And with cruel laughter the form pursues,
As he leans from the belfry's narrow height,
And in sinful scorn on the tower rails
Linen and sheets and bands he trails,
Mocking her acts in the moon's wan light.

Lo, with swift steps, foreboding doom,
From the churchyard's edge o'er grave and tomb
The ghost to the tower wends its ways;
And climbs and glides, ne'er fearing fall,
Up by the ledges, the lofty wall,
Fixing the sinner with fearful gaze.

The watcher grows pale, and with hasty hand,
Tears from the tower the shrouds and bands;
Vainly! That threatening grin draws nigh!
With a trembling hand he tolls the hour,
And the skeleton down from the belfry-tower,
Shattered and crumbling, falls from high.

This story overlaps the great cycle of popular belief which treats of the help given by a dead mother to her bereaved child. They say in Germany, when the sheets are ruffled in the bed of a motherless infant that the mother has lain beside it and suckled it. Kindred superstitions stretch through the world. The sin of the Burgies watchman is that of heartless malice, but it stops short of actual robbery, which is perhaps the reason why he escapes with his life, having the presence of mind to toll forth the first hour of day, when—

> Whether in sea or fire, in earth or air,
> The extravagant and erring spirit hies
> To his confine.

Our information regarding the Shroud-theft remains fragmentical; still, such as it is it has interest as well from the intrinsic features of the tradition as for the sake of analogy. The Shroud-theft is a product of the peculiar fascination exercised by the human skeleton upon the mediæval fancy. The part played by the skeleton in the early art and early fiction of the Christian æra is one of large importance; the horrible, the grotesque, the pathetic, the humorous—all are grouped round the bare remnants of humanity. The skeleton, figuring as Death, still looks at you from the *façades* of the village churches in the north of Italy and the Trentino—sometimes alone, sometimes with other stray members of the *Danse Macabre;* carrying generally an inscription to this purport:

> Giunge la morte piena de egualeza,
> Sole ve voglio e non vostra richeza.
> Digna mi son de portar corona,
> E che signoresi ogni persona.

The old custom of way-side ossuaries contributed no doubt towards keeping strongly before the people this symbol and image of the great King. We have often reflected on the effect, certainly if unconsciously felt, of the constant and unveiled presence of the dead. We remember once passing one of the still standing chapels through the gratings of which may be seen neatly ranged rows of human bones, as we were descending late one night a mountain in Lombardy. The moon fell through the bars upon the village ancestors; one old man went by along the narrow way, and said gravely as he went the two words: "E tardi!" It was a scene which always comes back to us when we study the literature of the skeleton.

EVELYN CARRINGTON.

Old Cambridge.*

A FEW months ago we had an article on "Old Cambridge" (iv. 262), in which we reviewed Mr. Farren's *Cambridge and its Neighbourhood*, and we took as our title one which was used a few years ago by Mr. Redfarn for his careful and interesting sketches of the most characteristic features of the town. Many of the buildings represented in this book have had to succumb to the spirit of "improvement" which is now so general, and have disappeared. Here is the "White Horse,"

* *Old Cambridge: a Series of Original Sketches, with Descriptive Letterpress.* By W. B. Redfarn. Cambridge: W. P. Spalding. 1876. Oblong.

† *Ancient Wood and Iron-work in Cambridge.* By W. B. Redfarn. Part IV. Folio. Cambridge: W. B. Spalding.

better known as Cory's House, which was pulled down to make way for the new building of King's College. Tradition said that the Cambridge Reformers who were engaged in the compilation of the Liturgy, met in this house, and an old wainscotted settle which is figured in the book was known as Miles Coverdale's Seat. Many of the old beetle-browed buildings are here preserved in all their quaintness. A view is given of Fosters' Bank, in Trinity Street, with its carved corbels and elaborate pargetting; and several of the curious carvings in the interiors of the old houses are also given, such as the carved chimneypiece in 7, Peas Hill, and that in the "Cross Keys," which is described as one of the most elaborate in Cambridge. Hobson's Conduit, the first stone of which was laid in 1614, still stands at the corner of Lensfield and Trumpington Roads, but its original position was on the Market Hill, and it was only in 1856 that it was re-erected in its present position. May it long remain there.

Besides the various sketches of the town as distinct from the University, there are several views of some of the most interesting of the architectural bits in the Colleges. The President's Lodge, at Queen's, was built some time after the foundation of the College, but it is quite in character with the old-world charm of the rest of the buildings. There is probably no part of Cambridge more interesting to the antiquary than these cloistered courts. Nevile's Buildings, Trinity College, which owe their origin and name to Dr. Thomas Nevile, master at the commencement of the seventeenth century, are very interesting, (although the cobble-stones are somewhat painful to the feet of those who have corns), and a plate of one part which is given here is very effective. King's old gateway is a grand specimen of early fifteenth-century architecture, but standing as it does alone among modern surroundings, it seems an obvious mark for the destroyer. We hope, however, that it will be long before it is swept away, and that whatever enlargements may be made of the University Library or the Geological Museum, this delightful doorway may be allowed to stand as it does now undestroyed and unrestored.

Mr. Redfarn is now producing a very valuable artistic work on *Wood and Iron Work in Cambridge*, the first three numbers of which we have already noticed. The fourth number, now before us, contains three plates of woodwork. The sections of moulding dated 1634, which formed a part of the Old Hall of Pembroke, are very spirited, and one cannot but regret the unhappy destruction of this hall in 1874 and 1875. The history of a carved desk-end in Jesus College Chapel is a curious one. The chapel was "beautified" between 1789 and 1792, when the oak stall-work was replaced by plain seats of deal, and two only of the stalls were left. The rest, with the pulpit and screens, went to the Church of Landbeach, Cambridgeshire. In 1878, however, Landbeach Church was itself restored, and the stall-ends not being required were sold back to Jesus College.

The inhabitants of Cambridge may consider themselves fortunate in having artists who love the past, and are able to reproduce the old buildings and their ornamentations with so much accuracy and spirit. And all antiquaries will welcome these beautiful books.

The Early French Text Society.

THE Société des Anciens Textes Français, which has just completed its seventh year, is not so well known in England as it deserves; though, among the numerous printing and literary societies to which modern research and scientific treatment of literature has given birth, none is more worthy of support on this side the Channel. A few words, showing what are its objects and what it has performed, may not be out of place at a time when we are again asked to stretch out our sympathies and to welcome the new *Scotch* Text Society. Old French literature has so much to say to our early works of letters, whether in North or South Britain, the contact between our island and French influence has been so long and so

powerful, that a society which aims at putting within the reach of moderate means the earliest monuments of the French language, the best products of its early prose and poetry, carefully edited by eminent scholars, has a strong claim upon the attention of English students. All the more, too, now, when the great epic of France, the *Song of Roland* ("the charter of French nationality," as Miss A. Lambert calls it, in her eager exposition—*Nineteenth Century* for January, 1882) has been made known to English readers by Mr. O'Hagan; when our own Text Society finds it necessary to print the early English fragments of the Charlemagne romances; and when even the history of an English archbishop, Thomas à Becket, published in the grave series of the Master of the Rolls, is not complete without the fine French version of the tale.

Urged on, like the founders of the Early English Text Society, by a feeling of shame that a large part of the early national literature should lie almost unheeded at home, and should owe better treatment to foreigners, the Society pointed out at the commencement the importance of their work for the history of ancient ideas, sentiments, and manners; for the right knowledge of the language, towards "un glossaire de la langue d'oil et de la langue d'oc, une grammaire comparée des dialectes français et provençaux, enfin, cette œuvre magnifique, une histoire de la langue française," none of which could be done without a supply of trustworthy texts; for the surpassing literary interest in connection with the history of other literatures—"la littérature française du moyen âge est-elle en quelque sorte le patrimoine commun de l'Europe, car toutes les nations de l'Europe la retrouvent à la base de la leur." Lastly, with a truly patriotic feeling, they called attention to the value of their own noble ancient writers in the national education—the inspiration of a *Song of Roland*, of a Joinville, ought to be placed near those of Homer and Herodotus; as in Germany every youth glories in the great deeds of his country's gods and heroes and knows the *Niebelungenlied;* as in England we are, alas! only beginning to know our Beowulf, our Cædmon, and our Chaucer.

The rich field of the Society's labours extends from the first monuments of the language to the Renaissance. All tastes may be suited; they aim at various departments. The North (their care extending also to Anglo-Norman productions) gives its epic poetry and *chansons de geste*, romances, travels, lives of saints, and holy legends, the religious and popular drama of the Middle Ages, didactic works; they have lyric poetry of both North and South (Provençal); poets as yet imperfectly printed, or not at all; in short, "all writings in the vulgar tongue."

The members usually get three volumes and the *Bulletin* for their annual guinea; nineteen volumes have been already issued;* besides (in 1875) a fine album, containing nine photographic *fac-similes* of the oldest existing writings of the French language of the ninth and tenth centuries. The *Bulletin* of the Society comes out three times a year. It gives the opportunity for printing short pieces; but the most noticeable feature of it is, that in it are published careful and detailed reports, not only on MSS. at home hitherto unknown or insufficiently described, but on the French manuscripts to be found in countries outside France, as England, Spain, Italy, &c. These reports, sometimes including a critical and comprehensive monograph on the MSS. of a special subject—*e.g.*, on those of the *Chronicle of Brut*, in Anglo-Norman (*Bull.* iii. 1878), and on the *Prise de Jérusalem* (*Bull.* iv. 1875)—are largely due to the indefatigable pen of the Secretary, M. Paul Meyer. By degrees, a valuable body of information will thus be brought together, which will enable French students to register their literary possessions, and to see what has to be done to render them available. It is to be hoped that after a time a good index may be compiled to these *Bulletins*, which will then become a sort of Warton for early French literature. It is a comment on the influence of early French that its MSS. should be so widely dispersed. While the English MSS., for example, to be found on the Continent are few, and, for the most part, unimportant, French

* The issues of 1881 are delayed, owing to illness and death among some of the members, but the arrears are being made up. Among the books promised is the *Vie de St. Gilles*, with a valuable introduction on the hagiology and literary and linguistic questions arising out of it, by M. Gaston Paris.

MSS. possessed in England are numerous, and many of them of the highest interest.

Passing the works already issued under rapid review, according to the class of subject-matter rather than in the order of their publication, we have among the *chansons de geste*, two of the thirteenth century; one tells the story of *Aiol*, his father Elie, and his wife Mirabel (1877), a romance which was imitated later by the Dutch, the Italians, and the Spanish; the other, which tells the adventures, till his marriage with Avisse, of Aiol's father, *Elie de St. Gille* (1879), belongs to it, both being connected with one of the three great French epics—viz., the *Geste de Monglane*. M. J. Normand and M. G. Raynaud together edited *Aiol*, the latter alone finished *Elie*. The story of *Elie*, less popular than *Aiol*, is only known in one imitation, the Scandinavian *Elissaga*; this being of considerable interest, a prose translation by Prof. Kölbing, of Breslau, is added. The glossaries to these two volumes are complementary to each other.

A third *chanson de geste* drawn from the south; *Daurel et Beton*, edited by M. P. Meyer (1880), from a unique MS. belonging to M. A. Didot, is the first Provençal text issued by the Society. Attached to the great Charlemagne cycle—for Beton was his nephew—this tale of a false friend, an affectionate widow, and a faithful bard protecting the infancy of the hero is now brought to light for the first time; according to the habit of the careful and talented editor the volume is enriched not only by the aids of full analysis and glossary, but by observations on the character and composition of the poem, its language and place in the debated epic literature of the South. By this scientific examination he establishes further his conviction of "l'indépendance absolue de l'épopée française, dans toutes ses parties, à l'égard des compositions épiques du midi." The Didot MS. contains seven other pieces, which are all fully described in this, one of the most complete and interesting volumes of the series.

Among romances of the fourteenth century we have three, *Guillaume de Palerne*, edited by M. Michelant (1876), the original poem of the story known in England as *William and the Werwolf* (edited by Prof. Skeat in 1867 for the Early English Text Society); two versions of the prose *Roman des Sept Sages*, French being one out of sixteen languages in which *one* group merely (setting aside the Oriental part) of that popular collection is known; this is edited by M. Gaston Paris (1876), unrivalled for his skill in unravelling the tangled relations and descent of popular stories. The third is *Brun de la Montaigne* (editor, M. P. Meyer, 1875), a hitherto unknown fragment of a poetical romance which gives the adventures in love and war of the hero Brun, influenced by the forest fairies, one of whom is, of course, malignant. Students of the Arthur cycle may be interested in the part played in this story by the fairy Morgana, cousin of Arthur.

In the department of ancient religious drama the Society has two large undertakings on hand, of great importance for their subject matter and the excellent manner in which they are produced. The *Miracles de Notre Dame* (begun 1876), a collection of forty plays, is being edited, for the first time, by MM. G. Paris and U. Robert, from the unique fourteenth-century MS. in the Bibliothèque Nationale; five volumes, containing thirty-two miracles are already out, while a sixth is in progress; two further volumes with notes and a glossary will put the public in possession of a work valuable on account of its rare character, because "la forme de ces mystères et leur brièveté les distinguent nettement des drames religieux de l'époque qui a précédé et de celle qui a suivi." A melancholy interest attaches to the second of these works, the *Mystère du Viel Testament*, from the recent sudden death at an early age of the gifted and generous editor, Baron James de Rothschild, to whose memory a memorial notice appeared in *Le Livre* of December last. One of the principal founders of the Society, and taking throughout an active part in its proceedings, he showed the warm interest that he felt in its prosperity by the commencement in 1878 of a fine edition of this vast collection of plays (a collection so long that it must have occupied twenty-five days in the whole performance, as it took place at the beginning of the fifteenth century); which he not only presented to the Society free of cost, but edited with a learning and

varied research of high order. No one, on turning over the pages of the two volumes already issued (which contain the annotations proper to each portion without waiting for the completion of the whole), will be surprised at the mournful tribute paid to the literary powers of the Baron by the President of the Society in his Report for 1881; and the remark that, French at heart while remaining faithful to his peculiar race, he felt a special attraction in illustrating this great work "où se reflète la manière dont les Français d'autrefois ont compris l'histoire d'Israël," shows the true character of the man and his work. We rejoice to learn that the four volumes yet necessary to complete the *Mystère du Viel Testament* will be presented to the Society by the late Baron's widow under the able editorship of his friend, M. Picot. Vols. I. and II. (1878, 1879) contain twenty-three plays, from the Creation to the casting of Joseph into the well; the third will soon be ready.

One of the first issues of the Society was a charming volume of *Chansons du 15e Siècle* (1875), edited from a MS. in the Bibliothèque Nationale by M. G. Paris; popular songs which are, as the editor says, "l'expression fidèle et spontanée du génie français." And not only the words, but if we choose to listen, here are also the old melodies of the 143 songs transcribed from the MS. into modern musical notation by the care of M. Gevaert, Director of the Conservatoire of Brussels. Could the poetry of antiquity go further? In 1878 and 1880 have been issued the first two volumes of a complete edition of *Eustache Deschamps*, an undertaking that will extend over several years, under the zealous care of M. le Marquis de St. Hilaire. Out of the immense number of poetical pieces, over 1,480, which this great contemporary and friend of our Chaucer left behind him, we have here 303 *Balades de Moralitez* and twelve *Lays*. Many students probably know his *balade* to Chaucer when sending him his works, in which he addresses the English poet thus:—

> O Socrates plains de philosophie,
> Seneque en meurs et Anglux en pratique,
> Ovides grans en ta poeterie,
> Bries en parler, saiges en rethorique, &c.;

but fewer will perhaps guess the curiosities that await the scholar in English history who may dip into these volumes with a seeing eye. Such are the *balades* "Contre l'Angleterre," 1385; and "De la prophecie Merlin sur la destruction d'Angleterre qui doit brief advenir." The editor, persuaded that great part of Deschamps' poetry is inspired by contemporary events, reserves his historic notice of the life and works of the poet till the text shall be printed, a completion of his task which will be looked for with much interest.

The remaining prose issues are of various interest. *Le Saint Voyage de Jherusalem du seigneur d'Anglure* in the fourteenth century will attract the attention of those who love the quaint old narratives of travel, especially to the Holy Land, of the Middle Ages. This volume is edited by the scrupulous care of MM. F. Bonnardot, and A. Longnon (1878), with illustrative appendices. The *Chronique du Mont St. Michel* from 1343–1468, edited for the first time, with notes and documents relative to that place and to the national defence in Basse Normandie during the English occupation, by M. Siméon Luce (1879), appeals to the patriotism of Frenchmen, but no less to the genuine interest of every student among us of the English wars in France. Its importance lies, as the editor remarks, in the elucidation of one of the most dramatic episodes of French annals of the fifteenth century. What Englishmen now cannot honour the brave defenders and maintainers of French executive administration within the rocky fortress during a blockade of twenty-six years! Lastly, equally attractive to the English scholar for a later period, is *The Debate between the Heralds of England and France*, edited by M. Paul Meyer (1877), which is not a piece of dry heraldry, but a reprint of two tracts, one written by a Frenchman about 1456, to uphold the superiority of France over neighbouring nations, and especially over England; the other printed in 1550, in English, by John Coke, in answer to it. The heralds plead before Lady Prudence the claims of their respective countries to be approached by Honour; in the course of their debate we learn many curious particulars of the condition of both countries, political allusions, and popular beliefs which passed as history. We do not all of us remember that

Charlemagne conquered England, or that the English for their sins must wear tails! John Coke, not a whit behind his French antagonists, searching chronicles and histories, throws his facts with a "Nowe! syr heralde, to dygest your dyner," &c. An English translation of the French tract was published by the late Mr. Henry Pyne in 1870. The present volume commands a wider interest from the fuller details of social life in both countries told in the quaint originals, corrected and supplemented by the abundant notes of the editor, who is nearly as much at home in English as in French. Antiquaries who love Tudor England should not neglect this book.

In closing this sketch of work done, one or two points remain to be noticed. The aid afforded in the way of glossaries occurs in the following: to the *Chansons Aiol* and *Elie de St. Gille* for French of the thirteenth century; to *Brun de la Montaigne* for fourteenth century; to *Saint Voyage de Jherusalem* for Metz idiom of fifteenth century; to *Daurel and Beton* for Provençale. Others will follow in due course on the close of works begun. The books that will have most attraction for English readers are perhaps *Guillaume of Palerne*, the *Mystère du Viel Testament* for the highly interesting comparison with early miracle plays of our own country, the poems of *Deschamps*, the *Débat* and the *Chronique de St. Michel*, on the grounds we have endeavoured to show above. The Society is open, and each book may be purchased separately;* while as far as outside goes, paper, print, and good binding are all that could be desired, of excellent quality without extravagance.

Notwithstanding the severe losses sustained lately by the death of M. Paulin Paris (father of M. Gaston Paris)—whose literary activity of nearly fifty years helped greatly to pave the way for the young Society—of M. Littré, and of the English scholar Mr. Henry Nicol, the third *Bulletin* for 1881 shows renewed exertion and promise that the future work will fully sustain the character of the past. Among projected issues are a collection of ancient versions of the Gospel of Nicodemus, which will be of great value to both English and German students of middle-age literature; the *Vie du Pape St. Gregoire*; and a new edition of the *chanson de geste, Raoul de Cambrai*, important from showing a series of episodes of the feudal history of the ninth century; that it is to be edited by MM. Meyer and Longnon, is enough to guarantee full and rich illustration. The long works already begun will steadily continue, and as soon as possible the publication of a collection of *Sotties, farces et moralités* from the earliest time of the French drama, which the Society have long promised themselves, will be set in hand.

If a French scholar sets before himself as a law of criticism "the knowledge of the sources of every work, be it historic or literary" because we thus arrive at "a clear idea of the value of every composition, distinguishing what is the result of the imagination or reflections of the author from the elements borrowed from other works" (M. Meyer's Report, *Bulletin* ii., 1879), English students are no less doing the same, of which eminent examples are not far to seek, as in the recent treatment of Chaucer, &c. The further we go the more each country will have need of the other. Let us hope that Englishmen, whose literature and history are so entwined with those of France in early times, will not be backward in supporting such worthy efforts, which, the more help they receive, will yield the better and greater harvest for the in-gathering.

L. Toulmin Smith.

* The publishers are Firmin-Didot & C^ie^., 56, Rue Jacob, Paris. Subscriptions are paid to M. E. Picot, 135, Avenue de Wagram.

Kilcolman Castle.

KILCOLMAN CASTLE is out of the ordinary track of the tourist; it is not in the list of places to be visited by the traveller in search of memorable spots; no initials are carved on its ruined walls. To most people the very name of it is unfamiliar, and its associations unknown; yet it is a place of more than ordinary interest, for, during the best years of his life, it was the abode of one of our greatest poets, Edmund Spenser; here the *Faerie Queene* was chiefly written, and from the character of

the scenery of the surrounding neighbourhood much of the imagery of that poem was taken.

The Castle, now a complete ruin, is in the County of Cork, near the village of Buttevant —the nearest town of any importance being Mallow, nine miles distant. Though massively built, its proportions are extremely small—indeed the title of castle would seem to be, as in the case of so many Irish residences, one of courtesy, and Spenser himself spoke of it as "my house at Kilcolman." His residence here began about the year 1588; the castle was granted to him by the Crown, together with three thousand acres of land, from the forfeited estates of the Earls of Desmond, and he was thus an object of particular dislike to the natives. And their hatred, constantly manifested during the ten years—among the most troubled in Irish history—of his life here, finally culminated in the burning of his home, and his flight from the country,—"Ireland for the Irish" being an article of national faith of no modern creation.

In one respect only has the aspect of the country changed much since the time when Spenser lived here—namely, that it is less wooded. The thriftless landlord of the past has left his mark all over Ireland in this respect, and the peasant has been his assistant; for timber, and especially young timber was, and is, unless a vigilant watch is kept over it, systematically stolen. But in most respects the country is not altered. We may look round from the Castle and see still much the same scene as met the poet's eye: the wide valley, "Armulla Dale," as he calls it, stretches far away on all sides, except the north, where the purple heather-clad hills of Ballyhoura are close at hand, and eastward rise gradually till they terminate in the blue summits of the Galtee mountains. Five or six miles southward is another chain of hills; but to the west the plain extends far away to the Killarney mountains, to Mangerton, and the Magillycuddy's Reeks, all clearly visible. It is a fertile green valley, cut up with grey stone walls, and great broad banks, grown with furze. Here and there, like little islands in the expanse of meadow, and furze bloom, are patches of woodland, which surround the houses of the large landowners, the "great houses," as they are called. But the ugly whitewashed houses of the tenant-farmers and squireens stand naked, and have seldom a tree or a bush near them. The Englishman will miss the hedges and hawthorns, which in the most treeless English region, give a wooded appearance to the scene; but he will notice that the great banks, yellow with gorse, and with the deep dyke on either side, filled with ferns, and briars, and wild flowers, are a feature as constant in the scene as are the hedges in England.

Down from the Ballyhoura Hills—called by Spenser, "Father Mole," flows the little river Awbeg, Spenser's "Mulla Mine" (and he seems to have, in most cases, substituted names more melodious, or easy of scansion, for the originals), passing within a mile or so of the Castle. And in *Colin Clout's come home again*, a poem in which Spenser tells us more than in any other place of his life at Kilcolman, we find this allusion to it and the district:—

> Old Father Mole (Mole hight that mountain gray
> That walls the Northside of Armulla Dale),
> He had a daughter fresh as floure of May,
> Which gave that name unto that pleasant vale;
> Mulla, the daughter of old Mole, so hight
> The Nimph, which of that water course has charge,
> That, springing out of Mole, doth run downe right
> To Buttevant, where, spreading forth at large
> It giveth name unto that auncient cittie,
> Which Kilnemullah cleped is of old.

The name "Kilnemullah" has entirely disappeared; but that Buttevant was once so called points to the fact "Mulla" is not, as is generally supposed, a merely fanciful title, but one of more ancient date than Awbeg. The etymology of the word Buttevant is itself curious, and the place, which is now an insignificant village, sadly belies it. It is derived from an old French word *butez*, meaning "push" and *en avant;* but as there are traces in the ruins there that it was once a place of more importance than now, "that auncient cittie" seems to have pushed backward rather than forward. At Buttevant the little river makes a bend, and again flows within a short distance of the Castle, after passing the ruined monastery of Ballybeg. Thence it runs down to Doneraile, soon after to mingle with the beautiful Blackwater, the—

> Swift Awniduff, which of the English men
> Is cal'de Blacke Water,

as it is mentioned among other rivers in the fourth book of the *Faerie Queene*, as present at the marriage of the river Thames with the Medway; and among these, also, the little Awbeg is again beautifully alluded to as—

Mulla mine, whose waves whilom I taught to weep.

It was mentioned that Spenser received his property from the forfeited estates of the Earls of Desmond. It was the custom at this time to make such grants to Englishmen, with a view to the settlement and administration of the country; and it devolved upon the receivers to look after the welfare of their neighbourhood and bring the land into cultivation. Sir Walter Raleigh, an old friend of Spenser, had received a similar grant; and during the poet's residence here payed him at least one visit. It is possible, though hardly probable, judging from his prose work, *A View of the Present State of Ireland*, that Spenser thought more about writing verses and Fairyland than of doing his duty by his estate; or that the very occupation of a poet seemed one of idleness to his adventurous friend, or it may have been only banter, but Raleigh certainly accused him of want of industry, for in the preface to *Colin Clout's come home again* Spenser writes to him thus :—

Sir,

That you may see that I am not alwaies ydle, as yee thinke, though not greatly well occupied, nor altogether undutiful, though not precisely officious, I make you present of this simple pastorall, &c.

Among other local matters alluded to in this poem, he shows how difficult the duties attending his position were, and that the occupation of land in Ireland was as dangerous a business then as it is now.

The following verses give us a picture of the state of things. In contrasting another region with this he says :—

No wayling there nor wretchednesse is heard,
No bloodie issues nor no leprosies,
No griesly famine nor no raging sweard
No nightly brodrags [border raids], nor no hue and cries ;
The shepheard there abroad may safely lie
On hills and downs, withouten dread or daunger ;
No ravenous wolves the good man's hope destroy,
Nor outlawes fell affray the forest raunger.

Further on, his visit from Sir Walter is commemorated. He describes how, as he was sitting one day, as was his custom, "under the foot of Mole," keeping his sheep "amongst the cooly shade of the green alders by the Mulla's shore," a strange shepherd (Sir Walter) chanced to find him out, who called himself the shepherd of the ocean.

And said he came far from the main-sea deepe,
He, sitting me beside in that same shade,
Provoked me to plaie some pleasant fit ;
And when he heard the musicke which I made,
He found himsilfe fell greatly pleasd at it :
Yet aemuling [emulating] my pipe, he tooke in hond
My pipe before that aemuled of many,
And plaid thereon (for well that skill he cond ;)
Himsilfe as skilful in the art as any,
He pip'd I sung ; and when he sung I piped."

"He pip'd I sung," and remembering that it was Sir Walter Raleigh who did so, we can almost fancy a tobacco-pipe must have been referred to, and that he would have felt more at home with this in his mouth than a reed-flute. But it is interesting to picture these two great men, friends here, and imagine how pleasant it would be to Spenser in his solitude to hear the news of the Court, and the distant world which Raleigh would bring, and the schemes he would put forward as they walked together "by the green alders of the Mulla's shore."

One result of Raleigh's visit was that he induced Spenser to pay a short visit to England, during which he arranged for the publication of the complete part of the *Faerie Queene*.

He found another companion, though, ere long. Soon after his return, he was married to the lady to whom his sonnets were addressed, and who, for so long, withheld her love from him.

The bringing home of his "beautifullest bride" to Kilcolman is described in his *Epithalamium*, that sweet song of her praises to which, as it runs—

The woods did answer and their echo ring.

And in this song made in lieu of many ornaments, he again alludes to his little river, and to the lake before the Castle—

Ye nymphes of Mulla, which with careful heed
The silver scaly trouts doe tend full well,
And greedy pikes which use therein to feed ;
(Those trouts and pikes all others doo excell).

The trout-fishing in the Awbeg is certainly good, but that they excel all others is a point which modern fishermen would dispute with

the poet. And here with his wife and young family he continued to live apparently a happy and studious life until the year 1598, the last of his life. In that year, another rebellion broke out, and he was one of its victims. The hatred of the people to the foreigner found vent—they broke upon his house, and set fire to it, and he and his family barely escaped; indeed, his youngest child is said to have been burnt. Little more is known of him; than that he died shortly afterwards in London, in poor circumstances, and was buried in Westminster Abbey, the funeral being attended by many illustrious persons.

Isolated and far from his friends as Spenser was in his Irish home, the place in many respects suited his genius. There is about this country here, though its beauty is by no means remarkable, a charm of its own, a remoteness from the world of men, and a wild picturesqueness, which may, combined, have had no little effect in shaping the fancies of the poet. It is a region teeming with traditions, wild stories, and fairy lore to this day. Its separation from the busy world was, in Spenser's day, almost complete; no dweller in the backwoods of America is at the present day so isolated as was the English settler in Ireland then. To a man of literary habits, who had not a love of solitude, a residence here would amount to a banishment the most miserable. But though Spenser often may have sighed for the society of congenial spirits, of that brilliant circle, which at the time surrounded the throne of the Queen he so delighted to honour, he was the best fitted for this isolation of all his contemporaries.

To imagine Shakespeare here, indeed, is almost absurd. In the world of men in which he moved he was in his true element; but with human nature Spenser had little to do. His characters, whenever they occur, are abstractions, embodiments of moral qualities, or natural scenes, and in the presence of Nature he was seldom lonely. The rivers and mountains and woods around him constantly figure in his poems which, no doubt, also were influenced by the fairy lore of that wild region. There are, at the present time, few places where belief in the world of spirits is so strong as here. Hills and wells, the very fields here have fairy legends connected with them. And "the fairy's field," "the little man's hill," and such like, are frequent names. Cluricorns, elves, banshees, "little people" and "good people" are firmly believed in; and few peasants will venture near suspected spots after nightfall. But all traces of Spenser himself, and his beautiful world of Faerie, have disappeared, if, indeed, they were ever known, from the place where they had birth.

You may meet a peasant near the Castle, and ask him if he ever heard of Spenser, who lived there once, and he will answer "No" or "Yes, yer honour, I heard tell of a Misther Spinser, who was agent to Lord Doneraile, over—an English gintleman he was." But nothing nearer the mark than this. The Castle stands there lonely and unvisited, a few cottages are near, and the sheep feed on the green slope where the poet and his wife—perhaps Raleigh, too—have sat in the evening and watched the sun set far away over the hills of Killarney. Old Father Mole stands in the background, and the little Mulla flows hard by. But there is a silence and a loneliness about the place, few sounds ever break it, except when occasionally the huntsman's horn is heard, or the wildfowl scream, as they come home at night to the little reedy lake in front of the castle.

SIDNEY LYSAGHT.

Redland, Bristol.

A Chat about Chap-Books.

A SHORT time since I published in *Notes and Queries*, by the courtesy of the editor, my desire for some information as to the German Volksbuch version of the *Infantia Salvatoris*, of which I had formerly a copy, but which I have lost or mislaid. On Saturday, the 4th of February, I had the pleasant surprise of receiving by post, thanks to the courtesy of Dr. Köhler, of Weimar, a copy of the book itself. It is not the edition I formerly possessed, but for the information of those who may share my interest in it, I transcribe the title-page:—*Des Herrn Jesu Christi Kinder-*

Buch, oder Historie von Joachim und Anna, sowie deren Tochter Des Jungfrau Maria, den Grosseltern, und Eltern unsers Herrn, so wie von dessen Geburt und Auferziehung, seiner Flucht, seiner Rückkehr und seiner grossen Wunderwerke in Jerusalem 12mo., 148 pages.

It is one of a collection of 77 Volksbucher published at Reutling by Ensslin and Laiblin. As I have requested Messrs. Williams & Norgate to import for me a set of this interesting collection of Chap Books, any of my readers who may desire a copy of *Des Herrn Jesu Christi Kinder-Buch* will, no doubt, soon find one in Henrietta Street.

How naturally does the mention of Chap-Books recall to my mind the memory of my dear old learned—and kind as he was learned — friend, Francis Douce. Well do I remember that one of the many pleasant and instructive mornings spent with him in his wonderful library in Gower Street, was spent in a gossip over these curious first fruits of Literature. How it originated I know not: perhaps in my telling him of a recent piece of Book Luck (don't object to the word, Gentle Reader! You may, if I have health, hear much more about it) in picking up a very curious collection of Old English Penny Histories; but however the gossip may have originated, my old friend discoursed most eloquently on their origin and history. I remember his telling me that he had heard, from a man who in his time published such things, that as the cost of setting up type increased with the increase of printers' wages, the publishers, to curtail the quantity of printed matter, were in the habit of supplying its place with woodcuts, without much regard to the connection between the text and the pictures which were supposed to illustrate it.

ONE OF THE WISE MEN OF GOTHAM.*

But I do not think he had noticed what I discovered only a few years ago, that many of the wood blocks used in illustrating these Penny Histories had been imported from abroad—some of them being identical with those used in the folio edition of *Das Heldenbuch*, published at Frankfort-on-Maine, in 1569, which is printed in double columns and enriched with a great number of wood engravings. The reader who is interested in the subject of this library intercourse, may refer to *Notes and Queries*, Second Ser. vol. vii. p. 21, where he will find a short paper, in which I endeavoured to enlist some scholar, with more leisure and knowledge than I possess, to take up and pursue this interesting inquiry. I pointed out that "*Reynard the Fox* clearly came to us from the Low Countries. *The Merry Jest of a Man that was called Howleglass*, probably through the same source. But *Doctor Faustus* immigrated from Germany, and the *Priest of Kalenberg*, that curious companion to *Eulenspiegel*, from the same country."

A history of English chap-books is sadly wanted; and at the formation of the Folk-Lore Society, in 1878, I injudiciously promised to undertake the compilation of a fresh effort in this direction—a promise, however, which I now feel myself utterly unable to fulfil, not on account of diminished interest in the subject, but for the graver reasons of my increasing years which render

* We have to thank Messrs. Chatto & Windus for the loan of this block.—Ed.

it impossible for me to undertake the hard work it involves. By a happy coincidence, since this was written and put in type this want has been partly supplied by Mr. Ashton's interesting and amusing volume, *Chap-Books of the Eighteenth Century*, published by Chatto & Windus; in which at p. 276 the reader will find "The Wise Men of Gotham," the illustration of which is copied from the heading of a ballad in the wonderful collection of Roxburgh Ballads in the British Museum.

A learned friend, knowing I was contemplating this paper, has written to me as follows—One of the most curious points in connection with the history of chap-books is the variations that occur in the issues from different towns, and readers of the ANTIQUARY will be doing good service by recording from time to time lists of chap-books, with the place of publication. The following few titles will afford specimens of what such lists would consist of:—*The History of Four Kings*, Aldermary Churchyard; *Christ's Kirk on the Greene*, Stirling; *History of Mother Shipton*, London; *Shipton and her Prophecies*, Stirling; *The Battle of Bannockburn*, Edinburgh; *The Wandering Young Gentlewoman, or Catskin* (Catnach); *Life and Death of Thomas Thumb*, Edinburgh; *History of Jack and the Giants*, Newcastle; *The Virtuous Wife of Bristol*, Tewkesbury; *The Life and Exploits of Rob Roy McGregor*, Stirling; *The Life and Exploits of Poor Robin, the Merry Saddler of Walden*, Falkirk; *Ali Baba, or the Forty Thieves*, Stirling; *The whole Art of Fortune Telling*, Gateshead. But I am bound to say that the country-printed chap-books in my possession do not bear out my friend's theory.

The mention of Catskin, however, reminds me of the curious paper by my kind and learned friend Mr. Coote, in the third volume of the *Folk-Lore Record*, in which he throws so curious a light on the present state of what was once the only "Popular Literature," in this country that I must be permitted to quote it at length. Mr. Coote says of the story of Catskin—

> In all probability another English version still *de facto* exists in the heart of London, however little hope there be of its ever coming to light. I mean the version once prevailing in our metropolis, which until twenty years ago was bought and sold in Seven Dials. My knowledge of this curious fact is of very recent date. Towards the end of last February a feeling of prevision took me to Monmouth Court, Seven Dials, to the shop of Mr. W. S. Fortey, printer and publisher of what literature still survives in that somewhat unsavoury locality, and there I learnt what follows:—Thirty years ago his house took over from Mr. Pitt, a printer of the neighbouring Little St. Andrew Street, his business, his copyrights, and his unsold stock. Our re-discovered Catskin was amongst the latter, and the new purchasers continued to print and sell her story until about twenty years ago, when the public demand flickered and its re-production ceased. Old narrative poetry of this sort had been superseded by more appetizing pabulum. A similarly once popular ballad, called the *Fish and the Ring*, shared the same fate at the same time. Since that epoch Catskin has never been set up. She and her old-world sister, still unsold, were relegated to the obscurity of a garret in Mommouth Court, and there they are. "It would take three or four whole days to look them through," said Mr. Fortey, "and without that looking through there would be no chance of finding Catskin." Her ballad, I further learnt, was a little (penny) book, adorned with four woodcuts, perhaps one to each canto. One of these cuts was still agreeably fresh in Mr. Fortey's memory, for the recollection made him mirthful even in the gloom of a wet afternoon in February. In this cut Catskin sat nursing her cat. Does not this latter circumstance look like a special feature peculiar to the London version? This cat may be Catskin's fairy adviser, and through her mysterious agency may have come the feline cloak, which has given a lasting name to the heroine. I found Mr. Fortey pleasant and intelligent, but firm in maintaining the inaccessibility of his stores—a resolutionthe more to be regretted as they promise much to the Folk-Lorist.

In common with all who have the advantage of numbering Mr. Coote among their friends I earnestly hope that he may soon be restored to his wonted health and strength.

I remember Mr. Douce telling me, on the occasion I mention above, a curious story of Miss Banks, the sister of Sir Joseph Banks, who interested herself a good deal in literary and antiquarian inquiries, going to purchase some of these chap-books at a shop in Shoe Lane. She was a very plain quiet-dressing old lady, and when she said she wanted to buy a dozen Penny Histories, the bookseller spread a number of them on the counter for her to choose from, when he, who supposed her to be a dealer, reproached her for not knowing her business as she had selected only twelve (instead of thirteeen or fourteen to the dozen, as the custom of the trade was). Miss Banks then made up her packet to the required number, and quietly putting down her shilling on the counter to pay for them, was bidding the bookseller "Good morning," when she was once more reproached by the

good man of the shop for not knowing her business and waiting for the threepence change out of the shilling. Miss Banks quietly submitted to the reproof, pocketed both that and the threepence; and used to relate the story to the amusement of her friends.

But methinks I have now chatted long enough.

WILLIAM J. THOMS.

Lindsey Justices of Peace in the Reign of Henry VIII.

THE records of the realm are being slowly brought into order. But a few years ago they were scattered in countless repositories, and in many cases liable to all the varied dangers which ignorance and carelessness could inflict; now they are for the most part gathered together in one place and are preserved with all the care that the most scrupulous antiquary could desire. If the work of cataloguing and calendaring goes on but slowly, we may well be patient when we call to mind what an almost inexhaustible store of treasure has already been brought to light. At the present rate of progress however, there will be much left to do when the present generation of students has passed away. The Star Chamber records, for example, are almost unknown, though manuscript calendars of a portion of them are to be found on the shelves of the search room in the Public Record Office. Why these highly curious papers have attracted so little attention it would not be easy to tell. The evil odour into which that court fell during the latter years of its existence would, one might have thought, have stimulated curiosity as to its proceedings. It has not been so, and the student of the manners of the sixteenth century has suffered some loss in consequence. To give an idea, however faint, of the general character of these old papers is beyond our present purpose; we wish to direct attention to two documents only which relate to a riot at Caistor sessions in the twenty-fifth year of Henry VIII. They are of considerable local interest, as almost every person concerned in the turmoil belonged to one of the more important families of Lindsey, and nearly all of them were justices of the peace. The office of justice of peace, it may be remarked, though of great antiquity, does not seem to have been considered a very important post, when the feudal system was in its full vigour. It is not until the Wars of the Roses had weakened the power of the great nobles that we find the justices exercising the local influence which we are accustomed to associate with the office. In the reign of Henry VIII. the justices of peace for counties had become important functionaries, and they were always or almost always chosen from the ranks of the aristocracy. Lincolnshire has three commissions; whatever modern books of reference may say to the contrary, there is no such thing as a justice of peace for Lincolnshire; they are justices for Lindsey, Kesteven, or Holland only, although there is no restriction now, nor has there been at any former time, hindering the same person being on the commission of each separate division. I have examined many lists of our sixteenth-century justices, and cannot call to mind a single instance of a man filling the office who did not belong to the higher rank of the gentry. All those whose names I am about to mention were members of the higher untitled houses—nobles, if I may be permitted to use the word in what is now, but was not always, a foreign sense.* It was not till quite the end of the reign of Elizabeth, when the century was near its close, and when religious strife had rendered many of those best qualified for the post unable or unwilling to fill it, that the sarcasms as to the ignorance and rusticity of the men on the bench became a jest which never failed to raise a laugh among those who had been impeded in their amusements, their work, or their crimes by men whom they did not consider of higher standing than themselves. Then it began to be common to talk of "basket justices," who were described as men "that for half a dozen of chickens will dispense with a whole dozen of penal

* For evidence of this see Coke, *Institutes*, ii. 667; Legh, *Accidence of Armorie*, 17; Whitelock, *Memorials*, ed. 1732, 66; Heylin, *Eccl. Restaurata*, ed. 1849, i. 63; *Notes and Queries*, 3 S. iii. 156.

statutes."* It must be borne in mind that the disgraceful scene which we have to bring before our readers was enacted by men bearing the most honoured names in the shire.

The Lindsey sessions have from time to time been held at various places in the division. Now they take place at Lincoln and Grimsby, but this is a new arrangement. Kirton-in-Lindsey, Spital-in-the-Street, Spilsby, and Caistor have at various times been honoured by the sittings of this local court. In 1533, Caistor was the place, or one of the places, selected for the assembly. And it is almost certain that Sir William Ayscough, of Stallingborough, Knight, the person who is believed to have been the father of Anne Ayscough, or Askewe, the Protestant martyr, was chairman on the occasion. It would appear that in those days the justices sat on the bench in positions according with their rank, though how such a very indefinite matter could have been settled it is not easy to understand. On this occasion Sir William Ayscough had taken his seat, and with him were John Copledyke, of Harrington, George Saint Paul, of Snarford, Vincent Grantham, of Saint Katherine's-juxta-Lincoln, Thomas Moigne, of Willingham, and John Boothe, of Middlesoil, in Killingholme, Esquires. The public business seems to have been going on in a quietly satisfactory manner when William Tyrwhitt, of Scotter, one of the justices, and son and heir of Sir Robert Tyrwhitt, of Kettleby, came into court with his sword girt about him, gloves of mail on his hands, accompanied by all his servants, armed with swords, bucklers, and short daggers, and going up to John Copledyke, "with a hye and a dysdanus countynans," accused him of occupying his rightful seat. Copledyke maintained that the place was his own, whereupon Tyrwhitt, waxing more violent, cried out "I wyll have ytt mawgry of thy hede." Copledyke replied in language which, considering the provocation, was not by any means violent, whereupon Tyrwhitt swore "by godes body" that if his father were not there he would make Copledyke "ete a dager." Sir Christopher Ayscough now saw that matters were becoming serious, and intervened on the side of peace by offering William Tyrwhitt his own seat, which the violent man at once accepted. There now seems to have been a general shuffle of places; Sir William Ayscough (the chairman, as I believe) moved higher up, nearer to Sir Robert Tyrwhitt, the father of the factious William. By this means, it seems that William got the place that he originally strove for. Not content with this virtual success, he began to upbraid Copledyke, saying, "now I have my place in the spyte of thy tethe." Copledyke replied that he would give the father, Sir Robert, but not the son, room, whereupon Sir Robert Tyrwhitt, who hitherto had conducted himself in a reasonable manner, lost his temper also, and said that he wished Copledyke had certain offensive matter in his teeth; and, turning round on him, called him a "fooll and a dawe." Copledyke answered, no doubt fiercely, "dawe of thy hede," and laid his hand on his dagger; whereupon the two Tyrwhitts drew theirs, and all their servants, with their daggers in their hands, rushed to the bench. The bag, or box, containing the official records, was overthrown, and its contents scattered abroad, so that, "by a good space after, the clarke of the peas and the vnder scheriff coude nott fynde the seid recordes." Two of the Tyrwhitts' retainers, Bower and Bellingham, were among the most violent. Blood would have been shed by them had not two of Sir William Ayscough's servants grasped their arms and held them. Sir William Ayscough now interfered, and charged all men to peace in the king's name, and ordered all servants from the bar. Sir Robert Tyrwhitt seems at last to have been ashamed of his conduct, and also endeavoured to quell the riot. The disturbance at length subsided; but the younger Tyrwhitt, when in the street, threatened to renew the fray if his proper place were not conceded to him. This, however, seems only to have been mere wild talk. Thus ended the first affray. On the 15th of July, of what year is not stated, but there can be no doubt that it was 1534, William Tyrwhitt went to Caistor sessions, with thirty retainers, and when Sir William Ayscough was about to charge the grand jury, which had already been sworn, he, in company with William Monson, of South Carlton, and James Mussenden, of Great Limber, swore, "by the blode of god," that Sir

* H. T. Buckle, *Miscel. Works*, ii. 553.

William should read no bill there, and gave him many violent and opprobrious words. A bill of indictment was at length preferred against certain riotous persons, and the grand jury having found a true bill, William Tyrwhitt took the document off the file, and put it in his purse. Sir William Ayscough, with a mildness which would be indeed surprising, if we could be convinced that the scene was quite accurately reported, remonstrated by remarking that Tyrwhitt "handelled not hymselffe well or discretely in that place;" which seems to have enraged Tyrwhitt so much, that he drew his dagger, and would have stabbed Sir William on the bench, had he not been hindered.

Here darkness settles down on this strange feud. The decree books of the Court of Star Chamber for this period are believed to be lost; should they ever be recovered, we may perhaps ascertain how the quarrel ended. Its origin is enshrouded in darkness. The dispute about the seat on the bench was probably only the colourable reason. All the persons concerned were either relations by blood or connections by marriage, and it is therefore, almost certain that it was a long standing quarrel which blazed forth into light at Caistor. It is not easy to estimate the characters of those so long dead, of whom so little is recorded. We are, however, inclined, from all we know of the persons, to think that, in all probability, the right was not on the side of William Tyrwhitt.

A pedigree, showing the connection of all the persons mentioned in this drama, may be seen in the *Proceedings of the Society of Antiquaries* for April 29, 1869, where also these documents are printed in full.

EDWARD PEACOCK.

Bottesford Manor, Brigg,

Communal Habitations of Primitive Communities.

PART II.

By G. LAURENCE GOMME, F.S.A.

TO the somewhat scanty structural evidence of communal habitations recorded in the last issue I have to add some very important evidence from local customs. The houses of the archaic village, communal in origin and in use, were built, not at the instigation, or by the personal labours, of individual villagers, but at the will and by the assistance of the whole village.

The Hindus claim the assistance of the whole community in the building of their houses.* In erecting his hut, the Mug of Chedooba Island has only to purchase materials; the neighbours assemble as soon as these are prepared, and his house is established in a very short space of time. They are all constructed on the same plan—raised on poles from the ground several feet.† When a man marries among the Lakhimpurs he and his bride leave the paternal roof, and set up a house for themselves. In building this they are assisted by the community; and all the component parts having been previously collected, prepared, and arranged, the house is framed, floored, thatched, and ready for their reception in four-and-twenty hours.‡ Among the Nagas the bridegroom takes his bride home to a house which has been built for him by his fellow-villagers.§

This is the evidence of early Hindu society, and it exists, too, among the out-of-the-way customs of our own land. In Sir John Sinclair's *Statistical Account of Scotland* (ii. 221) we read:—

> The farmhouses in general, and all the cottages, at Dornock in Dumfries-shire, are built of mud or clay. The manner of erecting them is singular. In the first place they dig out the foundation of the house, and lay a row or two of stones; they then procure, from a pit contiguous, as much clay or brick earth as is sufficient to form the walls; and having provided a quantity of straw, or other litter, to mix with the clay, upon a day appointed, the whole neighbourhood, male and female, to the number of twenty or thirty, assemble, each with a dung-fork, a spade, or some such instrument. Some fall to the working the clay or mud, by mixing it with straw; others carry the materials, and four or six of the most experienced hands, build and take care of the walls. In this manner the walls of the house are finished in a few hours; after which they retire to a good dinner and plenty of drink, which is provided for them, when they have music and a dance, with which, and other

* *Asiatic Researches*, xvii. p. 398; cf. Lewin's *Wild Races of S. E. India*, pp. 120, 252.

† *Journ. As. Soc. Bengal*, x. 425.

‡ Hunter's *Stat. Acc. of Assam*, i. 334, 342.

§ *Ibid.* ii. 383; cf. *Journ. As. Soc. Bengal*, xii 951.

marks of festivity, they conclude the evening. This is called a daubing.

There was much the same state of affairs in Ireland. In the early part of this century it was recorded that:—

Pat tells his honest tale to Judy as they return home from the dance; she is not obdurate. A situation is pitched on for a mud cabin, which is speedily erected with the assistance of the neighbours, who cheerfully contribute to the comforts of the new married couple.*

In the same manner I would interpret the meaning of some peculiar wedding customs in Scotland and in Wales. They are known generally by the name of the penny-wedding—a general collection being made from the villagers for the purpose of setting up the new couple in life. The following is a good description of the Scottish custom:—

At a young Highlander first setting up for himself, he goes about among his near relations and friends; and from one he begs a cow, from another a sheep, a third gives him seed to sow his land, and so on, until he has procured for himself a tolerable stock for a beginner. This they call *thigging*.†

I conceive that these ancient customs come to us from the primitive village communities which once existed in our land, when property was not individual but communal, in respect of agricultural matters. In this latter example the building of the house by the village has dropped out in the course of ages; but we have it still surviving under the guise of an English manorial custom, one record of which I have been able to discover. A manorial custom in Lancashire and some parts of Cumberland, says Hampson, compels the lord of the manor to grant a piece of ground for a house and garden to a newly-married couple. All the friends of the bride and bridegroom assembled on the wedding day, and set to work to construct a dwelling for the young couple of clay and wood.‡ And perhaps we have a relic of the same thing in the manorial service of enclosing the hall-garth or court-yard.

Of course, in these examples from modern local custom, we have to interpret their details into the language of archaic times; we have to replace the expression, "all the friends of the bride and bridegroom," by the expression, all the members of the community. But I need not, I think, detain my readers to point out how such interpretation is one of the very essentials of the survival of ancient custom in modern times. It only amounts to saying that ancient custom, permanent as has been its foothold in modern civilization, has been influenced in minor matters by the surroundings which encompass it.

The two facts relative to the habitations of primitive communities which have now become known to us are, first, that they were occupied by the undivided family; and, secondly, that they were built by the joint labour of the whole community. We need not stop at the Aryan stage of society in looking back upon these relics of ancient man, for they are extant among the non-Aryan and savage races, and by examining the forms in which they appear here, we shall see more clearly how significant are the forms we have been considering from our own land.

We will then examine the evidence in non-Aryan societies—first, of groups of huts enclosed within a court or joined together; secondly, of large huts occupied by groups of men and women; thirdly, of the building by the joint labour of the whole community.

In New Zealand, those whose families are large have three or four houses enclosed within a court-yard.*

All Dahoman villages consist of a series of huts and courtyards within an enclosing wall.†

The houses of Car Nicobar (one of the Nicobar Islands) are in the form of a cone or bee-hive. They are generally in groups of from ten to twelve in number, thus forming a succession of small villages (if they may be called so), and each has its head man, who seems to be invested with a certain amount of governing power.‡

The houses in the Island of Savu are generally divided into three rooms of equal size, the centre room being set apart for the use of the women, and sometimes smaller

* Rawson's *Statistical Survey of the County of Kildare*, p. 23.

† Burt's *Letters from Scotland*, 1815, vol. ii. pp. 188, 189; cf. Gregor's *Folk-lore of N. E. of Scotland*, p. 178. ‡ *Medii Ævi Kalendarium*, i. p. 289.

* Pinkerton, ix. 542.

†§ Skertchley's *Dahomey as It Is*, p. 78; see also p. 496.

‡ *Journ. Anthrop. Inst.* iii. 3.

rooms are enclosed from the sides of the building, the whole of which is thatched with the leaves of the palm-tree.*

The dwellings of the Columbian Indians are often built sufficiently large to accommodate many families, each of which, in such case, has its own fireplace on a central longitudinal line, a definite space being allotted for its goods—but no dividing partitions are ever used. The dwellings are arranged in small villages.† The tribes of the Oregon district occupy houses 75 feet long by 40 in width, and probably 15 feet high in front. Each house is occupied by separate families, their respective portions being separated by partitions two or three feet high.‡

I think we have here types of the group-buildings we have discussed in reference to Hindoo and British types. But to show how curiously parallel the features of the communal habitations run in widely separated societies, I will note a custom among the Indians of the Isthmus of Darien:—

> After the marriage ceremonies (Bancroft tells us) the bride was returned to her father, who kept her shut up in a house with him for seven days. During that time, all the friends assisted in clearing a plantation and building a house for the couple, while the women and children planted the ground.§

One cannot help recognizing here the same group of examples which have already been discussed in their Aryan form. The American tribes do not seem to have built out from a common centre new huts for new family branches, but they divided the one big hut into family sections. The difference is one of execution only, and this is quite explainable on the facts of a different line of social development in the western continent from that in Europe and India. The near parallel will be seen to even a greater degree when we come presently to the customs incidental to the creation of a new home.

Our next stage in the form of the structure is the large hut not divided into group-huts. Just as in Eastern India, so among the wild Indian tribes of Central America, the children of the Quiches remain under the parents' roof until married, and frequently after, several generations often living together in one house under the rule of the eldest.* Among the Californians, each hut generally shelters a whole family of relations by blood and marriage, so that the dimensions of the habitations depends upon the size of the family. Thatched oblong houses are occasionally met with in Russian River Valley. Along the centre the different families or generations had their fires, while they slept next the walls.† Some of the houses says Ellis, were exceedingly large, capable of containing two or three thousand people.‡

In all these examples we have still the family divisions of the tribe kept tolerably intact. The communal homestead is the habitat of several families in the primitive meaning of that term. But there is evidence of the habitations of the tribe being not divided into family homesteads—as, for instance, among the Dayaks of Borneo, who inhabit large houses which contain the whole tribe;§ among the Central Americans, a village among whom, says Bancroft, consists of one large building, often 100 feet long and 30 feet wide;‖ and among the Sound Indians, where frequently a whole village lives under one roof.¶ Then, turning to the hill tribes of India, we have something of the kind in Assam. On the northern frontier there are about ten clans so small that they find room each in a house by themselves. Some clans number only thirty souls, others sixty to a hundred; yet each of these petty clans has a chief whom they style Raja.**

This evidence takes us to the initial stage of village life. Of course, I am now only dealing with one phase of it, and I am not stopping to consider some of the by-paths of inquiry which such researches open up. Still, I venture to think such evidence gives us very distinct glimpses into early village life. And I have yet to notice the additional evidence afforded by the dwellings of primitive communities having been erected by the whole village, and not by the individual, or even the family. How can we

* *Pinkerton*, xi. 562.
† Bancroft's *Native Races of America*, i. 259.
‡ *American Ethnology*, i. 174.
§ *Wild Tribes of Central America*; Bancroft, *Native Races*, i. 773.

* Bancroft, *loc. cit.* i. 704.
† *Ibid.* i. 372.
‡ Ellis, *Polynesian Researches*, i. 175.
§ *Journal Geographical Soc.*, xvi. 298.
‖ *Native Races*, i. 718.
¶ *American Ethnology*, i. 215.
** *Journal Asiatic Soc. of Bengal*, xxvii. 196.

resist the conclusions which such parallels between English customs and primitive customs tell us of? In Scotland and in England we have seen that the custom was followed of building the new house by the assistance of the villagers. In Africa and America, among the native races, the same thing occurs.

In Hawaii, when a chief wants a house, he requires the labour of all who hold lands under him; and [says Mr. Ellis] we have often been surprised at the despatch with which a house is sometimes built. We have known the natives come with their materials in the morning, put up the frame of a middling-sized house in one day, cover it the next, and on the third day return to their lands. Each division of the people has a part of the house allotted by the chief in proportion to its number; and it is no unusual thing to see upwards of a hundred men at a time working on one house.*

A more animated scene than the thatching of a Fijian house can scarcely be conceived. When a sufficient quantity of material has been collected round the house, the roof of which has been covered with a net-work of reeds, from 40 to 300 men and boys assemble to finish the work, which is done amidst much rejoicing and shouting.† Among the New Mexicans, Bancroft says :—

Houses are common property, and both men and women assist in building them; the men erect the wooden frames, and the women make the mortar and build the walls.‡

And again :—

When a Guatemalan wishes to build a hut, or repair one, he notified the chief, who summons the tribe to bring straw and other useful materials, and the work is finished in a few hours; after which the owner supplies the company with chocolate.§

In South America, when a marriage takes place. the husband clears a sufficient space of ground for a plantation of plantains; which is not, however, all his own work, for he gives an invitation to a party of his friends, who meet, and over a jar of masata or chicha decide on the place of plantation; and on the following day they all assemble and clear it. When clear it is made over to the care of the woman, who from that time has the whole management of it.‖

I have now laid before the readers of the ANTIQUARY the whole of my case. I could have illustrated the complete types of evidence I have brought forward by many references to less complete types, and I could have brought forward examples of development from the primitive types we have considered to some more general types which still exist in many shapes and forms among our local institutions. I could have appealed to the curious facts of modern Russian society —where houses, built in storeys as civilized Europe is wont, shelter still the family in its primitive form, and not in its modern form—the family, that is, consisting of several generations, all bound together by obedience to a common parent or his representative. But to have done all this would have needed an examination of the forms of development from the primitive types to the modern types, and my researches would, I think, have appeared in a less clear light than I trust they do now. What we have done in the study of early village life is to add some definite information about the habitations of the primitive villagers. We have ascertained that in Scotland to this day there exist ancient dwellings, which, as interpreted by the light of modern research, tell us something of the primitive ancestors of our race who once occupied them. These dwellings are occupied by men of modern days, and thus unconsciously the ignorant and uncultured shepherds of northern Britain have helped the cause of historical inquiry by preserving for archæologists these curious memorials of long past ages. Ancient man is known to have lived in the open air, to have performed there all the daily avocations of life, to have legislated there, to have worshipped there; he only took to shelter at times of rough weather and for sleep. Thus these early group-habitations do not mean exactly what the modern house means. But so much the more do they help us to contemplate, even in fancy, some of the pictures of early village life in Britain. Then from the foundations of early habitations discovered in England the same evidence as to group dwellings has been found. And, as if to add a life-giving interest to these historic stones, we have seen, too, what was the fashion of erecting the early village house. By showing that both the group-habitation and the mode of building taken from the antiquities of our land belong to the actual living facts of primitive life, as shown by the Hindu,

* Ellis, *Missionary Tour through Hawaii*, 292.
† *Builder*, July 1881, p. 154.
‡ Bancroft's *Native Races*, i. 535.
§ *Ibid.* i. 693.
‖ Smith and Lowe's *Narrative of Journey from Lima to Para*, p. 208.

the African, the Australian, and the North American, we establish on clear grounds that we have discovered features of early village life in Britain which have filtered down to modern times from the times when the Aryan race had not separated into European and Hindu — when they lived a life parallel to modern savage life.

Reviews.

Myths of the Odyssey in Art and Literature. By L. E. HARRISON. (London: Rivingtons. 1882). 8vo, pp. xxvi. 219.

HOMER bears repeating again and again. Pope's and Cowper's verses do not deter later writers from attempting translations, and even Messrs. Butcher and Lang's truly beautiful prose-rendering of the "Odyssey" has had its successor. But the author of the book before us asks a new question, and answers it, too, in a very admirable manner. Because the myths of Homer himself are told in words that are matchless, is it well that the story which art has left us should remain unread? The vase painter and the gem engraver may help us to understand somewhat better the spirit of their mighty kinsman. It is this unread commentary of Art which is here laid before us, side by side with the literary form it at once embodies and elucidates; and without wishing to exaggerate our expressions of opinion, without wishing to record higher praise than is properly, in our opinion, due to the conception and the execution of this book, we unhesitatingly affirm that it meets a distinct want, long felt by the lovers of Homer, and long known to art enthusiasts, in a manner that deserves all praise and reward.

Taking the materials for the illustrations from the Terra Cottas in the British Museum, Etruscan Sarcophagi, Greek Vases, Marble Statues, Gems, Wall Paintings at Pompeii and Sepulchral Etruscan Wall Paintings, Roman Lamps, and other objects of art, the book contains sixty-two very beautifully executed outline engravings, and seven autotype plates of the myths of the Cyclopes, the Laestrygones, Circe, the Descent into Hades, the Sirens, and Scylla and Charybdis. The fresh knowledge and insight into these ancient myths which are thus afforded is very marked; the transition of Homeric myths into later Greek, and thence into the literary and artistic myths of modern culture, is more plainly and distinctively placed before the reader than it could have been unaided by the gem and vase artists who time after time turned their art-yearnings to Homer for inspiration. To those of our readers who study folk-lore and its fascinating outcome—to those who love Homer for his literary form—to those who wish to wander into the dreamland so soon created by the art-productions of the ancient Greeks—we recommend this book, and we feel assured they will give it a prominent place in their libraries. We conclude by quoting the description of the very beautiful engraving of a Siren mourner, chosen as a frontispiece to the book. "The design is from a small terra-cotta now in the British Museum, about four inches in height, found with a funeral vase at Athens. This terra-cotta has been gilt, and bears traces of painting. The figure is winged, and has a bird's tail, so beautifully contrived, however, that it seems only a sort of tectonic support to the kneeling human form. The bird's wings are long and graceful; the Siren has something of the aspect of a sorrowing angel. With her left hand she tears her hair, and with her right she beats her very fully modelled breast. The left foot is broken away, but the right ankle is a delicate bird's claw. The whole figure is finely executed, full of tenderness and charm; perhaps it is in part specially attractive because of the skill and tact with which the bird element is preserved yet subordinated."

The Library Journal: Official Organ of the Library Associations of America and of the United Kingdom, chiefly devoted to Library Economy and Bibliography. Vol. VI. Nos, 8–10. Vol. VII. No. 1. (New York: F. Leypoldt. London: Trübner & Co. 1881–82.) 4to.

We think this excellent journal increases in interest as it proceeds, and certainly some of the features are most valuable. We are pleased to see the annoucement in the last number, that "The Library Journal is, at last, self-supporting, and the publisher feels gratified in being able to announce its continuation." No. 8 contains an important "Bibliography of the Pre-Columbian Discoveries of America," by P. B. Watson. The special reference list in Nos. 9–10, is on "Tenure of Land." The answers to the prize question have resulted in a prize list of 100 books, which should be found in every library for general readers.

The Story of Our Bell. By the Rev. JOHN S. JOLY, M.A., Rector and Vicar of Athlone. (Dublin: George Herbert. 1881.) 12mo., pp. 31.

The author has traced the history of the church bell of Athlone, back from 1683—when it was said to have been cast with great solemnity—to the year 1552, when it was stolen by the English from Clonmacnois and taken to Athlone. In 1683, the old metal was re-cast by Tobias Covey; and, in 1691, the bell rang out Ginkell's signal in the siege of Athlone. To record the many associations that gather round this bell, Mr. Joly has written this interesting pamphlet which he originally delivered as a lecture.

Old Deccan Days; or Hindoo Fairy Legends current in Southern India. Collected from oral tradition by MARY FRERE. With an Introduction and Notes by the Rt. Hon. Sir BARTLE FRERE, Bart., G.C.B., &c. With illustrations by CATHERINE FRANCES FRERE. Third edition, revised. (London: John Murray, Albemarle Street, 1881.) Small 8vo. pp. xxxvi. 304.

The delight with which every one who loves a good story must naturally pounce upon a collection of absolutely new ones, is quite sufficient by itself to account for the popularity of this book when it first appeared in 1866, but when is added to that the special charm of the narrative, and the literary skill with

which the stories are presented to the English public, we can quite understand how it is they become classical. For some years the book has been out of print, and we gladly welcome this third edition, which will introduce the stories of the wonderful cobras, the horrible rakshas, and the clever jackalls to a still larger public. All who read these pages will unite in giving warm thanks to Miss Frere for the pleasure she has afforded them.

The History of Maidstone. By J. M. RUSSELL. (Maidstone: W. S. Vivish. 1881.) 8vo. pp. xi. 423.

The beautifully situated town of Maidstone possesses its fair share of historical associations, and Mr. Russell has given an excellent account of them in his pleasant volume. The old ruin of Allington Castle, on the river Medway, is of great interest in many respects, and well worthy of being the object of a pilgrimage. The castle came into possession of the Wyatt family in the year 1493, and Sir Henry Wyatt, the first possesser, entertained Wolsey here in 1529. Lady Wyatt once ordered the Abbot of Boxley to be put in the stocks, and Sir Henry, being called upon by the Privy Council to answer for his wife, said, "if any of you had done what the Abbot did she would clap you into the stocks also." The next lord of Allington was Sir Thomas Wyatt, the poet, courtier, and diplomatist, who was chosen for high employments, but

> "Loved the more,
> His own grey towers, plain life, and letter'd peace,
> To read and rhyme in solitary fields.
> The lark above, the nightingale below,
> And answer them in song.

His son, Sir Thomas Wyatt the younger, left Allington to raise the standard of revolt against Queen Mary, and the result of his unfortunate expedition was that his head was stuck upon a pole in Hyde Park. Lord Romney's seat, "The Mote," has a long history, and the author gives a good account of it; but we do not see any reference to the curious subterranean passage in the grounds. Maidstone cannot boast of many distinguished men among its natives; but Woollett the engraver, and William Hazlitt, stand high on the list. Mr. Russell gives a good account of the churches, the grammar-school, the old houses, the charities, and all that goes to form a trustworthy history of a town.

A Noble Boke of Cookry Ffor a Prynce Houssolde or eny other Estately Houssoldes. Reprinted *verbatim* from a rare MS. in the Holkham Collection. Edited by Mrs. ALEXANDER NAPIER. (Elliot Stock: London.) 4to, pp. xiii., 136.

From internal evidence the MS., which has been so beautifully printed by Mrs. Napier, dates from the last quarter of the fifteenth century. We may here feast with "Nevell, Arche-bishope of York, and Chauncelor of England, att his stallacon in York," and even sit down with the invited guests at "the crownacon off kyng henry the fiyfte."

Dinners and suppers are, of course, the only meals here provided, but we gain from the *menus* and receipts a very fair idea of the excellent appetite of our ancestors on the one hand, and the appetizing dishes provided for satisfying them on the other. Izaak Walton's "manchet" (or fine bread) enters into the composition of many; while Shakespeare's "stockfish" appears fried; and the abundance of spices which each receipt prescribes reminds us of his clown in *The Winter's Tale*, who "must have saffron to colour the warden pies; mace, dates—none; that's out of my note; nutmegs, seven; a race or two of ginger, but that I may beg; four pound of prunes, and as many of raisins o' the sun" (4, 3, 50). Our ancestors seem to have been remarkably fond of almonds, which figure in many of these dishes with "Saunders," which Mrs. Napier appears to be in doubt about. It is really a kind of strong-smelling Eastern spice. The word appears again in Gower. Sauces, too, were many in the fifteenth century, both sweet, sharp, and a combination of both. The method of apportioning the day's meals between dinner at ten or eleven and supper at four or five, approximates to the modern French hours for eating. Instead of the early cup of coffee, and afternoon tea of modern times, our ancestors would indulge in a cup of spiced wine or small beer, while the day would end with "ypocras and wayfurs." Profusion must have been the mark of their banquets, rather than small but carefully cooked *plats*. Mrs. Napier does not admire the "good old times," so far as cookery goes; but if we remember the violent exercise and out-door lives led by our forefathers, we shall not be astonished at the quantity of meat required for each meal, and the substantial character of the dishes. Every meal thus necessarily resembled our modern meat breakfasts and college dinners, where robust appetites must be catered for—quantity aimed at rather than quality.

Two other fields of research are opened by this interesting book to archæologists: the variations in the supply of the fish and fowls which our forefathers ate compared with those which enter into our own bills of fare. As the face of the country has changed, so have its winged inhabitants. It is curious that bustards are not found among the fowl concerning the cooking of which directions are here so amply given; nor do they appear among the "quayles, fowls called rees," (reeves), and the rest which were cooked for Archbishop Neville's installation feast, 1467, and the list of which is quoted in the Appendix of this book. The externals of the book are everything that can be desired, the paper, print, and binding being such as to meet the taste of the most fastidious book-lover.

Note sur les Sceaux de l'Ordre de St. Jean de Jérusalem. Par J. DELAVILLE LE ROULX. Extrait des Memoires de la Société Nationale des Antiquaires de France. Tome xli. (Paris: 1881.)

Des Sceaux des Prieurs Anglais de l'Ordre de l'Hôpital aux Douzième et Treizième Siècles. Par J. DELAVILLE LE ROULX. Extrait des Mélanges d'Archéologie et d'Histoire, publiés par l'Ecole Française de Rome. (Rome: 1881.)

Several difficulties have hitherto presented themselves to the sigillographic student, who approached the documents of the renowned Order of St. John of Jerusalem. It has occurred to M. Delaville de Roulx,

who has been for some time at work among the muniments of the Order, that some of these doubts might be resolved by taking the study on the *à priori* side; and in the first of these papers he publishes a statute of the Order of the middle of the thirteenth century (from a MS. in the Bibl. Nationale), which "passes in review, not only the seals of the Grand Master, but also those of the principal dignitaries of the Order," entitled "Ci dit des bulles que le maistre et les autres baillis de l'Hôpital bullent." The value of this document lies not only in the numerous descriptions of seals already known, but still more of numerous others as yet unknown, from want of preservation. The author then brings forward in connection with this all that is known of the seals themselves, of the Grand Master and Convent, of the Grand Master alone, and of the other dignitaries, priors of the different langues; drawing his facts from the Archives of Malta, Bouches-du-Rhône, Turin, &c., as well as from Pauli, Schlumberger, and many other authorities. His note upon a seal of the Priory of St. Egidius in the British Museum is of especial interest, as bearing on the origin of the seal of the English Priory. Of the Grand Master's seal in both lead and wax (two distinct types), as well as of others taken from originals, excellent reproductions in heliotype are given in both papers.

The second paper will be valuable to historians of the English "langue," about the early Priors of which there is not much known, the lists given in Dugdale and in a pamphlet on "The English or Sixth Langue," in 1880, being incomplete. By careful study and comparison of dates of different documents enrolled on the Charter, Close, and Patent Rolls, and of Charters preserved in the British Museum, M. Delaville le Roulx, has considerably rectified the chronology of the English Priors of the twelfth and thirteenth centuries, and has added at least two more to the number. The presence of two others, *William de Vileriis* in 1208, and an *Alan*, mentioned in the same year, are points not yet cleared up. But all these records are in England—why does not some English antiquary see to it?

A Memorial History of the Campbells of Melfort, Argyleshire. By M. O. C. 4to, pp. vi., 124. (London: Simmons and Botten, 1882).

This very handsome volume gives the records, lineages, and pedigrees of the Campbells of Melfort, the Campbells of Achalader, the Macdougals of Macdougal, the Campbells of Lochend, the Campbells of Kenloch, and other families with whom the Melfort-Campbells have intermarried. The lands and barony of Melfort were granted by King David Bruce to Sir Archibald Campbell, Knight of Lochaw, in 1343; and their interesting records from this time contain many very instructive illustrations of the social and clan history of Scotland, besides affording, perhaps, one of the most interesting of family histories. Scottish family history contains more links with an archaic clan history than perhaps any other people in Europe; and, therefore, over and above the value and interest of this book to professed genealogists, there is an interest to the historical student as well. How pertinaciously the clan relationship held fast is shown for instance in the old custom peculiar to the Campbells of Donstaffnage, Duntown, and Melfort. When the head of the family died, the chief mourners would be the other two lairds; one supported the head to the grave, the other walked before the corpse, and even the eldest son was not permitted to interfere with this arrangement. This legendary custom was carried out for the last time at the funeral of Colonel John Campbell, in 1861.

The pedigrees and memorial accounts are all carefully compiled; and, when we recognize that the Campbells of Melfort have made a very considerable name in the annals of their country for military service, and oftentime military heroism, when we bear in mind that they include Sir Colin Campbell among them, we can well understand that this book has been a labour of love to its indefatigable compiler. There is an Appendix of charters and deeds now extant, relating to Melfort property, and these are all more or less interesting and valuable. Each pedigree is also supplemented with very useful notes. In conclusion, we can speak very highly of the taste in which the book has been produced.

Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries. — February 2.—Mr. Edwin Freshfield, V.-P., in the Chair.—Mr. Baigent exhibited a drawing of the arms of Milton, or Middleton, Abbey, Dorset, from a window in Ibberton Church, Dorset, which differ from the engraving in Tanner's *Notitia Monastica*.

February 9.—Mr. E. Freshfield, V.-P., in the Chair.—Mr. G. W. G. Leveson-Gower exhibited a quarry of glass preserved with some heraldic glass from Titsey, Surrey.—Mr. J. H. Middleton exhibited some objects of interest which had been found on the site of a Roman villa, at Fifehead Neville, Dorset. In a small hole, cut in the centre of the floor of one of the rooms, a number of ornaments were hidden away, and among these, in addition to some bronze bracelets, were two silver rings, presenting the very unusual feature of Christian devices.

February 16.—Mr. E. Freshfield, V.-P., in the Chair.—The Rev. A. Pownall exhibited a gold ring found at Gilmorton, Warwickshire, inscribed inside, "The King's Gift." It was apparently of the time of Charles I.—Mr. H. B. Hull exhibited a MS. list of the Royal Navy in 1660, with the name of "Edward Dering, Mercator Regius," on the cover. The list gives the names of the ships, the tonnage, age, where and by whom built, and other particulars. At the end are tables of wages and allowances, weights of cables, and other useful information.—Mr. Nightingale exhibited a bronze seal found at Wyndham Park, near Salisbury, bearing the name of Vilhelm Pelhisier.—Mr. Peacock contributed an account of a presentment of a man to the Bishop of Lincoln, in 1611, for refusing to kneel at the Communion, and for naming his

child Ichabod, as a sign that he considered the glory had departed from the Church of England.—Sir Henry Dryden contributed a Paper "On Saxon Remains at Marston St. Lawrence, in Northamptonshire."

February 23.—Mr. A. W. Franks, V.-P., in the Chair. —Mr. Middleton read a Paper upon "Consecration Crosses in Churches." These crosses were marked when the church was built, before the consecration, in order to show the places which the bishop would anoint with oil as part of the service. The proper number is twelve inside and twelve out, but there are few churches in England now which exhibit the complete number, though in one case—St. Mary Otterys—where the crosses are very ornamental, consisting of demi-angels holding shields surrounded by quartrefoils, additional crosses were added during the process of restoration, so that there are now thirteen outside. —Mr. Bailey read a Paper "Upon some Historical Aspects of the Law of Attainder," which he illustrated by tracing the estates held by Richard Neville, Earl of Warwick, until they finally became forfeited to the Crown.

March 2.—The Earl of Carnarvon, President, in the Chair.—Mr. C. K. Watson invited the attention of the meeting to a monstrous proposal now before Parliament (which the Council had decided to oppose by all means in their power), the object of which was to enable the Lynn and Fakenham Railway to extend their line through the precinct of the Cathedral Church of Norwich. Such an extension would have the result of destroying a very ancient watergate, which was the admiration of every antiquary and of every artist, and of obliterating other interesting remains and associations.—This being an evening appointed for the ballot, no papers were read.

Archæological Institute.—February 2.—Mr. J. Hilton, in the chair.—Mr. J. H. Middleton read some notes on Ashburnham House and the site it occupies. —Mr. F. C. J. Spurrell described the great collection of shallow pits on the north coast of Norfolk, and added accounts of similar large groups, such as the pen-pits and others, in various parts of this country and abroad. He pointed out that these great collections of pits, in contradistinction to minor collections, were all, as far as he knew at present, connected with the earliest traces of the use and manufacture of iron. Taken as a whole, he did not doubt that they were dwellings and true hut circles, and that they could be distinguished from iron or stone mines. The simplicity of their construction, and the comparatively slight traces of permanent occupation in some instances, denoted their temporary use, and showed that they were the shelters and dwellings of tribes collected together for limited periods (probably in summer), and that the paucity of relics of utensils, &c., denoted poverty. It was possible that some of them might represent the huddling together of a population driven to extremity by an invading host, such as the Romans. In comparison with the largest groups of the true Stone age, they suggest a great increase in the population in general.—Mr. Spurrell exhibited a large collection of Palæolithic flint implements from new situations, recently found in the gravels of the Thames, and the Darenth and Medway in Kent.

March 2.—Sir J. S. D. Scott in the Chair. Mr. S. Clarke, jun., read a Paper on the remarkable late Norman font in the Church of Saint Nicholas, Brighton.—Mr. E. Newton read a Paper on the discovery, in 1879, of a Romano-British cremation urn, at a depth of eighteen feet below the pavement in Cheapside.—Mr. J. O. Scott exhibited a cast of the upper portion of an effigy of a late fourteenth century civilian from North Curry Church, and portions of fragile plaster figures of cows and other animals found walled up in the chancel of that church. Mr. Micklethwaite was disposed to think that these were votive objects. Mr. A. E. Griffiths sent a fine example of a British urn full of ashes and bones in an undisturbed state found at Hampton Wick.—Mr. R. S. Ferguson sent three examples of funeral chalices and patens of pewter found in Cumberland, and contributed notes upon them.—Mr. J. A. S. Bayly exhibited a collection of rubbings of brasses and ecclesiastics from Essex and elsewhere, which were commented upon by Mr. Micklethwaite.

British Archæological Association.—February 15.—Rev. S. M. Mayhew in the Chair.—A portrait of Milton, supposed to have been painted at an early period of the poet's life, was described by Mr. E. Walford.—Mr. W. G. Smith exhibited a glass muller-like object used in the straw manufacture of Dunstable, but similar in form to many objects of the same material frequently found in London.—Mr. Loftus Brock described various ancient articles of pottery from London Wall.—The first Paper was by Dr. Phené, on recent explorations and excavations made by the author in Scotland.—The second Paper was by the Rev. Mr. Lach-Szyrma, and was descriptive of St. Hilary Churchyard, Cornwall, where monuments of the Roman and Celtic periods are to be met with, which, with the old tower of the church, attest the continuance of Christianity in the district probably from the fourth or fifth century.

March 1.—Rev. S. M. Mayhew in the chair.—Mr. W. G. Smith described several Neolithic flint implements recently found at Highbury, only eighteen inches below the surface of the undisturbed gravel, the edges being sharp and the polish as perfect as when deposited. The Chairman described a fine collection of ancient articles. Among these were a walrus bone pin found in London, apparently of Roman date; the haft and summit of a Norman standard of bronze; a silver Roman pig; and several fine examples of Spanish and German figured glass.—Mr. W. H. Cope read the first Paper, "On the History of Ancient Stained Glass."—The second Paper was by Mr. C. Brent, "On a Newly Discovered Roman Building at Little Holms, Methwold." The site is only four feet above the Fen level, and the remains are the first of this early date that have been met with in the locality. The remains consist of foundations of walls formed of flint, with alternate layers of rubble and sandstone. A floor of concrete was also found, lined out to form a tile pattern.

The Society of Biblical Archæology.—March 7.—Dr. Samuel Birch in the Chair.—A Paper was read by Mr. Le Page Renouf: "Egyptian Mythology, Mist and Cloud."—A Paper by Mr. W Flinders Petrie, "On Pottery and Implements collected at Giseh and the neighbourhood, from December, 1880, to June, 1881," was read by the

Secretary.—A letter was read from Prof. W. Wright, calling attention to a Hebrew inscription of great interest and antiquity that forms part of a mosaic pavement in the mausoleum of the Empress Gallia Placida at Ravenna, built by her between A.D. 432 and 440.

Numismatic Society.—Feb. 16.—Mr. W. S. W. Vaux, V.-P., in the Chair.—The Rev. Canon Pownall exhibited a tin-foil impression of an Irish halfpenny, now in the collection of the Irish Academy, struck at Waterford during the reign of John, and believed to be unique. This coin is of special interest, as it tends to confirm the attribution to John of certain coins in the English series with the *cross pommée*, but with the inscription HENRICVS REX.—M. Terrien de la Couperie read a Paper "On the Coinage of Tibet issued during the second half of the last century and during the beginning of the present one."

Anthropological Institute.—Jan. 24.—Anniversary Meeting.—Major-General Pitt-Rivers, President, in the Chair.—The President delivered his Annual Address, in which he reviewed the work of the past year.

Feb. 7.—Mr. F. G. H. Price, Treasurer, in the Chair.—Mrs. E. C. Hore read a Paper "On the Twelve Tribes of Tanganyika."—Mr. G. W. Bloxam read a note "On a Patagonian Skull brought from Carmen, at the Mouth of the Rio Negro (lat. 44°)," by Capt. Hairby.—The Assistant-Secretary read "Notes on the Napo Indians," by Mr. A. Simson.

Feb. 21.—Dr. Edward B. Tylor, V.-P., in the Chair.—Mr. J. E. Price read a "Note on Aggri Beads." These beads are occasionally dug up in the Gold Coast territory, and sell for more than their weight in gold, being among the most valued of royal jewels. They have been found in various parts of England, some of those exhibited having been obtained from Colchester, where they were found associated with human remains, while others were discovered during the recent alterations at Leadenhall Market. Mr. Price thought that the appearance of these beads in England might be accounted for by the fact that when the Romans occupied the country they brought with them many African slaves, who wore necklaces with Aggri beads, and that when these slaves died their necklaces were buried with them.—Dr. Macfarlane read a Paper on the "Analysis of Relationships of Consanguinity and Marriage."—And, in the absence of the authors, the Director read a Paper entitled "From Mother-right to Father-right," by Mr. A. W. Howitt and the Rev. Lorimer Fison.

Royal Society of Literature.—Feb. 1.—Sir Patrick de Colquhoun in the Chair.—Sir Collingwood Dickson read a Paper on "Dr. Faustus and the Legends connected with him," contributed by Sir P. de Colquhoun. It was contended that Dr. Faustus was unquestionably an historical personage, as his death is mentioned by Gesner, who compares him to Paracelsus, and as he is referred to in Luther's "Table-Talk." The oldest account of Faustus, in which it is stated that he was born at Roda, near Weimar, goes back to the year 1587.

Feb. 15.—Mr. Joseph Haynes in the Chair.—Mr. Fleay read a Paper on "Homer and Comparative Mythology."

Royal Asiatic Society.—Feb. 20.—Sir Edward Colebrooke, President, in the Chair.—The Rev. Mr. Schön read a Paper on "The Haussa Language," the *lingua franca* of Western Africa, of which he has published a grammar and a dictionary, texts and translations of the Holy Scriptures, having acquired his knowledge during a long residence in that part of Africa.—Mr. R. N. Cust followed with a Paper on "African Scholars."

Society of Hellenic Studies.—Feb. 16.—Prof. C. T. Newton, V.-P., in the Chair.—The Chairman read extracts from a Paper by Mr. W. M. Ramsay, describing some of the results of his journey into Phrygia, and exhibited drawings by Mr. A. H. Blunt, and photographs representing some of the monuments discovered. The passages read to the meeting described Mr. Ramsay's researches on three sites in the heart of Phrygia. (1) Duganlu. The tomb of Midas existing on this site was discovered by Leake in 1820, and has several times since been visited. Mr. Ramsay explored the plateau on the side of which this tomb exists, and found a road leading to the summit, bordered by a procession of figures advancing downwards. Near the top of the road was a place of worship, with rock-altar, and a rock-cut relief representing a figure like the Greek Hermes. In this place also is a grave, and the worship connected with it seems to be that of the dead. (2) A necropolis first discovered by Mr. Ramsay at Ayazeen. Here were a multitude of tombs, some in the fashion of that of Midas, others mere caverns in the rock. One opening in the rock was rendered remarkable by being surmounted by an obelisk, on either side of which was an enormous lion; but these lions completely differ in style from those over the gateway at Mycenæ. Mr. Ramsay found an important fragment of another similar relief in the shape of an enormous lion's head of splendid archaic work, and seven feet in diameter. (3) Kumbet. Here Sir C. Wilson and Mr. Ramsay discovered a remarkable block of stone, rudely fashioned in the shape of a ram, and having its sides covered with reliefs representing hunting scenes. These reliefs, however, were rude and much injured by time.—A second Paper, sent by Mr. E. L. Hicks, was read by Prof. Gardner. The writer selected several details in the descriptions of characters by Theophrastus, and showed how they could be fully understood only by a comparison with Attic inscriptions, especially monumental *stelae*.—A third Paper was read by Dr. Waldstein, wherein he traced the origin of a figure of Hermes which occurs as an *emblema* on a *patera* from Bernay, in France, to the figure of Hermes on one of the pillars from the temple of the Ephesian Artemis, in the British Museum.

Philological Society.—Feb. 3.—Dr. J. A. H. Murray, V.-P., in the Chair.—The Papers read were: (1) "Observatiuns on the Partial Corectiuns of English Spellings approvd by the Filolojical Society," by Mr. H. Vogin, of Amsterdam. (2) Mr. Sweet's "Notes on Points in English Grammar."

Friday, Feb. 17.—Mr. H. Sweet, V.-P., in the Chair.—Mr. Cayley read a Paper on "Greek Pronunciation and the Distribution of the Greek Accents." He attempted to trace a revolution in the Greek sounds to the vast extension of the language under the Macedonian kings, and subsequently to large bodies

of migratory Jews and Syrians who formed the nuclei of the Christian churches. Mr. B. Dawson read some "Notes on Translations of the New Testament."

New Shakspere Society.—Feb. 10.—F. J. Furnivall, Director, in the Chair.—The Rev. W. Wynell-Mayow read a Paper on "Hamlet's 'speech of a dozen or sixteen lines' in the Sub-Play."—Dr. F. Landmann then read his Paper "On Shakspere and Euphuism: Euphuism an Adaptation from Guevara."

PROVINCIAL.

Cambridge Antiquarian Society.—February 27.—Rev. R. Burn, in the Chair.—The Rev. J. Collingwood Bruce read a Paper "Upon the History and Present State of Hadrian's Wall in North Britain." The author showed a map of the course of the wall, and of the Tyne in relation to it, also of the river Eden, which joins the Tyne at the east end of the wall or "Wall's-end." The river Eden was considered sufficiently strong as a means of fortification to render it unnecessary to extend the wall further in that direction. But at its mouth two forts were erected, and in their locality some very interesting results had been discovered. One of the forts was opposite Jarrow, the birthplace of the Venerable Bede. From this point the wall ran on to the high ground above and to the north of the Tyne valley, where agriculture could be most successfully conducted, and which, it seemed, the Romans wanted to secure. The wall was continued to Bowness, where the Solway ceased to be fordable. They next turned to the plan of the wall. First of all it was about 8 feet thick. How high it had been was not known; it was now about 9½ feet in some places. Bede said it was 12½ feet high. He was probably speaking of it in his own neighbourhood. Camden said it was 15 feet high; and another writer said 21. The facing stones were of sandstone, very well squared to a uniform size and projecting into the wall, so as to bind it well together. No tiles were needed. The mortar to this day was in some instances harder than the stone itself. To the north of the wall was a ditch, which in some places was about 6 feet deep and 15 feet across at the top. Stationary camps were planted at distances averaging four miles from one another, and varying in size from four to seven acres in extent. These camps usually had northern, southern, eastern and western gateways. The largest camps had two gateways on the eastern and western ramparts. In addition to the camps, there were at distances of a Roman mile square enclosures measuring about 60 feet a side; and now called "mile-castles." In all probability a number of soldiers were drafted off to occupy the spaces between the mile-castles for twenty-four hours, or for a week at a time. In addition to the mile-castles there were what were called "turrets." He himself called them stone sentry-boxes. These had been so much interfered with that he could not tell how many there had been. They were 12 feet square, and the walls were 3 feet thick. Running alongside the wall, and always on the south side, was a military road. The next drawing showed in section the abutment of a bridge crossing the Tyne at Cilurnum, now called Chesters. In the river at Cilurnum could be seen, when the water was clear, the foundations of the piers of the bridge. The character of the masonry indicated that it had been constructed at two different periods of time. Drawing 2 showed the remains of the gates of Cilurnum, with the holes in the stone still remaining in which the pivots of the gates used to turn. Drawing 3 gave an idea of the character of the ground over which the wall ran in the central part of the district. A great basaltic dyke ran for ten or twelve miles through the country in this neighbourhood. Here was part of an altar erected to Jupiter, and bearing the usual monogram I.O.M. Near the station represented in this drawing was an amphitheatre, similar to those found at some other parts of the wall, and intended as a place of amusement for the soldiers. Drawing 4 showed one of the great basaltic rocks over which the wall ran. Drawing 5 showed "The Nine Nicks of Thurlow." These were nicks in the mountainous chain of rocks, the wall running pertinaciously over each of them. The interior of the wall was well made of rubble, but the facing was always freestone. Drawing 7 represented the northern fosse of the wall. In some of the mile-castles the level of the floor had been raised, and in making excavations traces of devastation were found, and marks of fire. At one place had been found a lady's ear-drop, a gentleman's finger ring, and a coin of Commodus. They knew that in the reign of Commodus (180–192 A.D.) the Caledonians made an irruption on the wall, sacked one of the Roman stations, and killed one of the commanders. Dr. Bruce next showed some drawings of altars found at different stations on the wall, some gravestones, and some other stone objects. On one slab of stone was carved a representation of Ceres, Here was a figure of Victory, a female careering over the earth with outstretched wings, her garments flying behind her; she bore in one hand a palm, and in the other a laurel wreath.

Society of Antiquaries of Scotland.—Feb. 13.—Sir Walter Elliot, of Wolflee, in the Chair. The first paper read was a notice of two very fine pieces of old Scots panelling in carved oak, which were exhibited and described by Mr. J. J. Reid. They formed the partition between two garrets in an old house at Montrose, pulled down about four years ago, and were subsequently acquired by Mr. Reid and Mr. Campbell. The larger piece contained spaces for eighteen panels, some of which were wanting, but enough remained to show the beauty of the work and the variety of the designs with which the panels were filled. The smaller piece was a door, the four upper panels of which are carved, the two lower plain. The carvings consist of foliageous scroll-work, with conventional representations of thistles, &c. The centre panel of the larger piece contains a shield of arms—which seem to be those of the family of Panter, once of Newmanswalls, near Montrose. One of the panels contains a thistle exactly like that on a single remaining panel in the Abbot's House at Arbroath, of which monastery Walter Panter, of the Newmanswalls family, was twentieth abbot. In the Chapter House at Arbroath, built, it is believed, by Abbot Panter, there are on the capitals of the pillars representations of birds sitting on the branches of trees pecking at fruit, which are similar in style to the carvings on some of the panels. Others have grotesque carvings,

representing swine dressed up as monks. From certain considerations connected with the style of these carvings and the history of the Hospital of St. Mary, rebuilt and endowed by Patrick Panter, Bishop of Ross and Abbot of Cambuskenneth, the date of the carvings might be placed about 1515. Mr. J. W. Small and Mr. George Seton confirmed Mr. Reid's conclusions. The second paper was a notice of a cist with an urn, discovered at Parkhill, near Aberdeen, in October last, in digging ballast for the railway. In the cist was an urn of elegant shape, 5¼ inches high, and of the tall variety known as of drinking-cup form. The other contents of the cist were the bones of a skeleton placed in a contracted position, and some fragments of charcoal. With the human bones, however, there was found a bone of the left fore-leg of a boar. The human bones were covered with a matted fibrous substance, and in the case of a cist discovered in the same locality in 1867, it had been ascertained by Professor Struthers, of Aberdeen, that it consisted partly of hairs and partly of the mycelium of a cryptogamous plant. There are two features of this interment that are peculiar, the presence of charcoal in the cist with an unburnt body, and the presence of the boar's bone. The urn, which is a remarkably fine one, is presented to the National Museum. The Rev. R. Herbert Story contributed a notice, with a rubbing of a sculptured slab, recently discovered at Roseneath. Dr. Robert Munro, Kilmarnock, gave an account of the discovery of a crannog in the loch of Friar's Carse, Dumfriesshire. The lowering of the level of the water of the loch had shown that the island in its centre was composed of oak beams, supporting an oval surface of about 80 feet by 70 feet, covered with a thickness of from 2 feet to 3 feet of soil and stones, largely mixed with bones, charcoal, and ashes. A circular portion of the log pavement near the centre was covered with flat stones for a hearth, and in some other parts a clay flooring was found. Dr. Munro exhibited a large wedge-shaped stone hammer which had been found in the crannog. A canoe and a paddle and some fragments of pottery were also found. Grose, in his Antiquities of Scotland, had referred to the crannog as a place of refuge for the monks of Friar's Carse. The last Paper was a notice of undescribed stones with cupmarkings in the central districts of Scotland by J. Romilly Allen. In an appendix he added a complete list of all the stones of this peculiar class known in Scotland, showing their geographical distribution, and a list of the books, papers, and authorities on the general subject of this class of prehistoric sculpturings.

English Dialect.—Annual Meeting, February 20.—The Mayor of Manchester (Alderman Baker) in the Chair.—Mr. J. H. Nodal, the honorary secretary, read the annual report, which, in the first place, enumerated and described the publications of the past year. These are as follows:—Leicestershire, Words, Phrases, and Proverbs, a revised and considerably enlarged edition of the Leicestershire Glossary of the late Dr. Arthur Benoni Evans, published in 1848, and edited for the Society by his son, Dr. Sebastian Evans. The latter, in his introduction, calls attention to the topographical and other influences which "have conferred on the Leicestershire dialect a marked predominance in determining the literary language of the country." The chapters on the literature of the county, the Domesday measurement, the local nomenclature, and the Place-names—the last an elaborate list of some sixty columns—will be welcome alike to the historical student, the antiquary, and the philologist. By the kindness of the Rev. Christopher Wordsworth a list of Rutland words is appended. The second volume of the year is a collection of Original Glossaries, comprising a glossary of Isle of Wight Words, compiled in the first instance by the late Major Henry Smith, and completed and edited for the Society by his brother, the distinguished antiquary, Mr. Charles Roach Smith; two lists of Oxfordshire and Cumberland Words, by Mrs. Parker and Mr. Dickinson respectively; a glossary of North Lincolnshire Words, gathered by Mr. Edward Sutton, now of Manchester, in the marsh, wold, and fen districts around the town of Louth; and a list of words in use in Radnorshire, contributed by the Rev. W. E. T. Morgan, of Morriston, near Swansea. The last of the publications of the year is a reprint of the very rare black letter-book, William Turner's *Names of Herbes*, A.D. 1548, edited by Mr. James Britten, F.L.S., the earliest work in English to which the introduction of certain plants can be traced. Two proposals had been urgently pressed upon the attention of the society during the last year or two—the publication of a General Dialect Dictionary and the collection and publication of Place-names as part of the Society's work. It was considered, however, that these things do not fairly come within the Society's province. Mr. A. J. Ellis, F.R.S., and Mr. Thomas Hallam, two members of the Society, had succeeded during the past two years in tracing a very important dialectal line or series of lines. Mr. Hallam had ascertained the boundary line across England between the midland and southern forms or sounds of short *u* in up, but, &c.; also between the same forms or sounds of *o*, short and medial, in other, ton, done, some, &c. The northern boundary of the midland and eastern counties, according to Mr. Ellis, passed (very roughly) north of Furness in Lancaster, east of Craven in Yorkshire, north of Leeds and Selby, and then suddenly dips south by the Isle of Axholme in Lincolnshire, and reaches the sea about Great Grimsby. These apparently formed the two great lines across England. The boundaries between northern English and Lowland Scotch was (also very roughly) that of the kingdoms. This divides all English speaking counties into four great divisions, distinguished by their treatment of the Anglo-Saxon short and long *u*.

Cambridge Philological Society.—February 9.—Professor Skeat in the Chair.—Prof. A. S. Wilkins communicated a Paper on a MS. of Cicero's *De Oratore* in St. John's College, Oxford. It seems to have been first collated by Thos. Cockman (*De Oratore* Oxf. 1696); and Abp. Pearce, who knew it from Cockman, praises it highly. The collations of the other MSS. by Lagomarsini, Ellendt (1840), Piderit, and Ravaisson (*Codex Albincensis*), now enable us better to estimate its value. The MS. is a small folio of 28 leaves (55 pages, the last blank) written in double columns, in a neat and clear hand. The ink has kept its colour except on the first page.

It has numerous contractions, such as the Tironian abbreviations for *ct* and *cons*, the misunderstanding of which latter has led copyists to change *consules* into *asinos* (Wattenbach, *Einleitung*, p. 74). Dr. Waldstein read a Paper on "Ar. Eth. N. p. 1111 (Bekk.)." Aristotle is enumerating the categories of harmful human action, which, from particular ignorance on the part of the agent, are not to be considered criminal. These categories are illustrated by definite instances from real life. As the text stands, it fails to illustrate the category, and cannot be construed into good sense. This is especially caused by our indefinite knowledge of the nature of the *ἀκροχειρισμός*. For if, as has been supposed, this game consisted of boxing, wrestling, or sparring, the illustration falls flat. A painting on a vase in the possession of M. Camille Lecuyer at Paris, together with a relief published by Clarac, and another published by Krause show this game to have been similar to one practised by boys with us, in which the fingers are interlaced, and the point is to bring the adversary to his knees by forcing back his wrist, only with the important addition that the Greeks did not begin with interlacing their hands, but stood opposite one another and strove to seize the most favourable grip of the hands, the most decisive part in the game. In this act, the one striving to seize, the other to avoid the hand of his opponent, involuntary striking must have been a most frequent occurrence.—Dr. Waldstein then read a Paper on "The description of the Polygnotan pictures in the Lesche of the Cnidians at Delphi, described by Pausanias." Professor Paley communicated a paper on Sophocles, O.T. 1380.

Glasgow Archæological Society.—February 16.—Professor Lindsay in the Chair.—Prior to business, Mr. W. G. Black, Hon. Secretary, intimated that a letter from the Marquis of Bute proposes some work for the Society to undertake, and it would be immediately laid before the Council. Mr. D. Murray then read "A Note on Glasgow and other Provincial Coins and Tokens." Mr. Murray historically reviewed the art of coin-making. The Scotch pennies were few in number, one of the most beautiful being the Paisley penny of 1798. The Edinburgh halfpenny of 1791 was the first, and in the same year the first Glasgow halfpenny was issued.—Mr. W. G. Black read a Paper "On the Origin and Theory of Charms," after which there was exhibited an old jug of Prestonpans or Portobello stoneware, with a view of the Broomielaw, by Mr. J. Wyllie Guild. A book, entitled, "The Former and Present State of Glasgow Contrasted—A Dream: Glasgow, 1787," by Mr. C. D. Donald, Jun.; and "Eight old pamphlets of 1638, 1643, 1653, and other dates," by Mr. Robert Guy.

Clifton Shakspere Society.—Jan. 28, 1882.—Mr. J. H. Tucker, in the Chair.—Reports in connection with *As You Like It*, were presented. Mr. Francis F. Fox read a Paper on "Touchstone." Papers on "Jaques," by Miss Florence O'Brien, and by Mr. E. Thelwall, M.A., were read. The Rev. H. P. Stokes gave a communication "On the Songs in *As You Like It*," and "On Shakespeare's References to Marlowe."

Feb. 11, 1882.—Mr. E. Thelwall, M.A., President, in the Chair.—The following communications were given:—"Notes on the *Poems*," by the Rev. H. P. Stokes, M.A., L.L.M.; "On *Venus and Adonis*," by Mr. L. P. Harris, B.A.; "On *Lucrece*," by Mr. Tucker.

Penzance Natural History and Antiquarian Society.—February 10.—Mr. W. C. Borlase, M.P., in the Chair.—The President cordially acknowledged a gift to the Society from Mr. W. H. Trounson, in the shape of a pair of most curious old nut-crackers. The Rev. W. S. Lach-Szyrma read a paper on "Observations on the Planets." The President commented upon antiquities supplied by Mr. Couch, the first being a most remarkable teapot, from which there was no cover to fall off, the pot being filled from the bottom. The next object of interest was a mortar and pestle. Mr. Couch further showed a very curious little trinklet made of gold, such a one that was in use amongst ladies about a century ago. The President showed a curious Wedgwood teapot, upon which was a picture of John Wesley, surrounded by a number of his various preachers. He further read extracts from a curious old tract, entitled "A true account of a strange and wonderful relation of one John Tonkin, of Pensans, in Cornwall, said to be bewitched by some women."

Manchester Geological Society.—Feb. 21.—Mr. George Gilroy, President, in the Chair.—Mr. Robert Law read a Paper, prepared jointly by himself and Mr. James Horsfall, on the discovery of flint implements on the elevated moorlands, near Rochdale. They stated that a series of investigations into the distribution and mode of occurrence of Neolithic flints were began by them in the spring of 1879. The work had been carried on more or less successfully for a period of two years. The places visited were the highest summits and most prominent hills in those parts of the Penine Range which lie within a radius of about twelve miles of Rochdale. The first point was Dean Clough, a small upland stream about a mile north-east of a place called Junction-in-Saddleworth, where no fewer than 150 flints were found. These consisted of chippings, flakes, one or two small cores, and in one instance a beautifully worked arrow-tip of the barb pattern. In subsequent visits to this locality other flints had been found, one of the most interesting being an elegantly-fashioned and delicately-chipped leaf-shaped arrow-head. Flints appeared to be so abundantly scattered on this elevated moorland that in nearly every case, where an opportunity was offered for an examination of the subsoil, one or more of them could be found. The most striking example was met with on March Hill, a conical eminence overlooking the vale of Marsden This hill is completely isolated from the surrounding moors, and although of comparatively small dimensions, more than 1,000 flints were discovered on a few small patches of bare ground on its southern side. The number of small chips and flakes was so great at this place as to lead to the conclusion that flint implements were manufactured there during pre-historic times. On the side facing the north, although there was bare ground, not more than ten pieces were picked up. As far as their investigations had gone, they had failed to detect any trace of polished stone celts, and in only two doubtful instances had grinding or polishing of the flints been observed. Had these ancient Britons been in the habit of using polished

stone hatchets, it was not unreasonable to suppose that some of the fragments of them would have been left behind, especially at places where implements appeared to have been manufactured. It had been pointed out that on two hills flints had been found more abundantly on the southern than on the northern slopes, and this was true of almost all the elevated places where they had yet been able to detect flints. This might be explained by the supposition that ancient men selected the more sunny and warmer side of a hill for pitching their tents and carrying on the work of fashioning their tools and weapons.

Sutherland Field Club.—Annual Meeting.—Feb. 28.—Dr. Joass in the Chair,—The President read his annual address. Under the head of archæology, he noticed the cup-marked stone found in the Uppat Woods, with the Paper in connection therewith describing the known examples in Sutherland. These occur at Ribigill, Kinloch, Kintradwell, Carnliath of Dunrobin, Embo, and Uppat, a small number for such a wide field, considering their abundance in Ross and Inverness shires, but the attention now directed to the subject may result in the discovery of more. They are of extreme interest as the oldest known stone-carvings in Britain, perhaps in Europe. A fine specimen of an early Celtic shoe from the peat moss at Carhill was presented to the Museum, through Mr. Baxter. It is a real "brogue," perforated to let out the inevitable water, and is made of untanned ox hide, with the hair inside. Some well-formed and ornamented stone whorls have also been secured. Mr. Stevenson, whose large collection of local flint implements forms one of the attractions of the Museum in Edinburgh, has, over the same ground, made a second collection, much smaller, indeed, but of great interest, which he has presented to the local Museum. Of work done in the domain of recent history, Mr. Fowler's description of the Macleod tomb in Assynt, claims first notice. Notes were also bronght before the Club on the early history of Dunrobin from unpublished documents, and on the family of Gordon in connection with Sutherland.

[We are unfortunately obliged to let our reports of the meetings of the Cambridge Antiquarian Society on March 1st, and the Penzance Natural History and Antiquarian Society on the 10th of March, stand over till next month.—ED.]

The Antiquary's Note-Book.

Edin's or Woden's Hall, Cockburn Law.—Cockburn Law rises from a base of at least six miles in circumference to a conical top. On the north side, and a little below the middle of the hill, are the ruins of a very old building, by some called Wooden's Hall, but commonly called Edin's or Edwin's Hall. The building is constructed entirely of stone, without any other material. The stones have not been united by cement or even clay. They have, however, been very accurately adjusted in their places, their irregularities being fitted into one another, or filled up with smaller stones, the whole presenting a very perfect specimen of dry stone masonry. The form of the edifice is circular, except for a short space on the south, where the building is reduced to the level of the surrounding débris. The length of the exterior diameters are from north to south 92½ feet, from east to west 90 feet, from south-east to north-west 92½ feet, from south-west to north-east 92 feet. The thickness of the wall varies at different places from 15 feet 3 inches to 19 feet 2 inches. The doorway and passage, which led through the wall from without to the area within, lay on the east side of the building. The length of the passage was about 17 feet. The external entrance of it was entire about the year 1793. In the heart of the walls, open spaces formerly existed. In two places we can trace the entire figures of distinct chambers. These form long narrow apartments, of which the ends are semicircular, and the sides partake of the curvature of the walls. In breadth they are about 7 feet, and in length they are respectively about 33 and 23 feet. There are indications of an entrance to each of these cells, from the central area of about 3 feet in width. It is very improbable that an edifice of such magnitude, and erected by such artists, could have had a roof which covered the whole of it. Eastward from this principal building, the ground is marked by the foundations of other buildings. On a careful examination, the foundations of four circular buildings can be traced, and there may have been others. Such buildings must have been erected by a people very little advanced in the arts. It is probable they originated in a wall raised as a screen around the fire of a family. The most probable account of the origin of Edin's Hall is that it was erected as a palace for Edwin, King of Northumbria, who reigned between 617 and 633. The details in evidence of this conjecture are given in Mr. G. Turnbull's account of the structure in the *Transactions of the Berwickshire Naturalists' Club*, 1850, pp. 9–20, from which the above description is taken. Other descriptions are contained in *Scots' Magazine*, 1764, vol. xxvi. p. 431; Sir John Sinclair's *Statistical Account of Scotland*, iv. 389–390; *New Statistical Account of Scotland*; but these are not accurate either in measurement or descriptions.

Edington Church (ante, pp. 133–4).—A correspondent from Trowbridge sends us the following account of this interesting church, with a view of drawing attention to its present deplorable condition. The present church at Edington was dedicated by Robert Wyvil, Bishop of Salisbury, to SS. Mary, Catharine, and All Saints, in 1361. The building was commenced about 1347. There is no doubt that the erection, as it at present stands, is the church built by William of Edington, as the style answers to the date when the Decorated was giving way to the Perpendicular. It consists of a chancel about 60 feet long by 25 feet wide, a north and south transept, and a nave with side aisles. A tower rises from the centre of the church. As far as can be ascertained, the whole length of the fabric was 150 feet; the width of the nave and aisles 54 feet; the length of the transept 75 feet. On the south side of the nave is a porch with a parvise over it. The chancel, so spacious in its proportions, is not seated for the congregation. Within the

altar rails on the south side is a magnificent tomb of alabaster and marble to the memory of Sir Edward Lewys, of the Vane, Glamorganshire, and Ann his wife, daughter of Robert Sackville, Earl of Dorset, and widow of Edward Seymour, Lord Beauchamp. This Sir Edward Lewys resided at Edington in the mansion (now destroyed) that was the monastery. There is a curious epitaph on the monument: it reads:—

"Since children are the living corner stone,
Where marriage built on both sides meets in one,
Whilst they survive our lives shall have extent
Upon record, in them our monument."

The full-length figures of Sir Edward and his wife are on the tomb; in front are the effigies of their children, kneeling; from underneath the canopy is a cherub hovering over the recumbent figures with the crown of glory in his hand. It appears this figure is only painted wood, the original having been stolen or lost. The reredos is some carved wood that was formerly a mantelpiece in the mansion; on either side of the east window are two empty niches, and two containing headless figures. The chancel floor is higher than the transept by about three feet. It is separated by an arch, which still contains the rood loft, beneath which is a carved oak screen. The stairs to ascend into the loft are on the north side, in the angle. They are now closed. Passing from the chancel through the doors or the screen into the transepts, is noticed the front of the rood loft adorned with the royal arms, painted on canvas, bearing the date 1783, and on either side are the tables of the Commandments, the Creed, and the Lord's Prayer, whilst on the south end are some sentences in black letter from the Proverbs, of the supposed date of Edward VI. Against the south wall of the south transept is a canopied tomb, on which reposes the figure of an ecclesiastic, an Augustine canon; no epitaph or date affords any clue to the name of the deceased, but on several portions of the erection is the figure of a tun or barrel, from out the bunghole of which issues a branch of some tree, which bears the initials I. B. The small organ stands in the south transept; there is here also a flat gravestone to the Pepler family, earliest date December 6, 1769. Detached on the ground is a monument that formerly stood against the wall, to Mary, daughter of Martin and Anamoriah Taylor, September 13, 1769. Brass lettered S. P. 1799, the vault of Sarah Price, whose monument just above it is dated March 23, 1799. In this transept, underneath the east window, which contains a quantity of old stained glass, stood an altar; the piscina, and a small niche which bears the traces of paint and gold, still remain. There is no vestry in the church, but the north-west angle of this transept is enclosed for the purpose by a wooden partition; in this angle also is a flight of stairs leading on to the roof. At the west end of this aisle stands the font, and some of its windows still contain ancient stained glass; the cloisters were outside this portion of the church; the lights are, therefore, small and high up in the wall. The west end of the building boasts a magnificent window; under it are the doors, now never opened, as the stone-work above is so insecure. In the centre aisle stands one of the old relics of the church, in the shape of a canopied altar tomb, which formerly bore two recumbent effigies in brass. In Michael's *History of Edington Church*, this tomb is mentioned as containing the bodies of Sir Ralph Cheney and Joan Paveley his wife, a co-heiress of the Paveleys, lords of Westbury. To this statement there is the objection that the armorial bearings are those of a bachelor and the arms of Cheney only. The oak pulpit, and reading desk under, stand in the centre of the nave. It appears that the present ceiling of plaster, with raised devices, painted pink, was placed there in 1663, as that date and the letters N.D. are on the walls of the north and south transept. The interior retains the appearance of the country church of the last century, with high square pews; at the west end of the south aisle are a few of the old carved oak seats of the original type. Here and there, beneath some of the windows, are to be seen the small crosses which were sprinkled by the Bishop at the dedication, and were covered with brass. On the floor, just inside the porch door, are the arms of Winchester See, incised in stone, partially hidden by the heating apparatus, and several slabs in different parts of the floor show where brass effigies have been torn away. The tower contains a fine peal of bells, six in number, and one small or parson's bell; this latter is dated 1671; the large bell is dated 1723. The windows of the tower are traced in the shape of a cross flory; this has been thought to have arisen from the fact of its having been built by the Paveleys, but their arms were a cross patonce, not a cross flory. At the east end of the church is a grand old yew, whose trunk is twenty feet in circumference; the north side of the churchyard was, till recently, in the old abbey gardens, and the walls of the fabric still show where the fruit trees were nailed against them. The parish registers date from 1695.

The present condition of Edington Church is most lamentable; the wet penetrates through the roof and walls, and in many places the floor is green with damp. Some portions of the building are insecure, notably the west end, where the great doors are walled up to sustain the east window over.

Shakespeare in Lancashire.—Mr. Edward J. L. Scott, of the British Museum, has sent to the *Athenæum* a letter which he has recently found in a volume of correspondence between the English and Scotch Courts during the negociations for the marriage of James VI. and Anne of Denmark. Mr. Scott considers the letter is of interest as possibly showing the whereabouts of Shakespeare in 1589, under the supposition that he was a member of the company of players, called the Queen's Company; and Mr. Scott quotes it to show that the poet was in Edinburgh at the time of the trial and burning of certain witches, who were accused of raising the storms that imperilled the life of Anne of Denmark. From witnessing these incidents Mr. Scott thinks Shakespeare obtained ideas for his subsequent conception of the witches in *Macbeth*, which was written in 1606. The letter is specially worthy of note. The following is the document, which was written by Henry le Scrope, ninth Baron Scrope of Bolton, governor of Carlisle and warden of the West Marches, to William Ashley, English Ambassador at the Court of James the Sixth:—

"After my verie hartie commendacions: upon a letter receyved from Mr. Roger Asheton, signifying unto me

that it was the kinges earnest desire for to have her Majesties players for to repayer into Scotland to his grace: I dyd forthwith dispatche a servant of my owen unto them wheir they were in the furthest parte of Langkeshire, whereupon they made their returne heather to Carliell, wher they are, and have stayed for the space of ten dayes, wherof I thought good to gyve yow notice in respect of the great desyre that the kyng had to have the same come unto his grace; And withall to praye yow to gyve knowledg therof to his Majestie. So for the present, I bydd yow right hartelie farewell. Carlisle the xxth of September, 1589. Your verie assured loving friend. H. Scrope."

Calleva.—In our review of Mr. Hedges' *History of Wallingford*, in the March number of THE ANTIQUARY (page 121), we alluded to the author's argument in favour of the view that the town of Wallingford marks the site of the Roman Calleva Atrebatum. Mr. Roach Smith has favoured us with the following extract from his forthcoming work, entitled, *Retrospections*, respecting this point:—

"Mr. Hatcher, in defiance of a host of hostile authorities, very clearly proves that Silchester represents *Calleva;* and yet he does not adduce the peculiar evidence which, to me very obvious and conclusive, has been, and yet is, strangely overlooked. It is this: Every station which heads and every station which terminates an *Iter* was walled. Of these walled stations, often towns or cities, there are yet remains in stone masonry. I know of no exception; and the reason is palpable why they should have been walled and important places. Not only do distances point to Silchester as *Calleva;* but there is no other fortification anywhere in the locality to which it can be referred. As for *Vindomis* or *Vindomum*, its being classed by Richard of Cirencester as a stipendiary town is one of the strong arguments against the authenticity of the work bearing his name published by Stukeley and translated by Hatches. Hatches locates *Vindomum* correctly. It was a subordinate station; and recent excavations made by the Rev. E. Kell, Mr. C. Lockhart, and others, most satisfactorily show that it was a large resting-place, a spacious inn, or caravansary, like that at Thésée in France." (*Col. Ant.*, vol. ii.) —*Retrospections, Social and Archæological*, p. 30. By C. Roach Smith.

Rare Anglo-Saxon Carvings.—Mr. John Batty, East Ardsley, forwards to the *Leeds Mercury* the following correspondence he has had with Professor Geo. Stephens, the well-known Danish archæologist, on rubbings taken from stone work in Rothwell Church:—

"East Ardsley, near Wakefield, Yorkshire,
"England, January 30, 1882.

"DEAR SIR,—Knowing that you are eminent throughout Europe as a Runic scholar and archæologist, I venture respectfully to submit to your learned inspection the accompanying drawing of two panel-shaped carved stones. They are built into the inner south-west and west walls of the *old* parish country church of Rothwell, near Leeds, in separate places, evidently for the purpose of preservation, when this oldest portion of the present edifice may have been rebuilt, probably in the fourteenth century. The space which encloses the carving is slightly hollowed from the face of the stone, but the carved work is mainly in relief, and the higher portions stand out above the face. The groundwork of the sketch is got from a rubbing, in order to ensure the exact form and prominent marking of the stone—the lines and hollow parts are filled in by hand. Altogether, the representation is as near a fac-simile as we can get—without the aid of photography—sufficient, I judge, to give you a good idea of the grotesque figures of animals and ornamental work which cover the *stones*. There are no runes or characters of writing in connection with them, and the stones are quite different and have no affinity with any of their surroundings. I should deem it a great favour if you would give me your opinion on the merits of these carvings, as to their probable age, style of work, and the meaning or symbolism (if any) involved. You would, I venture to think, by this also confer a favour upon the archæologists of Yorkshire, as I believe no antiquary has ever noticed them, and I have the impression they are full of valuable meaning, if rightly understood. My own humble opinion (but which I tremblingly submit) is that they are Anglo-Saxon, and are fragments of a churchyard cross; but, of course, I may be mistaken. The old name of Rothwell was originally Rode-well or Rood-well, that is, the cross near the well.

"I remain, yours most truly,
"JOHN BATTY."

"Cheapinghaven, Denmark, Feb. 4, 1882.

"MY DEAR SIR,—Allow me to thank you heartily for the two valuable rubbings you were so kind to forward me. There is no doubt that you have come across treasure-trove of the most valuable description. Every bit of Old English work, bearing carved markings or ornaments or figures, and with or without Runic or Roman letters, is a fresh link in the great chain of this branch of old-lore, and throws light on the rest. The name of the place where these pieces exist—the well near the Rood, the Roodwell—is in itself a proof of antiquity. There has been a holy well there of old. Of course, I can only give hints and helps in reply to your queries:—

"1. Age. As far as I can see, seventh century or early in the eighth.

"2. Style. What I have called, in my *Old Northern Runic Monuments of Scandinavia and England*, Kelto-Northumbrian.

"3. Symbols. The ornamentation offers rare variations, and is very precious. I would not call the ropework and dracontine figures symbols, properly so called. They appear to be only decorative.

"Is there any tradition as to the date of the old church to which these bits probably have belonged which can give us a clue in this direction? Are you sure that these pieces are not carved also on the other sides? Could you take them out, and deposit them in your local museum? If not, could you cut away some of the stone-work above or below them, so as to see whether there is anything carved there? Such cuttings could be easily refilled with cement, &c. I cannot see how they can have belonged to a cross. More likely they have been parts of a frieze; possibly of a sarcophagus-shaped coped tomb. In any case, I hope you will persuade our Yorkshire

Society to engrave these costly old-lores, and that you will publish them with a memoir in the proceedings of the Society. As I collect such drawings from all Europe, I will, with your permission, keep those you have submitted to me. But if you cannot spare them, I will return them at once. By this post I have the pleasure of forwarding for your acceptance one of the antiquarian essays I have published. Some parts of it will, I think, interest you. Again thanking you for your friendly courtesy,—I remain, with great respect, very obediently yours,

"GEORGE STEPHENS.

"J. Batty, Esq., England."

Antiquarian News.

On the 10th of March the workmen engaged in the renewed excavations at the base of the Temperance Hall Park, Wick, Caithness, for the site of a building to be erected by Provost Rae, came upon a small bronze pot in a fair state of preservation. The place where this interesting relic was found was in the remains of an old wall left standing when some excavations of last year were completed. The pot corresponds in form and appearance with the three-legged iron pot of every-day use, with the body rather more elongated, but the size is much less than the smallest of the culinary utensils of this description of the present day. Its height is 5 inches; diameter at widest part, 4¼ inches; depth 4 inches; diameter at mouth, 3¾ inches; and length of foot, 1½ inch. Round one side of the neck still remains a portion of a rod or small bar of iron, which seems at one end to fit into an ear or hook of bronze. This is the "bouls" by which the pot was lifted on and off the fire. There is a peculiarity about two of the feet which would lead to the supposition that they had been affixed after the utensil was cast, as they stand out from the body with a shoulder—the other foot being straight. The relic is rude and roughly cast, and is devoid of ornamentation. It was found in close proximity to the spot where the gold coins were discovered in June last.

Some twelve or fifteen years ago, while the Rev. Thomas Hugo was penning his account of Taunton Priory, Mr. Edward Jeboult directed his attention to a fine old oak door, which at that time was doing duty in a fowls' house, and was not allowed to be removed. Within the past few weeks this has been done, and the following appear to be the particulars concerning this interesting relic:—At the dissolution of monasteries in the reign of Henry VIII., the carved faces of the figures of guardian angels and apostles on the doors were struck off, together with the mitre and the Bible; the doors were then sold and hung at the entrance to a farm-house between Trull and Pitminster, that was then probably being erected. After remaining here until the old building was pulled down, some fifty years ago, they were allowed to lie about, and the tradition has followed them that they belonged to the Taunton Priory. On removing the moss and other rubbish with which the carvings were choked, the following discovery was made:—On the meeting rail are three rosaries; on the first panel a guardian angel bearing a shield, containing the arms of the patron of the Priory, Richard Fox, Bishop of Winchester, from A.D. 1520 to 1528—the pelican in her piety, with the mitre and ornaments. These arms have been very carefully inserted in the original door. The centre panel contains a finely carved figure of St. Paul (one of the patron saints), holding in his right hand a sword, and in his left a Bible, exactly agreeing with the design shown on the seal of Priory. The next panel has also a guardian angel bearing a shield with the initial letters "W. Y.," denoting William Yorke, the last Prior but one, and who was appointed in 1523, and died a few years after. Below the letters is a pastoral staff and ornaments, but no mitre of the Prior, and it is noticeable that the Bull from the Pope granting permission for the use of the staff and ornaments, *but no mitre*, is yet in existence at Lambeth. By comparing the dates, a space of only about seven years could have occurred, in which Fox was Bishop, and York was Prior at the same time, so that we get the age of the doors within that short period; and as the Priory was destroyed in 1539, these beautiful doors were in place only a very short time—some twenty years or so. It should be mentioned that the door also has very beautifully carved draped rolls on the frame, and that these rolls pass through buttress caps in a very original and unusual manner. The hanging style of the door is carved throughout with a multitude of small fleur-de-lis, most beautifully executed, while the panels below are of very nicely carved drapery or linen-fold pattern, while the diagonal framing clearly points out that the door is but one of a pair, which, unfortunately, got divided some thirty years ago; but inquiry and investigation is being made for the other one, and with every probability of success. The foregoing account will show that local traditions should not be despised. Here is one at least 350 years old, which, although constantly disputed, has turned out to be correct, and that without any doubt; for the old doors tell their own story, and history will confirm them in all respects. An opportunity will be afforded shortly to the public to see these interesting old relics.

The mound upon which stands the old oak tree, sometimes called "The Fairy Oak," at Wrexham, has been purchased by Mr. W. E. Samuel, and will be enclosed in the pleasure grounds of "Fairy Mount," a house now in course of erection. The tree and mound are to be carefully preserved, but as it became necessary recently to remove some of the adjacent soil, it was decided to cut a narrow trench, and ascertain, if possible, something of the history of the mound, without, however, disturbing the root of the tree. It is a bowl-shaped British barrow. This particular barrow in the Fairy Field, must have been in the district of the tribe of the Ordovices, and somewhere near their frontier, which extended along the river Dee from Chester to near Llangollen. This tribe, however, seemed to have confined themselves chiefly to the mountain country, and the ancient British camp on the top of the gravel bank between Gresford and Rossett was apparently one of their frontier outposts, from which they could make expeditions into the richer territory of their neighbours on the plains. The excavation lately made was cut partly through the tumulus from east to west, and

on the original level of the ground about 25 feet from where the opening was commenced, and at a depth of feet a heap of human bones was found. The bones were very much decomposed, and no urn or cistvaen was found, nor even any considerable quantity of stones near them, but the remains lay in a simple heap surrounded by the soil. It must have been such an interment as Mr. Bloxam speaks of in the following terms :—"Interments by cremation in barrows, in which the ashes have been simply deposited in a circular cist, or on the floor, without either urns, arms, or ornaments, are common; weapons, pins, beads, cups, and other articles have, however, not unfrequently been found with a simple deposit of burnt bones." In this case the bones had probably undergone cremation, which would explain why they were in small fragments and in a confused heap. A little distance from the bones and towards the north were found four or five fragments of rude pottery. As only a small portion of the tumulus was explored, traces of other interments may exist. The supposition that the mound was raised over the victims of the Plague is, of course, unfounded. The ground was restored as soon as the partial exploration was completed, and the owner of the Fairy Oak is now enclosing the mound.

Excavations are proceeding steadily beneath Abbey Passage, at Bath, and there will, it is expected, speedily be evidence of the accuracy of Mr. Davis's anticipations and the wisdom of the work of the Antiquities Committee. At a very considerable depth below the present pavement the workmen have come upon the pavement of the Roman bath, which is to be uncovered, parts of the pilasters which supported the roof, &c. They have also found a quantity of hollow tiles which formed the roof, pieces of carved masonry, pottery, &c., as well as a quantity of the horns of oxen, and bones, some of them human. Miss Perren's shop has been removed, and the handsome front of the house which is to be removed is exposed to view; it is called by tradition the Queen's Lodging, and is believed to have been the abiding place of Queen Anne. The state of the front of the house and of the floor of the cellar shows conclusively that the subsidence at this spot is an old one.

One by one the picturesque old courts and houses of London are being swept away. The next part threatened is Brick Court, on the west of Middle Temple Lane, a group of buildings boasting no architectural grandeur, but simple red-brick houses, with pedimented doorways, good oak staircases, and massive external cornice. It is the presence of these quiet old buildings that gives so great a charm to the courts of the two Temples, and makes a few steps thither from the bustle and roar of Fleet Street seem like a magical escape from the feverish hurry and tear of modern life into the quiet past of the seventeenth or eighteenth century. Surely, says the *Academy*, some serious protest should be made against this needless destruction of what has a real picturesque value in itself, and is linked with a thousand historical associations which ought not lightly to be obliterated and forgotten.

The threatened destruction of Goldsmith's house in the Temple grieves many others than antiquaries or hero-worshippers What valid reason can exist for pulling down a building which is apparently sound and is certainly commodious, and on a level with the requirements of modern life for the purpose of habitation, it is difficult to divine. London has all too few relics of our successive literary epochs, and far too many of our ancient historic buildings have fallen under the stroke of a vandalism discreditable to an age which professes to be highly cultured.

The restoration of the interesting church of St. George, at Staverton, near Totnes is progressing. The chancel was renovated some few years ago, and now, under the direction of Mr. Ewan Christian, the nave and aisles are being dealt with. The most interesting part of the work, however, is the restoration of the old rood-screen, by Mr. Harry Hems. This screen was erected in the fifteenth century, and is of oak. It measures over 50 ft. long, independently of its two handsome parcloses. A solid moulded oak sill is being put through the entire length, and the upper parts are being tenderly cared for. Mr. Hems has also the restoration of the old Jacobean pulpit and prayer-desk in hand.

Mr. Smith, farmer, Grind, St. Andrew's parish, Orkney, in making a road from his house to the new Tankerness road, came upon an ancient stone cist containing the skeleton of a child. Information was brought to Mr. John W. Cursiter, F.S.A., Kirkwall, who visited the place, and carefully examined it. The cist was 21 inches long by 12½ inches wide, and 15 inches deep, constructed of rough slabs of stone joined together by half-checking in their width, and covered by a heavy, rather water-worn slab, 5 inches thick. A stratum of clay, 8 inches thick, was lying over it, and about four inches of peat over all. The cist was situated about 300 yards due east of the house of Grind. The skeleton was lying with the head to the east, but the bones were very much decayed, and had crumbled to some extent on being exposed to the air. The skull was very well formed, and the remains of the jaws showed several undeveloped as well as full-grown teeth of a child. In addition to the bones of the skeleton, a small bone implement or ornament was found, about 2½ inches long, and as thick as an ordinary lead pencil, with a small notch cut around one end of it. It was well made, and seemed as if it had originally been polished. The grave was situated on the side of a low mound, and it seems not unlikely that more than one burial had taken place in it, though as yet only one grave has been come across. A large quantity of quarried stones form the bulk of the mound, and have probably been conveyed to the spot, as there seems to be no rock near the place where it stands.

Some interesting discoveries have lately been made near Kirkwall of ancient implements and remains. Mr. George M. Fergus found a well-formed stone celt in one of the fields on the farm of Laverock, and further investigations led to the discovery of a number of rough stone hammers, part of a polished granite axe, and a fine specimen of a granite perforated hammer-head.

The second of the old monuments which was stored away in the tower on the completion of St. Mary's Church, Andover, nearly forty years ago, and there lost sight of, has been restored by the Vicar, and

placed on the right-hand side of the chancel. It is a noble monument, consisting of two large figures, male and female, kneeling, with a tomb between them, and, with the scroll work, pillars, and carved capitals, presents a very chaste and good design of the period. It bears date 1621, and the inscription on a brass plate sets forth that it is the monument erected to Richard Venables and his wife Dorothy, the same who left £100 in the hands of the Corporation for fifteen poor people to receive each a 2*d* loaf every Sunday at the church porch, a charity still in existence.

Valuable antiquarian researches have been made at a spot called the "Twmpath," near Colwinstone, on the Pwllywrach estate. At Cowbridge several finely ornamented earthen vases, containing bones, were discovered, and also some flint tools and relics. It is supposed that the various objects found cannot be less than 800 years old. The excavations are still in progress.

The Rev. Francis T. Vine, of Patrixbourne, Kent, gives the following account of the results of further explorations of an ancient kist-vaen in Girseley Wood, discovered a short time ago :—The tumulus first opened was, he says, the largest of three tumuli, the circumferences of which touched each other, their centres being in one straight line, and the mounds being progressive in height. The two other tumuli have since been explored. The second (next to the largest) contained a kist-vaen, the dimensions of which were exactly the same as those of the first—namely, length 4 ft., breadth 2½ ft., depth 2½ft. The earth of the mound had fallen in, and nearly filled the chamber. Two small pieces of charred bone and a few minute fragments of thin glass were all that could be discovered amongst the débris. The third mound was nearly on a level with the surrounding ground. In it was a third kist-vaen quite perfect, but of smaller dimensions (length 3ft., breadth 2½ft., depth 3ft.) Mr. Vine says it is remarkable that the depth of this kist was equal to its length, while that of each of the others was the same as the breadth. The contents also were different, for in this small fragments of bones were found, a medical gentleman being able to trace portions of the skull, and of most other parts of the human skeleton. Some of the bones appear to have been burnt, but the greater part had escaped the fire. A small fragment of bronze and a few pieces of fine glass were also found in the kist, and in the mound itself two fractured urns. At the bottom were some large flint stones, possibly those on which the body had been placed for cremation and, therefore, reverentially preserved and deposited with the body. The direction of each of the kist-vaens was nearly the same ; that of the first two being north-west and south-east, that of the third being slightly more inclined to the north. The centre also of the middle kist-vaen was equidistant from the centres of the two outer ones. Thus there was harmony of design both in their construction and relative positions. Mr. Vine says it is a subject for inquiry whether these kist-vaens were intended to represent a temple, as were some of the Grecian sepulchres ; whether one of them may externally have represented an altar, which the skull placed upon one seems to indicate ; or whether the three tumuli placed in close proximity were intended to transmit to posterity a knowledge of the Triune God. That the kist-vaens which, in conjunction with a friend, he has been permitted by Lord Conyngham's kindness and at his expense to open, are British, he has no doubt.

A splendid hoard of ancient bronze weapons has recently been found by labourers in cutting a drain in the parish of Wilburton, near Ely, on the property of Mr. Claude Pell, of Wilburton Manor. The collection consists of about 110 spear and javelin heads, ten sword blades (broken), two socketed celts, a palstave, ferrules for the butt end of spears, and of sword sheaths, and other articles. The spear heads are of various sizes and shapes, but all elegant in design. This collection of Celtic weapons lay in a heap upon the clay below the fen peat ; and their deposition is supposed to have been the result of a boat accident. A fen fire which occured at the spot some years back reached these treasures, and fused and injured many of the weapons, but the greater number are still well preserved and in good condition. Mr. John Evans has undertaken to bring this interesting hoard before the Society of Antiquaries.

The Wyclif Society has just been founded to remove from England the disgrace of having till now left buried in manuscript the most important works of her great early reformer, John Wyclif. It is only of late that the smallest effort has been made to repair the neglect of centuries. Wyclif died in 1384. Not till 466 years after was his English Bible printed. Not till 485 years after did his *Select English Works* appear, and not till last year were the rest of his English works printed. Out of the great mass of Wyclif's Latin writings, only one treatise of importance, the *Trialogus*, has ever been printed. Published abroad in 1525, and again in 1753, it was edited for the Oxford University Press in 1869 by Dr. Lechler. A few tracts (not 100 pages in all) are contained in Shirley's *Fasciculi Zizaniorum ;* and this is all that England has done to make the chief works of this great son of hers accessible. The subscription to the Wyclif Society is one guinea a year, payable at once for 1882, and on the first of January for every after year. Members' names and subscriptions should be sent either to F. J. Furnivall, 3, St. George's Square, Primrose Hill, London, N.W.; or to F. D. Matthew, 94, King Henry's Road, London, N.W.; or to Prof. Montagu Burrows, 9, Norham Gardens, Oxford, or to the Honorary Secretary, John W. Standerwick, Esq., General Post Office, London, E.C.

The excavations of the Roman villa at Wingham, on the estate of Lord Cowper, are still going on. Three rooms, having tessellated floors and an extensive hypocaust, have already been uncovered, at an expense so small that it has been more than defrayed by the spontaneous contributions of visitors and a few subscribers who have taken an interest in the matter from the beginning. Operations on a larger scale, involving considerable outlay, are about to be undertaken, and a preliminary meeting of gentlemen has been held at Canterbury for the purpose of electing a general commlttee and for making arrangements for a continuation of the excavations. Lord Cowper was appointed chairman, and on the committee are the

Rev. Canon Scott Robertson, Sir John Lubbock, M.P., Mr. Loftus Brock, F.S.A., Mr. J. Brent, F.S.A., Mr. C. Roach Smith, Mr. Hilton Price, Mr. W. S. W. Vaux, Mr. J. B. Sheppard, and other well known archæologists. The site of the villa is within an easy walk of Adisham station, on the London, Chatham, and Dover railway.

The parish church of St. Mary, at Rawtenstall, in the Rossendale Valley, is re-opened, having been closed since April last for the purpose of undergoing a thorough restoration, both as to the external fabric and the interior fittings. In the course of the restoration the church has been enlarged to the extent of two bays. The old tower at the west end has been taken down, and on the south side of the church a new one partially built, the completion of it being delayed for want of funds. The galleries have been entirely reconstructed in pitch pine and at a much lower level and altered inclination, and the aisles have been paved with ornamental tiles. The old ceiling has been entirely removed and an additional height of about eight feet obtained by opening out a part of the roof, the timbers of which have been cased with pitch pine. The western window of five lights has been filled with stained glass.

From the report of the recent annual meeting of the "Shropshire Archæological and Natural History Society," our readers would gather that the Rev. W. A. Leighton had retired, and the editorship was put in commission, but we are glad to learn from the *Oswestry Advertizer* that he will still act as editor of the *Transactions*.

On January 21, while a workman was crossing the moor south of Gordon, in Berwickshire, he found a very fine celt, which measured 6 inches in length by 2 inches in breadth at the widest part of the "edge." It was roughly formed of dark-grey flint, mottled over with white spots.

At a sale held early in February, a curious relic of Holt Church was offered for sale—namely, the Royal Arms of George III., cast in metal, about 18 inches by 17. These arms are subsequent in date to the union with Ireland, as they do not quarter France. They are the arms of England, Scotland, and Ireland, quartered, with an escutcheon in right of the monarch's Hanoverian dominions; and on another escutcheon the crown of Charlemagne, as Arch Treasurer of the Holy Roman Empire. It is a great pity that such objects should be removed from our churches; rather we should follow the example of Beckington, which contains the shields of Elizabeth, date 1574, and Anne, dated 1702, to say nothing of Victoria. The arms to which we allude are a very good specimen of casting in metal, and are worthy to be replaced in their original position in Holt Church.

Shaftesbury (or Thanet) House, in Aldersgate-street, has now been handed over to the house wreckers, and levelled to the ground. Many persons visited the ancient mansion and were curious to see the room containing the carved oak mantelpiece and wainscot to match.

In the excavations necessary for laying down a drain in the centre of the city of San Francisco, near the church, perhaps one of the largest "finds" of pre-historic bronzes ever made was unearthed. At a small distance below the surface, under a stratum of ashes and charcoal, the pick and shovel laid bare one of those immense urns in terra-cotta. The urn broke on contact with the air, displaying inside an extraordinary collection of bronze objects all carefully packed, so as to occupy the least possible amount of space, the heaviest and largest at the bottom and against the sides, the lightest at the top and in the centre. There were found literally several hundreds of hatchets, representing all the Mediterranean and Danubian types—sickles, chisels, saws, files, gouges, knives, razors, bracelets, *plaques* covered with embossed ornaments, more than 2,000 *fibulæ*, lanceheads, poniards, swords, and ingots of metal. Altogether there were 14,000 objects, the weight exceeding a ton and a half. The greater part were well worn or purposely broken up. Some of the jewelry had been mended with iron rivets, that metal being then doubtless considered as precious. It was easy to recognize that either a foundry or the stock of a bronze-smith of the first Iron Age had been unearthed. This large quantity of old bronze, belonging to preceding periods, had, without doubt, been gathered in the neighbourhood by some industrious metal-worker, who was perhaps on the point of re-smelting the whole, when, surprised by a war, by a siege, or by an invasion, he determined to bury the mass in his workshop, hiding the place with the ashes from his fireplace. The danger over, he intended to unbury his treasure; but the accidents of war, his death, or that of those to whom he may have confided the secret, prevented the discovery of the store, which was left to the present generation, to show us something of the otherwise undiscoverable existence of 3,000 years ago. Competent authorities agree in declaring that nothing comparable to this "find" of pre-historic antiquities has ever been made.

In the course of some excavations which are being made in the outskirts of Pompeii, thirty human skeletons, in different states of preservation, have been found. One of them, stretched at full length, appeared to be in the act of clapsing to its breast some kind of purse, the shape of which was still traceable, and which contained a gold coin of Vespasian, six silver and ten bronze coins, eardrops, pearls, and engraved precious stones. Near the other skeletons were found gold and silver coins of Galba, Tiberius, Nero, and Domitian, with gold bracelets and eardrops, and a few pearls and precious stones.

Amongst the latest additions to the Egerton MSS. in the British Museum is a Register of Inquisitiones Post-mortem for Cheshire from Edward III. to Richard III.

The Parish Church of Hoggeston, Bucks, is about to be restored from plans prepared by Mr. William White, F.S.A.

A last service has been held within the ruined walls of the ancient church of Temple, near Bodmin. The building has been without roof for 150 years, and services have been held at a farmhouse, except those necessary to meet legal requirements; but the church is now, alas! to be re-roofed and restored.

The Committee of the Royal Literary and Scientific Institution, Bath, are taking steps to prevent the removal from the Institution of the valuable geological

collection of the late Mr. Alderman Moore. Mr. Davies had, after a careful examination, valued the collection at £1,100, at which sum it can be purchased. The desirability of not allowing it to pass into the possesion of strangers was unhesitatingly affirmed, and the earnestness of this conviction was attested by the fact that about £400 has been promised towards the sum required. It was resolved to endeavour to raise the balance by subscription.

St. Paul's Church, Warrington, has been reopened after restoration. The old seats have been taken away and replaced by sittings worked in pine. A pulpit and staircase of wrought-iron and polished brass has been added to the church.

The statue in marble, and larger than life, which was lately discovered in the island of Samos, is now exhibited in the hall of the Louvre which is devoted to archaic Greek sculptures, under the ceiling on which Prudhon represented Diana.

A letter has been sent to various local authorities from the principal librarian of the British Museum, stating that the trustees had caused electrotype copies to be made of a choice selection of Greek coins in the national collection for distribution to local institutions for educational purposes.

Mr. William Smith has intimated that he intends publishing another volume of "Old Yorkshire" in the autumn of the present year.

A paper has been discovered in the archives of Venezuela, dated 1780, which gives an historical summary of early projects for piercing the Isthmus of Panama. The first goes back to the reign of Philip II. of Spain, who, at the instigation of the Viceroy of the Indies, sent certain Flemish engineers to investigate on the spot the feasibility of the undertaking. Their report was altogether adverse; and thereupon Philip II. threatened the penalty of death against whoever should again bring up the project.

The MS. collections of the late Rev. R. W. Eyton are to be sold by auction in the spring, unless in the meantime the whole collection is purchased by some public library. *Notes and Queries* says they contain the labours of the lifetime of the greatest antiquary of our time, and it would be a great pity that they should be dispersed, because the volumes are full of cross references. The minuteness and accuracy with which Mr. Eyton's proofs are worked out can only be realized by those who are familiar with the method employed in his Domesday studies of Somerset and Dorset. The whole collection fills about fifty volumes, written in a character so minute and precise that many readers will require a magnifying glass.

The British Archæological Association has been invited to hold its next annual Congress in Plymouth, and has accepted the invitation.

Some Roman remains have been discovered at Gill's Cliffs, Ventnor, by a gang of quarrymen engaged on the spot. They chiefly consisted of domestic utensils.

At a recent meeting of the parish council of Chester-le-Street, the rector referred to the fact that in a short time the church would have completed its thousandth year. Once the cathedral church of the diocese, it possesses a history not inferior to any other in the north. He desired to commemorate such an event in a befitting manner. There were many improvements in the still grand old fabric which every lover of the church would be glad to see carried out. We trust, however, that the rector does not consider "restoration" a befitting way of commemorating the event.

The parish church of St. Bartholomew, Horley, has been re-opened, after thorough restoration. The church, which is a commodious edifice, in the Late Early English style of architecture, consists of nave, chancel, and north and south aisles, substantially built with stone, and on the south side a transept was added towards the end of the last century, and fitted up with pews, belonging to Gatwick House. At the north-west angle is a shingled tower, containing eight bells, surmounted by an octagonal spire. Formerly the upper compartments of three windows in the north aisle, and the north window of the chancel, were ornamented with shields of arms, and there were also the figures of two knights kneeling upon cushions. Of these there are some richly coloured remains. The church contains some fine brasses, and within the north aisle, and behind an open ornamental arch on the north side of the chancel, is an ancient effigy of a man in armour in stone, with no inscription, but there is a vague tradition that it was raised to the memory of Lord Sondes or Sandes, resident at Coulsdon Court, and thought to be the builder of Horley Church. The arms upon the monument, however, appear to be those of Saleman, of Chertsey. The roof of the nave has been stripped of its original whitewash, and the timbers exposed, and the old galleries removed. The organ gallery has been taken down and replaced in the Gatwick chapel. The old screen around the steeple has been removed, and a platform, with balustrade, erected at the end of the north aisle for the ringers. The windows round the church have been remodelled, but the original designs preserved. The old font, of simple Norman design, has been transferred to the west end, and the pulpit is of stone and carved oak. The whole church has been re-pewed with open seats. During the restorations the bases of the original flooring of very good design were discovered below the surface. The peaceful "God's acre," from which a picturesque and tranquil view is obtained, including, on a clear day, the distant tower on Leith Hill, and in which are two venerable yews, has had a low brick wall built round it, and been made generally to present a neat appearance.

An interesting discovery is reported to have been made by Dr. J. E. Taylor, in a field adjoining Sproughton Church, where excavations are going on to obtain stone for road-making. It is described as a fine British urn, which was embedded in the gravel. The urn measures in height about 18 in., and its diameter is about 12 in. The outside of the urn is ornamented with zigzag scratches. Inside the urn were the remains of bones which had been partially incinerated. The urn has been taken to the Manor House, Sproughton. This is said to be the first discovery of any such remains in the particular neighbourhood mentioned.

The Naples correspondent of the *Daily News* writes: —"Two or three weeks ago a touching discovery was made during the excavations at Pompeii. In one of the narrow streets were found signs of human remains in the dried mud lying on the top of the strata of lapilli

reaching to the second floor of the houses, and when the usual process of pouring plaster of Paris into the hollow left by the impression of a body had been accomplished, there came to light the form of a little boy. Within the house opposite to the second-floor window of which this infantile form lay were found a gold bracelet and the skeleton of a woman, the arms stretched towards the child. The plaster form of this woman could not be obtained, the impression being too much destroyed. It is evident that the mother, when the liquid mud began to flow, had put her little boy out of the window into the lapilli in the hope of saving him, and he must no doubt have been overwhelmed. The plaster figure of the child has not yet been placed in the little museum near the entrance of Pompeii, but is kept in a house not far from the Temple of Isis."

A detailed account of the Bells in all the old Parish Churches of Gloucestershire, their founders, inscriptions, &c., &c., with more than one hundred illustrations, will shortly be published by the Rev. H. N. Ellacombe, F.S.A. This account of the Bells of Gloucestershire was read as a paper on October 4th, 1877, for the Exeter Diocesan Architectural Society, and it is now embodied in the fourth volume of their Transactions. There is added to the above a Budget of Waifs and Strays relating to Bell matters of general interest.

An interesting addition has just been made to the already large collection of antiquities in the possession of the Sussex Archæological Society, deposited in Lewes Castle. It consists of a cinerary urn, probably of the British-Romano period, about nine inches in height. The vessel is of sun-dried clay, and about seven inches in diameter at its widest part, the mouth being about five inches. It was discovered by some labourers engaged in flint-digging on Mr. Homewood's farm, at Jevington, a little time ago. They were working at the foot of Jevington hill and came upon several urns embedded in a quantity of loose flints, lying about two feet below the surface of the down land. There were no tumuli or other outward indications that the spot had been used as a burying-place. Unfortunately the greater part of these relics were destroyed by the picks of the labourers before the nature of the discovery became apparent. One, however, remained intact, and this fact was communicated to the hon. secs., of the Society, who at once organized an expedition to the spot. The visit was made on March 8th, and the "find" carried off in triumph. Those present were Rev. W. Powell, Rev. P. de Putron, Mr. R. Crosskey, Mr. J. C. Lucas and Mr. Griffith.

Mr. Arthur G. Hill has ready for the press an important work on an almost entirely neglected subject—"An Essay on the Organ Cases and Organs of the Middle Ages and Renaissance;" to be fully illustrated by numerous original and detailed drawings from his own pen, of fine Gothic and Renaissance Cases in various churches of France, Germany, Holland, Italy and Spain. The work will be in imperial 4to, and will be published for subscribers.

While some labourers were recently turning up the sod on a plot of ground situate on the banks of the Erne river, at Belleek, co. Fermanagh, a considerable number of human skeletons (in all about forty) were brought to light. The only characteristic relics found with the skeletons were a few tobacco-pipes, having very small bowls, the base of which terminate in a "spur." These pipes are called by the country people "Danes' pipes." The ground where the bones were found has remained undisturbed for centuries. The discovery took place within sight of the old castle of "Bellyke," which was occupied by an English garrison as late as the Jacobite war period, and just overlooks an old ford on the river Erne, at which many military engagements took place. It seems probable that the remains now discovered are those of men who fell in some of these encounters.

Mr. E. H. W. Dunkin, author of the *Church Bells of Cornwall*, is about to publish, by subscription, a quarto volume, entitled, *The Monumental Brasses of Cornwall—Sixty-one Illustrative Plates, with Descriptive, Genealogical, and Heraldic Notes.* Subscribers' names will be received by the author, Kenwyn House, Kidbrooke Park, Blackheath, S.E.

Mr. John Grant, of Edinburgh, has issued proposals for restoring, by subscription, the ruins of the Chapel-Royal, Holyrood. He says:—"It is 750 years since King David I. raised this beautiful building to the glory of God. It was there, in 1449, that King James II. wedded the Princess Mary of Gueldres, whose church of the Holy Trinity and beneficent foundation of a hospital are yet a benefit to the citizens of Edinburgh. It was there King James III. espoused his Queen, Margaret of Denmark and Norway. It was there King James IV. was united to the Princess Margaret Tudor of England; and there again was married the beautiful and unfortunate Mary, Queen of Scotland, to Henry, Lord Darnley; and their son, King James VI., was there wedded to the Princess Anne of Denmark. In this chapel have been crowned many of the Scottish kings. There lie interred King David II., King James II., Queen Mary of Gueldres, King James V., Queen Mary of Guise, Queen Madalene of France, and many other high and noble personages; and yet no stone commemorates their names, or points out the last resting-place of a nation's sovereigns." Every antiquary must regret that this beautiful building has been allowed to become a ruin; but we have no sympathy with restoration which must, to all intents and purposes, be rebuilding.

"A Critical Inquiry into the Scottish Language with the view of illustrating the Rise and Progress of Civilisation in Scotland," by M. Francisque-Michel, is announced for early publication by Messrs. Blackwood. The volume is an attempt to illustrate the extent to which this French influence pervaded the life of the Scottish people,—the part that French influence exercised in Scottish progress, finding its way into every rank and into every walk of life. The book is not set forth as a complete exposition, but rather as an opening up of a question of much general interest in the history of British culture, and now, after much labour, submitted to the learned of the two countries that have always shown such goodwill to each other. The contents of the volume are:—Architecture, Furniture, Banqueting and Vivers; Clothing, Fine Arts, Money, Animals, Education, Medicine, Law, Rogues and Vagabonds—Punish-

ments ; War—Military Terms ; Sea Terms ; Music—Musical Instruments, Dances, Games and Amusements ; Words Expressing Abstract Ideas ; Sundries—Phrases derived from the French ; with two Appendixes—Words from the Norse, Words from the Celtic.

On the night of March 7th last, about half-past eleven o'clock, the roof of the fine chantry on the south side of Holy Trinity Church, in Goodramgate, York, suddenly collapsed, and unless something is done this unique edifice will soon become a ruin. The church is now rarely used for public worship. It contains some of the finest old stained glass to be found in the kingdom. We should be delighted to hear that some effort is being made to save it from ruin. Not more than two months ago a fall of masonry from the tower did considerable damage, which the churchwardens were enabled to repair ; but the present calamity is beyond their means, and therefore, unless they receive extraneous support, we fear that this venerable pile of architecture will soon be beyond reparation.

Correspondence

SHAKESPEARE AS AN ANGLER.

(iv. 142.)

In my paper I stated that Mr. Roach Smith, in his "Rural Life of Shakespeare," gives four quotations only, and dismisses the subject in a few words. I was quoting from the first edition, and so did not do full justice to Mr. Roach Smith's research ; for my attention has since been called to his second edition, in which I find that he refers to eleven passages in which Shakspeare more or less refers to angling. I did not mean to suggest that Mr. Roach Smith had done his work negligently, and I regret that my words should even in appearance have implied such a charge.

I am glad to take the opportunity of supplementing my own quotations by two which I ought not to have omitted.

"She touch'd no unknown baits, nor fear'd no hooks."
Lucrece, 103.

"Lust is . . . . no sooner had
Past reason hated, as a swallow'd bait
On purpose laid to make the taker mad ;
Mad in pursuit, and in possession too."
Sonnets, 129.

Among Shakespeare's descriptions of river scenery, the following ought to have been noticed :—

Salisbury.—Like a bated and retired flood,
Leaving our rankness and irregular course,
Stoop low within those bounds we have o'erlook'd,
And calmly run on in obedience
Even to our ocean."—*King John*, Act v. sc. 4.

I should like also to add Burns's testimony to what Wordsworth calls "the power of waters over the minds of poets" :—

"The muse na poet ever fand her
Till by himsell he learned to wander
Adown some trottin burn's meander,
And no think lang."
Epistle to Wm. Simpson.

And to the notices of angling in our early writers, I should add two passages in "The Geste of Kyng Horn," '665 and 1133 (in Ritson's edition).

I take the opportunity also to correct two printers' errors in the paper ; in p. 145, line 35, for "Juliet" read "Paris ;" and in the same page (2nd column) quotations 7 and 8 should be as one quotation.

HENRY N. ELLACOMBE.

A SKETCH OF THE LOW COUNTRIES.

(v. 10.)

The curious introductory letter prefixed to the version of *Three Months Obervations of the Low Countries, especially Holland*, signed by "J. S.," which appeared in the January number of THE ANTIQUARY, raises some interesting points with regard to this racy production. The account has been hitherto credited to the pen of Owen Felltham, from its having appeared among the *Lusoria* of the later editions of Felltham's *Resolves*.

The discovery of the letter above alluded to, however, throws some doubt on Felltham's claim to the authorship. It, therefore, now remains to be seen whether another author can be traced to whom these initials would apply.

As a first result of some researches I have made, with the energetic assistance of my friend, Mr. James Greenstreet, there seems to be considerable probability that this satirical sketch of the Low Countries was the work of the "ingenious" poet, Sir John Suckling.

An important factor in this conclusion exists in the letter printed in W. C. Hazlitt's edition of the poet's works (vol. ii. pp. 177–179), dated November 18, 1629. Mr. Hazlitt is, however, incorrect in stating that this letter was printed by him "for the first time," inasmuch as it originally appeared in the *Gentleman's Magazine*, at page 16 of vol. lxvi. Suckling's latest editor also makes a curious blunder with regard to the place whence the letter was written. Mr. Hazlitt gives it as *London*, and adds a note to this effect :—"Although dated from London, it seems doubtful whether this letter was really written there ; it rather seems to have been penned and despatched somewhere on Suckling's route homeward from Dunkirk." The letter was in fact written from *Leyden*, as it is correctly given in Black's *Catalogue of the Ashmolean MSS.* (No. 826), and in the *Gentleman's Magazine*.

If you can spare me the space, I hope to be able to lay before your readers, in an early number, the facts I have collected with regard to these "Observations."

WALFORD D. SELBY.

TRADITIONS CONNECTED WITH BUILDINGS.

(iii. 8, 188; iv. 33, 85, 133, 279.)

In most of the instances quoted by correspondents, satanic agency appears.

The following note contains a tradition of quite a contrary character.

"'This village,' said my guide, 'is called Los Angeles [between Padron and Cape Finisterre], because its church was built long since by the angels; they placed a beam of gold beneath it, which they brought down from heaven, and which was once a rafter of God's own house. It runs all the way under the ground from hence to the cathedral of Compostella.'"—Borrow's *Bible in Spain*, ch. xxix.

GEORGE L. APPERSON.

The Common, Wimbledon.

NEW YEAR'S CUSTOMS.

(v. 4.)

The Article on New Year's Customs refers to the prominent place held by the "first foot" in the series of customs connected with the superstitious determination of the course of fate during the coming year. That custom has great force in the East Riding of Yorkshire. In Holderness the same notion as to the "first foot" is entertained in relation to other days besides New Year's Day; and I should be glad if any of your readers could explain how it came to be thus associated. For instance, a woman going to market, whatever day of the week it may be, although Friday is the most important, always endeavours to meet a man or boy first. If she sees a woman coming she will call to her and tell her to get out of the way, and if the woman will not, or cannot go round another way, she will turn back. If a woman going to market meets two or three men or boys together, she thinks she will have great good luck, but to meet a woman first is sure sign of ill-luck.

C. S. WAKE.

Hull.

BELLMAN LAWNE

Can any one tell me where there is or was a place called "Bellman Lawne?" I believe it to have been a place where horse-races were held in the reign of Queen Elizabeth and James the First, and think, but are by no means sure, that it was somewhere in Yorkshire.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ANGLO-SAXON CHURCHES.

At Woodhorn and Whalton Churches, near Morpeth, there are Saxon tower arches. At Escombe, near Bishop Auckland, there is a complete Saxon church; some of the windows are similar to those in the chancel at Jarrow Church; Gainford Church, Durham, stands on the site of an earlier one; built in the north porch are some Saxon carvings. The greater part of the present church is transitional Norman work.

T. R. MORROW.

BIDDENDEN.

I read with much interest the article on "The Biddenden Maids," and write a few lines to say that we have many other objects of archæological interest in this place.

Our registers date from 1538, and are in a good state of preservation, containing many quaint entries.

Our churchwardens' accounts date from 1645, and are in a good state.

Our overseers' accounts date from 1758, and are interesting, as giving an insight to the mode of doing business by the inhabitants of that period. We have also the Old Market House, now degraded into a Cattle Lodge, having been taken away from the Green many years ago by one of the landed proprietors, and converted to that use on his own land. There are also many good brasses in the church, one commemorating a death in 1462 (as I read it).

We have also (among others) the house formerly the residence of Sir Edward Henden still bearing his initials, coat of arms, and date 1624, on the front of the house, and sun-dial on the south side.

JENKYN HAGUE.

Biddenden, 10th of January, 1882.

PATENS AND CHALICES IN COFFINS.

(iii. 47; iv. 36, 38, 279.)

At the restoration of St. Nicholas Church, North Bradley, Wilts, in 1863, a coffin was excavated from beneath the floor beside the chancel. It contained a few fragments of bones, including a portion of the skull, together with a metal *chalice and paten*, which are now to be seen in the chancel of North Bradley Church, under a glass case. The coffin was a portion of an oak tree, slightly shaped at the sides, and hollowed to receive the corpse.

A. FARQUHARSON.

North Bradley.

VIKING SHIP.

(iv. 254; v. 87.)

Mr. Howard Payn in his interesting note in the THE ANTIQUARY for February last, on the "Viking Ship," says at p. 87, that the right side of the ship was called "Starbord" because she was steered from that side, and that the English word "starboard" is thence derived. If this is so, how does he account for the word "larboard." The following derivation, given in *Chambers's Cyclopædia* (ed. 1874, vol. vi. p. 34), is more probably accurate:—"The term 'starboard' and 'larboard' were originally Italian: 'questo bordo,' this side (the right), and 'quello bordo'—that side (the left); which were contracted into 'sto bordo' and 'lo bordo,' and finally became 'starboard' and 'larboard.' The word 'port' is said to be an abbreviation of 'porte la timone'—carry the helm, suggesting the analogy of porting the arms on the left hand."

GEORGE MAULE ALLEN.

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Mr. Henry, of 48, Devonshire Street, London, W.C., will be glad to hear of coins, medals, tokens, &c., for sale, in large or small collections.

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Grimm's Goblins, 4to, in 42 parts, coloured plates, published by Vickers, 1861 (?).—174, Care of the Manager.

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The Antiquary.

MAY, 1882.

May Day.

By the Rev. W. S. Lach-Szyrma.

MUCH of the poetry of old England gathered around May Day. It was the spring festival, the Floralia of the English people. That which now is confined to a mere child's play (even where not utterly extinguished by modern prejudices), was once a great national festival, in which all ages and all classes were bound to join—a great feast of flowers and spring joys. Even our kings sometimes took part in May Day festivities, *e.g.*, Henry VIII. and Queen Catherine of Arragon went from the palace at Greenwich to the highlands of Kent to meet the Corporation of London on May Day and grace the Maying. Chaucer also says: "Forth goeth all the court, both man and beast, to fetch the flowers fresh."

The origin of the May fêtes in England, and indeed throughout Europe (for though especially an English fête, as the English people have ever had an especial love of Nature), is obscure. In Germany, in Holland, in France, in Lithuania, in most Slavonic lands, amid all primitive peoples—Teutons, Slavs, Latins, or Celts—it was, and indeed to some extent may still be said to be, in vigour. The *Mois de Marie*, even in Latin lands, may be a modernization of antique May customs, the natural expression of joy of Aryan races in the dawn of spring, but turned by the Latin Church into a Christian meaning.

One remarkable point is that if May Day is kept up with tolerable spirit, more than in most parts of Western Europe, in West Cornwall, at the same time at the other end almost of Europe, amidst the Aryan people, generally supposed (from the striking resemblance of their language to the Sanscrit) to be the last comers of the Indo-European migration—*i.e.*, the Lithuanians—the festival is kept up with almost equal spirit. This is singular from another point, for while May 1 is the usual May Day for the intervening region, these extreme eastern and western Ayrans—*i.e.*, the Lithuanians and the Cornish Celts—keep up also the one, the first Sunday in May, the other May 8, in the Furry dance. This would seem to imply an ancient octave or week of fêtes, in which there were two May Days, but in which the Sunday was, in Christian times, a special day as a holiday suitable to the peasants. This point is one I would scarcely venture to suggest, were it not that there could scarcely be any collusion between the Cornish and Lithuanian octave of the festival. Most ancient festivals seem to have been observed for more than one day. The Roman Floralia, almost certainly the ancient Latin expression of the modern May Day, was so. The Lithuanian observance is to go out Maying in the morning, and plant green trees adorned with ribbons in the villages, and dance to the bagpipe, sing a song—"O May, May, bring us a rich and profitable year."

This Lithuanian case is striking, as the same rule applies to the Midsummer fires. At the same evening—*i.e.*, St. John Baptist Eve—the bonfires are blazing on the Carpathians and the Baltic shores, on the Cornish cams, and the Breton and Scottish hills—the blazing greeting to summer.

One explanation of the origin of a part of the May Day festival is suggested by Aubrey:—

> 'Tis commonly say'd, in Germany, that the Witches doe meet in the night before the first day of May upon an high mountain called the Blocksberg, where they together with the Devils doe dance and feast and the common People doe the night before y^e^ said day fetch a certain thorn and stick it at their house door believe that the witches can then doe them no harm.*

If this be an explanation of the decking doorways with hawthorn or other boughs, the custom manifestly had a heathen origin, for much of the witch beliefs of Germany marked the survival of the last wreck of old Teutonic heathenism.

In any case there used to be a great deal

* *Remaines of Gentilisme and Judaisme*, edit. Britten, p. 18.

of it in England. Of many a village it might have been said in the Middle Ages:—

> How each field turns a street and each street a park
> Made green and trimmed with trees; see how
> Devotion gives each house a bough
> Or branch: each porch, each door, ere this
> An ark, a tabernacle is
> Made up of white thorn neatly interwove.

Not merely in our villages was this done, but in London itself it appears that many houses were decked with boughs. The Cockney has ever had a natural craving for the country, and in the ages before excursion trains, this desire was satisfied by May and other similar festivals. A May Day in old London must have been often a bright and gay spectacle, a general holiday of Nature, even in the city where the presence of Nature was not at ordinary times much felt.

The blowing of horns to greet May Day was an old English custom, still lingering in Oxfordshire and in Cornwall. Aubrey says (p. 18), in his day, "at Oxford, the Boyes doe blow cow's horns and hollow caxes all night." In Cornwall the custom still flourishes, of making lovely May morn hideous by the sound of horns, too often, not mere cow-horns, but less rustic tin trumpets. At any rate here we have a definite survival, and a very vigorous one, of the ancient custom. In some villages I have heard a local band perambulating just before daybreak on May morn, in the same way as the "Waits" perambulate on Christmas Eve, the latter at midnight, the former at dawn—the symbolism is somewhat the same, the Christian Church greeting the birth of the Lord of Life, the World greeting the joyous spring dawn.

For the girls to go "a-maying," singing as they go, in large parties just after sunrise, and making garlands, is another custom still surviving in Cornwall, and, I believe, in many parts of England. In olden times it had a religious conclusion, for, as Aubrey says, "the young maids of every parish carry about their parish garlands of flowers which afterwards they hang up in their churches" (p. 18). This hanging of garlands in churches is a very old Christian custom, but seemingly, from an ecclesiastical standpoint, more suitable to the great Christian festivals—*e.g.*, Easter, Ascension, Whitsuntide—than to May Day, which, however, with her general tendency to consecrate heathen festivals, and adapt what is harmless in heathenism into her system, was only a secondary feast of the church—*i.e.*, the Feast of the Apostles St. Philip and St. James. I may say that in the Sarum Missal, though, there is a special collect, lesson, sequence, &c., for this day, but it does not contain any reference to flowers or to the Spring. The only natural reference is in the Offertory, "O Lord the very heavens shall praise Thy wondrous works and Thy truth in the congregation of the Saints." This may have a distant reference to the glory of the Creation.

The custom of hanging garlands in churches, but with a funeral significance, exists still in Germany. Our modern floral decorations are to some extent a revival of the custom, though I do not think they are much used at May Day.

The Dutch, who were always great lovers of flowers, had their May booms or straight young trees set up. This was a common Continental custom also. In some Slavonic lands the boughs which are brought home from the forests are decked with ribbons and so made temporary Maypoles. In Germany there are regular Maypoles, adorned sometimes with figures—*e.g.*, at Egydien, near Salzburg, is a Maypole with the figures of two peasants climbing up it.

Perhaps these May booms may have been the original types of our English Maypoles. The May booms seems to have existed in England, and in some parts—*e.g.*, at Woodstock—there used to be a custom of going on May Eve into the park and fetching some hawthorn trees thence which were planted before the doors. In Westchester this was done at Midsummer Eve. In Germany it used to be done at Easter and Whit Sunday, but only birches were then used. I have noticed at Whitsuntide (which by-the-by is called in Polish *Ziclone swiete*, or green festival, from this custom) the houses decorated with greens cast in front of the doors and on the gables. This may have been the adaptation of an ancient May custom to the greatest Church festival near to it.

The Whitsuntide customs appear in many places to have been intertwined with the May Day customs—*e.g.*, the Moin's dance

was, it seems,sometimes kept up on May Day, and some think that Maid Marian was a sort of variant of the May Queen. The subject is curious of the intertwining of festival with festival—what is considered appropriate in one country to the one being adapted in another country to the other.

At any rate the Maypole was a great English institution, and was appropriated to this season. At one time—*i.e.*, during the reign of the Stuarts—it affected materially the political affairs of the nation. In 1644 the Parliament ordained that "all and singular Maypoles that are or shall be erected shall be taken down." At the Restoration, on the other hand, the cavaliers avenged themselves for the abolition of the May games by a general setting up of the hated Maypole and re-institution of the revels of the good old times of merrie England. It would seem, however, that the May Day festivities never quite recovered the blows inflicted by Puritanism: they may have recovered for a while under the Merry Monarch, but in the eighteenth century they went down, and in our nineteenth have died out in most parts of England, except among children. The London chimney-sweepers' fête and the milk-maids' dance, however, lingered till recent times.

The great Maypole of St. Andrew's Undershaft must have been quite a civic institution of old London. The Church is said to have derived its name from it. The "shaft" was set up every year on May Day in the morning before the south door of the Church, and was higher than the steeple. During the rest of the year this famous shaft was hung upon iron hooks fixed in the walls of the houses, and was sheltered from rain by their projecting penthouses. It was destroyed in the reign of Edward VI. at the Reformation.

Another famous City Maypole was that at Basing Lane, near St. Paul's; it was forty feet high. This was moderate compared to the great Maypole of the Strand, set up in 1661 by the Duke of York (afterwards James II.), which was 134 feet high.

> "Where the tall Maypole once o'erlooked the Strand."

It was ultimately removed, and used as a support for Newton's telescope.

A few Maypoles survive, and probably many more existed not many years ago. The fate of one, to an archæologist a painful illustration of the destruction of ancient curiosities, I may relate. I remember it in my boyhood as a curious ornament to the village in which it stood, illustrious for no other thing. Recently I made inquiries about it, and was told that a farmer of the parish had cut it down, and used the wood. Thus some of our most interesting antiquities are destroyed for no purpose whatever.

Aubrey says "I doe not remember that I ever saw a Maypole in France, quaere if there are any there" (p. 119, *n.*). I may join in his query. I never noticed a French Maypole. But it by no means follows that if there were not many Maypoles in the English form on the Continent, that there were no May dances or May games. As for May dances, though our English ideal is of a dance around the Maypole, rather than a dance in a procession through streets or on a road to the woods, yet even in England there must have been a processional May dance.

There was an old English May custom, used at Newnton on Trinity Sunday, it would seem, which illustrates one use of the May garland. "Then was a garland of flowers made upon a hoop brought forth by a Mayd of the Towne upon her neck." A young man, a batchelor, kissed her three times. Then the lady takes off the garland and returns the compliments. The gentleman then gives her a present.* This curious custom illustrates the ways of the peasantry of old. The gift of a garland by a maid was counted in old Germany a great compliment.

A whole volume could be filled with the history of May garlands. Garlands, it is needless to say, played an important part in the festivals of antiquity, gestatory garlands worn round the neck (like those just mentioned), postilory for feasts, pensile hung on the posts of the doors. All these classes of garlands would seem to have been in use in old English May day fêtes; they were worn, they were carried about, and hung on the doors and in the churches.

Among the best known to modern English

* Aubrey, p. 137.

readers, of the old English May Day observances, is the fête of the May Queen and the observances connected with her. But, probably, this is not due so much to folk-lore studies, or to the survival of the custom in a few villages, as to the beautiful, though now hackneyed (on account of its very beauty) verses of the Poet Laureate on this subject. The May Queen will probably never be lost sight of, or quite forgotten, as long as the English language survives.

But setting the poetic side of the question aside, what is the origin of the May Queen? Some have been inclined to attribute it to a definitely Christian symbolism, such as certainly exists in the South of France at the opening of the Mois de Marie, when a young girl, crowned with flowers, holding a leafy sceptre, personifies her who was "blessed among women." But even this French fête and its flowery symbolism may itself be a Christianization (so to speak) of an ancient pre-Christian Aryan custom—*i.e.*, a personification of the Latin goddess Flora, in her great feast of the Floralia, which began at the end of April, and lasted several days. If so, this would not be the only instance of Christian missionaries adopting and adapting the more harmless rites of the heathenism they found established in popular prejudice. In Slavonic lands, also, there is a May Queen as well as in England and France.

The French "Virgin of May" is still enthroned in her arbour. So was the English "Lady of the May," or May Queen.

> As I have seen the Lady of May
> Set in an harbour
> Built by the Maypole.—BROWN, *Pastoral.*

The Queen sat in her shrine of flowers, with her floral ornaments, and it would seem did not join in the games and dances of her subjects. The custom of a king or queen of the festival, it hardly need be said, was a common one in the Middle Ages. They had, in the West of England, an Epiphany king and queen, and the Lord of Misrule was a form of the same idea—of a king of the festival. There was also a king and queen of the Whitsun ale.

The idea of the Maypole was not merely as a stand for floral decorations, but a centre of the May dance. The rings around the May poles, or hoops, were probably intended as modes of attaching the ropes of the pole to it, and were used for the dance. The English May dance was, it would seem, usually a circular dance, but the foreign dances were often processional, the couples going forward, and not dancing round in a ring. It is a curious point that the only surviving May dance on anything like a mediæval scale in England—*i.e.*, that at Helston, on the Furry or Flora day—is also processional, and not circular, except in its finale, in going round the Helston bowling-green. It thus is, in one sense, the survival of a foreign custom, but with most of the English May usages gathered around it. There is another point curious in this singular Cornish festival, in that it is on the octave of May 1—*i.e.*, May 8—the legendary festival of the apparition of S. Michael on S. Michael's Mount (some ten miles off). I think, however, it is undoubtedly a May Day festival, postponed, in all probability (in spite of the legend of the ending of the plague in Helston, and also of the apparition of the archangel) for local convenience. At least most or nearly all the Helston observances can be traced either in England or on the continent of Europe. The only singularities are the dancing in and out of the houses (like threading a needle, going in at the front door and coming out of the back); and that which is now dying out, but which till lately was observed, of hospitality being offered, which the dancers were expected to eat dancing, without any stop. The former is, probably, a mere result of the clannish and independent spirit of the old Cornish, no man being allowed to shut his door against the dancers of his clan. The other, a mere result of the hospitality to the clan, which could not be too freely used, and so the dancers were compelled not to stop while consuming the viands offered.

May Day: Moldekin of the Thirteenth Century.

THE choosing of the May Queen was one of the most idyllic and picturesque of our old English customs. But it is not in its poetic

aspect alone that we wish to regard it. Although we may not share the ecstasy in which Washington Irving indulged at the first sight of an English Maypole, by the banks of the Dee, beside the quaint old bridge which spans the stream at Chester, few can look back upon a custom, so fondly cherished by our forefathers, without interest. That May Day has been set apart, from the far-distant period when the mystic circles of Stonehenge were piled, is beyond question. It was connected with one of the first steps in dawning civilization, the domestication of the cow; being marked by an annual sacrifice, to secure the well-being of the herds before they were driven out to the summer pasture.

Brand, in his *Popular Antiquities* (Ellis's ed., vol. i. p. 245), throws great light upon the origin of the Maypole. Speaking of the May-day gatherings, and quoting from an old pamphlet, he says :—

> The column of May (whence our Maypole) was the great standard of justice in the Ey-commons or fields of May. Here it was that the people, if they saw cause, deposed or punished their governors, their barons, and their kings.

After the Conquest, the May games were continued as a national festivity, and archery meetings appear to have taken the place of the ancient open-air courts. But the most interesting circumstance connected with them, as the years roll on, is their evident association with the first successful struggle for English freedom, when the confederated barons wrested the Great Charter from the worthless John.

Green, in his *Short History of the English People*, and Sharon Turner, both agree that the poisoning of Fitzwalter's daughter by King John was the spark which kindled into flame the ever-deepening hatred of the nation, and changed despair to resistance.

Whether we accept or reject the legendary story which links the heroic girl with the bold outlaw of Sherwood, we find her undoubtedly personified by the rural May Queen, the Maid Marian of the morris-dancers of the Middle Ages, the delight and darling of the people, alike in borough market-place, and village-green. Wherever the Maypole reared its garlanded head, Maid Marian was crowned beneath it. Churchwardens' accounts and chamberlains' books, up to the time of Henry VIII., afford unquestionable proof of this, in the curious entries they contain of expenses incurred for the dresses of Maid Marian and her companions.

The details of the morris-dance have not been handed down to us; but in the absence of a full description, we have numberless allusions among the old writers of that period. From these we gather that it was a kind of sword-dance and rustic opera combined. The rude drama thus enacted by clowns and villagers formed the groundwork of many an after-play and poem, in which the murdered girl appears as the well-known Malkin, or Maid Marian, the May Queen, the forest mistress of Robin Hood, showing how fondly the memories of that stirring time were cherished by the masses, and with what faithful devotion the "vast multitudes who followed the barons to Runnymede perpetuated the remembrance of their leaders' wrongs, and kept alive the watchfires of liberty, as year by year the May Day greeting was repeated, 'Remember the poor May lady.'"

How well the charge has been handed down through the long line of generations, which link the bows and bills of Runnymede with the England of to-day! We hear it yet from the lips of country children, on the May Day morning, in the nooks and corners round classic Cambridge, whose long-forgotten castle was a favourite residence of King John.

But setting legend and romance aside, let us ask of history if any ties really existed between the noble leader in the first successful struggle for English liberty, the local May Day gatherings, and the Forest outlaws.

Henry II. had broken the power of the Saxon party, if so it could be called. He had destroyed their retreat, when he levelled with the ground the Saxon stronghold of Hunter's dune, in the midst of the vast forests by the Ouse and the Nene, where the red-deer roamed at will, and the wild-fowl dived in the reedy lakes of Whittlesea and Ramsey meres. In Saxon days the command of this castle, being a place of importance, was given by appointment. Siward held it at the Conquest; Waltheof, his son, retained it as an hereditary possession, when he came to terms with the Norman William, after the surrender

of the Castle of York. For Waltheof had won the respect and admiration of his antagonists by his gallant defence of the northern fortress. William gave him his niece Judith in marriage, and restored to him both his earldoms, Huntingdon and Northumberland. According to Orderic, Waltheof was afterwards involved in the conspiracy of the Norman Earls of Hereford and Norfolk. Although refusing to join them, he was sworn to secrecy; but his perfidious wife betrayed his knowledge of the enterprise. Even his Norman judges were divided in opinion. Lanfranc made many efforts to save him; but after a year's imprisonment he was condemned and executed, in the grey of the next morning, for fear of rescue by the citizens, should his doom be known. The common people mourned him, as the victim of woman's treachery and Norman injustice, and revered his memory as that of a martyr.

The hand of his faithless wife was promised by William to one of his Norman followers, Simon St. Liz, or Luce, or Lucy, for the name is variously spelt. But Judith refused to marry the deformed soldier. To punish her, the king gave him instead Matilda, the eldest daughter of Waltheof, and invested her with both her father's earldoms. Simon de St. Liz thus became Earl of Huntingdon, but dying in the beginning of the reign of Henry I., his widow was married to David, brother to the king of Scotland, who in her right inherited the possessions of Waltheof, and was made Earl of Huntingdon and Northumberland. He succeeded his brother on the throne of Scotland. Waltheof's daughter had two sons, young Simon de St. Liz by her first husband, and Henry, Prince of Scotland, by her second. On Stephen's accession, Prince Henry was first admitted to the earldom of Huntingdon, but when his father took up the cause of his niece Matilda, Stephen restored the earldom to young Simon de St. Liz, whose name is appended to Stephen's charter. He must have had actual possession of his boyhood's home at the battle of the Standard in 1141. For one of the conditions of the peace, which was at length concluded between Stephen and David, insisted upon Prince Henry's claim to the earldoms of Huntingdon and Northumberland by maternal right. But it appears that his half-brother still held the Castle of Huntingdon secure from kingly interference, behind its moat and wall, until Henry Plantagenet assumed the English crown in 1154. Finding it a retreat for the disaffected, he demolished it utterly, and outlawed St. Liz. The earldom was restored to the Prince of Scotland, and became a fertile cause of dispute between the English and Scottish kings; whilst the elder of Waltheof's grandsons took refuge in the greenwood with his bow and hounds, as his faithful lieges have portrayed him on their municipal shield. The castle was destroyed after 1154. The borough of Huntingdon was incorporated in 1206. In so short a space of time neither Waltheof nor his grandson could have been forgotten. The demolition of the castle was within the recollection of the Huntingdon borsholder or borough elder. Were the burgesses of Huntingdon likely to be misled when they called the rightful heir of the earldom, the outlaw Robin Hood?

Their attachment to the descendants of Waltheof is proved by this device adopted for their arms and seal.

The mother of Robert Fitzwalter was Maude de St. Liz, of the family of the Earls of Huntingdon. She must have been the sister of the younger Simon, and the granddaughter of Waltheof.

Can we doubt that the fearless leader of the Barons' army, like Simon de Montfort, in the following generation, inherited his love for his country from his Saxon mother? Such is the light which genealogy can often shed on tradition. Certainly it goes far to establish the much discredited epitaph, which marks the spot where

> They buried bold Robin Hood,
> Near to the fair Kirkleas—

a Cistercian nunnery near Dewsbury, where the grave of the famous outlaw is still shewn. The epitaph calls him Earl of Huntingdon, and gives 24 Kal Dekembris, 1247, for the date of his death. All accounts agree that Robin Hood combined a championship for the cause of the old national independence with deer-shooting and robbery, and a chivalrous defence of womanhood. He is first mentioned by the Scottish historian Fordun, who wrote in the fourteenth century, and he

was as well known in Scotland as in England, a fact which does not discredit the supposition that Robin Hood was a nephew by the half-blood of Prince Henry. We thus find that Robert Fitzwalter and the outlawed heir of St. Liz were cousins, the descendants of the much-loved. Waltheof, the last Saxon earl.

Waltheof's Saxon household was never dispersed. The deformed St. Liz ruled over it but a short time. In the hands of David le Scot, whose brother's Court was the constant refuge of the Saxons, the strong fortress of Edward the elder would become a ready retreat for the fugitives. In the hands of Waltheof's own grandson, we can well believe that it became a rendezvous for the faithful few who still cherished the good old cause of the people's freedom. Every other castle in England had been given to William's Norman followers, who, afraid to trust the conquered natives, surrounded themselves with their own retainers. Huntingdon alone remained Saxon in heart. The description of the misery of the common people during Stephen's distracted reign, given in the *Saxon Chronicle*, shows us the Saxon husbandmen fleeing from the neighbourhood of the castles, and building for themselves miserable hovels against the walls of the churches. The very contrast would endear the descendants of Waltheof still more. The destruction of Huntingdon Castle by Henry II., the setting aside the just claims of the second Simon de St. Liz, might well rouse the indignation of the townsfolk of Huntingdon. There was nothing for them to gain, but rather something to risk, in calling Robin Hood their outlawed earl, and choosing to portray him as such on the arms and seal of their corporation. If they were right, the life story of the outlaw gains an added interest. In any case we find that both Robin Hood and Robert Fitzwalter were alike devoted to the good old cause of national independence. More than this, both were alike remarkable for personal prowess worthy the descendants of the dauntless Waltheof; who, when the besieging Normans forced the gates of York, rushed sword in hand to meet the entering host, slaying Norman after Norman with his own hand until overborne by weariness and numbers. Of Robin Hood's daring, who need speak? If the same blood were not flowing in Fitzwalter's veins, the same spirit animated him. At the tournament which took place in the presence of the French and English kings, during the truce in 1213, he entered the lists in disguise, having fled from England rather than place his young son as an hostage in John's hands. At the first course, man and horse went down before him; making the English sovereign swear, "By God's tooth, he is a king indeed who hath such a soldier in his train."

The involuntary praise was heard by friends, who seized the chance to restore Fitzwalter to the tyrant's favour. He was recalled to England, but the reconciliation was of short duration. It was probably during this interval that King John made acquaintance with Fitzwalter's daughter. She is twice mentioned by Collins, in his *English Peerage*—once as Alice Fitzwalter, once as Maud. Probably she was called by both names. It was no unusual thing for ladies to assume the name of Matilda. In her case it was a family name, her grandmother and great-grandmother having borne it. Her exceeding beauty attracted the king. The interdict was just removed: the nation was outraged by John's renunciation of his crown to the Papal nuncio. Stephen Langton, the English born but French taught Archbishop of Canterbury, had alone dared to brave the resentment of Church and Court by solemnly protesting against the infamous compact.

Backed by the power of the Pope, in the May of 1213, John's tyranny reached its climax. The highest nobles in the land were powerless to protect wives or daughters from his deadliest insults. Although we cannot ascertain the exact date of Alice Maud Fitzwalter's death, it most likely followed quickly upon her father's disgrace; for before the end of the year Fitzwalter was again charged with disloyalty, his baronial home at Dunmow razed to the ground, whilst he "must to the greenwood go—"

Alone, a banished man.

Most probably the fair girl fled from the ruthless devastators to the shelter of the sanctuary, for she died in the Priory of Little Dunmow, founded by her great-grandmother, Juga, the sister of Baynard, whose forfeited

honours had descended to her father, Fitzwalter.

Under these circumstances, the incident narrated in the old black-letter plays of 1601 seems most natural; that she should receive a letter, by the hands of Robin Hood's most trusty follower, Little John, or, as the older ballads call him, Liell,—*i.e.*, Leal John, charging her to escape to the greenwood in the disguise of "Maid Marian," to which she answers—

> I am contented, reade on little John,
> Henceforth let me be named Maid Marian.

Douce, who considers the character of Maid Marian a dramatic fiction, superadded to the historic accounts of Robin Hood, tells us there is no historic proof of such a person ever having existed in Sherwood Forest at all. Certainly, Alice Maud Fitzwalter never arrived there, or she would have been safe from her kingly persecutor. But she might also have travelled in the disguise of "Maid Marian," the name of the shepherdess in the old French May Day drama of the eleventh century, when her father first fled with his wife and children to France. The Fitzwalters journeyed from Dunmow to the Scottish Court, and thence to France. The cousins on both sides the Border may have been equally ready to protect and assist the fugitives. All we know is, that they reached their destination in safety. During those long cross-country rides, Fitzwalter's child might have been remarked by the country people as—

> Robin's mistress dear, his loved Marian,
> The sovereign of the woods, chief lady of the games;
> Her clothes tucked to the knee, and dainty braided hair,
> With bow and quiver arm'd.

King John became enraged by continual defeat, and had her poisoned at Dunmow Priory. The ancient chronicle kept by the religieuse there, has preserved her story. A grey altar tomb, in the south wall of Little Dunmow Church, is still pointed out as her burial-place. The alabaster figure of the lady is richly habited, and the hands are clasped in prayer. The effigy is supposed to have been originally painted—the fingers still show traces of red colour; which tradition asserts to be indicative of the effect of the poison given by King John.

Few could look upon that silent marble now, unmoved, and remember how, in dying, she sent the voiceless message round the land, making it felt, not heard—that it is better to die than yield to wrong. Can we wonder at the devotion with which her memory was cherished — the Moldekin Malkin of the country side — the Alice of Stephen Langton's impassioned ballad—the sainted lily. We have but a few snatches quoted in an allegorical sense, in a sermon of his own, preserved in a MS. in the Duke of Norfolk's library. But the play upon the name Alice, so obvious in the old Norman French of the stanza, could only apply to Fitzwalter's daughter,—

> Ceste est la bele Aliz,
> Ceste est la flur, ceste est la lis.

We find it translated in Thompson's *Essay on Magna Charta* thus,—

> This, this is Alice fair to see,
> The flower, the lily, this is she.

Again, we must bear in mind her Saxon grandmother. She was a Liz, a descendant of Waltheof—a Liz, therefore a lily, therefore Aliz. And perhaps this is the real explanation of the variations in her name. Such plays upon words were common in the thirteenth century, when Norman and Saxon were both in use. We need only instance Edward I.'s angry jest, when Bigod, Earl of Norfolk, refused to serve in the French wars. "By God, Sir Earl, you shall either go or hang." To which Bigod answered: "By God, Sir King, I will neither go nor hang."

We have one more verse of Stephen Langton's to consider, which seems to show the shadow of the reason why the fair Aliz was ever after associated with the wreath and the May garland:—

> Bele Aliz matin leva,
> Sur cors vesti et paru.
> Enz un verger s'en entra,
> Cink fleurettes y' trouva
> Un chapelet fit en a,
> De Rose flurie.
> Pur Deu trahez vous en a la,
> Vus ki ne amez mie.

> Fair Alice arose in the morning;
> She put on her vest, and made her ready.
> Then she went into her bower,
> And found there five flowerets,

Which she made into a chaplet
With the blooming rose.
And you will betray God herein,
If you do not love me (Alice).

We have the poet's own authority for giving an allegorical interpretation to his verses. The chaplet she entwined with the blooming rose (the national symbol) tells us, in language which would seem much plainer to his hearers than it does to us, that her cause was the cause of England, and gives point to the fervent rejoinder—

You will betray God herein,
If you do not love me.

Symbolism was the language of the age. The Crusades were making a science of heraldry. Commemoration by pageantry was understood by all.

Matthew of Westminster tells us that Runnymede was an ancient trysting-place, where treaties concerning the peace of the kingdom had been made in former times. If so it was undoubtedly one of the Ey-commons or fields of Maii, of which we have spoken. The Barons' army must have assembled on or about the 1st of May. They wasted a fortnight before the walls of Northampton Castle, which proved too strong for them, and then marched to London.

The gates of the city were opened to the confederates on the 17th of May, 1215.

It could not have been accident, but very significant design, which led Fitzwalter to choose May Day for raising the standard of "God and the Holy Church." The gatherings around the Maypole, the crowds flocking to the greenwood for garlands and boughs, the archers mustering at the butts, cloaked his movements.

After the memorable signing of Magna Charta, in the following June, the Barons' followers returned to their homes.

Readers of history know well the nature of the struggle which ensued. Again and again the "good old cause" was trampled under foot, and Englishmen still witnessed

Right for ever on the scaffold,
Wrong for ever on the throne.

Twice Fitzwalter languished in prison, while Stephen Langton was suspended by Pope Innocent; but the broken lily was enshrined in the nation's heart, and during those dark years the Moldekin became the May Queen of England, a watchword and a remembrancer throughout the length and breadth of the land.

The political significance of the morris-dance is proved by the rigour with which it was at first suppressed.

At the Synod of Worcester, in 1240, strict commandment was given to put down the game of May Day king and queen. This was seven years before the death of Robin Hood. There was also in Skene's *Regiam Majestatem* another curious old law notifying—

Gif anie provest, baillie, counsell, or communitie chuse Robert Hude, litell John, Abbat of Unreason, queens of Maii: the chusers sall tyne their friedome for five zeares, and sall bee punished at the king's will, and the accepter of sick ane office sall be banished furthe of the realme.

Under "pecuniall crimes" it is again enacted—

All persons quha a landwort or within burgh chuses Robert Hude, sall pay ten pounds, and sall be warded induring the king's pleasure.

Bold was the Englishman who devised so daring a scheme to perpetuate the memories of that May of 1215.

Eight dancers in masquerade, with blackened faces (hence their name of Moorish, or morris, dancers), with swords in their hands and bells on their feet, a Maid Marian, and a fool, were all that were required for the rustic pageant.

Who but Robin Hood himself first caricatured the infamous Lackland, in a fool's garb, with the foot-cloth of royalty, but without its crown? A stinging satire! What had John done with the English crown? Its surrender to the Pope, solemnly protested against by Stephen Langton, in the May of 1213, was that to be forgotten?

The farce opened with the fool courting Maid Marian, with the ladle in his hand. The ladle was an essential item in May Day pageantry from the days of Druidic sacrifice, when the May Day feast consisted of a cake, baked in the ashes of the sacrificial or bone fire, and a well-filled milking-pail. The contents of the latter are spoken of as custard or syllabub in England; a kind of caudle made with milk and meal in Scotland and Ireland. This circumstance, added to the description in Langton's ballad of the fair Aliz rising in the morning to twine her wreath

of the five flowerets, seems to suggest the idea that the poison was given to Fitzwalter's daughter in the May Day custard amid the festivities of the previous year.

Tradition asserts that John conveyed the poison to her in an egg. This fact is mentioned in Collins's *Peerage*. The name of Jack-pudding, ordinarily bestowed upon the fool, tends to confirm this supposition. The pantomime of war, with clashing of swords, succeeded, and the fool was driven back. The first dancers personated Robin Hood and his men, or else they were really the outlaws of Sherwood.

Certain it is, from this period the May Day customs received a fresh bias. A new picture was fitted into the old frame.

In Robin Hood's name and during his lifetime this sword-dance was introduced, and, in spite of the heavy pains and penalties already cited, was kept up with an enthusiasm which could not be extinguished.

For centuries after the second disforesting of Huntingdonshire by Edward I., the playing a Maid Marian was the favourite national diversion. Not only no May Day, or Robin Hood's day, as it was as frequently called, but no bride ale, Whitsun ale, or yuletide gathering, could be suffered to pass without it. There are traces of many variations and additions. Some have thought the king was exchanged for the hobby-horse, who appears to have used the regal foot-cloth, and to have carried the ladle in his mouth. As the significance of the rude and sarcastic pantomime was weakened with the lapse of time, some confusion in the parts assigned to the different characters may have crept in, until it was finally degraded to the low buffoonery of the clown:

> Tossed out to wither like unsightly weeds,
> From the world's garden banished.

We of the nineteenth century, who have seen how the caustic pen could shake a throne, can understand how great an influence the originator of this graphic pageant exerted, and recognize in him a true champion of the good old cause. If we cannot positively say this was the work of Robin Hood, we must admit it was in his name the work was accomplished.

E. S.

May: Oak-Apple Day.

By C. H. Crowder.

HAVING read several interesting paragraphs in The Antiquary on garlands and May Day customs, perhaps a few recollections of my own, concerning festivities and observances which, common enough in my school-days, have died, or are rapidly dying out, may prove of interest to some of your readers. Forty years ago, the 29th of May, "Royal Oak Day," was a famous anniversary amongst schoolboys, and boys of even larger growth. In my boyish recollections the royal anniversary and fine sunny weather are inseparably connected. Weeks before the momentous day came round, the country for many miles was ravaged by keen birds'-nesters (the cruelty was then little thought of), intent on gathering a store of all descriptions of birds' eggs wherewith to decorate the garlands on the 29th. Pliant mothers and good-natured cooks were wheedled into "blowing" instead of breaking the eggs with which puddings, &c., were prepared: the said "blowing" being performed by perforating the egg at each end, then applying the mouth to one orifice, and so driving the contents out at the other, leaving the shell practically entire. Not a very cleanly process, certainly, but the times were less fastidious than now, and this, as well as the ruthless cruelty of robbing nests, was unheeded by enthusiastic schoolboys or their abettors. At length the longed-for morning dawned, generally bright and sunny, as ever sung of by the poets. Every lad, and many men with laddish hearts, wore a sprig of oak in their hats or caps; every horse's head was decorated with the same natural greenery; the coaches, especially the royal mails, were profusely "oaked;" and most of the inns and many private dwellings would show the royal emblem. Happy the boy who could have the oak in his cap glorified by gilding, and hapless the lad who through forgetfulness or indifference failed to sport his oak: sooner or later in the day, a rotten egg or other objectionable missile would be an unpleasant reminder. The garlands were prepared over-night with great care, and in some cases with good taste. Birds' eggs of every

shape and hue, from the tiny tom-tits to the comparatively gigantic duck's egg, being strung like many coloured beads on a thread, here and there a gilded hen's egg shining like a golden nugget, interwoven and interspersed with the sweetest flowers of May (collected from sympathizing friends), and with odds and ends of gaudily coloured ribbon, the whole wound around and pendent from two hoops, a small one within a larger, formed an exceedingly pretty object. A strong cord was stretched across the street from the upper windows, the garland hanging in the centre sufficiently lofty to allow coaches or high-tilted waggons to pass under, as also to escape damage from stones or other missiles hurled by rival garland owners, for there was strong rivalry in the town of which I write in the matter of garlands, as well as in things of greater import. The "up-town" display was jealous of the "down-town," and *vice versâ*, a jealousy which now and then culminated in stone-throwing and fisticuffs, stimulated by blasts from cows'-horns, bellowing defiance from either contending party. Well do I remember the punishment after a day's horn-blowing, the angle of each jaw just beneath the ears aching with what from other causes would have been considered an intolerable ache, but which under the passing excitement was borne with wonderful equanimity. Policemen were unknown in those days, the majesty of the law being represented by a burgess constable, with two or three sub-constables of the Charley order. The superior officer was a man of some standing in the town, rotund of person, and to the juveniles of awe-inspiring aspect. I recollect mentally applying to him the lines from Shakspeare's *Seven Ages*, which had recently been a school lesson—

> And then the justice,
> In fair round belly, with good capon lined,
> With eyes severe, and beard of formal cut,

All except the beard fitted him admirably. My boyish perspicuity being too immature to know the wide gulf 'twixt a justice of the peace and a burgess constable. Notwithstanding our awe, it was our delight to vex him, our youthful agility being more than a match for his dignified though ponderous style of progression. He had a horror of horn-blowing, and well we knew it: and he being equally obnoxious to the rival garland factions, these after saluting every garland in the town, uniting their forces for once to annoy the common enemy, would assemble within ear-shot of his residence and blow a mighty and terrible blast, loud enough (almost) to raze the walls of another Jericho. This usually brought him from his lair breathing threatening and slaughter, when, of course, a general stampede of his tormenters would take place. When evening arrived the garlands were taken down, and what was called "smash egg" commenced. The eggs were unstrung, laid upon the ground in a row of five or six at once, one of the merry-makers was then blind-folded, armed with a stick, and after a mystifying twirl round, sent off to smash the eggs if he could. Some would by mere accident walk straight to the spot and demolish the whole lot, whilst others would wander far wide of the mark, and strike the ground at the very opposite point of the compass to where the quarry lay, causing of course much fun and merriment to the on-lookers. Next morning not a garland would be seen, the only memento of the 29th of May being the aching jaws of many a school lad in the town.

The Earliest Industrial Census.

By G. Phillips Bevan, F.G.S.

THE exigencies of continually increasing population have imposed upon all civilized countries the necessity of a fixed period for taking the census, commencing from the time when David first numbered the men of Israel and Judah. It is only of late years, however, that the rapid development of modern industrial life, with its ever-changing phases, and the momentum with which it forces its resistless way into all matters, political, commercial, and social, has made it incumbent upon the authorities to take a special industrial census, as a supplement to that of the general body of the people. England, France, Germany, and America, have long felt this

necessity, and have acted upon it with different degrees of perfection and minuteness, the last two countries especially looking upon the matter as one of great importance. It is to France that we are indebted for having given us the first industrial census on record—viz., that of 1292, presented to us through the researches of M. Fagniez. Not only is this list interesting in an antiquarian point of view, but it throws much light upon the industrial condition of France (and, indeed of all civilized countries) of that early period.

Paris then, as now, occupied a leading position in trade, and particularly in the manufacturing trades associated with handicraft. In the thirteenth century, machinery did not enter much into the calculations of an artisan, and, if it did, was of such a rude kind, as scarcely to deserve the appellation; and thus we have, in the census of operatives whose names were found in the lists prepared for taxation purposes, both in 1292, and, a few years later on, in 1300, an excellent sketch of the crafts which mostly prevailed in those days. Geraud, a writer who was interested in these subjects, estimated the number of artisans in Paris, exercising a special calling in 1292, at 4,159: but the list of 1300 increased them to the amount of 5,844. In those eight years, the working population of a city like Paris would naturally have increased somewhat; but we must not look too closely into any discrepancy of numbers, for even in these days, with the assistance of a large staff of practised experts, it is a most difficult thing to issue a correct census table.

The textiles and clothing trades figure pretty conspicuously in these early Paris lists of 1292 and 1300, which, for the purposes of this article, we may consider identical. They include cloth dressers (*afeteeurs de toiles*) and *ampolieeurs*, whom Geraud believed to be in some way connected with polishing, but who were really workmen who stretched the cloth upon the poles. There were also calenderers; women hecklers of flax and hemp (*cerenceresses*); felt dressers, and spinners, the material of whose work is not specified, though subsequently two spinners of wool and thirty-six of silk are mentioned; teazlers of cloth, both men and women, whose duty it was to raise the pile; bobbin makers; carders (*pigneresses*) of textile materials; cloth shearers (*retondeeurs*), so as to give it the desired gloss; yarn twisters, who probably acted the parts of our doubling and roving machines, so as to furnish the proper tenacity for the weaving operations; silk winders; linen weavers (*teliers* or *toiliers*); cloth fullers, and one velvet maker. The textile dyers included thirty-three general dyers, three of silk; one maker of azure blue; and one of a peculiar colour called *fueil*, thus alluded to in an old gild charter: "L'en ne pourra faire draps tains (teints) en moulée en fueil ne on fostet." Although, of course, this list of textile workers does not embrace those living in the country (and, doubtless, a great deal of the wool, flax, and silk, was prepared there, cotton being unknown in those days), it furnishes a curious contrast with the vast array of operatives and mill-hands which now find occupation in France under this head. Of all the textile employés in Paris, the spinners were the most important, there having been no less than four distinct gilds or corporations—viz., the female spinners of wool, with whom were united the women carders; the hemp and flax spinners; the silk spinners, who spun with large spindles, and those who used smaller ones. It seems curious why there should have been two distinct sets of workers in the latter category: but the fact was, that the first of these two (*fillaresses a grand fusereaux*) undertook also the operations of reeling, spinning, doubling, and roving, and were presumably a more important and responsible body of workwomen. The raw material, however, being very valuable, the *fillaresses* could not always resist the temptation of selling it, when it was delivered to them by the merchants; and heavy penalties were enacted against any who bought silk from other than the proper merchants, and also against the spinners who sold it or pledged it, whilst in their possession: "Que aucun ou aucune ne soit si hardis d'aller acheter soye et de changer soye por soye en maison de personne ne a personne qui file soye."

There was a greater variety of trades and handicrafts in articles of dress, for even in those early days the name of Paris was synonymous with *luxe*, fashion, and all that was excellent in taste. The list of 1300 includes two makers of *aiguillettes*, by which we

understand shoulder-knots or tags; but the *Old Red Book of Chatelet*, a hundred years later, increases this number to twenty-six—a remarkable rise in a detail of costume, which must have been so limited. A like discrepancy is shown in the makers of *aumoniers*, or ecclesiastical charity-bags, who are put down as 3 in the census of 1300, but of whom 124 are mentioned as plying their trades at the end of the century. Embroiderers, in like manner, mounted up from 23 to 129 in 1319. The hatters, or head-dress makers, were rather numerous, and included felt hatters, pearl head-dress makers and *chapeliers de soie*, who wove the silk veils known as *couvre-chefs* (kerchiefs?). There were three other corporations engaged in working head-dresses, not mentioned in the census of 1300—viz., in flowers, peacock feathers, and sea-birds' feathers. Besides these, there were hood-makers, *chauciers*, or sock makers, *coute-pointiers* or makers of coverlets, and *crepinières*, who appear to have been workers in a kind of trimming. Quicherat, in his *History of Costume*, tells us that the crepinières made a sort of head-dress in silk and thread, while other branches of this trade furnished fringes for pillow-cases and the decorations of altars. The ribbon makers (*dorelotiers*), the cloth-sellers, and the mercers, furnished a strong contingent to the commercial ranks, and their articles of shopkeeping contributed one of the greatest attractions to the visitors to Paris, who, then as now, came from all quarters of the globe.

> Et reviennent de toz pais
> Les bons marcheans a Paris
> Por la mercerie achater.

Jean Jandun, who wrote the *Eloge de Paris*, in 1323, gives a most graphic description of the display of goods in the shape of clothes, fans, silks and stuffs, which were exposed for sale on the ground floor of the shops, while the story above was devoted to the lighter object *de luxe*, such as toilet details, ivory pins, head-gear, girdles, gloves, &c. That the trade was a lucrative one, is evident from the fact, that the heaviest assessment was made on this class of shop, varying from 30 to 150 livres. It is worth while noticing, that though makers of woollen, silk, and lace goods were somewhat numerous, those of linen were very few, only eight in number, which seems to imply that the linen trade was comparatively little known in those days, and that the material was not much used. Allusion has already been made to the hatters; but we must not omit to mention the *morteliers* (from whom perhaps our slang university term of "mortar-boards" has been derived), a rather powerful and important craft, who gave their name to the Rue de Mortellerie. There were also no less than five makers of hats from peacocks' feathers. The furriers, of whom there were 350, formed one of the most powerful trades-gilds of the time; and we also find, that the old clothes men flourished at that period, under the significant title of *rafreschisseeurs*, or renovators of old garments. Tailors, who numbered 160, occupied an important position in the clothing trades, although the profession was very much divided into specialities, there being, besides tailors proper, corporations of doublet makers, braces makers, shoulder-knot makers, &c. The tailors were at that time under several peculiar rules and laws. The customer always found the cloth, and the tailor's province was merely to cut the garment; and if he did not do this properly, he was liable to a fine from his gild and the cost of the damage done to the cloth. A paper pattern was first of all taken of the intended suit, and this pattern was kept by the corporation as evidence in case of any complaint, either of misfit, or of not using up all the cloth, which was considered a point of great heinousness. This, however, was not limited to France, for we find the same custom prevalent also in England in early days, as shown by the following:

> Memorandum: That John Rowter received iiii yerdes of brod cloth blew to make Master Robert Rydon a gownne, upoun the wheeche, the sayde Master Robert complayned of lacking of his clothe. And ther wasse dewly proved iii quarteris of brod'clothe convayed in pieces, as hit apereth by patrons of blacke paper in our comen kofer of record, at any tyme redy to shew.

In royal establishments, and great houses generally, the tailor was a regular servant, receiving wages and wearing a livery; and indeed, in the king's palace was a complete tailor's shop, just as the ladies of the households kept their dressmakers and seamstresses. Notwithstanding the rather strict division of labour amongst the different

branches of the trade, there was always an attempt being made by the tailors to extend their *métier* into these branches, and in the case of the doublet makers, or *pourpointiers*, this encroachment was successful in 1358, up to which time the latter had a monopoly. But the fact was, that the wearing of doublets became so universal that the pourpointiers could not supply them fast enough, and the Provost of Paris therefore gave judgment to the effect that there was work enough for the two corporations, and that the tailors might henceforth make them as well as the *doublet-tiers*. The only difficulty was, that the tailors were obliged to make them to measure, while the others were allowed to sell them ready made. The *braaliers* were makers of braces (*bracæ*, *femoralia*), a light pair of drawers kept over the hips by a shoulder-strap (*braal*), presently to become the modern braces. Six of them are mentioned as plying their trade, in the census table. Associated with the cloth trade was the important gild of dyers, who numbered thirty-six, and who were under very strict regulations respecting the dyes which they used. The dyeing materials then in vogue were the woad (*Isatis tinctoria*), cochineal, madder, dyer's weed (*Reseda luteola*), brazil and indigo. A dye-stuff named *moulée*, made of elder-bark, iron filings, and cutlery dust, was considered too corrosive, and was forbidden to be employed, though the colour that it yielded, made it in favour with purchasers, if they could use it without getting into trouble. Richard le Maçon was summoned for having a cloth dyed in *moulée*, but was let off on pleading that he had it for his own use, and not for sale. Two dyers were prosecuted for having dyed fourteen pieces of cloth in *moulée*, and they called as their witness, Peter Waropel, the treasurer of the Duke of Burgundy, to prove that it was done by his orders. There was only one corporation of dyers in Paris, who dyed wool and cloth, but they never meddled with silk, the dyeing of which was carried on by the mercers. But there was always a kind of feud going on between the dyers and the cloth weavers, the latter of whom asserted that they possessed the right of dyeing in woad, although this office was limited to two of their number; and when one of these two died, the Provost of Paris appointed his successor out of the same body. The dyers, on their part, denied this right, and spoke of it as a kind of pluralism which was inconsistent. Finding, however, that the cloth-weaving fraternity was too strong for them, they tried to get the weaving corporation thrown open to dyers, arguing that as the weavers were allowed to practise both trades, they (the dyers) should have the same privileges. Much ill-feeling was caused by this undefined limitation of trade practices, and in 1277 the dyer's gild brought an action against a weaver named Michael Horret, because he also exercised the trade of dyeing; and it demanded that, according to one of the gild rules, he should select which of the two occupations he preferred, and confine himself to it. He then chose that of dyeing, whereupon an objection was brought forward, that he had not served the regular dyer's apprenticeship of three years. His answer was, that he had learnt to dye under his father, who was an expert in this branch; and upon an appeal to the Parliament, a verdict was given in his favour. In the end, however, there were such constant disputes and law proceedings, that Philip the Bold had the whole question inquired into, and ordered that the two corporations should in future confine themselves, each to its own *métier*, as was the custom at other great manufacturing centres, such as Rouen, Bruges, Mechlin, Ghent, and Brussels. Before quitting the subject of early textile industries, it will be interesting to give a list of the trades involved, and the numbers who were employed.

Trade.	*English Title.*	*Census of 1292.*	*Census of 1301.*
Afeteeurs de toiles	Linen Dressers	1	
Aiguillettes, fabricants	Makers of shoulder-knots		2*
Aumonières	Makers of alms-bags		3
Azur, fabricants	Dyers (azure blue)	1	
Boutonniers	Button and thimble makers	16	13
Braaliers	Brace makers	6	2
Bresil, batteurs	Brazil crushers (dyeing)		1
Brodeeurs	Embroiderers	14	23
Calendreeurs	Stuff calenderers	2	6
Cerencesses	Flax and hemp hecklers (fem.)	3	
Chapeliers	Hatters	47	39
Ch. de perles	Hatters who covered the hat with pearls		2
Ch. de soie†	Kerchief makers		3
Ch. de feutre	Felt hat makers	7	10
Chaperonieres	Hood makers	6	6
Chasubliers	Chasuble makers	5	4
Chauciers	Shoe makers	61	48
Coquillieres	Makers of head-dresses, adorned with shells	3	

* In 1397 these had increased to 26.

† These were the "couvre-chefs," worn as veils.

Trade.	*English Title.*	*Census of 1292.*	*Census of 1301.*
Coutepointiers	Coverlet makers	8	18
Couturiers	Cutters (clothes)	103	152
Couturiers de gants	Glove cutters	1	
Crépinières	Head-dress makers in embroidery and silk	32	29
Déeliers	Thimble makers	1	
Dorelotiers	Ribbon makers	14	12
Drapiers	Cloth merchants	19	56
Ferpiers or Fripiers	Old clothesmen	121	163
Feutriers	Felt makers	10	6
Filandriers	Spinners	5	8
Fileresses de soie	Silk spinners	8	36
Foulons	Fullers	24	83*
Fueil, faiseurs de	Makers of the dye of that name		1
Gantiers	Glove makers	21	40
Laceeurs	Fringe makers		1
Laneeurs	Cloth teazlers	2	5
Laniers	Wool merchants		16
Laveeurs de robes	Dress cleaners		1
Lingiers	Linen merchants	3	8
Merciers	Mercers	70	129
Morteliers	Cap ("mortar-board") makers	8	6
Navettiers	Shuttle makers	4	1
Orfrosiers	Lace stripe makers		1
Paonniers	Peacock hat makers		1
Patrenôtriers	Makers of paternosters†	14	14
Peletiers	Furriers	214	342
Pelliers	Pearl merchants	6	6
Pigneresses	Carders of textiles	3	2
Rafreschisseurs	Clothes restorers		3
Retondeeurs	Cloth-pile cutters	9	2
Soie (femmes qui carient)	Silk-yarn winders		2
Soie (femmes qui devident)	Silk yarn-winders		1
Soie, ouvrieres de	Silk workers		40
Tailleurs	Tailors	124	160
Tailleurs de robes	Robe makers	15	27
Tapissiers	Carpet makers	24	29
Teinturiers	Dyers	15	33
Teinturiers de robes	Robe dyers	2	
Teliers	Linen weavers	11	1
Tiretainiers	Linsey-wolsey makers	4	
Tisserandes	Weavers generally	82	360
Tondeurs	Cloth clippers	20	36
Velvet, faiseurs	Velvet makers	1	

* This corporation must have very largely increased afterwards, for it is stated that in the procession before Philip the Bold, when he translated the bones of St. Louis, over 300 fullers took part.

† That is, chaplets of coral and shells for telling one's beads.

The Colosseum at Rome.

By JOHN HENRY PARKER, C.B.

THE favourable reception that has been given to my last communication, comparing, or rather contrasting, the views of the scholar who considers that learning is all-in-all, and the practical observer, who considers that *the existing remains* of the buildings of the period are better evidence of the facts than anything that has been written, or that can be written, about them, has led me to offer a continuation of it. In the case of the Forum, these remains had been entirely buried for centuries, and have only been brought to light by the enormous excavations of the last few years. This is equally the case, or more so, in the Colosseum. No disrespect to Mr. Burn is intended by making use of the abridgment of his great work as an embodiment of the scholar's view—generally entertained by German scholars, followed too blindly by the English, who will not take the trouble of going to Rome to use their own eyes, or even looking at any photographs of the objects brought to light by the recent excavations; and although both Pope Pius IX., with Cardinal Antonelli, and, ten years afterwards, King Humbert, with the Italian Government, have called me a benefactor of Rome by "*demonstrating the truth of the early history which had been considered as fabulous for the last half century;*" and this latter, as the Italian ambassador was directed to say, was "*after consideration and inquiry.*" Still scholars are so blindly prejudiced that they cannot see the truth when plainly put before them. I now proceed to show the same contrast in the COLOSSEUM (I prefer to take this form to the one used by Mr. Burn of *Coliseum*), and I am giving engravings from photographs as my witnesses.

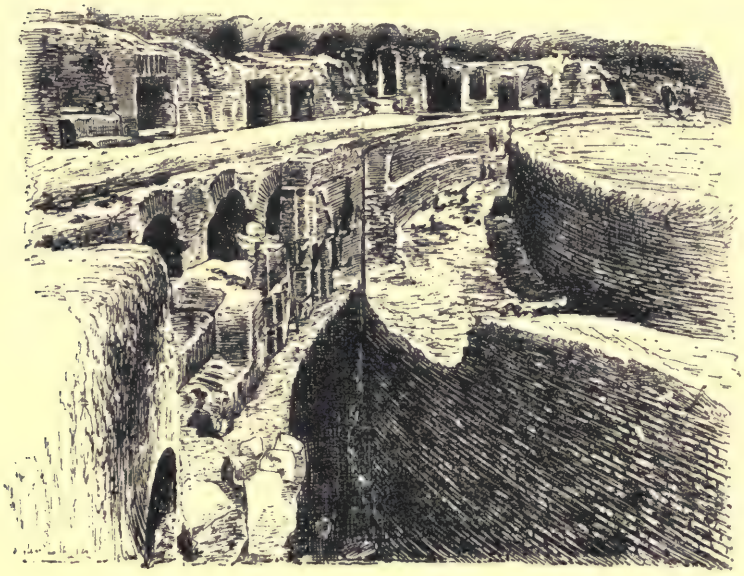
The entablature of the first storey is surmounted by an attica, with projections corresponding to the columns below. Above these stand the arches of the second storey, between which half-columns of the Ionic order are placed. The details of the architecture here are in a very meagre style, for the spiral lines on the volutes are omitted, and also the usual toothed ornaments of the entablature. The same remark applies to the third storey, the half-columns of which have Corinthian capitals, with the acanthus foliage very roughly worked. The fourth storey has no arches, but consists of a wall, pierced with larger and smaller square windows placed alternately, and is decorated with pilasters of the Composite order. Between each pair of pilasters three consoles project from the wall, and above these are corresponding niches in the entablature. The purpose of these was to support the masts upon which the awnings were stretched. The second and third of the principal concentric walls contain arches corresponding to those in the outer wall. Corridors run between these concentric walls, and on the first and second floors of the outer ring, and the first floor of the inner ring, these circles afford a completely unobstructed passage all round. The other corridors are blocked up in parts by various staircases leading to the upper rows of seats.—BURN, p. 65.

There is plain proof of other and later additions to the upper part of the amphitheatre. The highest gallery of all, for the women, was originally of

wood ; but this having been destroyed by fire, caused by lightning, in the time of Maximus, it was replaced in stone, and completed in twenty-three years under Gordianus III., A.D. 240. This upper storey is built in a manner very inferior to the rest, being put together partly of old materials, with pieces of cornices, and of columns, or fragments of old tombs inserted in patch-work fashion. And to support the great additional weight at that enormous height, piers of travertine were introduced at short intervals, as if the architects were afraid to trust the soft tufa to bear so vast a pressure ; these piers go right through the walls from top to bottom.—PARKER, chap. xiii. p. 154.

To protect spectators sitting on the lowest range next the arena, a strong netting or trellis-work of metal, and gilded, was fixed in a strong frame of wood, surmounted by a revolving bar, which was overlaid with ivory, so that if a hunted beast sprang up from below and tried to cling to it with his claws, he should find no hold, and thus would fall back again on to the arena. This contrivance is represented by a rude delineation on marble, discovered in the excavations of the Colosseum, showing the screen spoken of resting on the pavement in front of the podium. Below the pavement are seen the tops of a series of arches, with bars across the headings, which

I. COLOSSEUM, VIEW OF THE MOST PERFECT PART OF THE EXTERIOR IN 1870.



II. COLOSSEUM, PART OF THE EXCAVATIONS IN 1878, SHEWING THE INNER WALLS TO SUPPORT THE FLOOR AND THE DENS.

are intended for the dens of the wild beasts in the area, and in front of them some sort of performance is going on. Such rough kinds of carving or shallow incisions, called *graffiti*, usually made on the plaster-coating of walls, have frequently occurred in the ruins of Rome, and many of them have been transferred to museums. The spectators were protected from the heat of the sun by an awning, *Velarium*, which was suspended by cords from the tops of masts. For supporting these masts, exposed to a strain necessarily very great, the contrivances were of an ingenious kind, and are still distinctly visible where the upper storey remains perfect. On the exterior wall, ten feet below the summit, there is a row of corbels projecting for the feet of the masts to rest upon, and holes are left in the cornice above through which the body of the masts passed; and on the inner side of the uppermost wall are other corbels, to which were lashed the stays for keeping them upright. From each mast-head a rope was stretched, sloping down inwards towards the arena, and upon these ropes the sections of the velarium were spread, running upon rings. At the bottom of the galleries next the podium are similar contrivances, evidently for supporting standing poles. The awning was worked by a staff of seamen, who were detached for this purpose from the fleet stationed off Misenum, in the Bay of Naples, and hence the quarters provided for them within the walls were called *Castra Misenatium*. In one feature, however, the Roman amphitheatre differed from all the rest, namely, in having double corridors all round the galleries; the absence of this outer passage made a different adaptation of the stairs to the *vomitoria* necessary between this and the other amphitheatres, where the spectators went out straight through each archway.—PARKER, pp. 158-160.

The complete excavation made down to the pavement of the substructures reveals modes of building in very different styles, and plainly shows that the whole mass cannot be attributed to one date or a few years. It also enables us to understand the nature of the stagna, the relation of the arena to them, and the provisions for introducing and exhibiting wild beasts (p. 152).

First, then, it is seen, by the removal of earth filling the interior of the Colosseum to the depth of twenty-one feet, that the basement, containing complicated arrangements for the various uses of the theatre, is to a great extent composed of large blocks of tufa, which are evidently not of imperial date. There are plenty of instances of the adaptation of that material for foundations, when old sites were built over again, but not any of an original work reared by an emperor upon a new basement of tufa. The solution of this difficulty is most probably to be found, as has been proposed, in the conclusion that a previous structure of a similar kind existed on this site before the time of Vespasian or even of Nero. Pliny describes the theatre of M. Æmilius Scaurus, the step-son of Sylla, as the greatest work ever made by human hands, capable of containing *eighty thousand* people. The same number is recorded for the Flavian amphitheatre, and this is the only theatre in the world that would hold that number. Scaurus was curule ædile B.C. 58. The earliest parts of the structure being of tufa, the brickwork of Nero succeeded to them when the design of making his naumachia and arena was carried out. Around the central space occupied by them, the first galleries for spectators were commenced: and of that finest kind of brickwork which distinguishes the time of Nero; but the exterior was not finished in any part. That the stone galleries and corridors were not of the original construction is shown by there being no bond between them and the older brickwork; there is a straight and wide vertical joint where the two materials come together, which is conclusive as to the outer mass having been subsequently built on to the upper portion. The three styles sufficiently indicate three periods of construction: of tufa, brick, and travertine.

When the French occupied Rome, and it was incorporated into their empire in the four years preceding the battle of Waterloo, the French Government carried out considerable excavations in the arena of the Coliseum; and, besides clearing the podium and the chambers annexed to it, they opened the cryptoporticus which runs underground towards the Cœlian Hill, and also discovered the passages beneath the arena, which have been now excavated again. A great controversy was raised at that time as to the real level of the original arena between several of the archæological professors and antiquarians of Rome. The same controversy has now been again revived, and the same questions as to the probable date of the underground constructions have been again raised, but with as little hope as ever of arriving at a satisfactory solution. The truth seems to be that, as in most amphitheatres, these hypogæa were constructed at the very first erection of the Coliseum, but have been altered, neglected, filled up, and again cleared out many times during the eventful history of the building, and that it has now become impossible to trace the various stages of such destructions and restorations. As often as the drains which were intended to carry off the water became choked, and failed to act, these lower chambers and passages were filled with water and rendered useless. —BURN, p. 68.

The excavations of 1810–14 *do not seem* to have been carried deep enough to show the floor of the hypogæa; and, among the principal new objects of antiquarian interest discovered by the recent operations, have been some large blocks of travertine sunk in the floor of the passages, and pierced in their centre with large round holes. These holes have evidently been the sockets into which upright posts of some kind were fixed. In some of these sockets a metal lining still remains, and in one of them the remains of a wooden post are said to have been found.—BURN, p. 69.

The original drawings of the French engineers of *their* excavations in the Colosseum, with their account of them, have long been preserved in the British Museum, where I saw them some years since. They state, distinctly, that they were stopped by water. For the excavations made at my request by Signor Rosa, for the Italian Government, this

water was drained off, at first by a steam engine, subsequently, by restoring the drain into the Cloaca Maxima, and on into the Tiber, in order that these important discoveries should not again remain under water. There is, therefore, no *seeming* in the business; it is simply plain matter-of-fact, open to all observers who will take the trouble to go and see them, or the photographs or photo-engravings in my book. It was in these lowest ten feet that the most important discoveries were made.

The arrangements connected with the naumachia are made intelligible since the clearing out of the area; we see the water-channels, which were filled and emptied at pleasure, and were also boarded over at will, so as to convert the whole internal space into an arena, or floor covered with sand, for athletic contests and wild-beasts shows. There is a great central passage extending beneath the whole length of the building; and on each side of it are two canals parallel to it, and to each other, with an interval of about six feet between them. They were ten feet deep, with a passage ten feet high underneath them; so that their soles did not go down to the pavement of the area, but were reared upon substructures. They are, however, of unequal width, the canal nearest the centre being narrower than the other; while the outer and larger canal had its inner side straight, and its outer side curved, following the oval line of the building, so as to be widest in the middle, and tapering off at both ends. The narrower channel has been supported upon great cross-beams of timber resting upon the massive walls; the places in which these beams were inserted are seen at short intervals in the walls. The larger of the two was supported on brick arches. When the water was let in, it filled the channels; and as it probably overflowed also the space between them, it formed an unbroken liquid surface resembling a *stagnum* or lake, one on each side of the centre, about 300 feet long by 50 wide in the middle. The vessels moving in parallel lines along the channels, when they came abreast, would be lashed together, and the attempt of one of the crews to board the other's ship constituted the naval fight. The great mass of material underneath the corridors is of tufa; and in the interior are two walls of the same stone, in concentric curves, composing the outermost circle of the area. They are of the usual large blocks; but the inner one of the two has been faced with bricks, and it carries on its own inner side the largest of the canals. Between these two walls of tufa were placed the Pegmata—frames of wood, or lifts, on which the wild beasts when put into cages were raised to the level of the arena. In the sides of these walls are seen the grooves cut vertically in the stone for the lifts to work up and down; also deeper grooves about a yard long for the counter-weights, *pondera reducta*. Outside of these walls again, and under the path in front of the podium, are a number of chambers serving as dens for the wild animals; and in front of each is an opening large enough to allow the creatures to pass through into the cages attached to the lifts. But for beasts of the largest size, such as elephants or camelopards, there are four dens of greater dimensions, two on either side of the central passage. In front of the dens is a small channel for water, supplied from the aqueducts, out of which the animals drank; and behind each one is a small cell about four feet square, opening from above, but not reaching lower than ten feet from the ground; this allowed a man to go down and feed the beasts in safety. Such attendants were called Catabolici, the den itself being a Catabolum. In the passage connected with the dens are seen sockets let into the pavement for a pivot to work in; these were for the revolving posts or capstans, round which were wound the cords which hoisted the pegmata. These contrivances, as parts of the stage machinery in a theatre, enable us to understand the descriptions given by historians writing in the time of the Empire, of the sudden appearance, simultaneously, on the boarded stage, of numbers of wild beasts, which seemed to the spectators to spring out of the ground. Herodian and Ammianus Marcellinus both mention the exhibition of a hundred lions at once in this manner. Besides these provisions round the outer circle, there are lines of small square closets for lifts on both sides of the central passage, through which men and dogs could ascend from below by trap-doors on to the arena. On the floor of this central passage is a remarkable fragment of an ancient wooden framework remaining, which has the appearance of the lowest portion of a cradle for a vessel to stand on, and also for it to slide on when requiring to be moved. It is laid in two lines with transverse beams; and on each side of the passage is a series of stone slabs which are perforated; these seem to have served for fixing the cradle for the vessels, so that they might stand upright. When the naumachiæ were exhibited there must have been some machinery for lifting up the ships, and placing them on the canals; and they must also have been removed when the water was let off, and the wooden floor replaced for the shows on the arena. Probably they never quitted the building, but were left in the vault as described, and hoisted up when required (p. 157).

A large wooden framework has been found in the central passage, blackened by long exposure to the water. This seems to have been a contrivance for making an inclined plane on which heavy machines could be dragged up from below.—BURN, p. 70.

The mode in which the naval contests, mentioned by Dion as having been exhibited in the Coliseum, were conducted, cannot be stated with any certainty. They were given by Titus at the dedication of the building, and probably before its completion, so that the space now occupied by the hypogæa may then have been filled with water previously to the construction of the dividing walls.—BURN, p. 70.

What Mr. Burn calls "a large wooden framework" is what is called in dockyards *a cradle*, on which a vessel stands before it is launched; and in the Colosseum it was evidently used for the galleys prepared for the

naval fights to stand upon when not in use, and was at the greatest depth in order that it might be out of sight. The galley was drawn up by pulleys, and placed on the canal that was supplied with water from an aqueduct, which could be let in or drawn off as required. There is enough remaining to show how this was done.

It should be borne in mind that what Pliny calls the *insane* work of Scaurus, because he had expended such an immense sum of money on *a wooden theatre* that was destroyed by fire a few years afterwards, that theatre is said to have *held* 80,000 *people!* To support the weight of that enormous number, the builders could not trust to *wooden foundations;* all the substructure was of stone, and the foundations were of the massive blocks of tufa, of which each block is a ton weight, four feet long, two feet wide, and two feet thick, arranged alternately lengthwise and crosswise, so that one range appeared to be of stones four feet long and two feet wide, and the other of stones two feet square. This is the usual character of the walls of the Etruscan kings; and it is evident that to make the foundations of this colossal structure, the tufa blocks were brought from the south end of the Palatine, part of the fortifications of the city on the two hills, no longer wanted in the time of Sylla, so that Scaurus was permitted to do this. Part of the walls at the south end, having been used to support the Porticus Liviæ, was suffered to remain, and a small part of it still remains. In another part, marks of the great blocks of tufa are distinctly visible in the plaster covering of the walls of rubble stone, which is the real support. For some years I had been puzzled as to what had become of this south wall of the Palatine, which was evidently necessary to complete the fortifications of the City on the Two Hills; and I had excavations made in two or three places, in search

III. COLOSSEUM, PROBABLE RESTORATION OF PART OF THE SUBSTRUCTURE.

of any remains of it—without success, of course. When the great excavations of the Colosseum were made, the explanation became evident; the stones of this wall had been used for foundations there.

Devon and Cornwall Notes.

THE sensitive foreigner in Far Cathay, if he has learned to appreciate the beauties of the tongue spoken by the Celestials there, will often have his sensibilities shocked by hearing himself spoken of as *Hung-mao-jin*, "the red-haired man," or *Hung-mao-kwei*, "red-haired devil." If he is inclined to be witty he will take off his hat and ask for a closer inspection of his hirsute regions; which, if they turn out to be dark or black, will provoke great merriment. Foreigners have long been known by this opprobrious epithet in China; but it is strange to read that not long ago a man was charged with the crime of being a "red-haired Dane," the charge being brought by an Englishman living near Land's End, against another man of the same parish.* The memory of Danish or Dutch craft and cruelty still lingers on the coast of England, as it does on the coast of China, and in both countries the hated foreigner is known by the epithet "red-haired." In Lancashire, as a friend reminds me, it is unlucky for a red-haired man to be the first to enter a new house. In Devon it would appear that the memory of the Danes still lingers on. Not far from the famous Torquay stands the village of Denbury. It has for its back ground a beautiful conical hill, surmounted by a miniature forest. This hill has all the appearance of having been worked up artificially; which fact, together with that of the name of the village, has suggested the idea that Denbury is Dane-barrow—"the burying place of the Danes." A curious local rhyme is still repeated by the people, which tells its own tale of a former belief in the existence of vast treasure deposited here:—

> If Denbury Down the level were,
> England would plough with golden share.

In recording the following notes on Devon and Cornwall antiquities, my object has been to direct attention to, rather than to exhaust, the subjects they treat of, for every fragment is of value to the student, and may be lost if not noted at once. The first fact which strikes us is that which relates to

LOCAL NOMENCLATURE AND TRADITIONS.

Cornwall especially is rich in old names, and very quaint are some of the traditions which have arisen to account for the old British names still in existence. Such words as Pennycome quick (*i.e.*, *Pen-y-cwm-gwic*. "village at the head of the creek or valley") or Penny-cross (*i.e.*, *Pen-y-croes*, "Head of the Cross [road]") will be sure to afford scope for ingenious speculation, and many are the tales already collected respecting them. I may here give one or two illustrations from Devonshire local traditions. Legends connected with Berry-Pomeroy Castle are numerous, but I have not seen the following in print. This castle was built long ago by one Pomeroy, who, when he had finished his work, planted a *berry* in the grounds. From this berry sprang a beautiful oak, and that oak still stands in the place where the berry was planted—hence the name of Berry-Pomeroy Castle. Some say the tree which grew up was a beech, which is now known as the "Wishing-Tree." It is said that you have only to utter in a soft whisper any wish you have, against the trunk of this tree, and it will be sure to be granted. There is a small country hamlet lost among the hills in the neighbourhood of Ashburton, known properly as Sutton's Hill. This place, I am informed, was once called Louse Hall, and the original explanation afforded me was to the effect that an old gentleman by the name of Hall used to occupy one of the houses in the village, and as he was remarkable for the quantity of vermin which his person supported, the village was named after him. This explanation, I may remark, was given me in perfect good faith by a former

* Vide *Folk-lore Record*, iii. 129; *Contemporary Review*, August, 1881, p. 206; Giles' *Glossary of Eastern Terms*, p. 63; and *Strange Stories from a Chinese Studio*, ii. 179; Neumann's *Pirates* (Oriental Translation Fund), p. xxv.–xxvi.

overseer of the parish, and an extensive landholder. I have not found the proper way of writing the name, but think it probable that *Louse* may be a corruption of some forgotten word, perhaps the British *Llys:* in which case the second syllable *Hall* would be a translation of the former, and so the name would be another example of words, which, like Avon water and Penlepoint, contain two syllables of different origin, yet alike in meaning.

FIELD NAMES.

We should expect to find among the Devonshire and Cornish hills a goodly number of places named Combe. This proves to be the case not only with names of villages and towns, but also with those of fields. Thus we find Widdycum (Widdecombe, with or by the combe or valley; compare Bideford, *i.e.*, By the ford, the By or With being like the Latin *cum* in many of our place-names*), Fernycum (Fern-valley), Smallycum (Little vale), &c. Then the word "Park" is constantly applied to fields. Behind the farmhouse stands the Barnpark, connected with which we find Dowerpark, Stanpark (or Stony-field as we might call it), Hillpark, Shinnelpark, &c. "Close" and "mead" are words constantly in use, as Kilnclose, Froggymead; while the field at the immediate back of the house is known as "Backside." On the slope of the hill we find "Sidelings," "Hole," and "Field" often become *hall* and *fil* or *vil* in the mouth of the common people. Some names are full of interest, as Skipsey, *i.e.*, *Sceapes-hege*, sheep-field. There is Zitheraxen, a field near the river Teign, and probably so-called from the former existence of a path (A. S. *sith*) by the side of the river. About the pretty town of Chudleigh Homer is a common field-name. It was once the name of a bird, the word yellow-*hammer* still retaining a trace of the same.

PLANT NAMES.

When one reaches this part of the country and finds that the *digitalis* (foxglove), *ranunculus* (buttercup), and *primula*, are alike called "cowslip," he begins to think he has found a valuable field for antiquarian research. It is interesting to hear the narcissus called "butter-and-eggs" or "hen-and-chickens;" and the marsh-marigolds spoken of as "drunkards," because "if you gather them you will get drunk." Green onions are called "chibbles," an interesting word when taken in connection with its numerous relatives, such as the German *Zwiebel*, Italian *cipolla*, &c. The iris which adorns the hedgerows and marshes of Devonshire is variously known as "dragon-flower," "daggers," "flag," and "water-lily;" and the wild arum (*Arum maculatum*) glories in such titles as "parson-and-clerk," "parson-in-the-pulpit," "wild lily," adder's food," and a number of others. I have referred to the *digitalis*, and it will no doubt surprise some to learn that it is not only called "foxglove," and "cowslip," but also "flox," "flop-top," "flap-dock," and "cow-flop," whilst the juveniles call it "rabbit's flower," and "poppy." These are only a few of the many local names by which even the commonest flowers are known; but they are sufficient to show how interesting and valuable a study the subject of wild flowers may form. I have treated it more fully in a work on *Flower-Lore*, to be published shortly by Messrs. Sonnenschein & Co.

ANCIENT CUSTOMS.

Some ancient customs still linger on in these far western counties, which have become extinct elsewhere. Every one will remember the Helston Furry Festival, to which reference was made in THE ANTIQUARY, iii. 284-5. This is no doubt an interesting survival, calculated, when fully investigated, to throw much light on early May customs (see *ante*, p. 185). It is not in Norfolk alone that boughs of trees are used to decorate inns at the time of club feasts. Between Teignmouth and Dawlish, I recently passed an inn thus decked out, and though the custom is not universal in these parts, it is by no means uncommon. There is a curious custom, referred to in the *Western Antiquary*, still observed in some parts of Cornwall under the title of "The Snail Creep Dance." Mr. Wade says:—

> The young people being all assembled in a large meadow, the village band strikes up a simple but

* But see *Trans. Dev. Assoc.*, x. p. 276 *seq.* Mr. Worth's interesting paper suggests that Wide-valley, or Withy-valley may be the meaning, but then what is to be said of a *narrow* field or a *meadow* bearing such a name?

lively air, and marches forward followed by the whole assemblage leading hand in hand, the whole keeping time to the tune with a lively step. The band, or head of the serpent (which it represents), keeps marching in an ever narrowing circle, whilst its train of dancing followers become coiled around it in circle after circle. It is now that the most interesting part of the dance commences, for the band, taking a sharp turn about, commences to retrace the circle, still followed as before, and a number of young men, with long leafy branches of trees in their hands as standards, direct this counter-movement with almost military precision.

CREDULITIES.

One word may be added respecting the superstitions and folk-lore of the people. A respectable lady recently informed us that sometime ago she broke her wedding-ring, and was told that it was a sure sign she would soon lose her husband. He died fifteen months after. Now her ring has again broken, which forebodes the death of another member of the family, and as her only daughter is delicate, she firmly believes in the omen. Coming across some fields in an outlying village in Devonshire the other day, I overtook a farm labourer, and began to ask him the names of certain flowers. He remarked that many *arbs* grew in the neighbourhood which were of great virtue. His wife once had a kind of leprosy which the doctors could not cure. A painter at Torquay, *who was a seventh son*, made some herb tea and cured her. He also cured another friend who had broken breasts. Great stress was laid on the fact that the man was a seventh son. It thus appears that we have not yet exhausted these fields of study.

H. FRIEND.

The Clopton Monuments at Stratford-on-Avon.

By WILLIAM BRAILSFORD.

EXPERIENCE teaches us that the great in life overshadow the little. No wonder if, in the contemplation of some vast prospect of mountain and alpine height, we are apt to disregard the peaceful valley nestling beneath. Pilgrims to the English Mecca, as a rule, do not trouble themselves to stay beside other lesser memorials of the past. They are attracted to the Church of the Holy Trinity at Stratford-on-Avon to see the monument of William Shakespeare, and, having so far attained the one object of their ambition, never care to linger in the fine building which really contains many other, though it may be granted lesser, objects of interest. For example, there is a fine altar tomb in memory of Dean Balsall, and the effigy of John Combe, together with other very curious instances of mediæval and later funereal sculpture. In the north aisle there is a chapel, formerly dedicated to the Virgin Mary. This chapel is now filled with monuments of the Clopton family, who were the lords of the manor and possessors of large estates in the parish, their dwelling-house being called Clopton to this date. Like many other old families in the realm, they appear to have gradually died out. Separating the chapel from the body of the church is an altar tomb made of stone, with a black marble slab. Upon this there are neither inscriptions nor effigies of any kind. Round the sides are panels, once holding enamelled coats of arms, only the broken nails which kept them *in situ* being now visible. This tomb is under a pointed arch. On a space below are the arms of the City Company to which Sir Hugh Clopton, Knight, belonged. He was Lord Mayor in 1492, and from this and other circumstances it is to be accepted that this tomb was erected to his memory in the early part of the sixteenth century.*

Over against the north wall is an altar tomb, round whose sides are the armorial bearings of the Clopton and Griffith families, and the legend, "Vincit qui patitur." On a slab above are the recumbent effigies of William Clopton and his wife Anne, the daughter of Sir George Griffith. The arms of the two families, Clopton and Griffith, are painted on glass on one of the panes in the oriel window of the Hall at Clopton House, and are dated 1566. The figure of William Clopton is habited in armour of the middle of the sixteenth century. Under the tassets may be seen a coat or fringe of mail. The head is uncovered, and rests on a helmet; the face is bearded, and there is

* Dying unmarried, and in London, he was buried at St. Margaret's Church, Lothbury, according to the terms of his will. *Vide* Dugdale.

a moustache. The hands are raised as in prayer, and on the fingers are signet rings. Round the neck is a chain, which passes over the thumbs of both hands, and appears to be connected with a book held by the figure. The lady is plainly dressed. She wears a wide and full-plaited ruff, and from the back of her head a weeper depends, which is kept in its place by a jewelled coronal or band. It was about this date that ruffs were mostly in fashion and the custom of starching came into vogue, having been introduced by a Dutchwoman, one Mistress Dingham Van der Plasse. Both effigies are of marble. From an inscription round the edge of the tomb we learn that William Clopton died in April, 1592, and his wife Anne in September, 1596. There is a quaint group of figures on the wall above this monument. It consists of the roughly-carved effigies of three girls, a boy, and three chrysom children. They represent the children of the above William and Anne Clopton, and are named respectively, Elizabeth, Lodowiche, Joyce, Margaret, Wylliam, Anne, and Wylliam. The manner of exhibiting the appearance of chrysom children in sculpture is here in exact accordance with similar work in the Church of St. Peter ad Vincula in the Tower of London.* There is a tablet underneath with an inscription stating that the Right Honorable Dame Joyce, Countess of Totnes, their eldest daughter, caused this their monument to be repaired and beautified, Anno 1630. On a smaller tablet we read that, "Sir John Clopton, Knight, their Great Grandson, caused this again, and ye rest of these monuments, to be repaired and beautified, Ano Dmi 1714." Close to the east wall of this chapel, and partially built in the wall, is the monument of George Carew, Earl of Totnes and Baron of Clopton, and his Countess Joice, who was the eldest daughter of William Clopton and Anne. The effigies are coloured, and are composed of alabaster. They lie on a black marble slab, under a richly decorated arch, having Corinthian columns on either side, which are surmounted by two coloured emblematic figures. A profusion of shields of arms covers the niches of the entire memorial. The Earl is in armour, over which he wears the robes of a peer. On his head is a coronet. His beard is pointed, and his hands are raised as in prayer. The knees have suffered damage. The Countess also wears the robes of a peeress, and rings are on her fingers. A lion is at her feet. This latter object had probably been fixed at the feet of the Earl at some former period. The costume of gallants at the time when opinions were so divided as during the reign of Charles the First was as various as possible, but it became, as we know from the portraits by Vandyke, of the richest and rarest quality. There are three Latin inscriptions on the tablets in this monument. One of these and one on the wall adjacent in English are remarkable, as testifying the amiable qualities of Lord and Lady Totnes. Descended originally from the illustrious family of the Fitzgeralds, Lord Totnes derived the surname of Carew from a Welsh ancestor. Bred to the profession of arms, he was commanded by Queen Elizabeth to quell the rebellion in Ireland, where he became Master of the Ordnance of that part of the kingdom. Recalled to England, King James the First made him Baron Clopton, and likewise gave him several important offices, conferring upon him the Master of the Ordnance to all England. Charles the First raised him to the dignity of an Earl. His career was highly successful, and his merits undoubtedly very great. There is a three-quarter length portrait of him in the hall at Clopton. In that he is seen with an extensive ruff and a white pointed beard. The right hand grasps a baton, a sword being in the left. On the front of the tomb, sculptured in white marble, are trophies of arms, being exact representations of those in use in the Ordnance department in the early part of the seventeenth century. Lord Totnes died March 27, 1629, aged 72. His Countess survived him till the 14th of February, 1636, being then 78. The title became extinct, the Earl dying without issue. One of the Latin inscriptions commemorates Sir Thomas Stafford, the Earl's private secretary in Ireland, and afterwards Gentleman Usher to Queen Henrietta Maria. This gentleman desired to be buried in the Clopton vault with the friends whom he survived, but it is uncertain whether this wish

* In the chancel of St. Giles' Church, Chesterton, on the Peyto monument, may be seen a like representation.

was carried out. By the side of the large monument is the portraiture in stone of a woman kneeling at a desk. The figure is very diminutive, and the dress very closely resembles those worn by a lower section of society, as depicted in Speed's Map of England. We learn by the following epitaph for whom it is intended :—

" Heere lyeth interred ye body of Miss Amy Smith, who (being about ye age of 60 yeares and a maide) departed this life at Nonsuch, in Surrey, the 13th day of Sep., A° Dni, 1626. She attended upon the Right Honble. Joyce Ladie Carew, Coyntesse of Totnes as her waiting gentlewoman ye space of 40 yeares together; being very desirous in her life tyme that after her death she might be laide in this Church of Stratford, where her lady ye sayd Countesse also Herselfe intended to be buried, and accordinglie to fulfill her request, and for her so long trew and faithful servise ye said Right Noble Countesse, as an evident toaken of her affection towards her, not onely caused her body to be brought from Nonsuch heither and honorably buryed, but also did cause this monument and superscription to be erected in a gratefull memorie of her whom she had found so good a servant."*

This terminates the series of monuments in this chapel. Sir Hugh Clopton was a real power in the land, he not only rebuilt a part of the chapel of the Holy Cross, and repaired the transept in the Church, but he built the stone bridge which crosses the Avon from east to west, at the north-east point of the town. New Place, where Shakespeare died, came eventually to his grand-daughter Lady Barnard. At her death it was sold to Sir Edward Walker, Garter King of Arms, from whom it descended to his only child Barbara, the wife of Sir John Clopton, of Clopton. His youngest son, Sir Hugh Clopton, became possessed of the property, and was residing in the house in 1742. His executor and son-in-law, Henry Talbot, sad to say, sold it to one Francis Gastrell, who pulled the house down and destroyed the garden. By the fact of this occupation of New Place, a kind of identity with the great poet is established. On the staircase of the house at Clopton is the full-length portrait of a young girl, who is recorded as the last descendant of the once great Clopton family. Their monuments in Stratford Church afford very striking examples of the varieties of memorial sculpture in the sixteenth and seventeenth centuries.

* Above the kneeling figure may be seen a coat of arms, three greyhounds courant.

A family of the name of Clopton resided at Kentwell Hall, at Long Melford, in the county of Suffolk, for centuries. Sir William Clopton dying without male issue, his estates went to his daughter, the wife of Sir Symond D'Ewes, who in turn left an only daughter, Lady Darcy, who died childless in 1661, and thus the Suffolk Cloptons became extinct.

Professor Boyd Dawkins' Lectures on Early Man.

AT Owens College, Manchester, Professor Boyd Dawkins has just finished a course of six lectures on " The Ancient World at the Time of the Appearance of Man," and so valuable are they to the student of antiquities that we give a summary of the course.

The lecturer began by giving a few leading ideas bearing upon the problem of his subject, so far as we know it at the present time. Until within the last few years the certainty of primeval man was based altogether upon documentary evidence, and seeing that these documents only went a comparatively short distance backwards, the previous past of mankind was looked upon as altogether speechless and voiceless, and the history of the human race taken to be wholly outside our possible knowledge. At this time a new series of knowledge was opened to us in the most wonderful manner, and discoveries were made all over the world, and there was now no great break existing between the time of which he treated and that of to-day.

At the second lecture, Professor Dawkins showed that at the close of the meiocene age there was an extraordinary geographical change. As regards the configuration of this country, there was no evidence of sea southward at that time, as at present. It was in all probability one solid mass of land, and affording a free bridge, over which animals could migrate to and fro as their wants led them. Passing on to the examination of the types of ancient animals, the lecturer said the point of all his remarks tended to the question—" Is man to be numbered among these

creatures as an inhabitant of Europe in the pleiocene age?" Among the fragments of evidence upon which man's presence at that period had been asserted was the disputed discovery of a human skull, at a depth of fifteen metres, in a railway cutting at Olmo, near Arezzo. He had reason to believe that that skull, which he had examined in the museum at Florence, was not pleiocene at all, but belonged to the neolithic period. Professor Capellini had met with certain bones in Italy undoubtedly in pleiocene deposits; but he was not satisfied that they were *in situ*, for in the same collection was a fragment of pottery, and he did not suppose that the most daring anthropologist would assert that the potter's art was known in the pleiocene age.

The third lecture came to the pleistocene period, when man made his appearance in Europe, and was surrounded by most of those forms of animals which are now familiar to our eyes. In the mid-pleistocene deposits of the Thames valley, characterized by the abundance of the remains of animals similar to species now inhabiting temperate climates, we met with the first evidence of the presence of man in this quarter of the world. Two flint chips, found by Messrs. Fisher, Cheadle, and Woodward, had afforded the clue to a recent discovery, by Mr. Spurrell, of vast numbers of flint flakes, scrapers, and knappers, in association with the remains of rhinoceroses, mammoths, and horses. The last named gentleman was fortunate enough to hit upon the very place where the ancient hunter had sat and made these implements, and, by collecting the splinters thrown aside by him, the surface of the original blocks of flint out of which the implements were made had been in some cases restored. One-half of a flint axe he (Professor Boyd Dawkins) was fortunate enough to discover. The perfect axes were, of course, carried off for use. The whole group of implements were rude and rough, and belonged to what was called the river-drift type, which was almost world-wide in its distribution. In them we had evidence that man was present in the valley of the Thames, living by the chase, hunting the bison and the horse, the young mammoth and the young woolly rhinoceros, and having to contend for mastery with the grizzly bear and the lion. When pleistocene man was at Crayford the Thames itself was haunted by beavers and otters, and the stillness of the woods on its banks was broken by the snort of the hippopotamus as he rose from the water.

In the fourth lecture, Professor Dawkins said that towards the close of the pleistocene age the land gradually rose, and Britain again became a part of the Continent. They found implements in the river gravels of the Thames, in association with the remains of the animals he hunted—reindeer, bisons, horses, and mammoths. They found man also in the Eastern Counties as far as Norfolk, and in the Midland Counties as far to the north as Bedford; and in all these cases his implements lay either in deposits which were composed of materials washed out of the boulder clays or in deposits which rested upon them. In other words, he was evidently there after the re-elevation of the land from beneath the sea. His implements were found in the valley of the Elwy, near St. Asaph, in the caves of Cresswell, and in those of Kent's Hole near Torquay; so that they must believe that from time to time the hunter took refuge in caverns. He was not, however, found over the whole of Great Britain, and was conspicuous by his absence over large areas. He had not been found as yet in Ireland, nor in those regions whence the traces of ancient glaciers were the freshest, such as in Cumberland and Westmorland; nor were there any traces of him in Scotland and in the higher parts of Wales. Neither in these areas did they find traces of the animals on which he lived.

The fifth lecture considered the river-drift hunter in India and North America, and the sixth and last lecture dealt with the numerous discoveries made in France, Belgium, and Switzerland, which enabled them to form a tolerably definite idea as to the cave man's habits and mode of life. He dwelt for the most part in caves, and accumulated enormous masses of refuse—bones of the animals on which he lived. In these refuse heaps were numerous implements of stone, bone, and antler—spear-heads, arrow-heads, scrapers, elaborately cut harpoon-heads, elaborate needles of bone and antler; and along with these occurred curious carvings representing the surroundings of the cave

man, and for the most part reproducing the forms of animals on which he lived. Professor Dawkins described in detail the evidences which exist as to the habits, customs, and modes of life of the cave men, who, he said, were hunters pure and simple, without knowledge of the metals, without domestic animals, and even ignorant of the potter's art. The range of the cave man over the world was very much more restricted than that of the river-drift hunter. The answer to the question whether the cave man could be identified with any living race was to be found in their habits, implements, and art, and from various lines of argument which he adduced he inferred that the Esquimaux of the present day was in all probability his living representative. At the close of the pleistocene age in Europe a great geographical change took place, by which the coast lines became almost what they were now. All that could be said regarding the antiquity of man on the earth was that he appeared in the pleistocene age, and that that age was immeasurably removed from the present time.

Greek and Roman Sculpture.

GREEK art has excited the admiration and envy of every succeeding age. It has remained unequalled, and probably always will remain so. So much of the artistic spirit finds expression in fragile materials, that we cannot be too grateful that the Greek has impressed his beautiful conceptions upon stone and marble. Thus, we are in possession of a wealth of beauty which would otherwise have been lost to us. On all sides in the chief galleries of Europe we can educate our eyes and improve our taste by careful examination of exquisite works which have come down to these times, some of them unhurt, through the vicissitudes of centuries. We are too apt to forget the long period over which Greek art extended, and to confuse together the works of different ages. A good guide through the labyrinth has been long wanting, and we therefore welcome the beautifully printed and illustrated volume which Mr. Perry has produced.* He gives a full account of classical sculpture in a very convenient form, and in doing this he has had a threefold object in view. He wished (1) to give an historical sketch of the art, (2) to bring prominently forward the artistic character of the great works of antiquity, and

Fig. 1.

SOPHOCLES.

(3) to direct the student's attention to the incidents of Greek life, and to show the in-

* *Greek and Roman Sculpture: a Popular Introduction to the History of Greek and Roman Sculpture.* By Walter Copland Perry. London: Longmans, Green & Co. 1882. 8vo, pp. xxx. 700.

timate relation between Greek art and the religious, political and social life of the Greek people. In carrying out his object, the author is helped by the admirable illustrations, which have been most judiciously selected. The subject is divided into six periods, the first commencing with Olympiad 70, and the last ending with the Græco-Roman period. After the influence of Homer on the direction of Greek art, and the character of the works of the founders of the earliest school of sculpture in Greece have been considered, we are informed as to the history of the forerunners of Pheidias. Pheidias himself, and his immortal sculptures in the Parthenon, are fully described in several chapters. Passing over lesser known men, we come to Praxiteles, who, representing the spirit of his age, founded a new school of sculpture. Then Etruscan art, and the migration of Greek art to Rome, are treated of, and the works of the artists of Asia Minor are described. The two last chapters are devoted to the interesting subject of portrait sculpture. The life-size statue of Sophocles (Fig. 1) is a work of surpassing interest, both as a veritable representation of the great tragedian and as a splendid example of the sculptor's art. The statue was found, not long before the year 1839, in Terracina (Anxur), and was presented by Count Antonelli to Pope Gregory XVI., who placed it in his new museum in the Lateran. It is supposed to be a copy of the bronze original, set up on the motion of the orator Lycurgus, B.C. 368. After it was discovered, Tenerani restored the statue with skill and care. The bust of Pericles (Fig. 2) in the British Museum, is supposed to be a copy of the head of the statue by Cresilas of Cydonia, which was so highly praised by Pliny. The exquisite torso of Eros (Fig. 3) was discovered by Gavin Hamilton in Centocelle, and is now in the Vatican. Mr. Perry supposes it to be a copy, on account of the inferiority of the execution,

Fig. 2.

PERICLES.

Fig. 3.

THE EROS OF CENTOCELLE.

but of sufficient beauty of design to help us to realize the conception of Praxiteles. The beautiful head of Æsculapius (Fig. 4) in the British Museum, is of much interest on account of the likeness to the received busts and statues of Jupiter. The marriage of Heracles and Hebe or rather the formal surrender of the bride to bridegroom, a relic of Peloponnesian art from a relief discovered at Corinth, has a special archæological interest as well as an artistic one. We cannot do better than quote Mr. Perry's description of this work, and thus

Fig. 4.

ASKLEPIOS.

conclude our notice of his most valuable volume :*—

Heracles is bearded, and carries his customary attributes, the lion's skin and the bow. Athene, as his patroness, precedes him, with her helmet in her hand, and he is followed by his mother, Alcmene, who, as a matron, is richly dressed. The figure of the bride, and all her surroundings, are portrayed with unusual delicacy and refinement. With drooping head and maidenly reluctance, holding up a flower in her left hand, she half follows and is half drawn along by Aphrodite, who turns to her, as if chiding her delay. Behind her is another figure, probably Peitho, the goddess of persuasion, who lays her hand on the elbow of the lingering Hebe. In front of Aphrodite marches Hermes, and before him Here, the mother of the bride, who, like Alcmene, is heavily and richly robed. The style of this relief lies between archaic stiffness and the freedom of a later period, on which account it is sometimes classed among archaistic rather than archaic works.

The Making of England.

WHENCE this England of ours has grown up—whether from Celtic remnants which survived the storm of Roman conquest; whether from Roman centres of power and civil and military organization; or whether from the settlements of the fierce Saxon and English warriors, after their work of extermination had been accomplished—is a question which still divides the historians of England into hostile camps. The supporters of the Celtic origin of English civilization are not wanting either in numbers or importance; while on the Roman side we all know the famous book of Mr. Coote's, *The Romans of Britain*, and on the Teutonic side we have the celebrated names of Kemble, Freeman, Stubbs, and Green. Mr. John Richard Green has said quite enough, in his *History of the English People*, to let the student know the views he would take on this question; but now, turning aside from the lengthy narrative of the history of the English people, he takes up the smaller question, and presents (as might be expected from his masterly pen) to the historical reader a narrative of the making of England, teeming with vigorous and beautiful word-pictures, rich in imaginative scenes which fill up the interstices of his chronicle or archæological authorities, and withal a warm glow of true admiration and love for the men he is telling us about, or the institutions he is describing, which imparts to the reader more than once during his passage through the pages thrills of literary enjoyment.*

To begin the story of the early village settlements in England at the earliest stage possible, we must first answer the question, what were the physical conditions of the island? Mr. Green takes us through all the evidence of this, and he concludes that "in spite of its roads, its towns, and its mining-works, it (Britain) remained even at the close of the Roman rule an 'isle of blowing woodland,' a wild and half-reclaimed country, the bulk of whose surface was occupied by forest and waste" (p. 8). The Romans occupied their walled and fortified towns, communicating with each other by the roads which were cut through the heart of forest or swamp; and they governed their Celtic subjects, as they governed elsewhere throughout the length and breadth of their wide dominion, by allowing them to retain their own laws, customs, and religion so long as they paid tribute to and obeyed the behests of their masters. These Celtic subjects dwelt in their hut-habitations, skirting the forest, or in the midst of the wide plains natural to the country: their little self-acting communities feared the wild wolves of the desert, the wild bulls of the forests, feared, too, the unknown spirits of mountain, rivers and woods, with a fear which prevented the conquest of those mighty forces of Nature, and which made them shrink away from the exertion which would have proved to them, as it proved to their stalwart successors, that man can bring all things to his use. Thus then these were the forces which met the fierce English invaders—the remnants of Roman power and civilization, the crystallized groups of Celtic communities, the unhewn forest, the unreclaimed swamp, the inaccessible mountain or hill heights. Mr. Green quotes a letter which a Roman provincial, Sidonius Apollinaris, wrote

* We are indebted to Messrs. Longmans for the use of the blocks that illustrate this article.

* *The Making of England*, by John Richard Green. With Maps. London: Macmillan & Co., 1881. 8vo, pp. xxviii. 447.

in warning to a friend who had embarked in the Channel fleet, for a glimpse of these freebooters, as they appeared to the civilized world of the fifth century (p. 16)—a glimpse which tells us of the marauder and pirate who knew no pity, who struck down the men of Britain with a merciless vengeance, who sacrificed their prisoners to the gods of their own gross superstitions, who in fact by the exercise of their ungovernable savage natures cleared the land right out of all obstacles, whether of man or nature, and, when both Celtic foe and swamp and forest and desert had succumbed to their conquering progress, settled down upon this selfsame land, tilled it and loved it, and called it Engle-land.

This is, in a few words, the story that Mr. Green has to tell his readers, and in a manner that we all know. That this version is quite the true one, we forbear from endorsing; but that in the main it does represent the facts of the English conquest of a *portion* of Britain there can be no reasonable doubt. Where we are inclined to differ from this school of historians is as to the final results of the English conquest: that they fought and conquered the Celt, and what was left of the Roman is an established fact; but that they settled down after the work in old Teutonic fashion, and went on progressing in Teutonic fashion, requires more proof than we have yet seen. How severe the fight was we can yet perceive. The villas and the great buildings of Rome were not destroyed without close contact and conflict with the Roman power. From the remains of the forum excavated at Silchester by the Rev. J. G. Joyce, such a picture—true to the life—as the following can be made out. A bronze eagle was found in the forum buried deep, below ten inches of burnt timber. From the position it was found in there can be little doubt as to how it got there. It fell unquestionably in or with the timbers of a flat ceiling down upon the floor below it.

If we assume, says Mr. Joyce,* this eagle to have been once the Imperial Standard of a Roman legion, some aquilifer of the revolted troops shut up here as a last stand, despairing of its safety and of his own life, and whilst the whole western side of this basilica was beleaguered, rather than surrender his trust tore away the bird from the fulmen which its talons had grasped upon the summit of its staff, wrenched off its wings, fastened only by an attachment to its back, and hid it in the wooden ceiling of the ærarium, placing it above a beam, as Romans are known occasionally to have secreted treasure. He himself, no doubt, perished in the *mêlée*. The basilica was taken, and was fired at the centre (there is evidence that this took place), but the conflagration did not consume the end room on the south of the range, and so the eagle hidden in the timbers of the ærarium remained where its guardian had deposited it till the final fires, kindled by barbarian hands long after the Romans ceased to dwell there, consumed this basilica for the last time, and buried the Roman bird in that grave from which he has been happily rescued.

As at Silchester, so it must have been elsewhere. The Teutonic communities had before them the remains of a higher civilization than their own. Speaking of the Roman Villa at Wingham and its history, Mr. Roach Smith says in these pages (*ante*, iv. 238), "it would be strange indeed if the Saxons did not utilize the substantial Roman buildings which they found overspreading the land." Mr. Green does not ignore, though we think he minimizes, the effect of this contact with other life. Mr. Kemble's picture is, in the main, Mr. Green's picture also.

On the natural clearings in the forest, or on spots prepared by man for his own uses; in valleys bounded by gentle acclivities which poured down fertilizing streams; or on plains which here and there rose, clothed with verdure, above surrounding marshes; slowly and step by step, the warlike colonists adopted the habits and developed the character of peaceful agriculturists. All over England there soon existed a network of communities, the principle of whose being was separation, as regarded each other; the most intimate union as respected the individual members of each.*

Such a picture is only realizable to the student of early English history when he becomes conscious that the old rites of settlement adopted by the early settlers elsewhere still remain an item of English folk-lore. Who can compare the hallowing of the newly-settled land by fire, as recorded in the story of Burnt Njal by Sir George Dasent, with the custom of carrying fire round the fields in the rural provinces of England,† without recognizing at once one of the old customs of the village settlement of England? This settlement went on gradually, and for many generations. It was not completed at the Conquest—it was the growth and the de-

* *Archæologia*, vol. xlvi. p. 364; Green, p. 116.

* Kemble's *Saxons in England*, i. p. 70.
† Mitchell's *Past in the Present*, p. 145.

velopment of ages. In Russia, M. Laveleye tells us, "when the mother village became overcrowded, a group was detached which advanced towards the east into the profound forest and vast steppes."* And so no doubt it was in England. The daughter communities carried with them the names of their mother communities, and we can yet trace out the progress of this peaceful settlement in the names of the towns which owe their origin to this era.† These village settlements, long lost to the historian under the mass of State history and State politics which has hitherto engaged his attention, are now again being restored; and it is the perusal of such books as Mr. Green gives to his readers that will more and more bring out the necessity of preserving every scrap of archaic custom or superstition, every item of local archæology, in the hopes that we may yet restore much that is now broken and uncertain in the picture of early English history.

Reviews.

Sonnets of Three Centuries: a Selection, including many examples hitherto unpublished. Edited by T. HALL CAINE. (London: Elliot Stock. 1882.) 4to, pp. xxxvi., 351.

THERE is so peculiar a charm in a good sonnet, that we are not surprised at the many collections of this peculiar form of poem which are being produced. The editor of the present collection claims for it the merit of containing, not only the best sonnets in the language, but also a large number by living writers which have never been published before. In respect to this latter point, we may say that of these unpublished sonnets several are very good, and worthy of a high place in the book, but others would not have been greatly missed had they been omitted. In turning over the pages of this book we shall see that although all poets are united in adopting the rule that the poem shall be limited to fourteen lines, they are not united on any other principle. Mr. Caine has written an interesting Introduction, in which he sets forth his theories as to classification. In his Index of Metrical Groups he arranges all the sonnets he has printed under these headings:—1. Sonnets of Shakspearean Structure; 2. of Miltonic Structure; 3. of Contemporary Structure. We fear that this arrangement breaks down in some particulars, because the fourth division is miscellaneous, and this word is the opprobrium of the classifier. The word sonnet was originally used by the earliest Italian writers to describe a short poem devoted to the exposition of a single idea, sentiment, or emotion, and it was only gradually that it became confined in application to a lyric of fourteen lines specially constructed. Taking this into consideration, and holding that there was no need for English writers to follow slavishly the Petrarchian structure, Mr. Caine sets himself to claim for the Shakespearean sonnet not only unsurpassable excellence, but also unimpeachable purity. Criticism on these points is pretty sure to follow the individual taste of the critic: thus we must acknowledge we prefer the so-called Miltonic structure, and treasure Wordsworth's sonnets as our prime favourites. "Earth has not anything to show more fair," "Milton! thou shouldst be living at this hour," and "The world is too much with us; late and soon," are gems to make every Englishman proud. We know that selection will make it necessary to exclude some fine poems, but we must ask why "Tax not the royal saint with vain expense" is not printed here? We have eight charming poems by Mrs. Browning, and we feel some surprise at finding nothing by Robert Browning, until we remember that he never wrote a sonnet. This volume has been most luxuriously produced, and it is a true pleasure to see our favourites so well cared for. We can linger over them as they stand, one sonnet on a page, each undisturbed by the presence of his neighbour.

The Imperial Dictionary of the English Language. By JOHN OGILVIE, LL.D. New Edition. Edited by CHARLES ANNANDALE, M.A. Vol. II. (London: Blackie & Son. 1882.) Royal 8vo, pp. vi., 694.

We have already noticed the first volume of this noble work, and the second volume exhibits the same admirable characteristics which were apparent in the first. The alphabet is carried from "Depasture" to "Kythe," and these two words, neither of them common, show the fulness and completeness of the Dictionary. The quotations are short and to the point, and the illustrative woodcuts are most judiciously introduced, so as to explain what could not be so well explained in words, and yet not to confuse by unnecessary multiplication. The etymology is quite up to the learning of the day; and we may specially notice that the curious steps by which the word *herse*, from expressing a barrow, has come to mean a carriage for bearing a dead body to the grave, are clearly set forth. We look forward eagerly to the time when this really indispensable work will be completed, and we are glad to see that Messrs. Blackie are bringing out the successive volumes with exemplary regularity.

Passio et Miracula Beati Olaui. Edited from a twelfth-century MS. in the Library of Corpus Christi College, Oxford. With an Introduction and Notes by F. METCALFE. (Oxford: Clarendon Press. 1881). 4to, pp. 130.

Mr. Metcalfe has done a real service in giving this MS. to the world. There are few subjects of more burning interest to the student of early English history

* *Primitive Property*, p. 34.

† Taylor's *Words and Places*, 6th edit. pp. 86–87.

than the connection between England and Scandinavia, and this MS. provides yet another contribution to that still untold history. Of all the saints of the Norwegian calendar there was none so renowned as King Olaf the Martyr, and the Norse ecclesiastics would be sure as soon as they could to make their friends in England acquainted with the merits of their great national Saint. This they accordingly did in the stirring lines of this old MS., and that it took some hold upon their friends in England is evidenced by the renown King Olaf has always obtained. How interesting are these rugged sons of the North—rough, brutal, if you will, but terribly in earnest in the battle of life, in the path they had chalked out for duty; and terribly in earnest, too, but still grand in tone and power, rings out their battle cry, "Forward, Forward, Christmen, Crossmen, Kingsmen!"

Mr. Metcalfe has given us a valuable introduction, wherein he traces out very graphically and lucidly the "miracula" to be found in this twelfth-century MS. And one cannot read these miracle-stories without being struck with their old-world aspect, their folk-lore characteristics rather than their church-lore characteristics, because we find miracles here attributed to Olaf, which elsewhere are attributed to the heroes of folk-tales—witness the traditional miracle of the wandering for a year with a penance girdle or chain, which bursts asunder on entering a church, the parallels to which Mr. Metcalfe gives on page ninety-six. And this custom of attaching popular tradition to the person of a tribal or national hero is one of the many characteristics which an examination of biographical myths so clearly illustrates. Mr. Metcalfe, however, gives us a side-light into the history of this great church-hero, which explains to some extent the work of the church in this system of saint-making, if we may so term it, and by so doing we have not only an interesting and valuable addition to our folklore materials, but we have a not uninteresting addition to early church history. For both we heartily thank Mr. Metcalfe. He has done his work with care, skill, and a rare combination of detailed and comprehensive learning. We have in addition, as might be expected from the Clarendon Press, good printing, and above all a capital index.

Archæologia Æliana. (Published by the Society of Antiquaries of Newcastle-upon-Tyne.) Newcastle, 1882.

The recently issued part contains some valuable Papers, one of which, by Mr. John Clayton, F.S.A., is on the Centurial Stones found on the Roman Wall. It deserves to be read with attention, as it expresses, not only the writer's opinion, but that also of the Society itself, and of most, if not all, antiquaries, in opposition to the published theories of Mr. H. C. Coote, F.S.A., and of Dr. McCaul, of the University of Toronto, who also differ from each other.

These inscribed stones, according to the views of Mr. Clayton and his friends, were set up under the direction of the centurions, whose companies had been employed to execute certain portions of the great stone barrier. Mr. Coote adopts a startling theory, that they indicate the portions of land assigned to the military. Mr. Clayton, among other arguments, shows that much of the land which, under Mr. Coote's opinion, had been assigned as farms, is mere rock; and that, in fact, most of these inscriptions have been found in the great wall, where cultivation would have been impossible. Dr. McCaul has a different theory; but it is remarkable that nearly all the eminent foreign antiquaries take Mr. Clayton's and Dr. Bruce's notion, which certainly seems the most simple and, indeed, obvious and irresistible.

An elaborate Paper by Mr. Thomas Hodgkin, gives by far the best account yet published of the great earthen wall called Pfahlgraben, thrown up by the Romans between the Danube and the Rhine, to separate the Roman provinces from the barbarians. So far as extent goes, our northern barriers are trifling to this great work, which extends over 300 miles. Mr. Hodgkin's essay should induce our archæologists to study this great example of Roman skill in engineering. He gives maps which would ensure them from losing their way. The engravings are good and numerous.

The newly-discovered Roman sepulchral stone at Hexham is the subject of a Paper by Dr. Bruce. It is to the memory of Flavinus, a standard-bearer of the cavalry wing (*ala*), called Petriana. The *Ala Petriana*, Dr. Bruce and others consider to be so called from the station by the great wall west of *Amboglanna*, or Birdoswald. This is disputed by Mr. R. Carr Ellison, who has a communication on the term *Ala Petriana*, worth attention, but not convincing.

The other papers in this very attractive publication are:—1. "William Hutchinson, Merchant Adventurer: His Life and Times," by James Clephan; 2. "Sergeant Hoskyns and the Wallas Epitaph," by the same; 3. "Saxon Names of Certain Roman Roads," by Ralph Carr Ellison; 4. "Discovery of Ancient Bronze Implements near Wallington," by Sir C. E. Trevelyan; 3. "The Black Gate," by Robert James Johnson; 6. "Place-Names," by J. V. Gregory. C.R.S.

Gloucestershire Notes and Queries. Parts 13 and 14. (London: W. Kent & Co. 1882.) 8vo, pamphlet.

We are beginning to welcome this excellent local "Notes and Queries" with the same kind of feeling that always animates the book-lover when the postman brings him his week's *Notes and Queries*. We still object to the title, but for the matter, under the discriminating guidance of Mr. Blacker, we wish to speak in terms of great appreciation. It is a storehouse of knowledge upon Gloucestershire, which cannot find any medium of publication elsewhere, and therefore is of exceptional value to THE ANTIQUARY. The present parts appear to be particularly rich in Church and family history. We will offer a suggestion to Mr. Blacker—namely, to give us lists of field-names, curious place-names, river-names, hill-names, and the like. These are absolutely without a chronicler at present, since the Dialect Society have said nay to them.

The Sexton's Wheel and the Lady Fast. By the Rev. W. H. SEWELL. (Norfolk and Norwich Archæological Society.) 8vo, pamphlet.

This paper explains the use of a very curious object found in Long Stratton Church, Norfolk, and of a

similar one in Yaxley Church, Suffolk. This object is called the "Sexton's Wheel," and consists of a pair of wheels formed of sheet iron, made to revolve backwards and forwards when held up or hung by the handle, which keeps the two wheels together. Its origin and use Mr. Sewell has, we believe, the merit of first clearly establishing. It was for the purpose of ascertaining from which of the six days devoted to Lady Fasts a devotee should begin his fast, and this was done by the wheel being set in motion, and the intending observer of the fast catching hold of one of the pieces of string attached to a mark on the wheel answering to the different days of the Lady Fast. Mr. Sewell has given us a curious and learned Paper about an item of "popular religion" not before fully known.

Aungervyle Society Publications. July, 1881, to March, 1882. (Edinburgh: 1881. Privately printed.) Eight parts. 8vo, pamphlet.

In a handy form this Society has reprinted the following curious and acceptable contributions to antiquarian knowledge. "Flagellum Parliamentarium," sarcastic notes on members of the first Restoration Parliament, from a contemporary MS. "Hentzner's Journey into England, 1598," "A Garland of Old Historical Ballads, 1600–1752," "Fragments of Ancient Poetry," Macpherson's first Ossianic Publications, and "The Romance of Octavian, Emperor of Rome, *circa* 1250." Here is material enough to gratify the tastes of our readers, and when we add that the reprints all seem to be very carefully edited, and paged separately as well as collectively, so as to meet the wishes of all, it becomes our pleasing duty to wish the Society all prosperity with reference to the future bibliographical varieties that it promises us. We shall greet them with pleasure if they equal these we have before us.

Byegones relating to Wales and the Border Counties. July, 1881, to March, 1882. (Oswestry: Caxton Works.) Three Parts. 4to, pamphlet.

We have already accorded our high appreciation of this medium for the waifs and strays of local history. The present parts equal, if they do not improve upon, their predecessors. One interesting feature, which is more fullydeveloped,is the reports of the local societies, such as the Caradoc Field Club, and the Powys Land Club. "Old Welsh Almanacs" "Corporation" notes, "Parish Registers," "Ploughing Customs," are items which appear to us to deserve special mention. The index, though full, and of course very useful, might we think have been compiled by a more experienced hand.

Prehistoric Devon: Address at the Opening of the Seventieth Session of the Plymouth Institution. By R. N. WORTH. 8vo.

Mr. Worth goes over the whole ground of his subject with a light but firm and comprehensive touch. Structural antiquities and customary lore are rightly brought into contact with each other in the elucidation of the subject in hand, and the researches of scientific inquirers into savage archæology are also brought into requisition. The Address is a thoughtful and valuable addition to the study of which it treats, and members of the Plymouth Institution would do well to take it in hand, and fill up its bold outlines with the necessary detailed evidence that abounds in the county.

Caer Pensauelcoit; a Long-Lost Unromanized British Metropolis. By THOMAS KERSLAKE. (London: Reeves & Turner. 1882.) 8vo.

This is a curious controversial pamphlet on an important subject. We think Mr. Kerslake establishes his assertion that the Penselwood Pits are remains of ancient habitations; but we hesitate to follow him into his creation of a pre-historic civilization, wherein the ancient Briton is represented as possessing a culture and polity on a scale of magnificence which yet wants a great deal of evidence to prove it. Still, there is freshness about Mr. Kerslake's new contribution on Caer Pensauelcoit.

Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—March 9.—The Earl of Carnarvon, President, in the Chair.—Mr. A.W. Franks read a communication on two "finds," or portions of "finds," made in Ireland, at Lusmagh and Dowris respectively. The Lusmagh hoard has only just been discovered in a box to which they were consigned, and consists of nine exquisitely delicate bronze implements, in excellent preservation, such as an anvil (an object never yet found in England), two bronze hammers, two gouges, two chisels, a ferrule, and a "rubber." Mr. Franks conjectured that they may have belonged to a native goldsmith. The Dowris hoard was part of an enormous "find"—"at least a horse-load," is the statement of the discoverers. Mr. Franks considered that it had all the characteristics of a true founder's hoard, probably at a late date in the Bronze period. It comprised palstaves, socket celts, gouges, a hammer, razors, knives, a dagger, leaf-shaped sword, spear-heads, a scabbard end, a ferrule, trumpets, tubes, *crotals* or oval bells of bronze, a "chinstay" of a helmet, cooking vessels, rubbing-stones, and molten bronze.—Mr. E. Green exhibited a group portrait of the master and two wardens of the Company of Painter-Stainers in 1629. The picture itself was completed in the year 1631. The centre half-figure, or master, was Mr. C. Pargiter, while the two wardens were Mr. W. Peacocke and Mr. T. Babb. Mr. Green believed the picture to be by Janson van Keulen (*i.e.*, Cologne), an artist who has been robbed of many pictures really his in this country by the desire to attribute them to Vandyck.—The Rev. R. S. Baker exhibited a large collection of "finds" from Northants—British, Roman,

and Saxon—from Crausley, Irchester, Twywell, and Islip.

March 16.—The Earl of Carnarvon, President, in the Chair.—The Chevalier de Reichel exhibited a portion of the Hasselman collection of illuminated initial letters, which had been cut out of MSS. and books—a barbarous proceeding, now, we trust, no longer in vogue; also a Book of Hours, by Kerver (date *circa* 1505), and a service book of Compline.—Mr. J. Evans exhibited a gold ring found in Sussex, and bearing the following inscription in relief (St. John xviii. 8): "Ci ergo me queritis cinite eos baute [*sic*]." The last word Mr. Evans considered to be probably intended for the "abire" of the Vulgate. Was the inscription selected as a charm?—Mr. D. G. C. Elwes exhibited a small oval bronze seal of the fourteenth century, found near St. John's Church, Bedford. It bore the *Agnus Dei*, with the usual inscription.—Mr. G. L. Gower exhibited an urn and a small armilla, with exquisitely delicate patina, found at Godstone, Surrey.—Mr. J. D. Leader communicated an account of a careful restoration now being carried on in the Shrewsbury Chapel in St. Peter's Church, Sheffield, on the tomb of George Talbot, fourth Earl of Shrewsbury.—Mr. R. S. Ferguson exhibited four cups or chalices from the north of England.—Mr. J. Parker communicated an account of the Hospital of St. John the Baptist, at Chipping Wycombe, together with illustrations of the existing Norman remains. These remains are threatened with destruction.

March 22.—Mr. A. W. Franks, V.-P., in the Chair.—Mr. C. R. B. King presented two lithographs from drawings made by him of the crypt of the ancient Priory Church of St. John at Clerkenwell.—Mr. R. P. Greg communicated a Paper "On the Origin and Meaning of the Fylfot or Suastika," with the object of showing that it was a religious symbol among the earlier Aryan races, and was intended by them in the first instance to represent, in a cruciform, an ideograph or symbol suggested by the forked lightning, and well shown by our letter Z, two of which crossing one another in the middle admirably represent the ordinary device known by the names of the *gammadion*, *croix-pattée*, *fylfot*, and *suastika*.

British Archæological Association.—March 15.—Mr. T. Morgan in the Chair.—Mr. L. Brock described the remains of Old Ludgate which have been recently brought to light by the setting back of the houses on Ludgate Hill. A portion of the east wall is visible opposite the front of St. Martin's, Ludgate.—Sir Talbot Baker sent for exhibition two archaic-looking objects of terra-cotta found near Weymouth, which were pronounced to be grinders, most probably for corn.—Mr. C. Brent gave further particulars of the Roman villa at Methwold.—An elaborate Paper on the cup and ring markings on stones at Ilkley, by Mr. J. R. Allen, was read, in the absence of the author, by Mr. W. de Gray Birch. These markings are found on many of the moorstones, one of the most curious of the groups being on the "Pancake" Rock, on Rumbold's Moor, a high ridge 1,010 feet above the sea-level. Mr. J. Brent suggested that the markings were plans of tribal interments, while it was suggested by the Chairman that they were plans of the tribal settlements themselves. Mr. Loftus Brock pointed out, in support of this latter view, their resemblance to plans of dwelling-places on Dartmoor figured by Sir Gardner Wilkinson. Several of the speakers referred the continuance of these markings to a comparatively late date, a stone similarly marked having been found within a dwelling at Birtley, with a coin of Valentinian and an iron sword, while other markings are found on the walls of brick churches in Germany.—The second Paper was by the Rev. Dr. Hooppell, on an early church at North Gosforth, near Newcastle-on-Tyne. This is a ruined building, but the plan is perfect, showing a small nave with a square-ended chancel and a very small chancel arch, the whole being of small dimensions. The walls are constructed entirely of stones from some Roman building, and are surrounded externally by a chamfered plinth. The date appears to be late Saxon.

Anthropological Institute.—March 7.—Major-Gen. Pitt-Rivers, President, in the Chair.—Mr. E. T. Newton exhibited a Romano-British burial urn, containing human bones, found in Cheapside, about eighteen feet below the footpath, in 1879. Two of the bones are encrusted by molten green glass.—Mr. E. H. Mann read the first part of a monograph on the aboriginal inhabitants of the Andaman Islands. The latter portion of the Paper was devoted to a description of the tribal communities and the peculiarities connected with the subdivision of the same among inland and coast men; and reference was made to the system of rule and the power of the chiefs, and various details connected with manners and customs were illustrated.

March 21.—Major-General Pitt-Rivers, President, in the Chair.—Mr. W. G. Smith exhibited a measured transverse section through 300 feet of the Palæolithic floor of the Hackney Brook, near Stoke Newington Common. He also showed a collection of ovato-acuminate implements, scrapers, flakes, and nuclei from the same spot, all the objects being lustrous and as sharp as on the day they were made.—General Pitt-Rivers exhibited and described a large collection of padlocks, showing that the same type had been used in all civilized countries from the earliest ages.—Mr. A. L. Lewis read a Paper "On the Relation of Stone Circles to Outlying Stones or Tumuli or Neighbouring Hills."—A Paper was read by Mr. J. E. Price "On Excavations of Tumuli on the Brading Downs, Isle of Wight," by himself and Mr. F. G. H. Price.

Numismatic.—March 16.—Dr. J. Evans, President, in the Chair.—Mr. H. Montagu exhibited some half-crowns of Edward VI. and crowns of Charles I. and Cromwell in remarkably fine preservation; also a counterfeit sterling struck by John of Hainault, found at Worsted, in Norfolk.—Mr. Evans read a Paper on a hoard of early Anglo-Saxon coins found near Delgany, co. Wicklow, in 1874, consisting of silver pennies of Eadbearht, Cuthred, and Baldred, kings of Kent, A.D. 794-823; of Offa, Coenwulf, Ceolwulf, and Beornwulf, kings of Mercia, 757–824; of Egbert, sole monarch; of various Archbishops of Canterbury; and of one coin of Pope Leo III., 795–816. The writer remarked that this was the most essentially Kentish hoard of which we have any record, a large proportion even of the coins of the kings of Mercia

bearing evidence of having been minted at Canterbury. With regard to the question how these Kentish coins found their way to Ireland, Mr. Evans said that in all probability they formed part of the spoil of a band of marauding Danes, who, after ravaging the Isle of Sheppey in the year 832, transported their plunder to Ireland. "Danes, pagans, or heathens," are said to have first settled in Ireland in 795, and by 853 they had already founded royal dynasties in Dublin, Waterford, and Limerick. The fact that hardly any Anglo-Saxon coins of this early date have been found in Scandinavia, whereas in Ireland they are of frequent occurrence, led Mr. Evans to infer that most of the early Danish invasions of Britain, including this one of the Isle of Sheppey, were made by Western Danes from their Irish settlements, this view being corroborated by the circumstance that these early Danish expeditions were mostly directed against the western and southern coasts of Britain, and not against the eastern or northern.—Mrs. Bagnall-Oakeley communicated a Paper on the hoards of Roman coins which have been from time to time discovered in the Forest of Dean, Gloucestershire, chiefly in the vicinity of ancient iron mines, the coins having been, perhaps, intended for the payment of the miners' wages.—Mr. Stanley Lane-Poole communicated a letter which he had received from M. H. Sauvaire on some rare or inedited Oriental coins in the collection of M. Ch. de l'Ecluse.

Royal Society of Literature.—March 22.—Sir Patrick de Colquhoun in the Chair.—Mr. R. N. Cust read a Paper "On Athens and Attica," in which he gave in detail an account of the remarkable ruins still to be seen.

New Shakspere.—March 10.—Mr. F. J. Furnivall, Director, in the Chair.—A Paper by Mr. W. G. Stone was read, "On *As You Like It* compared with its Origin, Lodge's Novel of *Rosalind*."—Dr. Bayne read Notes upon some recent characterizations of Shakspere's heroines by Mr. Ruskin.

Historical.—March 16.—Mr. J. Heywood in the Chair.—The following Papers were read: "The English Acquisition and Loss of Dunkirk," by the Rev. S. A. Swaine; and "The Emperor Frederick II. of the House of Hohenstaufen," by the Rev. Canon Pennington.

Philological Society.—March 3.—Mr. A. J. Ellis, President, in the Chair.—The Paper read was "Old-English Contributions," by Mr. H. Sweet. The Paper dealt chiefly with the influence of stress in Old-English sound-changes.

March 17.—Mr. A. J. Ellis, President, in the Chair.—Dr. J. A. H. Murray explained the system on which he proposed to mark the pronunciation of the catch-words in the Society's English Dictionary.

Royal Asiatic Society.—March 20.—Sir E. Colebrooke, M.P., President, in the Chair.—Dr. R. G. Latham read a Paper on "The Date and Personality of Priyadarsi."—Mr. Arthur Lillie read a Paper on "Buddhist Saint-worship."

PROVINCIAL.

Society of Antiquaries of Scotland.—March 13.—The Right Hon. the Earl of Stair, Vice-President, in the Chair.—The first Paper read was a notice of the Court-book of the barony of Cunningsburgh, Shetland, with a statement of its contents, by G. Hunter Thoms. The record begins in 1731. The offences were mostly infringements of mutual rights, but there was one criminal case, and in it the judge gave his decision on the oath of the accused person. Sheriff Thoms regarded this Court as a Barony Court, although he had not seen the titles of the barony; and he thought that there were indications in the record that it was analogous to the records of other Barony Courts in Scotland. Mr. Goudie said that he was inclined to regard this as the record of a Parochial Court, the constitution of which was peculiar to Orkney and Shetland, and he adduced arguments from other documents to show that the parish bailie was the Foud of the old Scandinavian Law Courts.—The second Paper was a description of the ecclesiastical remains existing on St. Serf's Island, Lochleven, as they were disclosed by the excavations conducted some years ago under the direction of Dr. Alexander Laing, Mr. Burns Begg, and Mr. David Marshall, Fellows of the Society. Mr. Kerr described the results of the excavations, which disclosed some features of the buildings connected with the priory that were previously unknown. He exhibited drawings of the ancient church of St. Serf, which was now shown to consist of nave and chancel, the masonry indicating a very early date, probably as early as the eleventh century.—The next Paper was a notice of a dispensation for the marriage of Johanna Beaufort, the Queen Dowager of James I. of Scotland, with the Black Knight of Lorn, by Mr. Joseph Bain. Mr. Bain gave the text of the dispensation from a transcript from the Vatican archives in a collection deposited about forty years ago in the British Museum. The Papal scribe had miswritten the Queen's name, and though the document is printed by Andrew Stuart, he had failed to recognize it. Riddle also refers to it in his *Stewartiana*, but without any recognition of its being the dispensation for the Queen's second marriage.—The last Paper was a notice of some early remains in the Black Isle, Rossshire, illustrated with scale drawings and ground plans by Mr. Angus J. Beaton. The author first described a cist discovered in August last at Braes of Kilcoy, which contained a burial in the usual contracted position, but no object of human workmanship. He then gave a general view of the antiquities of the Black Isle, among which the stone circle, called Carn Inernan, was carefully described and figured, and several large cairns and smaller tumuli were noticed, the paper concluding with some references to the castles and other places of interest in the district, which is one well worthy of the special attention of archæologists.

April 10.—R. W. Cochran-Patrick, M.P., Vice-President, in the Chair.—The first Paper read was entitled "A Notice of Ancient Legal Documents preserved among the Public Records of Shetland," by Mr. Gilbert Goudie. The documents submitted were selected from a large collection of writs now preserved in the County Court Buildings in Lerwick, from 1491 to 1588. A deed of 1546 was stated to be a Shuynd Bill, the Scandinavian form of serving heirs or settling a succession to heritable or personal property before the Head Foud and his assessors in open court.

Another furnished an illustration of a native law or custom termed Upgestry, whereby a person in reduced circumstances became *upgester* to another, who became bound to maintain him or her for the rest of their natural life, receiving therefore a clear title to the lands and property of the person so maintained.—The next Paper gave the results of a chemical investigation into the composition of the substances known as bog butters, adipocere, and the mineral resins, with a notice of a cask of bog butter found in Glen Gell, Morvern, Argyleshire, and now in the Museum, by W. Ivison Macadam.—The next Paper was a notice of a deed signed by Lady Margaret Douglas of Lochleven, which was exhibited by Mr. Charles Henderson. The deed was a procuratory of resignation in favour of Mr. George Learmonth of Balquhomie, in 1560. In it she styles herself Margaret Erskine, Lady of Lochleven, and widow of Sir Robert Douglas. As was well known, she was the mother of the Regent Murray, who is also mentioned in the document.—Mr. R. Scott Skirving contributed a notice of a flat bronze celt and a perforated stone implement found at Camptown, East-Lothian, which he now presented to the Museum; and a notice was given of a volume of the records of a farming society in Forfarshire, founded by Mr. George Dempster of Dunnichen in 1803, under the title of "The Lunan and Vinney Water Farming Society."—There were exhibited a brass matrix of a seal with a shield of arms resembling those of the Sutherlands of Duffus, and probably of the sixteenth or seventeenth centuries, found at Lerwick; some portions of red deer horns of great size found in digging a grave at Culross Abbey; also a collection plate of brass or latten, bearing an embossed representation of the Annunciation, with an inscription in Dutch, by the kirk-session of Maybole, through Dr. Macdonald of Ayr Academy; and a hoard of gold and silver coins, the gold being of the reigns of James I., II., and III., and the silver chiefly of Henry V. and VI., and Edward IV. of England, with a few groats of Robert III. of Scotland, found by a shepherd at Over Black Craigs, near New Cumnock, Ayrshire.

Cambridge Antiquarian Society.—March 1.—The Society visited the ancient town of St. Ives, Hunts. On arriving at the church, Mr. W. M. Fawcett proceeded to give some explanation of the building. The ancient name of the town was Slepe, and it is so called in Domesday—but the present name, S. Ives, is derived from S. Ivo, who is called in Camden's *Britannia* a Persian Archbishop. S. Ivo travelled in this part of the country about the year 600 A.D., and is supposed to have died in this spot. The Abbey of Ramsey had the greater part of the land in this parish bequeathed to it soon after the reign of King Edgar, and the Monks having discovered the bones of S. Ivo conveyed them with much solemnity to Ramsey, and founded a cell on the site of the discovery. In the year 1007 the Abbot Ednoth built a church. Of this church no remains whatever are to be seen, though it is probable that, if any alterations should be made, stones of this old church might be found built in as walling stones to the more recent church. In 1207 the church was burnt; it was, however, soon rebuilt, and continued to be connected with the Abbey of Ramsey until the Dissolution. Of this church, built, in 1207, we find a few very interesting remains. The first is the east end of the south aisle, the whole wall with its fine window and the small piece on the south containing the aumbry and a beautiful piscina. The second is the respond and springing of the arch at the north-west corner of the nave. These two portions show that that church was approximately of the same size as the present one. The south aisle was the same length and width, and the arcades were of the same length: a north aisle evidently existed, and may be supposed to have been fairly in conformity with the south. The tower may have been elsewhere, and the chancel may have been longer or shorter, but approximately the church was evidently on the lines of the present one. The font also appears to be the remains of the one belonging to this early church, though it has been very much cut about, so that its original detail is quite obliterated—and there are a few other minor remains. We have no documentary evidence of the construction of the present building. It is evidently one of the latter part of the fifteenth century, but what caused the almost total destruction of the older church is quite unknown. The arcade of the present church is a very clear type of the date named, the columns being very narrow from east to west, and in fact very much the proportion of a window mullion. There is a very interesting peculiarity in these—viz., the brackets that remain for the images, two on the west side of each of the columns, except the north-eastern column. These brackets are not uncommonly found in different parts of churches, but to find such a number, so regularly built to the columns, is a very unusual feature. It may be accounted for partly by the church being served from the Abbey of Ramsey, and being also an important place, and not a very great distance from the Abbey. One of the columns has another bracket of a different character inserted below the one just referred to. It is not sufficiently far below to give height for a second figure, and Mr. Fawcett suggested that from its size and position it had most probably been used to support a reliquary containing some relique of the saint, whose image was on the bracket above. The chancel roof is of the same date as the main body of church, but it is hard to suppose that the flat ceiled roof of the nave is not much later. There was a fire in 1639, which destroyed a great part of S. Ives, and it is possible that some damage was then done to the church, and the roof may be of that date: but as he had not examined it excepting from where they were standing, he could not give any positive statement about it. The beautiful spire at the west end has had a struggle for existence, for it is stated by Camden to have been twice blown down, and at some time more recent it was damaged (it is supposed by lightning), so that a year or two ago it seemed likely to fall again, if a strong wind tried it. The inhabitants therefore thought it best to take it down and rebuild it, and all could see how carefully this had been done. The Vicar (the Rev. C. D. Goldie) drew special attention to the very beautiful piscina in the aisle. He mentioned that when it was restored some sixteen years ago, some workman thinking to improve and sharpen the cutting of the dogtooth moulding had very much damaged it. Among things worthy of note in the church was the old register, which dated from the middle of the six-

teenth century, and contained the autograph of Oliver Cromwell, which he should be happy to show to any one who felt an interest in it. The party then went to the house of Mr. Sherringham opposite Bridge Street, the roof of which is of fifteenth century work, and has a king-post with cap and base and branching braces. There is also some very good and valuable seventeenth century panelling. The bay window projecting over the pavements is also an interesting feature. The house adjoining the bridge, occupied by Mr. Wadsworth, was then visited, and other ancient panelwork much admired. The party then went to see the small chapel (now used as a cottage) on the bridge. The form with its apsidal east end is very clear, but the windows have all been built up, and in the early part of the eighteenth century two storeys were added, and it was made into a cottage. It has been completely changed in the interior so that nothing old is visible—but the exterior is very interesting, as there are but few of these bridge chapels left in the country.

March 13.—The Rev. R. Burn, M.A., President, in the Chair.—Mr. Marshall Fisher exhibited and described a vase of red terra-cotta, 6¾ in. high, together with other Roman pottery in fragments, and horse bones, from Downham Field, about a mile and a half to the north of Ely Cathedral. The vase was discovered about 18 inches below the surface.—Professor Hughes described some fragments of Roman pottery and other objects exhibited by Mr. W.W. Cordeaux. They had been found at the depth of three feet in Humber deposit, at Great Cotes, in North-east Lincolnshire. Along with the pottery were sawn bones, pieces of glass, and some very curious tube-like formations in considerable masses, which Professor Hughes explained to have been produced by concretionary action around roots of plants, also shells of the common cockle. The field, known by the name of the "Little Nooks Close," adjoins the bank of a very old drain, called the "Old Fleet," which formerly, as now, received the drainage of some portion of the Lincolnshire Wolds.—Mr. Reade read a Paper "On the Minster-Church at Aachen." The Church was, in historical interest, quite unrivalled by any building north of the Alps, and as an architectural landmark stood alone, having been completed in the year 804. There is no doubt that it was largely the work of Italian artists. The architect was probably Ansigis, Abbot of Fontenelle, near Rouen. In general design it bears a considerable resemblance to St. Sepulchre's Church, Cambridge, which was built 300 years later. The whole of the interior was covered with mosaics, which were destroyed in the great fire of 1656. Mr. Reade exhibited an interesting engraving made before the fire, and showing the then disposition of the exterior. The tall fourteenth century choir was added by the Burgomaster, Gerhard Chorus, and is a work of great lightness and bold design. The octagon is surrounded by small chapels, and Mr. Reade gave detailed information as to the original destination of these. He also exhibited "restorations" of the original work, and some of the original mosaic cubes used by Charlemagne's artists. The bronze doors and railings to the triforium were at least as old as the building itself. The Church was formerly connected with the palace by a vaulted arcade. The great Emperor, Karl, who founded the Church, was buried within its precincts, but the precise spot was unknown. His bones were exhumed 352 years after his death. Much of the furniture of the Cathedral is of extraordinary interest, particularly the marble throne, upon which thirty-seven emperors were installed; the pulpit, which was a gift of Henry II., and is one mass of gold, jewels, and antique ivory carvings; and the corona, given by Frederic Barbarossa, which is richly gilded and enamelled.

March 20.—The Rev. R. Burn, M.A., President, in the Chair. — Mr. J. Willis Clark delivered a lecture on "The Description and History of the Site of Trinity College." The whole site was bounded on the east by what used to be called High Street, but is now Trinity Street. On the north was St. John's College, which always occupied precisely the same amount of site, with the exception of one little piece. The south boundary of the College was originally called Michael Lane, but is now known as Trinity Lane. Trinity Hall abutted upon what was originally known as Milne Street, a street which extended right across the site of King's College into Silver Street. A fragment of Milne Street still remained in Queens' Street, and a theory had been started that it once ran right across to Bridge Street, but this was mere conjecture. On the west the site was bounded, not by the river, but by a ditch which, with the river, enclosed what was then known as Garyte Hostel Green, now forming part of the College walks. The site was divided longitudinally by a lane running from near the present great gates in the direction of the river. This lane was known as King's Tudor Lane, and was crossed at right angles by Fouls Lane, which ran into Trinity Lane, or St. Michael's Lane as it was then called, at a point where the present Queens' Gate is situated. Mr. Clark then proceeded to give in detail the acquisitions made from time to time for the accommodation of the scholars.

Newcastle Society of Antiquaries.—March 29.—Mr. Dunn in the Chair.—Mr. C. C. Hodges read a Paper on Hexham. The air of mystery and uncertainty which unfortunately surrounds the Roman origin of Hexham renders it most desirable that some further researches should be made beneath the surface in such places as are upon the probable site of the Roman town, and as yet unencumbered with buildings. Most antiquaries agree as to the Roman origin of the place. Previous to the year 1726, when the crypt of St. Wilfrid's Cathedral at Hexham was discovered when digging the foundations for a buttress to support the north-west angle of the tower of the Abbey Church, no Roman remains were known to exist at Hexham. The discovery of this interesting and almost unique example of Saxon architecture, which is wholly built of Roman stones, led the antiquaries of the day to speculate as to the Roman name of Hexham, and Axelodunum was fixed upon by Horsley. Stukely and Gale examined the crypt in 1726, and, in addition to the remains now to be seen, saw there an altar dedicated by Quintus Calpurinus Concessinus, which is now unfortunately lost. There are now in the crypt two inscribed slabs, a portion of the capital of a flat pilaster with acanthus foliage, six fragments of fluted pilasters of varying sections, stones with the "*cyma reversa*" moulding, several lengths of an ornamental cornice, decorated

with a line of laurel leaves, placed point to point diagonally (the triangular spaces thus formed being filled with a bead or pellet); and lastly, a large number of stones ornamented with many varieties of broaching, of unusual richness and diversity. Besides the fragments built into the crypt, there are two altars in the church, one of which was found in 1870 on the west side of the tower. A third altar, cut into two or more pieces, is built into the head of the newel stair at the north-west angle of the tower, about 3 feet above the level of the gutter of the north transept roof; it is only partially visible owing to the greater portion being imbedded in the walls; and there is no trace of an inscription to be seen, but the emblems of sacrifice—the ox's head, the slaying knife, the garland, and the vase—are clearly discernible. A stone of probably Roman workmanship consisting of a rectangular panel 21 by 25 inches, and enclosing what may be described as a wheel ornament, is laid in the north bay of the south transept triforium. The monumental slab found in the slype in September last, completes the list of specimens of Roman work in the church. A piece of an inscribed stone was built into the gable of one of the houses, which formerly stood on the south-east of the church, another was found on the east side of the Seal, and a third was taken from the wall of an out-house adjoining the Hermitage, close to Hexham, on the north side of the Tyne. A few stones with broached tooling are to be seen in the walls of some of the older houses in the town, and in the wall which bounds the east side of the Cow Garth. A few Roman coins have been dug up in Hexham not many yards from the church. To finally settle the question as to whether the Romans really occupied the site, and to rebut the theory that all the stones of Roman workmanship were brought from the neighbouring station of Corstopitum, it is greatly to be desired that we should find masonry of undoubted Roman date *in situ*, or some inscription which would enable us to identify Hexham with one of the stations mentioned in the "Notitia Imperii." We see that the buildings of the time of St. Wilfrid were, in all probability, entirely erected with Roman stones, and from the fact that Roman stones also occur, as has been shown above, in the buildings of the Middle Ages, we may infer that the same quarry of ready squared stones was not exhausted in the thirteenth century, when the present church was brought to a more or less complete state. The large tomb of "Flavinus" was discovered in a foundation which may be of Saxon date, but is more probably not earlier than C. 1200 A.D.; and in the foundations of the destroyed and ruined conventual buildings, we may reasonably expect to find Roman stones, for, as the Saxon buildings grew up out of the ruins of their Roman predecessors, so also did those of the Middle Ages grow up out of the ruins of those of Saxon date, and the Roman stones which had been used in the erection of the former would most certainly in many cases be used again in the erection of the latter. The destroyed conventual buildings are the chapter-house and the calefactory on the eastern, and the refectory and kitchen on the southern side of the cloisters. With regard to the still more to be desired discovery of Roman foundations *in situ*, it may be stated that the vacant places—the cloister garth, the plot to the south-east of the church, and a piece of ground on the other side of Beaumont Street—are all available for purposes of exploration, and all are within the boundary wall of the precincts of the Abbey; and we may therefore reasonably assume that they are also within or immediately upon the boundary of the Roman town or station. The heart of the Roman town would become the heart of the mediæval town. The Rev. Canon Greenwell said he confessed to be somewhat sceptic of the Roman origin of Hexham, and if some explorations were made this question might possibly be set at rest. The Rev. Dr. Bruce thought Hexham had been a Roman position, first of all because of the importance of the position. The last time the Society visited Hexham, Mr. Fairless, who acted as their guide, told them that some ordinary Roman flue tiles, for the purpose of conveying water, had been found *in situ*. It was resolved that, if the consent of the owners and occupiers can be obtained, a sum not exceeding £10 be placed at the disposal of Mr. Hodges for explorations at Hexham.—The Rev. Dr. Bruce said that a quarter of a century ago, the Duke of Northumberland, patron of the Society, suggested the propriety of gathering together all the Northumbrian ballads and melodies they could, and a committee was formed, and they laboured hard and long. Mr. Kell, Mr. White, and others made collections, but members were one after another suddenly carried off, and the result of their labours had been buried in a box. A little while ago, the Society resolved to print the ballads and tunes. The Melodies Committee, during the earlier period of their existence, invoked the aid of Mr. Stokoe of South Shields, who had an intimate knowledge of the local airs and melodies; and Mr. Stokoe had been associated with himself in preparing the book for publication, under the auspices of the Society. The whole of it was in type, and would probably be laid upon the table at the next meeting. The first part of the book comprised ballads and songs, and he suggested that an extra number of copies of the second part of the book, comprising local tunes, and suitable for pipers and others, be printed for sale, and that might tend to resuscitate our native music.

Andover Archæological Society.—March 13.—An address was delivered by the President, the Rev. C. Collier, on "Archæological Discoveries in and about the New Andover and Marlborough Railway." Mr. Collier said that at the point where the railway intersected Redenham Park there had been found the ruins of a number of pit-dwellings, in one of which was a skeleton. Near the park gates was a Roman "rubbish pit," and near the same spot they had discovered a smooth Celtic stone axe, skulls of the red deer and horse, with a quantity of other bones, and a number of flints and pieces of charred wood. Remains of Roman and other pottery had also been plentifully found.

Glasgow Archæological Society.—March 16.—Professor Lindsay, D.D., Vice-President, in the Chair.—Mr. R. Rowand Anderson read a Paper upon "Paisley Abbey and its Cloister," and exhibited illustrative drawings and photographs. Mr. Anderson commented severely upon the destruction of the cloister and domestic buildings of the Abbey, which were probably unique in Scotland. He pointed out

what an opportunity was offered of completing the Abbey and restoring to their proper use those portions which had been destroyed in haste, and without regard to history or art.—Mons. C. A. Chardenal, B.A., then read a Paper on "The Probable Origin and Age of the Shore Tumuli of the Firth of Clyde," illustrated by drawings and objects discovered in the course of his explorations.—A note on Old Partick was communicated by Mr. James Napier.—A View of Glasgow from the south end of Jamaica Street Bridge in 1826 was exhibited by Mr. C. D. Donald; a pair of handcuffs ploughed up on the field of Bannockburn, by Mr. Kirsop; a Scottish almanack for 1682, by Mr. J. Dalrymple Duncan; and a probably unique collection of almanacks from 1667, by Mr. J. Wyllie Guild.

Bradford Historical and Antiquarian Society.—March 10.—A Paper was read by Mr. John Thornton "On Heraldry," with local illustrations taken from mural tablets in the Bradford Parish Church. One of the examples given referred to the families of Bacon and Balme. *Arms: Bacon*—"Quarterly, first and fourth gules, on a chief argent, two mullets with five points, sable." *Balme*—"Second and third quarters, purpure, three fleur-de-lis argent, a chief vair." The next example was taken from a stone slab upon the west wall of the Bolling Chapel, to the memory of Benjamin Baron, M.A., vicar of Bradford, died February 6, 1705. *Arms* (in this case nothing is given to convey the colouring of the arms; Burke, however, gives the following):—"Ermine, three bends gules, a label of as many points azure." *Also*—"Ermine, three bendlets gules, over all a label of as many points argent." The next example was also from the Bolling Chapel. It is a plaster cast, and has recently been removed in constructing a vestry for the clergy. The arms in this case are placed in colour upon a lozenge at the base of the tablet, and it is intended to indicate they belong to a widow. The inscription is in Latin, sacred to the memory of Susannah Richardson, and she was a member of the Savile family. Arms: *Per Pale Richardson*—"Sable, on a chief argent, three lions' heads of the field." *Savile*, "Argent, on a bend sable, three savants (owls) of the first." In the tower of the church, and on its north wall, is a tablet, containing in its upper portion the arms of Field and Rawson, painted upon a small raised shield, and resting upon the shield is a beautifully carved helmet, surrounded by the crest also in relief. *Arms* quarterly: *Field*—"First and fourth, Barry wavy of six, argent and azure, a lion rampant or, in chief two escollop shells of the second." *Rawson:* "Second and third per fess, sable and azure, a castle with four towers argent, a canton ermine." The "canton ermine" is evidently intended for difference, and to distinguish this family of Rawson from some other of the same name, most probably that of Rawson of Bradford. An illustration of the Bradford arms was given, in which what the reader considered the correct drawing is rendered. He passed some strictures upon the way this armorial device is tortured by local decorators; the boar's head being, he avers, delineated by every colour from black to white, and the "well" depicted upon the chevron being anything, from a castle to a pepper-box or a "bobbin." Mr. Thornton believes the true rendering of this charge to be "A Syke," a sign specially provided in heraldry to represent springs, wells, and fountains. It should be drawn "a rounded argent, three bars wavy azure." Mr. Thornton brought his remarks to a close by referring to the approaching alterations in the graveyard of the parish church, and expressed a hope that the Vicar of Bradford would have an accurate survey made, and a plan prepared therefrom, showing the respective positions of the tombstones it may be found necessary to remove, and complete copies of the inscriptions thereon kept along with the other archives of the church, as it constantly happens that such inscriptions form an important connecting link in the preparation of family pedigrees.

Yorkshire Philosophical Society.—April 4.—Mr W. C. Anderson in the Chair.—The Rev. Canon Raine read a Paper by the Rev. C. W. King, Trinity College, Cambridge, on the "Roman Statue found in York in 1880." The Paper characterized the statue as incomparably the finest of Roman-British workmanship that the Society possessed, on account of its excellent style, exceptional magnitude, and wonderful state of preservation. The most obvious explanation of the meaning of the figure was that they had in it the picture of some very youthful Cæsar, represented in his proper character of "Imperator," as best befitting the requirements of the place where it was—the important military station of Eburacum.—In reply to the Chairman, Canon Raine remarked that since he himself had expressed the opinion that the statue was a representation of the god Mars, he had conformed to the idea of the Rev. C. W. King on the subject.

Burton-on-Trent Natural History and Archæological Society.—Annual Meeting, March 28.—Mr. R. Thornewill in the Chair.—After some formal business, Mr. Lott (assistant treasurer) read the financial statement. The hon. general secretary's report was taken as read, and, in accordance with a resolution of the committee, it will shortly be printed and circulated. Mr. T. C. Martin presented the report of the excursion secretaries. This stated that the excursions of the past season, without one exception, had been very successful. A detailed account of the excursions would be written and placed in the Society's library at the Grammar School for reference. During the coming summer it was proposed to organize day trips to Welbeck Abbey, Stratford-on-Avon, and Warwick Castle, and through the Churnet Valley to some place to be afterwards fixed upon. It was also proposed to have half-day excursions to Crich and Wingfield Manor, Rangemore and Tatenhill, Elford and Haselour, Dunstall, Rowsley and Haddon Hall, Bretby, and Repton and Newton. After the election of the officers, the President proposed that Professor Boyd Dawkins should be elected an honorary member of the Society, remarking that they were all greatly indebted to him for his address at the recent conversazione.

Edinburgh Architectural Society.—March 8.—Mr. John M'Lachlan, President in the Chair.—A lecture on "The Pediment Sculptures of Ægina and their Composition," was delivered by Professor Baldwin Brown. In the course of his lecture Professor Baldwin Brown pointed out that the works under discussion were discovered among the ruins of the temple dedicated to the goddess Athene, which was demolished by an earthquake. The discovery

was made by a party of explorers in the year 1811. The fragments were carefully collected, and when they were subjected to close examination it was found that five figures of the eastern pediment could be totally restored, and ten of the western pediment. The work of placing the fragments together was entrusted to Martin Vagna, who satisfactorily performed at Rome the duty confided to him. The figures were also executed in models of nearly life-size, and these were at present in the Museum at Munich. The statues were amongst the most interesting of the works of ancient art which were left to us. They belonged to the period shortly before the outburst of the artistic activity of the Greeks, and as examples of the archaic manner no better specimens were to be found. On account of parts of the surface of the figures being corroded, and other portions being perfectly preserved, there was every reason to believe that the figures had borne colouring. The figures were let into small plinths, which were afterwards filled in with lead. In connection with the manner in which the figures were supported, the lecturer drew attention to the position of a statue in a kneeling position. The lower limb, although nearly touching the bed of the pediment, was unsupported except at the joining of the toe with the base of the pediment, and the foremost limb was fixed into the latter by the usual bronze joining, from the sole of the foot.

Bath Field Club.—March 15.—Dr. Bird read a paper entitled "Remarks upon Wood's History of Bath, and the Names of Places Mentioned in that Work." Published in the year 1749, he said it contained much interesting and curious matter. No legend or tradition connected with Bath seems to have escaped the author's notice, and many illustrations of them were given, and the derivation of names of places in the neighbourhood attributed to a Gaelic origin. In conclusion Dr. Bird spoke of the value of the late Mr. Moore's geological collection in an educational point of value, and expressed a sincere hope that the Bath people would secure it as a monument of his genius and energy. Mr Skrine then gave a Paper entitled "A Walk Round the Manor of Forde," the earliest authentic account of which occurred in the tenth century, and included then Warley and possibly Shockerwick. The members were taken across the two fords of the Avon and Box Brook, called then Weaver's Brook, up to Bannerdown, down to Shockerwick, Ashley Wood, round by the Tower to the Dry arch, Conkwell, Warley Ford, and round across the Wansdyke back again.

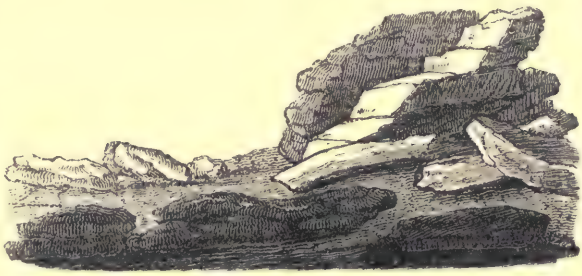
Nottingham Naturalists' Society.—April 5.—The Chair was taken by Mr. B. Sturges Dodd.—A Paper by Mr. F. Clements was read, entitled "From whence Nottingham sprang; with an account of early British coins and medals—illustrated by various events in English History." The author went back to the history of the early inhabitants of what is now called Nottingham. The illustrations consisted of skilfully executed original drawings which included representations of ancient British coins.

Penzance Natural History and Antiquarian Society.—March 10.—Mr. G. B. Millett in the Chair.—The Rev. S. Rundle, Vicar of Godolphin, read a Paper on Cornish superstitions:—There can be no doubt that the belief in charms and ghosts is by no means on the wane. There is a famous White Witch—John Bostock, of Exeter—who, once now and then, makes a tour into Cornwall. There were two old women who had quarrelled desperately about a flower. One of them had a son who was exceedingly ill. John Bostock happened to be on one of his tours at the time. He declared that this other old woman had bewitched the man, and that upon payment of 11*s.* he would give him some medicine which would have the effect of making the curser's eyes fall out of her head. The 11*s.* was paid, though previously it was impossible for them to have raised 1*s.* The medicine was made. The wizard went his way. The above case is clear enough as to the mode of dealing with it. Others are more difficult. The writer said—I met an old woman once, who said to me, "I know that you will not like what I have been doing, sir." "What is that?" I said. "Why, I have been charming a kennel out of Mrs. —— baby's eye." I began, of course, with the ordinary invective against charming, when I was interrupted by her saying, "I can tell you the charm, as you are of the opposite *sect.*" She then repeated the charm, which was, "Two angels came from the east. One brought fire; the other brought water. In water! Out fire! In the name of the Father, the Son, and the Holy Ghost." The charm of the dead man's hand is a very common one. A woman was suffering from a terrible tumour. One day she told me that she had been two miles, at her husband's request, to lay a dead man's hand upon it. She told me that it was his dying wish that, after his death, she should take his hand and place it upon the wound. Shortly after a girl *did* use this charm, and, I believe, did suppose that she was cured by it. The form is to take the hand, to cross it nine times over the wound, and then, as the hand itself resolves itself into nothingness, so also the wound will disappear. The cure for sore-throat is to take a piece of a birch broom and cross it nine times over the part affected. The woman who told me this assured me that she had been cured in that way. I was sent for once to baptize a child. The mother, with a most peculiar look at me, took off a small bag from the baby's neck, and said, with something of defiance in her tone, "I suppose that you do not believe in this? My baby had a most distressing cough: in this bag is a piece of a donkey's ear. I have put it on the child's neck, and the cough has been a great deal better ever since." Whenever a discharge of blood from the nostrils takes place a certain woman is told of it. Without leaving her house, she is said to have such an influence upon the sufferer that the flow ceases. She herself, who is not able to read, told me that the charm consists in saying a certain verse in the Psalms. This last old woman tells me that she derived her knowledge from her mother, who had a large collection of papers, &c., by which she was taught how to charm. This collection of papers has been long, I am sorry to say, dispersed.—Mr. J. G. Uren mentioned the Penryn belief in the headless horses and coachman of Tremough and in the ghost of Dame Gregor, who haunts Trewarthenick; as well as in the powers of ill-wishing possessed by a hind at Enys.—Miss Louise Courtney mentioned the charm of the

silver ring, bought by begged pennies or silver coin.—Rev. G. Rundle observed that many of these superstitions were found in Devonshire, and Mr. A. C. Wildman confirmed this, giving instances of the "dead man's hand" charm in Devon, 46 years ago, and in Penzance, quite recently, with the story of a woman who had walked nineteen or twenty miles from the extreme north of Cornwall to Bodmin to beg for a piece of the hangman's rope to cure her bad eyes.

Cambridge Philological Society.—Feb. 23.—Mr. Munro, the President, in the Chair.—Mr. Cooke read a Paper "On the Imperatival Force of the Latin Subjunctive."—Mr. Ridgeway read Notes "On Arist. Pol., i. ii."

Plymouth Institution and Devon and Cornwall Natural History Society.—April 6.—The Annual Meeting, when the following officers were appointed:—President, Mr. R. N. Worth, F.G.S., re-elected; Vice-Presidents, Rev. Professor Chapman, Mr. J. Brooking Rowe, F.S.A., F.L.S., Dr. Merrifield, F.R.A.S., F.M.S., Rev. J. Erskine Risk; Secretaries, Mr. Francis Brent, Mr. J. C. Inglis, C.E.; Treasurers, Mr. S. Cater, Mr. E. G. Bennett. The reports presented showed the Institution, which is now in its 71st year, to be more flourishing than at any previous period. During the past twelve months a spacious and handsome museum and art-gallery have been erected, which are now nearly complete, and in which will be arranged as speedily as possible the valuable collections belonging to the Society. These are of particular interest and value in antiquities and anthropology, ornithology, ichthyology, crustacea, botany, and in specimens from the bone caves of Devon. His Royal Highness the Prince of Wales, Lord High Steward of Plymouth, has contributed £50 to the Museum Fund; and among the other contributors are the Duke of Bedford, the Earls of Mount Edgecumbe, Morley, and St. Germans, the Bishop of Exeter, Lords Blachford and Robartes, Sir John Lubbock, Sir J. St. Aubyn, Sir R. P. Collier, Sir Massey Lopes, &c. The British Archæological Association meet at Plymouth in August, and the members of the Institution have decided to place their hall, &c., at the disposal of that body.



CROCKERN TOR.

The Antiquary's Note-Book.

Crockern Tor or Parliament Rock.—One of the most curious specimens of the primitive open-air Courts of Justice is found on Dartmoor: it is known by the name of Crockern Tor, the most remarkable seat perhaps, of Druidical judicature throughout the whole kingdom. It remained as the Court of the Stannaries till within the last century, and hence it was commonly called Parliament Rock. On this spot the chief miners of Devon were, by their charter, obliged to assemble. Sometimes a company of two or three hundred persons would there meet; but, on account of the situation, after the necessary and preliminary forms had been gone through, they usually adjourned to Tavistock or some other Stannary town to settle their affairs. The Lord Warden, who was the supreme judge of the Stannary Courts, invariably issued his summons that the jurors should meet at Crockern Tor on such a day. Mrs. Bray, from whom we take the preceding remarks, describes this monument as follows:—"Crockern Tor or Parliament Rock is situated on Dartmoor, near the turnpike road leading from Moreton to Tavistock, at the distance of about eleven miles from the former and nine from the latter. The first thing that struck me was a rock, with a fissure in the middle, with one half of it split either by art or Nature, into four pretty regular steps, each about a foot and a half high and two feet broad. Before this mass, towards the north is a short ledge of stones evidently piled up by art which might have been a continued bench. On ascending higher I arrived at a flat area in which, though almost covered with rushes, I could plainly trace out four lines of stones forming an oblong square, twenty feet in length and six in breadth, pointing nearly east and west. The entrance seems to have been at the north-west corner. At the north side, four feet distant, is another imperfect line, and ten feet on either side is a straight natural buttress of rock. Possibly the table might have stood in the centre of this area, and these lines may be vestiges of the seats around it. I can hardly suppose the stone was so large as to rest on these as its foundation, though there are no stones in the middle that might have answered that purpose. Whilst the Lord Warden and Stannators presided at this table, probably the rest of the assembly filled up the remainder of the area or climbed the rocks on each side" (Bray's *Borders of the Tamar and the Tay*, i. 108–110.) Polwhele, in his *History of Devonshire*, says that he "searched for the table, seats, &c., said to be used in the Stannary Parliament, but could not discover them." The tor consisting of a great number of separate stones scattered on the ground to a considerable extent, some in single masses, others double and triple, in such manner as may tolerably well serve for tables and seats (see vol. i. p. 44, note). An article by Mr. Logan in the *Gentleman's Magazine* for 1832, part ii. p. 22, may be consulted, and also Palgrave's *History of the English Commonwealth*, vol. i. 140. We are indebted to Mrs. Bray for the loan of our illustration, and we must be permitted to add that it has given us great pleasure to know that

the venerable correspondent of Southey still enjoys comparative good health.

Essex County Records.—At the Essex Quarter Sessions, held on April 4, the following important report from the Shire Hall Committee was adopted:—That at a meeting specially convened at the instance of Mr. G. Alan Lowndes, one of their members, for the purpose of considering the subject of the better preservation and arrangement of the ancient County Muniments, the Clerk of the Peace, at the request of your Committee, read the following letter which he had received from his chief clerk:—"As the Shire Hall Committee will consider to-morrow the County Records, perhaps it would be well for me, for your information, to state briefly of what they consist:—The earliest record is a roll of entries of deeds of conveyance beginning *temp.* Henry VIII. Of the Sessions records, the rolls containing original indictments, depositions, recognizances, &c., commenced in the reign of Philip and Mary, and continue, with a few breaks, to the present time. Two officers of the Court appear to have briefly abstracted the entries relating to bridges, &c., the first bridge book relating to the period from Philip and Mary to 12 James I.; and I assume that this was the time at which the book was compiled, for in 1664 it was admitted in evidence before the Grand Jury. The other bridge book commences where the first ceases, and extends to 1717. In turning over an old Sessions rough minute book, on Tuesday, I found quite accidentally the entry directing this second book to be compiled. The entry is as under: '1718—That the Clerk of the Peace do apply to the Custos Rotulorum for his consent to take the old Records of Sessions from the Church Porch at Chelmsford in order to set them to rights, and to make an index of them that they may be useful to the county.' With the exception of the short references in the bridge books, there does not appear to be any record of the contents of the rolls for a very long period, the order books not commencing until 1651, and not continuing successively except from 1698. Upon the rolls themselves are very many entries illustrating the customs and laws of the country during successive reigns. In the reign of Mary are indictments connected with the martyrs, in succeeding reigns are many entries throwing a flood of light upon the prosecutions of Popish Recusants and Protestant Dissenters, and in the Commonwealth—a time of supposed great religious freedom—sufficient entries are found of the persecution of Episcopalians to believe that Macaulay was not exaggerating when he said that 'It was a crime in a child to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians.' Several certificates of Bishops and Archdeacons are upon the files, bringing to the notice of the Court persons who refused to attend Church; and among the papers of Charles II., is a letter from the Council directing prosecutions of Catholics, and another requiring a return of all prisoners in custody, especially mentioning the Quakers, so that the king might exercise his royal clemency. One historian records that Charles had been assisted in his escape by a person who afterwards became a Quaker, and upon the prosecution of his co-religionists the king's benefactor reminded his majesty of what he had done, and interceded for the sufferers. These and other letters from the Council are exceedingly valuable, and amongst many others, are found the signatures of several Archbishops and Bishops, Burleigh, Howard of Effingham, Walsingham, Albemarle (Monks of Restoration), Lauderdaill, Hunsdon, Northumberland, Ellesmere, and many others; and there is also a certificate from Oliver Cromwell. Letters exist from the Parliament during the Civil War as to payment of the taxes; and also the original rates which were made for the relief of sufferers from the great plague. The presentments of the Grand Jury embraced many subjects on such as highways and bridges out of repair, disorderly houses, unlicensed alehouses, forestalling markets, reviling constables, building cottages, &c. The sentences passed upon offenders included branding, the stocks, whipping, &c., there being many entries in which bastardy was punished by setting, invariably the man but often the woman also, in the stocks from morning to evening prayer, and making confession after the second lesson; the woman being likewise whipped at the Church door and imprisoned for a year, with 'frequent corrections in the meantime.' Some of the entries are very peculiar; of these I will mention only a few:—'1651. John Grene, in custody, not having appeared at the Quarter Session, having "failed by running away and leaving his bayle in the lurch." 1651. Five names given in calendar of gaoler—"discharged by their own wicked witts in undermining the house, 1st July, 1651." 1649. For stealing three cheeses and a hive of bees, "John Chapman being in gaole and thence acquitted is to be sent to the House of Correction for a weeke, and to receive punishment." 1577. Depositions against Blumfield for witchcraft, by which it appears that three maidservants of Mr. Poynes having lost some linen, sent Thomas Lynford to a cunning man. He went to Blumfield, adjoining the Churchyard at Chelmsford, who fetched a looking-glass, and Lynford professed to recognize in it the face of Humphrey Barnes, of North Ockendon. Before leaving the messenger was made to swear that he would tell no man.' There are also many certificates of official persons receiving the Sacrament. Books of taxes for hearthmoney (abolished in 1st William and Mary), and a vast number of entries relating to the different waves of religious opinion which swept over the country. These old records were stowed away at the top of the Shire Hall until about three years ago, when the question of Loxford Bridge was before the Court, and I then remembered that when quite a boy I had seen a lot of old papers there. These were got out, and from a few entries I found in them, and subsequent inquiries made by me on the spot, the indictment found against the county was not proceeded with, and the prosecution of the county by the parish of Barking has not since been heard of. For about a year the arranging and sorting out of the papers occupied a great deal of my leisure. In the summer of 1880, the matter was before some of the Chairmen of Quarter Session, and I promised to make memoranda of one reign and submit the notes to them, with a view to their bringing the subject of the publication of the records before the Custos, or tak-

ing such other steps as they might think desirable. This I had nearly accomplished when the subject of the Standing Orders arose, and my researches were suspended until quite recently, when they were again resumed. A portion of my rough notes upon the reign of Philip and Mary have been put into type, and a few copies printed for the convenience of the Committee. I would not presume for one moment to suggest any course for the Committee to pursue, but would express to you the earnest hope that no gentleman will be appointed to abstract and prepare the records for printing who is not well acquainted with the history, the localities, and the families of the county, or many minute points of great historical value will inevitably be lost.—CHAS. C. SHARMAN." And your Committee beg to recommend that with the sanction of the Custos Rotulorum, a Records Committee be appointed, with power to investigate the ancient records of the Court, and to enter into arrangements with the Historical Manuscripts Commission, or any other body qualified to deal with them to the best advantage, which Committee shall report their proceedings to the Court. And your Committee further recommend that the county surveyor be directed to consider and report to them in what manner the ancient records may be best preserved in safety.

Antiquarian News.

Some workmen "trying" for road stone in Spoonly Wood, about one mile from Sudeley Castle, on the upper side of Waterhatch farm, discovered extensive remains of a Roman villa or chapel. The stone walls stand from one to two feet in height, and are divided into several compartments and corridors. An extremely rich design in tesseræ is to be found in a square of 8 or 9 feet, though the roots of an elder bush have much spoilt the centre. This floor is raised some distance above that of the other floors yet found. Some very handsome coloured pavement is to be seen in a corridor about 8 feet in width, the full length not being yet opened. The raised square floor above mentioned is quite close to the surface of the earth. The remains being unearthed are on a gentle wooden slope, and the roots of the trees and bushes have much displaced, here and there, the extremely small square coloured stones which go to make up the handsome and intricate patterns. Mr. Dent's labourers are daily at work making further investigations, and Mrs. Dent is taking a great interest in this archæological discovery.

The work of uncovering the large Roman bath under the Poor Law Union Office, at Bath, is progressing as rapidly as the difficult nature of the work will permit. Further evidence of the grand scale on which the Romans erected their bathing establishments has been furnished by the uncovering of the base of a massive pillar, the dimensions of which give a good hint of the kind of superstructure that it was intended to support. Some portion of the steps that led down to the bath are now to be seen from above ground.

The church of St. Laurence, Winchester, has been restored. It is the mother church of Winchester, and in it the bishops on their induction to the chair of the diocese, "ring themselves in," and as within the walls rest many old civic worthies of the seventeenth and eighteenth centuries, the sacred edifice is of considerable interest. The principal change in the old building is the insertion, in the south wall, of a four-light window, with cinque-foil crisps in the tracery and trefoil heads to the light. The church, having no chancel distinctly structural, the old carved work which run along the walls at the east end have been used to divide a portion of the nave from the chancel, within which the Communion rails are placed, and where the surpliced choir will sit in future, as in other churches. The reredos consists of the sacred emblem, painted on zinc panel, which rises over the cross, and necessitated the removal of the figure of St. Laurence to the new window. The Creed and Commandments are fixed to the wall in three niches (one ancient) to the south of the reredos.

Mr. Watt, of Sandwick, Orkney, has discovered in that parish a large specimen of the prehistoric broug, or round tower. The walls are massive, being from 12 feet to 15 feet broad, and 10 feet to 15 feet high. It was in this parish that the extraordinary discovery of ancient silver ornaments took place many years ago; but, so far as the present excavations have gone, no metal ornaments have been found, although a considerable quantity of combs, deers' horns, and other articles have been picked up. An underground passage, supposed to lead to a cave, has been explored for about 50 feet.

Another of the ancient churches which stud the valleys of North Yorkshire is about to be thoroughly restored and enlarged—that of All Saints', Nunnington, near Malton. The church has long been in a dilapidated and ruinous condition. It was built 600 years ago. In 1671 it was partially rebuilt, and most inconveniently re-seated, and it is now proposed to restore and enlarge the church at an estimated cost of £2,200. The restoration will be carried out under the direction of Mr. Ewan Christian, architect to the Ecclesiastical Commissioners.

The Society for the Protection of Ancient Buildings have appealed to a variety of local bodies and representative individuals in the endeavour to secure the due and proper preservation of the ancient church of St. Crux, in the city of York; they have found, however, that neither public bodies nor private individuals are willing to make an effort to provide the funds necessary to preserve this most interesting relic of ancient architecture. The sum that would be required to keep it from falling to pieces would probably be but moderate, but it is argued in some quarters that if it cannot be brought up to a certain standard as regards modern ornamental fittings and improvements, it is no longer worthy to hold its original position as a place of worship, and that it had better be pulled down. It appears to the Society, however, that as a church it will be less desecrated by being maintained in a sound, though perhaps bare, condition, than it would be by being destroyed; and that, as an ancient building, its loss would be very lamentable for the city of York, especially as it is one

of a set of buildings (the churches of that famous city) which, even apart from their several architectural merits, make a peculiar impression upon people on account of their frequency in the streets. Every member of this set of buildings which perishes is an irreparable loss to one of the most important and beautiful of the ancient cities of England. The Society appeal finally, therefore, to the public of the neighbourhood and city of York to make an effort for the due preservation of this most interesting building, and they trust that some endeavour will be made to avert what will be looked upon by all those interested in the preservation of ancient monuments as a disgrace to a great historical community.

Mr. Henry Taylor is preparing for publication by subscription *Notes on Some Features of Ancient Ecclesiastical and Domestic Architecture, with special reference to the Old Halls and Churches of Lancashire and Cheshire.* The work will form one volume, demy 4to, and will contain numerous illustrations and plans of old halls, coloured to show the different periods of erection. The edition will be limited to 500 copies.

St. Peter's Church, Greatworth, has been reopened, after restoration. The church consists of a chancel, nave, and tower at the west end. The structure is a small one, the nave being 33 ft. by 24 ft., and the chancel, 20 ft. by 17 ft. The chancel is of Early English work, but the nave is modern. The old west gallery has been removed, and a ringing-chamber substituted, and underneath there is a vestry. The chancel-arch is new, and the chancel itself has been raised two steps. The old high pews in the nave and chancel have been replaced by new seats of pitch-pine.

An important archæological discovery has been made close to Liége on some property belonging to M. Emile de Laveleye. A score of antique bronzes, including two statuettes of women and three heads of Mercury, have been unearthed in excellent preservation. They are thought to have formed part of a large fountain, and to belong to the beginning of the third century.

A faculty has, we regret to say, been granted by Dr. Tristram, presiding in the Consistorial Court of London, to pull down the old church of St. Paul, Hammersmith, and to erect a new one on its site.

At a meeting held at Dodbrook, Devon, recently, it was decided to take steps to restore and re-roof the parish church.

Dr. Schliemann has presented a collection of antiquities to the University of Oxford, and on the 14th ult., thanks were voted to him in Convocation. The collection consists of pottery and other objects excavated by Dr. Schliemann at Hissarlik, Mycenæ, Ithaca, and Orchomenos.

The site of the new Government buildings will comprise very nearly the whole site of the famous resort formerly known as Spring Gardens, the site of Wallingford House (now the Admiralty), from the roof of which Bishop Usher witnessed the execution of Charles I.; the large house with garden in the rear, now numbered No. 18, Spring Gardens, and recently in the occupation of the Guest family; and the house at the western end of what was formerly New Street. All these will be swept away, and the site will apparently be entirely covered with buildings.

The Chetham Society, from unavoidable causes, has issued no volumes during the past year. The eleventh and concluding part of the *Collectanea Anglo-Poetica* has been delayed in order that an index of the whole work might be prepared. The death of Mr. William Langton has prevented the appearance of two works which he had in hand. One of these, the concluding volume of the *Lancashire Visitation of* 1533, will now be edited by Mr. J. P. Earwaker; and the other *The Compotus of Henry de Lacy, Earl of Lincoln*, respecting his lands in Lancashire and Cheshire, dated 1297, will be finished by the Rev. Ponsonby E. Lyons. These three books will be issued to the members during the year, together with three belonging properly to 1882, namely, *Dr. John Worthington's Diary and Correspondence*, the second and concluding part of the *Inventories of Goods in the Churches and Chapels of Lancashire in* 1552, and the General Index to the Society's publications from the thirty-first volume to the conclusion of the present series. Next year will witness the beginning of a new series. Mr. William Beaumont, of Warrington, has resigned the vice-presidency of the Society, and Chancellor Christie has been appointed his successor in the office. Mr. J. Eglington Bailey has been elected honorary secretary in the place of Mr. Richard Henry Wood, resigned.

A scaffold has been recently put up in front of the house, No. 13, Delahay Street, Westminster. This house, the back of which faces towards St. James's Park, was formerly No. 23, Duke Street, and was the town residence of the infamous Jeffreys. It is a plain red-brick building, with a bold wooden cornice, and is not without a certain dignity and justness of proportion, so strangely wanting in most modern structures, and it will be a pity if by any injudicious additions or alterations these characteristics are detroyed. Jeffreys having obtained a grant from Charles II. of a plot of ground on the east side of St. James's Park, employed an architect to build him a very magnificent house with a private chapel and extensive offices. The architect appears never to have been paid for his services, Jeffreys contriving to put him off upon one pretext or another, until the Judge was compelled to seek refuge in the Tower, pursued by the execrations of an infuriated populace. Jeffrey's house is the second house northward of Storey's Gate fronting towards St. James's Park, and is readily distinguished by the stone steps leading down to the park, and a passage-way through the ground-floor leading into Delahay Street. The chapel, which was to the north of the house, was pulled down a few years ago, and a large house with a stone front erected upon the site. Here the mob assembled after the Judge's fall in 1689, and read upon the door of his house, with shouts of laughter, the announcement of the sale of his property.

Goldsmith's house in the Temple, which has stood for three centuries, is not, we are happy to learn, to fall into the hands of the builder. The houses near it are

to be pulled down and chambers built on their site, but the authorities of the Temple have at the last moment decided to spare the house where Blackstone wrote and Goldsmith died.

Some interesting antiquarian discoveries have been made in a cairn on the farm of Old Stirkoke, near Wick. While ploughing in a field adjoining the cairn, the plough struck against what on examination turned out to be a stone cist, and further investigation revealed three others. They were all lying nearly due east and west, and were of the rudest description, being formed of pavement slabs, in one case measuring 8 feet by 2, and in another 4 feet 2 in. by 2 feet. In these graves the bones were nearly decomposed, and nothing of special interest was observed in connection with them. In the cairn, itself, however, which is situated at a few yards distance from these graves, and from which workmen are busily engaged excavating stones for the construction of drains, the aspect of affairs was different. An entrance had been effected by the workmen at the north-east end, which passing inwards towards the internal apartment exposed a mass of masonry. The diameter of the internal space, which is not yet fully cleared out, is about 33 feet, and it appears to be of a circular shape. At a few feet from what is evidently the ground floor of the erection there are small holes in the wall. Between the internal space and what was evidently a narrow passage, the measurement taken at an available point is 13 feet, while the circumference of the cairn is about 90 yards. The floor of the inner chamber was strewed with rubbish, mixed with the remains of different animals, such as those of the boar, deer, and sheep, as well as what appeared to be human remains, including teeth, and finger and other bones, with traces of fire in the shape of burnt ashes. There were also numerous whelk and other shells. In an important position a large stone cist was discovered. It consisted of rough stone slabs, and measured 8 feet long by 2 feet wide, the depth being about 20 inches. The skeleton, although not complete *in situ*, was one of great size. The skull, with the exception of the teeth in the upper jaw, was tolerably perfect, and measured 23 inches round. Amongst the articles found were an oblong whetstone, a large number of pebbles foreign to the district, supposed to have been used as warming stones; pieces of iron ore, an iron ball roughly fashioned, about 1½ inch diameter; a lump of red clay, supposed to have been used as a pigment; a finely-shaped celt, some small white pebbles, and portions of cinerary urns of a very primitive construction, and of coarse manufacture. At the south-west corner of the cairn, a beautiful specimen of early art was got, in the shape of a triangular-shaped vase about 2 inches deep, made of fine clay, and which might have been used as a crucible or pigment mixer. Besides the above there was also found a bone ornament forming the segment of a circle, with perforated eyes at both ends, thought to have been used as a charm, and a whorl or spindle stone about 2 inches in diameter. A stone, thought to have been used for moulding purposes, was also unearthed. About two-thirds of the cairn has been opened. So far back as 1871, Mr. Anderson, of the Antiquarian Museum, Edinburgh, had his attention directed to this cairn, and a number of articles were unearthed by him at that time, which are already in the National Museum.

A very curious and interesting relic is being destroyed and carted away. Half way up Ludgate-hill there runs towards the river a narrow alley known as St. Martin's-court, and here recently remained one of the fragments of Old London Wall.

The excavations for a new restaurant in Shoplatch, Shrewsbury, have revealed a wall of great thickness forming the boundary of the property. Some human bones were found, the relics of an interment of very ancient date. They were again restored to the earth. About a dozen tiles were carried to the Museum. The pattern is the same as those found under the new Post Office.

Mr. J. R. Chanter has made a complete collection of the original seals and impressions, with their legends and tracings of the older seals, and of the registered armorial bearings of the borough of Barnstaple. They have been all arranged and marked in a glass case, with a description of the different seals printed at the back, and a device for opening the case for an inspection of the seals. These Mr. Chanter has had hung up in the Council Chamber of the Guildhall. The seals were mainly used for the borough documents, and they were frequently used in the olden time for certifying and identifying private deeds principally during the fourteenth and fifteenth centuries. The four silver seals are the property of the borough, but there are examples of private seals and of old deeds with the seals in their place. The swan seal is a beautifully engraved circular seal of silver, over two inches in diameter, and in very fine preservation. It was used before 1272. The case also contains a silver oar, having inscribed on the handle—"Silver oar—John Moule, Esq., Mayor, 1780, Barnstaple Water Bailiff."

During the past season a remarkable discovery of an ancient cliff city was made by Mr. James Stephenson, the leader of the Archæological Exploring Expedition to Mexico and Arizona, under the direction of the Smithsonian Institution. Mr. Stephenson tells the *New York Tribune* that for sixty miles along the face of a winding cliff, except where the elements had cut them away, the canyon walls had been carved out like swallows' nests, and the cave dwellings extended two, three, four, and sometimes five rows, one above another. Mr. Stephenson examined this deserted city during several days, personally visiting portions distant forty-five miles from each other, and discovering with his glass that the excavations extended fifteen or twenty miles further on. By far the greater number are inaccessible, but many of the old paths, worn many inches deep by the feet of the ancients who dwelt there, are intact, and by them the explorer mounted to the old dwellings. There was a marked similarity in the form and construction of these excavations. There was only one aperture, which served for door, window, and chimney. The single room had an oval roof, which bore the grooves made by the flinty adzes or axes of the excavators. The method of digging or carving out these caves was disclosed by the form and direction of the grooves, which were usually parallel to each other, and several inches apart, while between, as shown by the rough surface of the stone, the re-

maining substance had been broken off. There were fire-places at the rear, but no place of exit for the smoke except the single aperture in front. Many of the dwellings had side or rear excavations of small size, within some of which corn-cobs and beans were found, evidently left by chance inhabitants of a later period. Near the roof of many of the caves there were mortises, projecting from which in some instances there were discovered the decayed ends of wooden sleepers. These were of a kind of wood not recognisable as a present growth of the locality, and unknown to the explorers. Specimens were brought away to be examined and classified by naturalists. In the sides of some dwellings there were found small recesses, evidently used as cupboards for the household utensils of the family. Upon the top of the Mesa, or table-land, above these caves, there were found large circular structures, now in ruins, but with walls to the height of 10 or 12 feet still standing. They were evidently places of worship. They were built of square stones of nearly uniform size, about 20 in. in length by 6 in. width and 4 in. thickness, cut from the cliff. Measurements were made of two of these structures, one of which was 100 feet and the other 200 feet in diameter, and might have held from 1,000 to 2,000 people. The southern end of this cave city, which seemed to have been the most densely populated, presented many evidences of art and industry. There were found many animal forms carved out of stone. In one place there were two life-sized mountain lions, animals which are still peculiar to that region. Upon standing walls in this neighbourhood are many hieroglyphics, which, from their resemblance to the picture writing of the living Pueblos, may, Mr. Stephenson thinks, be partially, if not entirely, deciphered. The great age of this city is proved by the vast accumulation of *débris* from the upper portion of the cliff which covers its base. In places where mountain brooks have cut their way through, the existence of one, and sometimes two, rows of cave dwellings below the surface of the *débris* is disclosed.

A rich discovery of Lacustrine relics has been made at Steckborn, on Lake Constance. They consist of flint and bone implements, pottery, bones of animals now extinct, and a quantity of wheat and oats. The relics have been placed in the Frauenfeld Museum.

Nine cases, representing a portion of the results of the researches just on the point of being resumed by Mr. Hormuzd Rassam, have just arrived in London. The tablets which they contain are for the most part small, and, either whole or in a fragmentary condition, are estimated to reach about five thousand in number. The texts on the tablets are large beyond precedent as compared with the size of the vehicle on which they are inscribed. The new importation, so far as it has been investigated, consists chiefly of trade documents, and largely of contracts for the sale or supply of corn and other agricultural products. They are dated in the reigns of Samassumukin and Kandalanu, the Chinladanus of the Greeks, who were contemporary with the latter half of the reign of Assurbanipal, or Sardanapalus, of Assyria, about B.C. 646. The tablets are from Aboo-habba, the site of the ancient Sippara, the Sepharvaim of the Old Testament.

Rowton Church has been re-opened after restoration. The roof of the edifice is almost entirely new. New bell-turret, chancel and porch have been built. The church has been re-seated in pitch pine. The old font has been re-placed by one formerly in Hadnal church.

During the restoration of the Sheffield Parish Church the interesting historical monuments of the Talbots in the Shrewsbury Chapel were carefully cleaned, under the direction of the Duke of Norfolk's architects, Messrs. M. E. Hadfield and Son. Shortly after the re-opening it was discovered that the archway over the altar tomb of the fourth Earl, which stands on the south side of the chancel, had become dangerous, and the unexpected fall of some fragments of masonry made it manifest that the arch must be shored up to prevent an early catastrophe. The work was promptly carried out, and the condition of the monument reported to the Duke of Norfolk, who gave orders for a careful and conservative reparation to be effected, and this work has been completed. The Shrewsbury Chapel, according to Hunter, was built about 1520, during the fourth earl's lifetime, the archway being inserted in the existing south chancel wall, which had originally been badly constructed of small stones and poor mortar. The work has been carefully executed. A grille of delicate hammered ironwork has been placed in front of this tomb to better protect the marble work. The altar tomb bears recumbent effigies of the earl and his two wives, executed in alabaster, probably by one of the same artists who executed the memorial chapel to Henry VII. in Westminster Abbey, under the Italian sculptor, Torrigiano. The tomb itself must, in its original condition, have been a sumptuous work, for it is wrought in Purbeck and Devonshire serpentine marble, and has been highly polished, though now sadly decayed and mutilated. Two shields of enamelled metal remain, showing the arms of Talbot quartering Hastings.

We have already drawn the attention of our readers to the restoration of Market Drayton Church. The present state of the works is as follows :—The walls of the north and south aisles are almost up, and the windows of the north side of the clerestory are now complete. The work now being carried out does not at all affect either the east end of the north aisle or the east end of the south, but the Committee hope to find themselves in a position to undertake the complete restoration of the edifice. It appears they have had a conference with the architect as to the probable cost of completing the east end of the south aisle, by rebuilding what is known as Church's Chapel.

Whilst Sir John Lubbock is vainly trying to persuade the people of England that historic monuments are worth preserving, the French Government are taking active steps. They have just bought the giant Menhir of Locmariaquer, known as the Fairy Stone, and the two principal dolmens on the peninsula of the same name.

The parishioners and citizens are taking into serious consideration the dilapidated state of Holy Trinity Church, Goodramgate, York. Last year the old glass in one of the windows was broken by some boys who were playing in the churchyard. This needs protection, which could be done if some wire were fastened on the outside.

In our February number we gave a brief notice of Johnson's *Ancient Customs of Hereford*, which it is proposed to publish by subscription. The information in this work relates not merely to local but general subjects, drawn principally from official documents in the Hereford civic archives. It will also contain some illustrations of gateways and initial letters of charters. The subscription list will remain open a few weeks longer. Only a limited number of copies will be printed, therefore it is desirable to make an early application.

A privately-printed limited edition of Persian tales, entitled *The Bakhtyār-Nāma; or, Story of Prince Bakhtyar and the Ten Viziers*, translated by Sir William Ouseley, with an Introduction and Notes by W. A. Clouston, will shortly be published. Among the numerous romances which have, both in the West and in the East, sprung from, or as imitations are allied to, the lost Indian work referred to by El-Masudi as the *Book of Sendabad*, the *Bakhtyār-Nāma* has long been a great favourite in Persia and India. In the year 1801, Sir William Ouseley published a Persian text of the *Bakhtyār-Nāma*, with an English translation ; and in 1805 M. Lescallier published a French rendering of a different manuscript of this curious work. Copies of Ouseley's book are now so very scarce, that several eminent librarians have never seen or heard of any for sale. There was, however, a copy sold at the sale of the library of the late M. Thonnelier, at Paris, in December, 1880, which fetched a high price.

Mr. C. T. Gatty will edit a *Catalogue of Mediæval and other Antiquities in the Mayer Museum*, with the permission of the Committee of the Liverpool Free Public Library and Museum. The *Catalogue* will be illustrated by plates taken from many of the beautiful examples of mediæval art given to the city of Liverpool by Mr. Joseph Mayer, F.S.A. The specimens chosen for reproduction include examples of the ivory carvings, manuscripts, enamels, miniatures, &c., many of which are unique and important.

A Royal Warren ; or, Picturesque Rambles in the Isle of Purbeck, Dotsetshire, by Charles E. Robinson, is announced as nearly ready for delivery. The work contains valuable contributions towards the local topography, natural history, and antiquarian lore, but is mainly concerned with the external picturesque in Purbeck.

Correspondence.

EASTER EGGS.

(*Ante* p. 144.)

Let me recommend those who are interested in the subject of Easter Eggs to see, if they are in those parts, the remarkable collection at the Cracow Museum. It would seem some of the Slavonic villages have had their own designs for adorning these eggs handed down from a remote, probably heathen, antiquity. It is supposed that some of these extraordinary designs refer to the secret symbols of old Slavonic mythology, and open to us an as yet nearly unexplored field of research.

W. S. LACH-SZYRMA.

SEVENTEENTH CENTURY TOKENS.

(iv. 135.)

I think there can be little doubt that the token referred to by your correspondent, was issued at Edinburgh by Sir William Dick, of Braid, Bart., a merchant in the Scottish capital, and at one time reputed the richest man in Scotland. He farmed the Scottish Customs, and was for some years Lord Provost of the city. He advanced large sums to the Covenanters, and afterwards even the English Parliament became indebted to him to the amount of £36,803. His affairs became latterly much disordered ; and though he made numerous attempts to recover what he had lent, the money was never repaid, and Sir William was actually thrown into prison in Westminster for debt, where he died in great misery and want in December, 1655. This token was probably issued in connection with his business as a merchant in Edinburgh.

R. P.

Dollar, N.B.

FERRAR FAMILY.

(iv. 119.)

As the interesting paper by Dr. French on the Brasses of Huntingtonshire has referred to the genealogy of the Ferrar family, I beg to ask for some further information either through the medium of your valuable journal or otherwise. Dr. Pickard in his pedigree gives names without *dates*, and Dr. French supplies many which are important. I desire others, more particularly relating to the family of John Ferrar and Anna Brook, the elder brother and sister of the Thomas Ferrar from whom Dr. Pickard's wife was descended. I believe one of the sons was cornet in a cavalry regiment, which formed part of the army of the Duke of Schomberg, and fought at the battles of Boyne and Aughrim in 1690 and 1691.

R. W. BINNS.

FLORIATED CROSSES.

In Edington Church, Wilts, which was built in 1359, these crosses exist on the walls between the windows in the nave ; and I have always understood they were placed there at the dedication of the Church, and were originally covered with brass.

A. FARQUHARSON.

SLOPING NAVES.

(iv. 135, 228, 278, v. 38.)

To the list of sloping naves should be added the small and very primitive church of Llanrhwchwyn near Llanrwst, which appears to be little known. There is a deep step extending across the nave and aisle, and the floor slopes thence to the low chancel-arch.

J. H. ROUND.

BURWELL PARK.

(v. 132.)

You allude to this estate in your March number as "including the ancient Manor House of Burwell, wherein Sarah Jennings was born." The accuracy of this statement has been challenged by the *Daily Telegraph* on the ground, that the present mansion dates from 1760. The "ancient Manor House" is, however, still existent, having been converted into a farmhouse. Moreover, when the writer of the article adds, "How came it about that Sarah Jennings was born at Burwell Manor House three years after Sir Mathew's death? . . . . Mistress Jennings may have been on a visit to Mistress Lister when the infant, who was to be christened Sarah, first saw the light," &c. &c., shows himself ignorant of the fact that "Mistress Jennings" was none other than the *daughter* of Mistress Lister (by her former husband), and that there was therefore the best of reasons why the child who was to become so famous should "first see the light" amid the famous oaks of Burwell.

J. H. ROUND.

WALKERN, HERTS.

The church of this village is about to be repaired, it having become very dilapidated, the chancel was rebuilt by the late rector a few years ago, and the present rector, the Rev. J. C. Wright, is hoping to make the old-fashioned church look more suitable, and be more comfortable and convenient. In a recess in the south aisle is a fine effigy of a knight in armour, carved in Purbeck marble; and on the wall of the same aisle is a somewhat indistinct crucifix having a *draped* figure thereon, which is considered to be nearly unique.

In Cussans's *History of Hertfordshire* is a description of the knight in armour, and an account of the brasses which are at the rectory; one of them is a palimpsest, and was first placed on the tomb of a John Lonekyn who was four times Lord Mayor of London, and died in 1370, and was buried in St. Michael's Church, Crooked Lane, London, as mentioned in *Stow's Survey of London*. The brass plate was cut and placed in Walkern Church to the memory of Rychard Humberstone, who was buried in 1581.

I have rubbings of all the brasses taken about the the year 1846.

Hertford. WILLIAM F. ANDREWS.

A RAPIER.

(iv. 231, 277; v. 39.)

Noticing that your correspondent R. B. W. writes from Manchester, I would suggest that he might obtain the information he requires by applying to Mr. Faulder, the owner of a collection of ancient arms exhibited here last year in one of the Corporation buildings; or by reference to the Catalogue of that exhibition, which contained historical notes upon arms. No doubt a copy could be obtained from Mr. Councillor Rowley, by whose exertions the exhibition in question was chiefly promoted. Perhaps E. K. might learn the age of his sword from the same source.

Manchester. T. L.

"R. W. B., Manchester," has described a rapier which he possesses, stamped on the blade "J. J. Runkel, Solingen," and is desirious of knowing its probable date.

Mr. W. B. Redfarn, of Cambridge, has also a similar blade, set in a Highland sword kilt, and has given an opinion as to its being probably an early seventeenth-century weapon. I happen to have two of Runkel's swords in my small collection of weapons, but am afraid that they are of much more recent date than suggested by Mr. Redfarn, although, having no certain information to speak from, I cannot positively give the exact period at which Runkel existed at Solingen as a sword manufacturer. One thing is certain, that all weapons of his make are of excellent temper, and much resembled the seventeenth century weapons in shape.

One of my Runkel's swords is a long broadsword, with a large steel basket hilt; and is inscribed on the flat edge of the blade, near the guard. The other is a rapier exactly similar to "R. B. W.'s," and inscribed on the long channelling on each side of the blade. A correspondent informs me that a friend of his has a "Runkel," which his grandfather (who was an officer) used to wear. This would suggest that Runkel was at the earliest an *eighteenth* century man. I have another Solingen sword, the date of which is uncertain. It is of flamboyant shape, and bears a Latin inscription, "DOMINE IN PETAVI, *John Fundan ihn Solinghen.*" The hilt is of brass, with two guards, and a leather-covered grip. Can any collector suggest its proper date?

W. C. WADE.

5, Portland Square, Plymouth. Feb. 6, 1882.

IPSWICH CHURCH.

During some recent repairs to St. Stephen's Church, Ipswich, a niche was disclosed, formed in the exterior of one of the south-aisle buttresses. The opening was arched, shallow headed, and measured 24 in. by 24 in. It was lined with plaster; its depth I could not ascertain, as it had been partly filled up with bricks of an ancient pattern. On each side of the niche was carved a pinnacle, bearing a shield; one remains, bearing apparently a letter T.

It has since been filled up with flint work.

Can you or any of your readers kindly give me any hint as to its use? Was it some kind of monument?

Ipswich. H. W. BIRCH.

THE CIRCLES OF MARRIAGE.

On July 3, 1881, the following was handed in to the Parish Clerk of Sutton-in-Ashfield:—

"I, A. B., Idlewells, wishes to give in the Circles of Marriage to Miss C. D., Idlewells, both of this Parish."

Can any of your readers explain the expression, "The Circles of Marriage?" May it not mean the Churchings of Marriage? Circles, Kirkles, Churchings—*i.e.*, Publications. The expression "Circles of Marriage" have occurred on Banns' papers at least twice during the last two years.

F. T. MARSH.

St. Mary's Clergy House, Sutton-in-Ashfield.

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—*All Advertisements to reach the office by the 15th of the month, and to be addressed*—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

The Manager wishes to draw attention to the fact that he cannot undertake to forward POST CARDS, *or letters, unless a stamp be sent to cover postage of same to advertiser.*

FOR SALE.

Biblia Sacra, printed at Venice, 1498; in excellent preservation.—Fredk. W. Ridgway, Church Street, Dewsbury.

Rare Work.—Diodorus Siculus, 1476; bound in illuminated vellum, clean, oldest known, scarce; £10.—J. B. Brearley, Jessamine House, Barton, Manchester.

Numbers 1 to 27 of THE ANTIQUARY, clean, and in good order; price £1.—Apply to E. P., 11, Great Bedford Street, Bath.

Antique Immense Carved Oak Chest, 20*s.*—Antique Sword, 6*s.* 6*d.*—Duelling Pistol, inlaid, 8*s.* 6*d.*—Highwayman's Pistol, 8*s.* 6*d.*—Blunderbuss, 14*s.* 6*d.*—Returnable List of Old Books.—Mr. Shaw, Writtle, Essex.

Mediæval Seals.—I have a large number of Duplicates, very fine impressions; would make exchanges for books. List and specimen sent on application.—182, Care of Manager.

Ruskin's Giotto and his Works in Padua, 3 parts. £1 1*s.*—Modern Painters, 5 vols., first edition, cloth, 31½ guineas.—Latimer's Sermons, Portrait, 1635, rare, 12*s.*—Milton's Paradise Lost, third edition, 1678, portrait, calf extra, bound by Bedford, £1 15*s.*—Sir T. Wyse's Impressions of Greece, 3*s.* 6*d.*—Joseph Lucas, Claremont House, Cawley Road, South Hackney.

The *Times* collated ready for binding, 1865 to 1872. Five or six volumes slightly imperfect; a very good bargain for a public library, as the present owner could easily complete and bind them in half morocco for reference.—S. care of W. E. Morden, 30, The Parade, High Road, Lee, Kent.

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The Antiquary.

JUNE, 1882.

Midsummer.

By William George Black.

IN the calendar of the seasons, Midsummer occupies a place so important, that it is impossible, within space necessarily limited, to undertake anything but the briefest account of the customs and beliefs associated with the season, and particularly with the day of St. John Baptist.

To simplify as much as possible the consideration of the various summer rites, it must be pointed out that in the great majority of modern instances we find these rites connected, more or less distinctly, with popular assemblages round fires, and the use of symbols which the recorded customs of older peoples enable us to claim as akin to those symbols used in sun-worship and fire-worship; and while I have no intention of discussing either fire-worship or sun-worship, I may be allowed to remind those who are interested in the study of popular antiquities of the important part taken by these cults in primitive times, or among modern primitive peoples. The difficulty of obtaining light early gives occasion, as Sir John Lubbock has pointed out, to much care being taken of fire when it is obtained.* The Achonawi of Western North America thought all trees mysterious, because fire came when wood was rubbed together.† The Ainos pray to Fire for all they need; and in Dahomey sacrifice is offered to the pot in which Fire is supposed to live. If the priest in charge of the perpetual fire in honour of the god Potrimpos allowed it to go out, he was burnt to death. Illustration of reverence for fire is supplied by every literature, modern as well as classical.

Apart from simple fire-worship, however, fire was regarded as the appropriate symbol of the sun. In the sun-temple of the Natchez the everlasting fire burned, and near its blaze were kept the sacred possessions of the tribe, the images and fetishes, and the bones of dead chiefs.* It was because Nanahuatzin and Mexitli threw themselves into a great fire, built to make the darkness which brooded over the face of the early world more bright, that the one god is worshipped as the sun and the other as the moon.† Link after link in the chain leads us to familiar passages in sacred literature, such as that in the book of Jeremiah—"And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Moloch"—where the worship of the sun, or of the sun-god by fire, is combined with sacrifice or symbolical purification. When Christianity made itself felt, its adherents, whether of the West or of the East, were perfectly familiar with fire-worship, and with worship of the sun by fire. In very many instances small change was made by the progress of the new faith upon the festivals, the sacrifices, the merry-makings of the people. A new cause for them was assigned, a new reason found, a satisfactory why and wherefore proffered for ceremonies and pageants which had long required explanation. New theories stepped lightly upon the intellectual throne, but their administration, though new in spirit, was conducted through the old channels. Half-forgotten Nature-

* "We can hardly appreciate the difficulty which a savage has in obtaining a light, especially in damp weather. It is said, even, that some Australian tribes did not know how to do so, and that others, if their fire went out, would go many miles to borrow a spark from another tribe rather than attempt to produce a new one for themselves."—*Origin of Civilization*, p. 312.

† Dorman, *Origin of Primitive Superstitions*, p. 293. See the story of the birth of Agni, and Mr. Keary's comments (*Outlines of Primitive Belief*, pp. 98 *et seq.*). When the flame licked up the sacrifice, Agni was said to have taken his share. "After this he sprang up heavenward and vanished in air; he had gone back to his celestial home. Thus man, having first set Agni free from his prison-house, the wood, was likewise the means whereby the god reached once more the mansions of the blessed" (p. 102).

* Tylor, *Primitive Culture*, vol. ii. p. 262.

† Dorman, p. 327.

powers again rose into prominence under new names and with milder attributes.

While it may be allowed that such festivals as commemorated Nature-worship slipped into Christian religious life with but little essential alteration, we do not, so far, find a reason for the prominent place taken in Europe by the Midsummer festival. Yet it is not far to seek, if we accept, as I think we are justified in accepting, as the reason, the influence exercised upon Europe, especially upon North-western Europe, by the Nature-myth of the death of Balder, and the summer solstice. To the peoples of Northern Europe, to a far greater extent than to those of Asia, was the ascent and descent of the sun a matter of importance, and linked, as it came to be, with the significant funeral rites of the sun-god, the celebration was regarded, as the most important of the year. On the sun's strength depended the harvest, the sustenance of man, and his enjoyment; its arrival at the highest point, and subsequent descent, lived, in the popular mind, as the central and ruling event of the year; and its mediæval celebration, superficially Christian, was founded on remembrance of the attributes of Nature-powers.

Let us see the features of Midsummer rejoicing which impressed themselves upon popular manners and customs, of which we have some account.

Exactly one hundred years ago—in 1782—a traveller in Ireland, who afterwards described in the *Gentleman's Magazine* what he witnessed, was told that, it being Midsummer Eve, he would see at night the most singular sight in Ireland, and going up to the roof of the house where he was staying, he saw at midnight flames burst out on every eminence for thirty miles round; he learned on what was, no doubt, as he says, undoubted authority, that the people danced round those fires, and men, their sons and daughters, and their cattle, passed through the fire.* Aubrey, earlier, says:—

> Still in many places, on St. Johns night, they make Fires, Bonfires on y^e^ Hills, &c.: but the Civil warres comeing on have putt all these Rites, or customes quite out fashion. Warres doe not only extinguish Religion & Lawes: but Superstitione: & no suffimen is a greater fugator of Phastosmes than gunpowder.*

In another place he records the custom of lighting fires on that evening as existing in Herefordshire and Somersetshire.† War has had no influence on Irish superstition, for a living writer has recorded that when a boy he with others jumped through the fires "for luck," in Munster and Connaught, on Midsummer Eve;‡ and even on the simple occasion of kindling a fire in the milking-yard, Irish men, women, and children used to leap or pass through it,§ thus indicating reverence for fire which, on such a festival as that of Midsummer, found most free expression. The night of St. John is haunted, in all French village songs, says Mr. Lang, by young men and women straying home from the fires lit on St. John's Eve; nay, some forty years ago, a girl was burned to death in one of the fires.‖ Beltane is celebrated in Scotland on or about the 1st of May, and therefore the ceremonies connected with it do not fall to be treated here; but in the Isle of Man fires, called Beltane fires, burn not only then but also on St. John's Eve.¶ Reverence for the house fire is shown by the fact that Midsummer Eve is one of the four nights in the year on which, on the Border, it is considered unlucky to let the household fire out.

> It is not easy to repair the mischief if once committed, for no one is willing on the following day to give his neighbour a light, lest he should thus give away all his good luck for the season. And he who should steal fire unseen from his neighbour's hearth

* *Gentleman's Magazine*, February, 1795.

* *Remaines of Gentilisme and Judaisme*, p. 26.

† *Ibid.* pp. 96, 97. "To blesse the apples." In Somersetshire, he adds, "they doe it only for custom sake." "I doe guesse that this custome is derived from the Gentiles, who did it in remembrance of Ceres, her running up and downe with Flambeaux in search of her daughter Proserpina, ravisht away by Pluto; and the people might thinke, that by this honour donne to y^e^ Goddesse of husbandry, that their corn &c. might prosper the better."

‡ *Folk-lore Record*, vol. iv. p. 97.

§ Vallencey, *Inquiry*. Ap. *Collectanea de Rebus Hibernicis*, v. ii. No. v. pp. 64, 65, cited by Dalyell, *Darker Superstitions of Scotland*, p. 177.

‖ *Folk-lore Record*, vol. i. p. 101. See also Mr. Britton's note to Aubrey, p. 220.

¶ *Lancashire Folk-lore*, p. 48. "Up to the present time a stranger is surprised to see on this day, as evening approaches, fires springing up in all directions around him, accompanied with the blowing of horns and other rejoicings" (citing W. Harrison's notes on Waldron's *Description of the Isle of Man*, p. 125).

would fare no better for it, since fire thus taken is not counted holy.*

To disregard the domestic hearth was, we know, one of the most terrible of Aryan woes; to maintain the fire was the dearest duty of generation after generation; and it is a fact not unworthy of notice, that the pre-historic fire-worship should be found surviving in such a superstition as this. In France, in many places, brands were snatched from the Midsummer fire;† but as they were supposed to be efficacious in preserving health, they were apparently not used to rekindle the domestic fire.‡

Round the Midsummer fires were leaping and dancing, sometimes through the flames, sometimes among the dying embers. They were, indeed, in mediæval Europe, lit with much honour and solemnity. At Augsburg, in 1497, "die schöne Susanna Neithard" lit the fire in the presence of the Emperor Maximilian; and still earlier, in 1401, we hear, from Munich, of Duke Stephen and his Court dancing round the fire. At Gernsheim the fire was blessed by the pastor; in Brittany the priests lit the fires. At St. Jean du Doigt a seeming angel descends from the church tower, and lights with the torch he bears the great fire which, in this case, burns in the churchyard. If maidens have not danced round nine of these fires, they say at St. Jean du Doigt, they will not be married within the year.§ With the young maids danced the young men, says Neogeorgus, who speaks of bonfires in every street. Strutt says the younger men frequently leapt over the fire by way of frolic, and this has been said to recall the leap of Skirnir through the death fire, as, in truth, a sort of vaunt on the part of the youths that Loki has not yet gotten them. I cannot agree with Mr. Keary as to this, any more than I can agree with Gebelin that the leaping was only a trial of agility. The one theory is as difficult to support as the other. I prefer to accept the explanation that this leaping about and around the fire is simply the continuance of the old rites of sacrifice and purification. Not only in the occasional leaps through the flames do we see the sacrificial character of the celebration, but in the actual destruction of some substance in the fire. Thus, in Ireland, the Midsummer fire is said to ensure no luck unless a bone be burned in it. The large cake of oat or barley meal rolled through the ashes of the Beltane fire of the north-east of Scotland seems to indicate recollection of peace-offerings of food. In Thuringia, a horse's head was made essential to the celebration. The offering of flowers to the flames is frequently met with; at one of the Midsummer festivals, he who would leave the fire and go home, threw his garland into the flames, crying, "Es geh hinweg and werd verbrennt mit disem kraut al mein unglück."*

The object of the Midsummer fires seems, in brief, to be to acknowledge fittingly by what great power the wealth and health of man is controlled; to symbolize, with what amount of ceremony and show is attainable, the perfecting of summer. In this connection blazing fire-wheels play an important part; for, as they rolled from high ground, they were intended to typify the descending course of the sun. Naogeorgus says:—

Others get a rotten bough, all worne and cast aside,
Which couered round about with straw and tow they closely hide,
And caryed to some mountaines top, being all with fire light,
They hurle it downe with violence, when darke appeares the night:
Resembling much the Sunne that from the Heavens down should fal,
A strange and monstrous sight it seemes, and fearfull to them all.
But they suppose their mischiefes all are likewise throwne to hell,
And that from harmes and dangers now, in safetie here they dwell.†

A vivid account of the festival, in 1823, at Konz, a Lorraine village on the Mosel, has

* Henderson, *Folk-lore of the Northern Counties*, p. 72.

† Grimm, *Deutsche Mythologie*, vol. i. p. 517.

‡ There is, however, abundant evidence that from certain sacred fires the domestic fire was, perhaps not always at fixed periods, but sometimes, rekindled. See Logan, *Scottish Gael*, 1831, vol. ii. p. 64; Martin, *Western Isles*, p. 113; Grimm, vol. i. pp. 506, 507; Kelly, *Indo-European Tradition and Folk-lore*, pp. 46 *et seq.* &c.

§ Keary, p. 413.

* *Folk-lore Record*, vol. iv. p. 97; Gregor. *Folk-lore of North-east of Scotland*, p. 167. Grimm, *Deutsche Mythologie*, vol. i. pp. 514, 515.

† Stubbes, *Anatomy of Abuses* (New Shakspere Society Edition), Appendix, p. 339.

been preserved. The men and boys went with bundles of straw from each house to the top of a hill; the women gathered at a well beneath. Soon a huge wooden wheel was covered with straw, short sticks projected on either side, and over all were tied numerous small torches. When all was ready the Maire of Sierk—who by old custom received a basket of cherries for his trouble—put a light to the wheel, which was quickly set in motion. Away it sped its fiery way in the darkness. A joyous noise burst from all; one-half of the men, waving torches as they ran, followed the wheel on its course to the Mosel; one-half remained aloft, also waving torches, and answered the cries of the women and maids as the blazing wheel came bounding in the direction of their post; and as the wheel rolled into the river the inhabitants of the neighbouring villages, who had gathered on the banks, mingled their shouts with the general uproar. If the wheel burned in the water, the people said there would be a good vintage, and had a right to take a wagon-load (*fuder*) of white wine from the neighbouring vineyard.* A similar custom was observed at Trier. At Brest, people whirled torches to look like wheels.† In olden England it was customary, says Smith, to bind an old wheel round about with straw and then take it to the top of some hill at night, when the combustibles were set alight, and the wheel rolled down the declivity, accompanied by the dancing and pastimes of the people.‡ Grimm's conclusion, "Das rad scheint bild der sonne, von welcher licht und feuer ausgehn," is amply supported, not only by the various Midsummer observances, but by incidental references in other ceremonies,§ and I may be allowed to refer to the rolling of the sacrificed cake through the Scottish Beltane fire as indicating possible recollection of such a wheel.

It may very reasonably, however, be asked, even if it be allowed that the Midsummer fires commemorate the Nature-powers, why should the name of St. John Baptist have been connected with them? surely there is little apparent reason that he should be connected with rites of the kind indicated? One may be sure, says Mr. Lang, that the ceremonies of St. John's Eve at least have no necessary connection with St. John;* and to a certain extent this may be admitted; but a very close connection has been more than once shown, or attempted to be shown, by writers who have, not unreasonably, been puzzled by the association of ideas in the popular mind. Mr. Tylor suggests that the same train of symbolism which adapted the midwinter solar festival to the Nativity of our Lord may have suggested the dedication of this its midsummer counterpart to St. John "in clear allusion to his words, 'He must increase, but I must decrease.'"†

Beleth, writing in the twelfth century, made the same suggestion in a singular and interesting passage which I shall give as it appears in his *Summa de Divinis Officiis*, printed in 1572:—

> Feruntur quoque (in festo Johannis bapt.) brandae seu faces ardentes, et fiunt ignes, qui significant sanctum Johannem, qui fuit lumen et lucerna ardens praecedens et praecursor verae lucis . . .; rota in quibusdam locis volvitur [see *ante*] ad significandum, quod sicut sol ad altiora sui circuli pervenit, nec altius potest progredi, sed tunc sol descendit in circulo, sic et fama Johannis, qui putabatur Christus, descendit, secundum quod ipse testimonium perhibet dicens: me oportet minui, illum autem crescere.‡

This is more word-stretching than investigation, and we may surely more reasonably conclude that St. John was in this case simply

* Grimm, *Deutsche Mythologie*, vol. i. p. 515, citing *Mém. des Antiquaires de Fr.*, v. 383, 386. Grimm quotes in illustration the passage from Beleth, *post*.

† Keary, p. 413.

‡ *Festivals, Games, and Amusements, Ancient and Modern* (1831), p. 152. Kelly finds the whole meaning of the ceremony in the following passage from a Vedic hymn:—"With thee conjoined, O Indu (Soma) did Indra straightway pull down with force the wheel of the sun that stood upon the mighty mountain top, and the source of all life was hidden from the great scather" (p. 63).

§ Cf. "Folgenden dank ich der güte von Miss Austin, er stammt aus der insel Mull an der west küste Schottlands, und aus dem j. 1767. In consequence of a disease among the black cattle, the people agreed to perform an incantation, though they esteemed it a wicked thing. They carried to the top of Carnmoor a wheel and nine spindles of oakwood [oak was sacred to the lightning god Thor (see Kelly, p. 49)]. They extinguished every fire in every house in sight of the hill; the wheel was then turned from east to west over the nine spindles long enough to produce fire by friction" (p. 806).

* *Folk-lore Record*, vol. i. p. 101.

† *Primitive Culture*, vol. ii. p. 271.

‡ Grimm, vol. i. p. 516.

substituted for Balder, in the same way that our Saviour was substituted for Balder in other portions of the northern faith. A curious confirmation of this is presented by comparison of the different names of a familiar plant in folk-lore and folk-medicine. St. John's wort has many virtues ascribed to it. Witches, as Mr. Henderson says, were known to be as fond of it as of hemlock, nightshade, and vervain, although this contradicts St. Colne's charm—

> Trefoil, vervain, John's wort, dill,
> Hinder witches of their will—

and the other rhyme—

> Gin ye wud be leman mine
> Lay aside the St. John's wort and the verveine ;*

for St. John's wort and vervain were here countercharms ; but true it is alleged to be that, if in the Isle of Man you tread on St. John's wort after sunset, a fairy horse will rise from the earth and bear you about the whole long night, only leaving you when dawn comes.† Stow says St. John's wort, with green birch, long fennel, orpin, and white lilies, was used to shadow every Londoner's door on the vigil of St. John Baptist.‡ Now a plant of the same St. John's wort family was in earlier times regarded as sacred to Balder.§

* In the west of Scotland the rose, vervain, St. John's wort, and the trefoil gave people influence against evil.—Napier, *Folk-lore, West of Scotland*, p. 174.

† Henderson, p. 227.

‡ Churchwardens' accounts contain frequent references to the use of birch and broom as Midsummer church decorations, and Dekker, in his *Wonderful Yeare*, has, "Olive trees (which grew nowhere but in the garden of peace) stood as common as beech trees at Midsomer at every man's doore."—Brand, *Popular Antiquities*, pp. 170, 171. Strutt says the young people round the fire decked themselves with motherwort and vervain, and carried violets in their hands.—*Sports and Pastimes*, 1830, p. 359. Aubrey records that at Winchester a multitude of young birch trees were planted before people's doors "to wither."—*Gentilisme*, &c., p. 119 (footnote). Smith dismisses the subject of Midsummer with the remark, "The many superstitious customs practised by the credulous on St. John's Eve, and the marvellous virtues attributed to the plant *Hypericum pulchrum* or St. John's wort, will scarcely repay the trouble of recording them."—*Festivals, Games*, &c., p. 152.

§ "Wie man vorher an Baldrs Tod gedacht, so erinnerte man sich nun an das blutende Haupt des Täufers, und gab der Staude (*Hypericon quadrangulare*) an der man ernst Baldrs Blut zu sehen glaubte, den Namen Johanniskraut, kurz alle Heilkraft Baldrs ward zur Mirakelgabe des neuen Heiligen."—Nork, *Mythologie des Volkssagen und Volksmärchen*, 1848, p. 326 (footnote).

To walk backwards into the garden and gather a rose on this wonderful evening will enable an inquisitive fair one to ascertain who in the future will be her husband. The rose is sewn up in a paper bag, put aside in a dark drawer, and not looked at again till Christmas Day, when it will be worn by her at church. "Some young man will either ask for the rose, or take it from her without asking."* Here the winter and summer solstices are brought together. The Poles and Bohemians contrast Easter with Midsummer, calling the one "*sobotka* d.i. kleiner sonnabend im gegensatz zu dem grossen sobotka."†

It was on St. John's Eve, at midnight, that magical plants might with most good fortune be gathered. And roots pulled from under the root of the mugwort were according to the practice of Paul Barbette (1675) good for cure of the falling sickness if gathered at that time.‡ Martin de Arles (1510) says "Alii herbas collectas in die S. Joannis incendentes contra fulgura, tonitrua, et tempestates credunt suis fumigationibus arcere daemones et tempestates."§ It was the night when the various plants to which superstition gave wonderful powers were sought either for medical or occult purposes, most wonderful of all, it was the night when any one who dared to sit in the church porch would see pass before their eyes the apparition of those that should be buried in the ensuing year. "I have heard 'em tell strange stories of it," says Aubrey.‖ Hunt has it that the spectator must be a young unmarried woman, and take her stand at midnight. Like Aubrey he had heard of the saying being put to the test, but as the rule appears to be that each watcher sees at the

* Hunt, *Romances and Drolls of the West of England*, second series, p. 172.

† Grimm, p. 519. "Ganz Niedersachsen, Westphalen und Niederhessen, Geldern, Holland, Friesland, Jütland, Seeland kennt *oster feuer;* am Rhein, in Franken, Thüringen, Schwaben, Baiern, Oestreich, Schlesien, gelten *Johannisfeuer*. doch mögen einige gegenden beiden huldigen, z. b. Dänemark und Kärnten."—*Ibid.* p. 511.

‡ Brand, p. 183.

§ Grimm, p. 318 (footnote 3).

‖ P. 97.

end of the ghostly procession her own figure, and, overcome by the horror of the revelations thenceforth pines and dies before next Midsummer Day, there is no great inducement for any but the most curious or daring to risk the scene. A writer in 1723 says of the Irish that they believe that on St. John's Eve the souls of all living leave their bodies "and take their ramble to that very place where, by land or sea, a final separation shall divorce them for evermore in this world."* A proverb given by Lemnius as current among the Low Dutch, when men had passed a troublesome night, and could not sleep, is, "We have passed St. John Baptist's night; that is, have not taken any sleep but watched all night, and not only so, but we have been in great trouble, noyses, clamours, and stirs, that have kept us waking." What was the origin of this proverb? It is curiously supplied by an incidental note by Mr. Napier† that in consequence of the general belief in the pilgrimage of souls to the future resting-place of their body, many would not sleep at all on this night; but preferably sat up all night to prevent their souls straying while they slept. The countrymen of Lemnius' proverb had perhaps forgotten the reason for avoiding sleep on St. John's Eve, but they remembered that with St. John's Eve was associated absistence from sleep, and naturally enough declared that if they could not rest, the night was to them as though it had been that of the saint, when some purposely kept awake. The reference to "great noyses" reminds us of the outward noisy celebrations on this evening. Nork says, when Balder's corpse was laid upon the ship, the funeral pyre was kindled "(das Johannisfeuer in des Mittesommernacht) um die umgehen den Gespenster zu vertreiben."‡ Possibly with some undefined feeling of this kind it is that the Italian sailor will light his St. John's fire even when at sea.

A domestic recognition of Midsummer-night was shown by maidens who desired to know what manner of man the husband of future days should be. I have noticed above the rose superstition. Another was that the girl should fast on Midsummer Eve, and at midnight lay a clean cloth on the table, with bread and cheese and ale. The street-door was to be left open, and soon the expected one would come into the room where she sat at table, would drink to her by bowing, fill a glass, leave it on the table, and, bowing, retire.* If a Cornish young woman, on Midsummer Eve, takes off the shift she has been wearing, and, having washed it, hangs it, turned wrong side out, over the back of a chair near the fire, she will see, at midnight, her future husband appear and turn the garment.† I have noticed above the use of orpine in Midsummer decoration. The common name of the plant was "Midsummer men," and it seems to have been a custom to fasten up on Midsummer Eve such a plant in a girl's room, because the bending of the leaves to right or left would indicate whether her love were true or false.‡

The practice of sowing hemp-seed is graphically described by Gay :—

At eve last Midsummer, no sleep I sought,
But to the field a bag of hemp seed brought;
I scatter'd round the seed on every side,
And three times in a trembling accent cried—
"This hemp seed with my virgin hand I sow:
Who shall my true love be, the crop shall mow!"
I straight looked back, and, if my eyes speak truth,
With his keen scyth behind me came the youth.

Hunt says the common rhyme is—

Hemp seed I sow,
Hemp seed I hoe,
And he
Who will my true love be
Come after me and mow.

Because the seed of the fern was supposed to be invisible, the notion spread that those who bore fern seed about with them would become invisible. Of course it was necessary that the seed should be gathered upon a mystic occasion, and St. John's Eve was naturally chosen. The references to the practice are so very numerous in our writers on folk-lore that no attempt need now be made to discuss the subject. The seed required to fall by itself—that is to say, without compul-

* Brand, p. 169.
† *Folk-lore, West of Scotland*, p. 174.
‡ *Mythologie der Volkssagen und Volksmärchen*, p. 326.

* Dyer, *English Folk-lore*, pp. 184–185, citing Grose, *Provincial Glossary*, 1811, p. 47.
† Hunt, second series, p. 172.
‡ Brand, p. 181.

sion, and without shaking the parent fern it should drop into the dish ready to receive it. Invisibility might also be obtained if on Midsummer night, at twelve o'clock, "when all the plants are above the earth," one should kill and skin a serpent; when the skin had been dried in the shade, and brought to a powder, to hold the powder in the hand would cause him who held it to be invisible.* The general repute of St. John's Day for works of wonder is illustrated by the North-German story of the church of Dambeck: the bell-tower has sunk into the lake, but in former times the bells were sometimes seen, on St. John's Day, to rise out of the water and place themselves in the sun at noontide;† and again Aubrey says that Midsummer Eve "is counted or called the witches' night."‡

The conclusions to which some considerations of the customs of Midsummer Eve lead seem to me to be, that the characteristic feature of the celebration was the kindling of great fires at a time when formerly the chief fact of the astronomical year was publicly recognized; that this fire-kindling was accompanied by such observances as nearly corresponded with certain forms of ancient Nature-worship; that, assuming considerable change to have been brought about in public thought by causes such as operated in other developments of Culture, it is not unreasonable to suppose that, by the link of the humanized Balder, the sun and fire worship of the past was handed on under the new name of St. John's fires, and that the various superstitions and charmings of the day or eve of St. John owe, in the first place, their solemnity and mystery to the importance primarily attaching to the honour paid to the all-powerful, mysterious and ancient sun.§

* Aubrey, pp. 53, 54. "This Receit is in Johannes de Florentiâ (a Rosycrusian), a book in 8° in High Dutch. Dr. Ridgeley the Physitian hath it who told me of this." At p. 181, Aubrey gives the same recipe again, but adds that the powder should be held in the *right* hand.

† Thorpe, *Yule Tide Stories*, p. 498.

‡ p. 133. "q. Mrs Finches, &c., of the breaking of Hen-egges this night, in which they may see what their fortune will be."

§ Much curious information will be found relative to St. John's fires in Grimm's *Deutsche Mythologie*. Mr. Kelly has translated several passages in his *Curiosities of Indo-European Tradition and Folk-lore*, with valuable comments. Proverbs relative to the weather on St. John's Day will be found, *inter alia*, in Swainson's *Handbook of Weather Folklore*, pp. 106 *et seq.*, and *Choice Notes* (*Folk-lore*), p. 282. Numerous incidental references illustrative of the subjects above treated are scattered through Rust's *Druidism Exhumed*, 1871.

The Holy Ghost Chapel and Marie Cufaude.

FEW people can travel from Southampton to London without noticing the elegant little bit of grey ruin which stands in the burial-ground on the bleak hill-side, close to the Basingstoke Station, but I suppose no one knows that within its walls one of the last of the Plantagenets is interred. The beauty of the building is the more remarkable from the ugly modern Gothic chapels which have been built near it. The ruin, which is that of the Holy Ghost Chapel, is no older than the days of Henry VIII., when it was built by Lord Sandys, who erected a schoolhouse close to it in connection with the Guild of the Holy Ghost, which he founded. But the liten is far more ancient than the chapel, having been a burying-ground for more than a thousand years, long, indeed, ere Basingstoke had risen into the dignity of a market town, or was anything but the "Stoke" depending on the adjacent and more important castle of Basing and its surrounding village.

More than sixty years ago, in clearing away the rubbish which had accumulated round the school, the workmen came on the foundation walls of a previous church, and when the whole was laid bare it was apparent that Lord Sandys had only built an additional chapel to one already existing, the south wall of the old one forming the north wall of the new. The apse which forms the eastern end of this was precisely similar to that of the eastern end of the other, and the width of the two was the same, about 30 ft. This, from the centre of the apse to the opposite wall, was 50 ft. long, and had at the south-western corner a tower, part of which still remains; the other was 90 ft. long, and had a western door more ancient than itself, which long formed part of the

eastern wall of the schoolhouse. There is no tradition whatever as to when or why this ancient building was destroyed. It was the burying-place of two or three families once of some local importance, the Sandes of the Vyne, and the Cufaudes of Cufaude, who, perhaps because when they first settled on their respective lands they found no church in the parish of Sherborne St. John, were carried from their woodland fastnesses across the bare chalk downs to this chapel on the green hill-side.

In the foundations of the older building, in a recess in the north wall, was dug out the recumbent figure of a Knight Templar. Beneath it was a coffin of stone, but there was nothing to show to what family it belonged. Two other figures were also discovered, one, much mutilated, of a man, the other of a lady in tolerable preservation, and from the dress one would conjecture the date of it very Early Tudor. No armorial bearings or inscription of any kind was found; but as the Cufaudes held Cufaude from the twelfth century, and the Sandes were comparatively recent occupiers of the Vyne, they probably belonged to the former.

Even this chapel, however, is supposed to have been built on the ruins or on the site of one yet more ancient, for tradition speaks of a church having existed on this spot from the times of the Heptarchy, and one of such superior sanctity that many pilgrimages were made to it. At the bottom of the narrow street which now climbs the hill, there was once—nay, perhaps there is still—a stone on which the pilgrim knelt in prayer before beginning the ascent. There is a story that, in the times of the Danish invasions, seven Saxon kings or chiefs made a solemn pilgrimage to this spot to pray for success before going forth to meet the enemy. There was certainly fighting in the neighbourhood, or they may have met there on their march to join Alfred in the great battle on the White Horse Hill. Perhaps the place was used for worship in even Pagan times, for when they were digging out the basin of the Basingstoke Canal, at its base they found a quaint brazen image of the "Æolopile kind—that is, hollow, so that it could be filled with fluid, which being set on a fire would cover it with sweat, and at length cause it to burst forth into flames." It was sent to the Society of Antiquaries of London. The small churchyard attached to the parish church has never been much used as a burying-place, this liten having been the town cemetery for many centuries.

Sir William, afterwards Lord, Sandys, with the Right Reverend Richard Fox, Lord Bishop of Winchester, obtained a license from Henry VIII. to found a free chapel at Basingstoke, in Hampshire, and therein to erect and establish a guild; and in pursuance of the power to them, given by the said license, did build a chapel near the town of Basingstoke, and dedicate it to the Holy Ghost. In this chapel they established a guild of the Holy Ghost, which was by a perpetual succession to continue for ever. To it an estate was given to maintain a priest to perform divine offices in the chapel, and therein to instruct youth in literature.

The chapel, so elegant even in its present ruined state, was once of remarkable beauty and costliness. Camden says, "that upon the roof the history of the prophets, apostles, and disciples of Christ were very artificially described." Some scraps of altar cloths and pulpit hangings that once belonged to it are preserved at Mottisfont House, the property of Sir C. Mill, descended from the Sandys. On two sides of the chapter, at the north-west angle of the tower, there is an inscription, or rather was, in Old English, consisting of the words, "Glory to God," and "Good Lady," and as there is a niche below the latter, it is most likely a figure of the Holy Virgin stood in it. The tower is angular, and once held a staircase, and more of it might yet be standing but for the wanton mischief of some schoolboys, of whom the well-known naturalist, Gilbert White, was one. At all events, by his own showing, he was an eye-witness, and stood by while some of his schoolmates first undermined part of the building, and then, filling the hole with gunpowder, endeavoured to blow it up. The fire however did its work so slowly they could not stay to see the end of their mischief. But it took effect in the night, when a large piece fell with a noise which startled the neighbours out of their sleep, and shook them in their beds. Perhaps this was the last destruction on a large scale practised on the

ruin, but the liten was long used as a sort of playground, and wherever there are stones to be found, it seems an irresistible part of the nature of lad and boy to throw them at any object that is suitable, as reckless of the damage done as of the pain inflicted. To bring down some bit of a corbel or some fragment of string-course must have been delightful sport, only to be exceeded by the luxury of knocking off the kneeling angels, or the clasped hands of some recumbent figure. It is therefore no wonder the tombs are so mutilated, and that nothing remains of the images that once adorned the outside. The pedestals which supported their niches and canopies still stand between the windows. Some shields are still traceable, and on one the arms of Lord Sandys can be made out. It is said the chapel was unroofed, and the lead used for balls and bullets by the rebels in the siege of Basing House. Perhaps to them also we may put down the destruction of all the figures. The ruin would be worth a visit to those who care for such things. It is now very much covered with ivy, as is the old end and arch which once formed part of the school, and which seems now restored to its natural connection with the chapel. They stand, as I have before said, in the liten, and are surrounded by tombs and gravestones of every description. Lord Sandys, the founder, is said to have been buried here, and the crest of the family was visible on a stone half raised from the ground. The Vyne became the property of the Chutes, who held it in 1654, but the last heir male of the Sandys was brought back from Mottisfont to be laid in the vault of his ancestors in the Holy Ghost Chapel. "The Vyne, by Basingstoke, was also of the ancient landes of the Sonnes, but it was given out in marriage to one of the Brokesses (Brocas), and so remained until the last Lord Sandys, after he was made a baron, recovered it into his possession, at the which tyme there was no very great or sumptuous manor place, but the house was all contained within the mote. But he after so translated it, and besides builded a fair Base Court, that at this tyme it is one of the principal houses in goodly building of all Hampshire." About two miles distant from it stood the residence of the Cufaudes, which was called by their own name, and which, like it, was probably "no very great or sumptuous manor place," but was "contained within its mote," which a few years ago was distinctly to be traced. A small farmhouse or cottage, said to have been built out of the materials of the mansion, still stands there, and the meadow around it is still called "Cuffords." From the year 1100 to 1701 the Cufaudes of Cufauds succeeded each other, and were each in his turn carried thence over the chalk downs to their vaults in the Holy Ghost Chapel. Their property now belongs to the Chutes; their very name has all but passed away, nothing remains to them but the broken and effaced tombstones in the liten. Two other relics of their race are extant. In the gallery in the Vyne hangs a full-length portrait of a nun with a sweet pensive refined face, said to have been that of a Cufaude, and in one of its rooms used to hang their pedigree, handsomely drawn out, and adorned with a cardinal's hat, which was discovered stopping up the hole in a cottage window at Basingstoke, and was rescued by one of their quondam neighbours. But we must return to their tombstones. Near the ruins of the chapel is a broken stone, on which part of the following inscription may still be traced:—

In Pious Memory of
SIMEON CUFAUD of Cufaud in Hampshire 500 years
the possession and Habitation of Gentlemen of that name
his predecessors by Marie Grand child to Sir
Rich. Poole Knygt. of the Garter Cosen German
to K Hen 7 and to Margaret Countesse of Salis
bury Daughter to George Duke of Clarence mo
ther to his Father Alexander Cufaud Esquier
Extracted from the Royall Blood of the Plantage
nets who was a man for Exemplar virtue and Patience
in Grievous Crosses and who always lived Religiously.
He dyed
the 4 of Sep. 1619 Aged 36 yeares.
And of
Frances his wife Daughter of that Learned and
Famous Lawyer Richard Godfrey of Hendringha
m Norfolke Esq who having 19 years been left
his sorrowful widdow charged with
Five sonnes the Deare Pledges of their
Marriage Mathew John Simeon Frances and
Edward left only to her Motherly providence
Virtuous Education and admirably providing
for them left unto posterity a blessed patterne
of Conjugal Love Maternall Affection and
Domesticke Wisdome Equall to the Auncient and
best Christian Matrons, and ended her happy life
with a pious Death the 17 of Jan. 1638 aged 63

Greatness with a modest eye
Looke upon thy Destiny
Patience if thou seeke to find
thy Masterpeece 'tis here inshrin'd
Carefull Mothers Widdowes wives
here lyes Charactered your lives
Well may we call it holy Ground
Where such rare perfection's found.

Very little of all this I am afraid is now to be found. Thirty years ago the upper part of the stone was still lying in the chapel liten on the ground on the north side of the ruins, the lower part, according to a pamphlet written in 1820, was used as a threshold to a farmhouse near. Though the Cufaudes had been 500 years at Cufaude, the pedigree only goes back to Edward IV. There is something striking and interesting in the inscriptions, partly, perhaps, arising from the obscurity of these unheard of Cufaudes contrasting with the illustrious and pathetic family history of the poor princess who found or was constrained to make her home in that "moated grange" buried deep in the woodlands. She was put aside and forgotten so entirely that this tombstone is the only record of her existence.

The Countess of Salisbury and Sir Richard Pole had four sons and one daughter. She was born 1468 or 1469; she married about 1490. She was made Countess of Salisbury 1513. Her father was murdered 1477. Her brother, the Earl of Warwick, was beheaded 1499. Her eldest son, Henry Lord Montague, was beheaded 1539, and she herself, 1541.

Her second son, Geoffrey, of Lordington, in Sussex, had two sons and five daughters. One of them married Sir Anthony Fortescue. This Geoffrey was the only son of the family who deserved to have his head cut off, for he saved his own neck by turning king's evidence, and thereby caused the death of his brother and that of the father-in-law of his daughter, Sir Adrienne Fortescue; but he himself, after passing some months in the Tower, was let out again for a time. His sons, Arthur and Edmund, are by Dixon and others spoken of as the sons of Lord Montague; but as Edmund was not born until 1541, and Lord Montague was executed in 1539, it is impossible he should have been father to him, and therefore to Arthur, as no one disputes Edmund and Arthur being brothers.

It is not difficult to perceive how the marriage between Marie and William Cufaude, the younger son of an obscure country squire of very moderate means, was brought about. Lord Sandys was high in Henry's favour, and his wife was a relative of the Poles, being a cousin of the Countess of Salisbury. In their charge Marie might have been placed when her father was put into the Tower and her uncle executed, and might have been sent by them to the seclusion of the Vyne. Lord Sandys might have been even ordered by the jealous king to find for her a husband of too little rank and consequence to be stirred by ambition to claim the crown for his wife, and found in the younger of the two sons of his neighbour just what he had wanted. Perhaps Marie had the choice as to whether it should be the elder or the younger of the brothers, but probably, *bon gré mal gré*, she had to take one. She chose William, and Simeon, the elder, appears never to have married—perhaps he was bound over not to do so. I have called the Cufaudes a family of moderate means, and, unless they had estates elsewhere than at Sherborne St. John they must have been. Had they possessed any large amount of property, their name would hardly so entirely have passed away. Like the old family of the A'Bears, in Berkshire, who have left in Bearwood and Bear Ash, Bear Hatch and Bear Hill, Bear Place and Billing Bear, manifold traces of their former importance, I think we should have found something more than one meadow still called "Cuffords" to tell us how rich and great they once had been. The William Cufaude who married Marie Pole was the second son of William Cufaude and Anne, daughter and heir of William Wood, and grandson of another William Cufaude and Ellen, daughter of Richard Kingsmill of Sidmonton, a family of greater antiquity even than his own, and still extant.

It is difficult to fix any date for Marie's marriage, but I think it might have been about 1541 or 1542, when the imprisonment of her father, the execution of her uncle, Lord Montague, and that of her poor old grandmother, must have rendered some refuge for her necessary. Perhaps the unimportance and powerlessness of her husband, and the obscurity of her home, enabled her

to feel her own head pretty safe on her shoulders, and reconciled her to her banishment from her own royal relatives. Twice, however, it is almost certain she must have come across them. When Queen Mary and Philip stopped a night at Basing House, on their way from Southampton, the Cufaudes must have been summoned to meet them, and both king and queen would be sure to be gracious to the niece of their good friend and very dear cousin, Cardinal Pole. Probably it was at Marie's instance that the said Cardinal, her uncle, was induced to present and enforce a petition from the people of Basingstoke for the re-establishment of the Guild of the Holy Ghost, and the restoration of its property, which had been seized by the Crown—to which petition the king and queen agreed, "considering that the Holy Ghost Chapel and its cemetery are places in which the bodies of the inhabitants of the said town have some time been buried."

Perhaps Marie dreamt also that something would be done to ennoble her husband and her two boys. But Mary's reign was short. Four years after Elizabeth's accession, Arthur and Edmund Pole (or de la Pole, as Dixon writes it) raised some troops to put the Queen of Scots on the throne in the event of her death, which some foolish prediction led them to anticipate, intending Edmund should marry Mary, and make Arthur, Duke of Clarence. The plot was discovered, the two young men taken just as they were escaping to Flanders, and both were tried and condemned to death. But Elizabeth contented herself with committing them and their father to the Beauchamp Tower and keeping them there for the rest of their lives. They all three cut inscriptions on their prison-walls, still legible. One of Edmund's is the earliest, and dated 1562. Arthur, when they had been in the tower six years, wrote a second, to wit: "A passage perillous maketh a porte pleasant. A.D. 1568, Arthur Poole, Æ. 37." The two brothers died in their prison, and were buried in St. Peter's Church. If ever Marie, their sister, had grieved over the homeliness and obscurity of her lot, their fate must have taught her to be thankful for her own. The Tudor jealousy of the Plantagenets was so strong that even the ladies of the race were regarded with suspicion, and her brother's issue failing, Marie Cufaude's royal claims might have excited uneasiness. I think, therefore, when Elizabeth visited the second Lord Sandys at the Vyne it is most probable her cousins on the other side of the road kept themselves out of her sight. Or did Marie, like Queen Esther, say, "If I perish, I perish," and, taking her life in her hand, kneel at her feet and plead for her poor old father and her two brothers; and was it in compliance with such prayers that they were suffered to live on together and the sentence of death left unexecuted?

Our woodland princess and William Cufaude had two sons, of whom the youngest, Anthony, married "the daughter and coheir of William Spencer, Yorkshire," and left a son William, of which William there is no further trace. Perhaps he settled on his moiety of the Spencer property. The eldest son, Alexander, married "Jane, daughter of Richard Walle, and coheir of them of Lancashire." He was the father of Simeon, "the man of exemplar virtue and patience in grievous crosses," and survived him several years. To this Alexander and his wife there is no monument extant, neither is there to Marie Pole and her husband. Probably such monuments were within the chapel, and were more or less destroyed when it was unroofed and otherwise mutilated by the Roundheads. Simeon left five sons, one of whom, Major Edward Cufaude, was killed at the taking of Basing House. To the second, John, is the only other tombstone which yet remains :—

Here rests
The body of John Cufaude of
Cufaude descended from the
Ancient Familie of the Cufaudes
of Cufaude in the County of
Southampton Esq. who married
Anne Hunt one of the coheiresses
To Roger Hunt of Chawson in
the County of Bedford Esq.
Hee dyed the 23d of Nov. 1701
Cujus animæ miseratur Deus
This Monument was dedicated
to his memory by his
loving wife.

This John must have died at a great age, and could not have been much less than ninety. He was born in the reign of James I.

and died the year before Queen Anne came to the throne. He saw the Vyne pass from the hands of their old neighbours, the Lord Sandys, into those of Chaloner Chute, Speaker to the House of Commons, a Parliament man and a Protestant, with whom he could have had no sympathy. Did he foresee that his own estates would follow, and his own name become extinct? Probably he survived his brothers, and had no children; and perhaps it was at the death of his wife that the property was sold. Their arms were: Argent, barry of five, gules; in dexter chief a canton of the second.

As far as Hampshire is concerned, I believe there are no descendants in the male line of this ancient family, but there may possibly be elsewhere from the William the son of Anthony, who married the coheir of William Spencer.

Does any one know what became of the other daughters of Geoffrey Pole? One married Fortescue and one Cufaude, and perhaps one was the original of the beforementioned portrait of a nun; but that leaves two unaccounted for. Also, who was Geoffrey Pole's wife?

But I have a third question to ask, more important than these two, and that is, Is it absolutely certain who the Sir Richard Pole was to whom the Countess of Salisbury was married?

It is commonly said he was merely the follower and *protégé* of Henry VII. But in a note appended to that statement in the pamphlet from which this account is taken, it says the Sir Richard Pole she married was the youngest son of John de la Pole, Duke of Suffolk, and Elizabeth Plantagenet, sister of Edward IV. John, Earl of Lincoln, the eldest son, died 1487. Edmund, the second Earl of Suffolk, was beheaded 1513. Sir Richard, more fortunate, had escaped abroad 1502, and was killed at the battle of Pavia. If Margaret's husband were this Richard, he was her first cousin, and she was probably married to him by Richard III., with whom the De la Poles were in favour, as is shown by his making them his heirs. Thus he was indeed "cozen german to King Henry VII." (that is, to his wife), as the Cufaude monument states; and the double Plantagenet descent his and Margaret's children would have inherited accounts for the extreme jealousy with which the Tudors regarded them. The obvious meaning of the words of the inscription is that Richard Pole himself was cousin to the king. It was, however, the fashion to impute to Henry his wife's descent; and the meaning may be, that Sir Richard Pole was his cousin german, because he had married the Countess of Salisbury, who was cousin german to the queen.

The absence of the prefix *de la* from the name is of no consequence, as it is evident from the *Paston Letters* they were often omitted, and that it was written simply Pole. I may mention also, as proof of a close connection with the Suffolks, that Margaret's youngest child, the Cardinal, was born at Stourton Castle, Lady Stourton being daughter to the Duke of Suffolk. He was born two years before Sir Richard effected his escape abroad, and his mother had no child afterwards, though still a young woman of thirty-one or thirty-two.

To Marie Cufaude there is no monument, and though it is, as I have before said, probable that the people of Basingstoke owe to her intercession with her uncle the Cardinal the restoration of their school and its property, no care has been even taken to preserve her memory or that of her husband's family.

The stone of Simeon Cufaude of the many crosses, though still lying in the liten, is, I have been recently told, no longer visible.

F. C. L.

The Domesday of Colchester.

THE peculiar value of the Domesday Survey, as a solitary beacon shining brightly far above the lands of ordinary documentary history, can never be too much insisted upon. Rightly does Ellis speak of it as

> A mine of information which has not yet been sufficiently wrought, containing illustrations of the most important and certain kind upon our ancient institutions, services, and tenures of land, the metal of which cannot be exhausted by the perseverance of any single labourer.

But the very fact of its inexhaustible character should teach us the method to be employed if we would extract from the priceless record the whole of the information it can yield. We must concentrate our efforts. An attempt to analyze the entire survey, or even that portion in which a whole county is comprised, can only lead to necessarily imperfect, and often erroneous, conclusions. The thorough analysis of a small area must always possess a greater value than the partial examination of a large one. In accordance with this principle, I now propose to investigate those portions of the Survey which relate to Colchester, as possessing a special interest. In the first place the information is in itself considerable. In the second, it is capable of exceptional elucidation from the existence of surviving evidences which research will enable us to detect. Lastly, it possesses a peculiar value, as relating to the earliest, and perhaps the most famous, of the Roman *Coloniæ* in Britain. If, as Dr. Guest believed —a belief which Mr. Freeman has quoted with respect*—"of all the towns of England there was none more likely than Colchester to have been continuously inhabited through British, Roman, British, and English days," it is invested with importance as a test-case in that controversy which has so long raged over the origin of the English town, and which is being brought again into some prominence, the extreme views of the "Old English" school having provoked a not unnatural reaction.

Mr. Freeman, speaking at Colchester in 1876, called attention to the rich field presented by this Survey, and touched briefly upon some of its most noticeable points. It is to be regretted that he could not at the time enter more fully into the subject, but we are fortunate in possessing such a guide for our labours as the invaluable *Norman Conquest*, perhaps the noblest monument of modern historical literature. I shall hope, with its assistance, to illustrate the statements of the record, so as to enable a qualified observer to draw his conclusions from the facts.

We have first to consider the area with which we are dealing. Now we find three terms used in the Survey of Colchester—viz., *hundret*, *civitas*, and *burgus*. What is their meaning here, and how are they mutually related? The heading *Hundret de Colecestrâ* is of course equivalent to saying *Colchestra defendit se pro uno hundret*, that is, for official and administrative purposes, Colchester was classed as a hundred.* The consequences of this position we shall see below. But the terms *civitas* and *burgus*, as here employed, require special explanation. The *burgus*, as we shall find, is of course the Saxon "burh," the walled enclosure.† But what was its relation to the *civitas*? The term *civitas*, unlike *hundret*, had no official connotation. It implied neither recognized burdens, nor a recognized system of administration. Those burdens, that system, could only be determined when the *civitas* had been expressed in terms of the hundred.‡ It seems to have

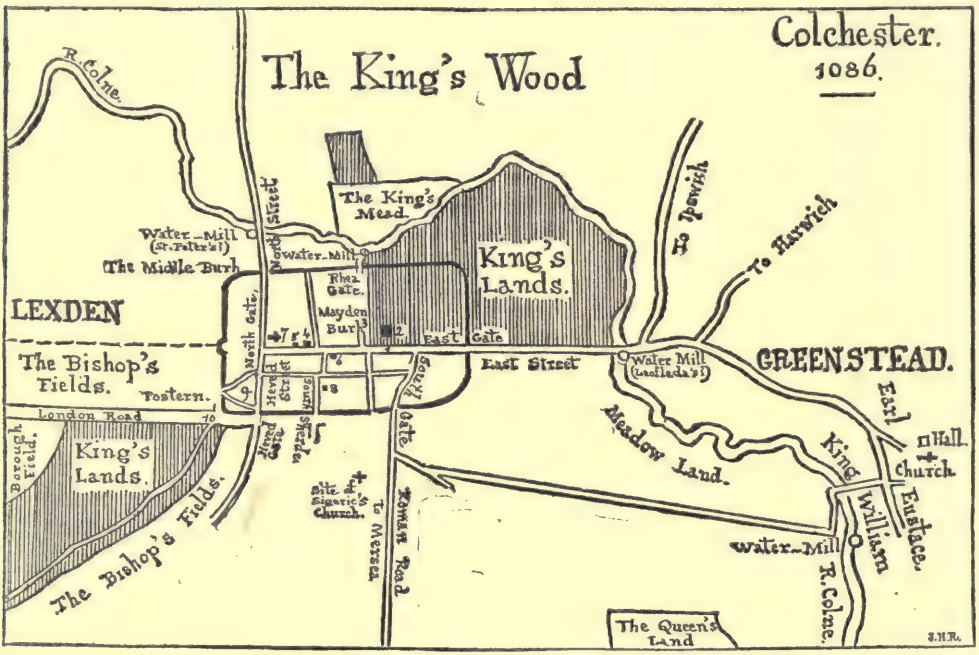
* *Arch. Journ.*, xxxiv. 57.

* I think we may safely assume that the three variants which occur had all the same meaning. Thus the formula "Hundret de Colecestra" (ii. 104) would be equivalent to that of "Burgus de Grentebridge pro uno hundredo se defendit" (i. 187), and to that of "Civitas (Sciropesberie) T. R. E. geldabat pro C hidis" (i. 252). So, too, "Dimidium hundret de Gepeswiz" (ii. 290) would be equivalent to "Bedeford T. R. E. pro dimidio hundret se defendebat" (i. 209), and to "Civitas de Cestre T. R. E. geldabat pro L hidis" (i. 262). The *hundret* is clearly the standard throughout.

† Thus the 'burh' of Colchester—that is, the walled town—occurs in the English Chronicle, 921, when it was stormed by the English levies.

‡ Ellis has an unmeaning remark (*Introd.* i. 471) on Norwich—"So great was the consequence of Norwich at that period that it was rated by itself as for a whole hundred." Instead of a *high* rating, this would be a very low one as compared with much smaller boroughs which were rated at the same. But then, as Mr. Eyton well expressed it (*Dorset Domesday*, p. 71), "the hidage which, in King Edward's time, was the measure of a borough's geldability was no index whatever of the territory contained within its liberty. A low geldability would result from prescriptive privilege; a high assessment would indicate material wealth." To this I would add that, land being then the standard of wealth, the "assessed value" (as we now say) would be territorial in expression instead of pecuniary. Also, that I consider five hides to have been the unit of value, the assessments being made in multiples of five. Thus Bridport was rated at five hides, Dorchester at ten, Worcester at fifteen, Shaftesbury at twenty, &c. This has an important bearing on the territorial military service, five hides being there also the unit (*Domesday*, i. 56; Stubbs, *Const. Hist.* i. 192), and should be compared with the five-hide qualification of the Thegn.

been rashly assumed that *civitas*, where it occurs in the Survey, should always be translated "city," but until we modify this crude conception we shall be depriving ourselves of most important evidence on the development of the English town. It is a valuable feature of the Colchester Survey that we are enabled by its language to get a clear insight into the true meaning of the term. We there find that the King held some 340 acres "in Colchester;"* that Hugh, the Bishop's under-tenant, held over two hides "in Colchester,"† and that the whole Greenstead estate was "in the same Colchester."‡ Now the "Colchester" here spoken of was obviously *not* the *burgus*—of which the area was of course constant at 108 acres—but the *civitas* of which we are in search. If further proof were needed, it would be found in the feminine gender.§ But the Survey itself bears witness on the face of it that it deals with an area vastly greater than that within the walls. Reckoning the hide at 120 acres—and this would seem to be now the generally accepted measurement,*—we find some 3,600 acres actually entered in the record. But when we remember that, on an average, half the land is unaccounted for in Domesday,



* I cannot here discuss the various opinions which have been held on the Domesday hide, but there appears to be a clear preponderance in favour of the above view. On the other hand, the whole subject was recently investigated by Mr. Eyton, with his usual exhaustive industry, in his admirable monograph on the Domesday of Dorset (*Key to Domesday*, *passim*). If I understand his views aright, he concluded that the hidage of Domesday was purely *subjective*, expressing, that is, not the acreage of the land, but its "geldability." He believed, however, "that the Domesday *ploughland*, or *terra ad unam carucam*, normally contained 120 statute acres" (p. 71). But here it must be observed that there was clearly a geld-carucate as well as an acre-carucate, as we see in the case of Nottingham (i. 280), where "VI. carucatæ *ad geldum regis*" contrast with "VI. carucatæ *ad arandum*." So, too, on the same page, we find the expression 'XII. carucatæ terræ ad geldum, *quas VIII. carucæ possunt arare*." This passage appears to me to decide the question. See also, for the hide, ANTIQUARY, v. 77.; Pearson, *History of England*, i. 654; Coote, *Romans of Britain*, 47. 263–267.

* "Dominium regis in Colecestrâ."

† "In eâdem tenet Hugo de Episcopo."

‡ "In eâdem Colecestrâ."

§ "In eâdem" (*civitate*), as opposed to "in eodem" (*burgo*). So "in Colecestrâ" is equivalent to "in *civitate* Scirospesberie" (i. 252).

we shall see that a wide margin must be allowed beyond this total. In any case it is clear that the *burgus*, which indeed is carefully distinguished,* formed less than a thirtieth part of the *tota civitas* (ii. 107). In short, we have evidently to do with the borough *and liberties* of Colchester united in their common *civitas*. To adopt a comparison which should commend itself to Mr. Freeman, we have in Sparta, with its five limbs, Pitane, Messoa, Limnæ, Cynosura, and the πόλις itself (the Sparta *par excellence*),† a remarkable parallel to Colchester, with its five limbs, Lexden, Greenstead, Mile-end, West Donyland, and the "burh" itself (the Colchester *par excellence*). Bearing in mind this distinction, based on the evidence of the record, we shall at once perceive that Mr. Freeman must have failed to realize the district with which he was dealing. "Houses," he said, "have grown on the south side round the Priory and the Abbey, which lie outside alike of Roman Camulodunum, *and of Old English Colchester*."‡ It is with the latter that we are now concerned; and if any one point in the Survey is clearer than another, it is that when "Colchester" was spoken of in the Old English time, the *civitas* was always meant, and not, as Mr. Freeman imagined, the mere *burgus*, which indeed formed but an insignificant portion of "Old English Colchester."

* Thus to each of two estates in the *civitas* (Godric's and St. Peter's) there were attached "due domus *in burgo*."

† Müller's *Dorians*, ii. p. 51. We may carry the parallel still further by comparing the accurate description given by Professor Stubbs (*Const. Hist.* i. 95): "The constitution of the larger towns resembled that of the hundred rather than that of the township .... the basis of the system was that of the .... cluster of townships which had coalesced or grown up into the city organization,"—with the striking words of Thucydides (i. 5), προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέναις ἤρπαζον; and again (i. 10), ὅμως δὲ οὔτε ξυνοικισθείσης πόλεως ..... κατὰ κώμας δὲ τῷ παλαιῳ της Ἑλλάδος τρόπῳ οἰκισθείσης (compare Niebuhr's views on the origin of early Rome). So too the remarks of Professor Stubbs (referring to Tacitus, *Hist.* iv. 64), "Like the rest of the Germans, they abhorred walled towns as the defences of slavery and the graves of freedom," at once suggest Thucydides on the Ætolians (i. 94), τὸ γὰρ ἔθνος μέγα μὲν εἶναι ..... καὶ μαχιμον, οἰκοῦν δὲ κατὰ κώμας ἀτειχίστους.

‡ *Arch. Journ.* xxxiv. 71. A perusal of this passage will show that Mr. Freeman was confining his vision throughout too much to the actual "burh."

Let it not be supposed that I venture to challenge the accuracy of Mr. Freeman's views. On the contrary my investigations lead me to emphasize and extend them. The facts we are examining attest the soundness of the "Old English" theory, as far as it goes, but they suggest that *it has not gone far enough*. The conventional view of the town, coloured by our modern experience, must be still further modified to conform it with the evidence of the Survey. Probably the most accurate conception is that found in the pages of the *Norman Conquest* (v. 466):—

> It was not, like an ancient Greek or Roman, like a mediæval Italian or Provençal city, the centre of the whole civil life of its district. It was simply one part of the district in which men lived closer together, a hundred smaller in extent and thicker in population than other hundreds.

We cannot do better than accept this most able definition. The only difference in the case is this: Mr. Freeman would, apparently, confine it to the walled enclosure, while the evidence, as we see, requires that we should extend it to a larger area. "The English town," says Mr. Green,* "was, in its beginning, simply a piece of the general country, organized and governed precisely in the same way as the townships around it." Refusing to restrict this description, as Mr. Green proceeds to do, to the "burh" we may see in it a faithful picture of Colchester, not only "in its beginning," but even in the days of King William. It was emphatically "a piece of the country," but a piece containing some thousands of acres. It was not a *walled town* with lands belonging to it, but an *urban district*, of which a small fraction was comprised within walls.* A glance at my map

* *History* (large edition) i. 207.

† The importance of these facts will be understood when they are compared with the theory set forth in *The Romans of Britain*. The Roman theory has found in Mr. Coote so learned and masterly an exponent that some of his contentions appear irrefragable. It is therefore the more needful to point out the fallacy of this particular argument. Mr. Coote asserts (1) that every Roman *civitas* in Britain had a subject *territorium* assigned to it for its benefit (113, 132, 344); (2) that the *shire* "was coterminous with and no other than the *territorium* of a Roman city" (341, 131, 143, &c.); (3) that "the relation of the *civitas* to its *territorium* and that of the *burh* to the *scyr* is precisely the same"(!). "The territory belonged to the *civitas*, not the *civitas* to the territory. And in a like relation stood the borough to the shire"(!). Any

will at once show that the Royal Bordars sped their ploughs even within the Roman walls. There were fields within the "burh"* and burgesses without it.† Notice how the walls might be non-existent, as far as concerns the King's lands. Their line is simply ignored. We see, in short, that we are practically dealing with an extra-hundredal manor, of which the *in-land* is kept in the lord's hands, while the tenants of the *út-land* are burgesses.

Novel as this conception may appear, I would submit that it is not only strictly deducible from the Survey, but also confirmed by extraneous evidence. I defer the examination of the traces which we shall find of primitive land-tenure; but when we learn that guilds were conspicuous by their absence, that the court of the community was known as the hundred-court,‡ that the hall of the community was neither the guild-hall nor the town-hall, but was, even to our own days, the *moot*-hall—when we find that the earliest King's charter was granted to the men of his *Manor* of Colchester,§ and that the chief privilege they sought from Richard was not a *gilda mercatoria*, but was the liberty to fish in their river, and to hunt within their borders the fox and the hare‖—we may fairly conclude that we have here, round a typical Roman colony, a community of which the organization is more intensely rural than the most fervent advocates of the "English" theory have hitherto ventured to assert.*

But to revert to the *civitas*. We have now seen what the term means in the special case of Colchester, namely, not "city" but "district." On the other hand, there are, undeniably, cases in the Survey in which it does mean "city."† What is the inference to be drawn from these conflicting facts? To answer this question we must think of the Survey as resembling the photographic camera employed in the instantaneous process. It stereotypes the momentary glimpse of a scene in motion. The English polity was undergoing a process—it would seem a rapid process—of development, when the Domesday Survey "caught" a particular stage of that development. But it is not to be expected that the stage photographed should prove identical in each case. Conducting our observations on the scientific method, the co-existence which it reveals of successive stages should enable us to learn somewhat of the evolution of the English town.‡ It is time that we should discard the irrational view that the Old English town had been always much the same, or that, as some appear to imagine, it had sprung, like Minerva, into life. A truer mode of thinking must now be applied to these phenomena, and by its light we shall discover that the *civitas* of Colchester was *an imperfectly evolved organism*.

The theory on this point which I would venture to advance is, I believe, original. The relation of the *civitas* to the *burgus* represented at first, I take it, the relation, at Athens, of

one who has studied the Old English polity must smile at such a daring hypothesis as that the shire was a subject district of the borough. Local government was as characteristic of the English system, as was centralization of the Roman, and Mr. Coote's proofs of the existence of *territoria* serve only to demonstrate how thoroughly that arrangement was destroyed by the English Conquest.

* This confirms Mr. Freeman's *dictum*, "Whenever it was that the first Englishmen settled within the Roman walls, their settlement was exactly of the same kind as the settlements of their brethren in the open lands around them."

† So at Lidford "XXVIII. burgenses intra burgum et XLI. extra" (i. 100). This point must be noticed, because it has been misunderstood by Mr. Coote (*Romans of Britain*, 379, 380), who being ignorant of these extra-burghal lands surrounding the towns, assumed that these burgesses were landowners in the shire, whereas the *Survey of Hereford* (i. 179), which he quotes, proves them to have been merely the cultivators who dwelt around the walls.

‡ Their hundred-court is mentioned in Richard's Charter. There was also a "Lawe Hundred Court" (Morant's *Colchester*, i. 84).

§ Morant, i. 46.

‖ Richard's Charter (Appendix to Morant's *Colchester*)

* Compare Mr. Freeman (v. 465). "The English town, the English *port* or borough, is a thing wholly of English growth, and nothing can be more vain than the attempts of ingenious men to trace up the origin of English municipalities to a Roman source."

† The clearest cases are those of Chester (i. 262) "murum civitatis," and Lincoln (i. 336) "In campis Lincoliæ extra civitatem."

‡ Just as we find the towns differing among themselves in degree of development, some being more advanced than others, so we see the towns, as a whole, more or less advanced beyond the condition of the country. The latter will thus illustrate their earlier development. May we not carry this analogical induction further, and learn from such cases as that of Exeter (*Norm. Con.*, 1st ed. i. 308.) the true fate of the British population in towns earlier conquered?

the ἄστυ to the πόλις,* or at Rome, in classic times, of the *civitas* to the *urbs*.† How then did *civitas* acquire the more restricted sense of "city"? If, as I would maintain, the origin of our most ancient towns is to be found in the territorial idea which characterized the English system,‡ we can see how the extra-mural portion of the community would originally form an integral part of the *civitas*, its members standing on an exact equality with the dwellers within the walls. The latter would at first only vary in being more closely packed than the former. So far there would be little to differentiate the "burh" from the country, the two species manifesting their common origin. But as trade slowly sprang up, the relative density of the intra-mural population would be accentuated, and to the corporate feeling thus induced there would be added the difference of occupation, and, yet more, the difference of wealth. In the latter half of the eleventh century, the change would be hastened by the influx of foreign settlers, introducing, together with foreign trade, the civic notions of Latin lands.§ The increased importance of the actual *burgus* would thus enable it in time to monopolize to itself the name of the *civitas*, and so to mislead a casual observer. And, with the name, the thing changed also. Instead of the surrounding territory forming an integral portion of the organism, it came to be looked on as a mere appendage of the walled portion, and the corporate spirit of mediæval burghers, which was essentially selfish in its privileges and its exemptions,‖ found its expression in those frequent provisions for the local decision of all cases which arose *within the walls*.* The differentiation of the species was then complete.

But if the original meaning of the *civitas* could thus be merged in the "city," there was yet another alternative. The term could drop entirely out of sight, and the *burgus* would remain alone. It is only by accepting this theory that we can explain how the *civitas* of Colchester re-appears under Richard, a century later, as a *burgus*. The extra-mural portion of the district had meanwhile, as we learn from the charter, been marked off as the *baulenca* (banlieu) or "liberty." Thenceforth, the *burgus* alone was "Colchester." This, I take it, is conclusive evidence as to the meaning of the term *civitas;* for if the Colchester of William had indeed been a "city" in the modern acceptation of the term, the Colchester of Richard would not have been a mere borough.† But the change seems clear enough on my hypothesis, namely, that the Colchester of William was still in a state of transition, its development from the rural to the urban stage being retarded by the lack of wealth and trade. In other words, it failed to reach till some time after the Conquest the stage which other towns had mostly attained before it. Judging then from the analogy of Colchester, we may probably infer that the true "cities" of Domesday had been once themselves *civitates* in the primitive sense of the term. I trace in the Survey of Chester a recollection of the days when it was still but the *burgus* of the original *civitas*,‡ and we have a stronger proof of the same fact in the circumstance that the dwellers in the provincial "cities" were not *cives* but *burgenses*.

But let us not attach a superstitious importance to the *civitas*, though the Survey of Colchester may have invited a special inquiry

* So to this day we speak of Southwark as "the Borough."

† So Cicero (*Sest.* 42, 91). "Tum conventicula hominum, quæ postea *civitates* nominatæ sunt, tum domicilia conjuncta, quas *urbes* dicimus."

‡ Besides Kemble's well-known passsage on the various origins of the English towns, Mr. Freeman has a valuable passage (v. 471) on the two great classes, the natural and the artificial. To this I would add that the former class would seem to have sprung from the landed township, while the founded towns, as we might expect, were less territorial in character.

§ *Norm. Conq.*, v. 472.

‖ "The independence of towns was one form, and by far the best form, of that spirit of separation and isolation which was so characteristic of the time" (*N. C.*, v. 472). The subjection of Middlesex to London best illustrates its aggressive aspect.

* Charters to Towns, *passim*.

† A singular instance of the confusion of ideas produced by slurring over these distinctions will be found in the *Norman Conquest*, iv. 208. Mr. Freeman speaks of the *civitas Lincolia* as "that borough, *soon to become a city*." So, too, he calls it a "borough" on pp. 209, 210; yet on the same pages we find "the *civic* aristocracy" and "the *city* walls," and on pp. 218, 219 it actually becomes "the *city*."

‡ "Terra in quâ est templum . . . ad *burgum* pertinet" (i. 262). Still more striking is the entry at Gloucester "*in burgo civitatis*" (I. 162).

into the term.* It is enough to insist upon the broad fact that the old English towns were originally, in name and organization, rural and not urban, hundreds and not boroughs.† The true borough was a creation of the Danish wars, when a new class of towns were artificially founded for defence. The old English administrative system was driven to adapt itself, as best it could, to these new forms of social life. But the effort was at best a clumsy one. The true borough was essentially foreign to the old English spirit. The idea of the hundred was still clung to, and the town administration, as revealed in Domesday, bears upon its face the ineffaceable stamp of its essentially rural origin.

In a future number we propose to consider *seriatim* the details of the Colchester Survey.

J. H. ROUND.

* There appear to be twelve *civitates* entered in Domesday. Of these, every one but Colchester is now the county town. The list includes the "Roman" towns, such as York and Chester, Lincoln and Exeter, but is of course not confined to them, so that the term did not imply a Roman origin. Colchester was one of the smallest and (naturally) of the most backward. On the whole I would conclude that the *civitas* (at first a mere alternative name for the urban hundred) was the transition, the chrysalis, stage through which the larger towns passed from the hundred "grub" to the borough or city butterfly. The smaller towns passed from hundreds to boroughs without an intermediate stage.

† Though writers on this subject, as we have seen, admit that boroughs were sometimes hundreds (but see Stubbs, *Const. Hist.*, i. 94, note 2), I cannot find that they have noticed the *half*-hundred organization. Yet to go no further than Maldon (ii. 48) and Ipswich (ii. 290), we find them both "half-hundreds;" and that the half-hundred of Maldon was a town-district (like the hundred of Colchester) is shown by the entries of estates "*in Maldon*" ("in Melduna tenet R. in dnio. dim. hid. 24 ac." and "in Melduna tenet Robert Suen dim. hid." &c.) Apparently the smaller town-districts were classed as half-hundreds, just as the larger ones were classed as whole hundreds. Maldon was clearly still in the semi-rural stage, while Ipswich was one stage more advanced. For the "half-hundred of Ipswich" was already becoming divided into the borough and liberty, as happened at Colchester in the following century (De dimidio Hundret de Gepeswiz *et de burgo*, ii. 290) So, too, the original "hundred of Norwich" is now jointly represented by "the borough and liberty."

The Story of Romeo and Juliet.

By HENRY B. WHEATLEY, F.S.A.

PART I.

WHEN Shakespeare chose the loves of Romeo and Juliet as the subject for his play, he used a story that was well known to all his audience, for the unfortunate adventures of these faithful lovers had been worked upon the tapestry hangings of houses, and had often pointed a moral to the warnings of the preacher. The poets of Italy, Spain, France, Germany, and England have respectively made the story their own, and its pathos and beauty have inspired the souls of painters and composers; but the original teller of the tale was Luigi da Porto (the esteemed friend of the celebrated Cardinal Bembo), who died of fever at Vicenza in 1529. In the following year his *Newly found Story of Two Noble Lovers, with their pitiful death, which happened in the city of Verona, during the reign of Bartolommeo della Scala*, was printed at Venice.*

Da Porto says that the incidents he relates actually took place in Verona in the year 1303, and although the time and place may not be correct, there is no reason to doubt that the main features of the story are true. Dante mentions the Capulets and the Montagues in his *Purgatory;* and in the *Paradise* he highly praises the courteous Bartolommeo della Scala, who ruled over Verona for three years, and whom he visited in 1303. Girolamo della Corte relates the fortunes of Romeo and Juliet in his *History of Verona*† (1594–96), as if they were actually enacted in that city in the year 1303; but his authority is not rated highly, and earlier historians do not mention them. The fourth edition of Da

* The first edition is extremely rare, two copies only being known in all Italy,—viz., one in the *Trivulziana* of Milan, and another in the *Quiriniana* of Brescia. It is undated, but bibliographers have agreed to assign it to the year 1530. It was reprinted in 1535, and to this edition Malone refers under the incorrect title of *La Giuletta*. The true title is, *Novella di un innamoramento di Romeo Montecchie di Giuletta Capelletti che successe in Verona nel tempo di Bartolommeo della Scala.*

† A translation of Della Corte's account will be found in our third volume, p. 265.

Porto's tale was published in 1553, and in the following year Gherardo Boldieri, of Verona, founded an elegant poem upon it, which he published under the name of *Clitia Nobile Veronese*. In 1554, Matteo Bandello, Bishop of Agen, published his celebrated collection of novels, one of which was an amplification of Da Porto's story of *Romeo and Juliet*. A few years afterwards Bandello's novels were introduced into France by Pierre Boisteau and François Belléforest, under the title of *Histoires Tragiques*, and published at Lyons in 1560. The first six histories were translated by Boisteau and the remainder by Belleforest, and as *Romeo and Juliet* is the third history in the collection, it follows that we are indebted to Boisteau for its translation. Arthur Brooke's *Tragicall History of Romeus and Juliet* appeared for the first time in 1562, and although he professes to have founded his poem upon Bandello's novel, it is generally supposed that he used Boisteau's French rather than Bandello's Italian version. William Paynter included the story in the second volume of his *Palace of Pleasure*, which is dated "Nov. 4, 1567," and he is said to have been a mere servile follower of the French original. We have now mentioned the chief known versions of *Romeo and Juliet* previous to Shakespeare's time. There is, however, a curious passage in Brooke's Address to the Reader, where he says:—"I saw the same argument lately set foorth on stage with more commendation, then I can looke for: (being there much better set forth then I have or can dooe)," which has suggested the opinion that there was an old play on the same subject that Shakespeare may have used. As, however, at this time the English drama was very poor, it is most probable that Brooke refers to some foreign play. Critics, who are apt to see fanciful likenesses, have been anxious to trace the story to its source, and have gone so far as to speculate on its origin in the stories of Pyramus and Thisbe, or of Hero and Leander. Douce suggested as the original the love adventures of Abrocomas and Anthia, in the Middle-Greek romance of Xenophon of Ephesus. There is more probability in Dunlop's suggestion, that we can trace it back to the thirty-third novel of Masuccio di Salerno, whose collection of tales appeared first in the year 1476, but *Mariotto and Giannozza*, although like *Romeo and Juliet* in some particulars, differs largely from it in others, and the scene and characters in each story differ totally.

It would probably be sufficient to give here an analysis of the plot of Brooke's poem, as there can be no doubt that upon this Shakespeare founded his play; yet, as Professor Pace-Sanfelice, in his reprint of Luigi da Porto's story, states his conviction that Shakespeare evidently drew the subject of his tragedy directly from this original, it seems necessary to take some notice of this as well,* which I propose to do later on. It has also been asserted that Shakespeare made use of Luigi Groto's drama called *Hadriana*, which was produced in 1578. As there is no valid reason for believing that Shakespeare was ignorant of the Italian language, it is just possible that he may have seen these stories in the original, although he seems almost entirely to have followed Brooke.

We will now analyse the contents of Brooke's poem, pointing out afterwards Shakespeare's obligations to it, and the particulars in which he departed from his authority, concluding with notices of the story as told by Paynter and Da Porto.

The poem opens with a description of Verona, and a notice of the Prince Escalus, who, loving equally the two ancient stocks of Capelets and Montagews, seeks to appease the rage and hate with which they regard each other. Romeus, the most famed of Verona's youth for beauty and shape, loves a fair maid, who scorns and disdains him; and he thinks to leave Verona in order to relieve his pain, but is unable to do so. A friend rebukes him for his folly, and tells him to choose out a worthy dame who will give ear to his complaint. Romeus agrees to frequent places where ladies resort, and the first place he goes to is Capelet's house, where there is a feast and a ball. Here the

* "The Original Story of *Romeo and Juliet*, by Luigi da Porto, from which Shakespeare evidently drew the subject of his drama; being the Italian text of 1530, and an English translation, together with a critical preface, historical and bibliographical notes and illustrations, by G. Pace-Sanfelice. Cambridge, 1868." This is a well-edited little work, full of information on the subject to which it relates.

ladies admire him for his beauty and for his courage in appearing among his foes, and as he looks around he sees "a mayd, right fayre, of perfect shape."

And whilest he fixd on her his partiall perced eye,
His former love, for which of late he ready was to dye,
Is nowe as quite forgotte, as it had never been:
The proverbe saith, unminded oft are they that are unseene.

The eyes of Juliet are also "ancored fast him," and love then assaults her for the first time. The lovers understand each other at once, and Juliet sits down, with Romeus on one side of her and Mercutio on the other. When the ball is over, Juliet leaves for her chamber, and Romeus, having forgotten to ask her name, seeks to know it "with forged careles cheere." When he learns that she is the daughter of his hereditary foe, he rails against fortune. Juliet, at the same time, asks her nurse who Romeus is, and she is sad when she learns that he is a Montague. Her mother calls her and she goes to bed, not, however, to sleep, but to soliloquize upon her love. Romeus often passes her house in hopes to see his Juliet, and at last comes into the garden and has his first private interview with her. The lovers have a long talk, and when Romeus leaves Juliet, he says:—

To-morrow eke bestimes, before the sunne arise,
To Fryer Lawrence will I wende, to learne his sage advise.

The "barefoote fryer" is then described as learned and knowing in the secrets of Nature. Romeus tells his tale to the friar, who advises him to wait, but—

Advise is banishd quite from those that followe love.

Juliet also makes a confidant of her nurse, who goes to Romeus and settles with him about the marriage. The nurse prates about Juliet; but although Romeus likes to hear her talk, he thinks time too valuable to be wasted, and sends her away with six crowns of gold, a gift which converts her into an oratress in his favour. She returns to Juliet, who is styled "this wily wench," and tells her what has been arranged about the marriage, and the two laugh how they "the mother shall begyle." Juliet goes out with her nurse and a maid to be shriven by the friar, who sends the two attendants away and marries Romeus and Juliet. The lovers then part, the nurse receiving a rope ladder from Romeus, and a long description follows of the wedding night. Romeus visits Juliet every night for a month or two, after which time misfortunes come fast upon them.

The raging Tybalt (Juliet's uncle's son) is chosen chief of the Capilets, and the poet then gives a full description of a bloody fray between the rival houses. Romeus tries to stop this fight, but Tybalt, on catching sight of the young Montague, thrusts at him. Romeus, being clad in mail, comes off unharmed, and he entreats Tybalt to help him in dividing the combatants; but Tybalt's answer is a blow that would have cloven the head of Romeus in two had he not warded it off. The two then fight, and Romeus thrusts Tybalt through the throat. The Prince now appears and asks who began the fray, and though the lookers on say Tybalt, the Prince nevertheless orders Romeus into exile. The people mourn for Romeus, but Juliet is the chief, though secret, mourner. She grieves for the death of Tybalt, and at first cries out against Romeus, but afterwards she is angry with herself for blaming him, and faints away, to be presently restored to herself by the nurse. Romeus seeks safety in the friar's cell "where he (the friar) was wont in youth his fayre friends to bestowe," and when Romeus learns that the Prince has exiled him, he is frantic. A long description follows of his complaints and groans, after which the friar chides him in a long speech, which has the effect of renewing hope in his breast. When it is dark, and he can leave with safety, Romeus visits his wife, and they "passe awaye the wery night in payne and plaint." At last he leaves Juliet, and the weary porters having hied them home to sleep and left Verona's gates wide open, he leaves the city unrecognized, and travels in the guise of a merchant adventurer to Mantua. His first thought on arriving there is to send his man away "with woords of comfort to his olde afflicted syre." A vivid description of his misery then follows. In the meantime Juliet's parents think that she grieves for Tybalt, and they argue with her on her sorrow, but she answers:

Madame, the last of Tybalt's teares a great while since I shed.

This speech her mother does not understand, but believes her daughter wants to be married, and she tells her husband so. Capilet seeks his friends, and confers with them on a suitable husband for Juliet. He hears of Count Paris, whom he likes best of all her suitors. The mother goes to her daughter to tell her of her good fortune, and is nigh beside herself when she finds what reception Juliet gives to her news. Capilet in a rage, insists on his daughter's marriage, and Juliet goes to St. Francis's Church to be shriven by Friar Lawrence. After hearing her tale, the friar gives her a sleeping potion, and she returns home gladdened. She tells her mother that she will marry Count Paris, at which news both her parents are grateful to the friar for his good advice, and they make preparations for the wedding. Juliet gets her nurse to let her sleep alone, and then takes the dose, so that the next morning there is a great wail when she is found (as is supposed) dead.

In the meantime Friar Lawrence sends a brother friar to Romeus, but he, having visited a monastery (to obtain a companion for his journey) where one has died of the plague, is, in consequence, kept there, and Romeus is left without news until his servant comes to tell him of Juliet's death. On hearing this news, he seeks a poor apothecary, of whom he buys poison, and then writes to his father. He speeds to Verona and to the tomb where Juliet is, and there, after addressing Tybalt's "carkas" as if it possessed life, he takes the poison and dies on Juliet's body. Juliet awakes from her trance, and wondering where she is, sees the friar, when she cries out:

> What, Friar Lawrence, is it you? Where is my Romeus?

On seeing her lover's dead body, she makes great moan, and the friar and Romeus's servant fly on hearing a sudden noise. Juliet finding herself alone, kills herself with Romeus's dagger. The watchmen come to the tomb, and spread abroad the report of the sad news. All the city are gathered together, and the Prince directs that inquiry be made. The friar makes a long explanatory speech, after hearing which Escalus banishes the nurse, releases Peter (Romeus's man) and the friar, and orders the apothecary to be hanged.

> The Montagewes and Capelets hath moved so to ruth,
> That with their emptyed teares theyr choler and theyr rage
> Has emptied quite; and they whose wrath no wisdom could asswage,
> Nor threatening of the Prince, ne mynd of murthers donne,
> At length (so mighty Jove it would) by pitye they are wonne.

The bodies of the two lovers are removed from the vault and set in a marble tomb, which remains the chief glory of Verona.

It will be seen that with some few exceptions, which it is needless to particularize here, the foregoing *résumé* might almost answer for an analysis of Shakespeare's play. Many critics, under a mistaken notion of the best manner of doing honour to Shakespeare, have unduly depreciated Brooke's poem, which, although rather tedious to the taste of modern readers, contains many interesting passages, and much poetical fervour in parts. Mr. Payne Collier, with more justice than some of his fellow-commentators, describes Brooke as a practised versifier, and says that his descriptions afford very striking and graceful pictures. The more highly we estimate Brooke's work, the greater must be our admiration of the genius of Shakespeare, who has so immeasurably surpassed it. He has taken some of the most charming bits of the poem, and worked them up in his own inimitable manner so as to make them stand out with bright beauty even among his own numberless gems. Brooke's poem is a beautiful picture, but Shakespeare has breathed life into it, and it no longer remains a picture for us, but is a bit of reality exhibited in the most lovely form that poetry has ever taken.

Of the twenty-one characters introduced in the play, the names of fourteen are the same as in the poem, and Villafranca is called Freetown in both poem and play. Peter, however, in the poem, is Romeo's man, and not, as in the play, the servant of Juliet's nurse. Of these characters Shakespeare has followed the poem with considerable closeness in respect to Friar Lawrence, Capulet, the Nurse, and the Apothecary. In the play, the friar introduces himself (act ii. sc. 3) with a speech on the

wonders of Nature; and, in the poem, he is described as follows:

This barefoote fryer gyrt with cord his grayish weede,
For he of Frauncis order was, a fryer as I reede.
Not as the most was he, a grosse unlearned foole,
But doctor of divinitie proceeded he in schoole.
The secretes eke he knew in Natures woorkes that loorke;
By magiks arte most men supposd that he could wonders woorke.
Ne doth it ill beseeme devines those skils to know,
If on no harmefull deede they do such skilfulnes bestow;
For justly of no arte can men condemne the use,
But right and reasons lore crye out agaynst the lewd abuse.
The bounty of the fryer and wisdom hath so wonne
The townes folks herts, that welnigh all to fryer Lawrence ronne,
To shrive them selfe; the olde, the young, the great and small;
Of all he is beloved well, and honord much of all.
And, for he did the rest in wisdome farre exceede,
The prince by him (his counsell cravde) was holpe at time of neede.

The character of the testy old Capulet is drawn alike in poem and play, and when Juliet refuses to marry Paris, he breaks out into hasty words in both. In the poem he stands by his resolution of fixing the wedding day for Wednesday, and does not postpone it to Thursday, as in the play. Shakespeare makes him say:—

Look to't, think on't, I do not use to jest.
Thursday is near; lay hand on heart, advise:
. . . . . .
Trust to't, bethink you; I'll not be foresworn.
(Act iii. sc. 5.)

Brooke writes:—

Advise thee well, and say that thou art warned now,
And thinke not that I speak in sporte, or mynde to break my vowe.
. . . . . .
These sayd, the olde man straight is gone in hast away
Ne for his daughters aunswere would the testy father stay.

The nurse of the poem is the same garrulous old woman that Shakespeare has depicted, but, perhaps, she is a trifle more gross in her remarks. Brooke introduces her in the following lines:—

An auncient dame she calde to her, and in her eare gan rounde.
This old dame in her youth had nurst her with her mylke,
With slender nedel taught her sow, and how to spin with silke.

The celebrated description commencing, "I do remember an apothecary," and the colloquy that follows (act v. sc. 1), are always esteemed peculiarly Shakesperean, and so they are; but the germ of the whole may be traced distinctly in the following vivid picture in the poem:—

An apothecary sate unbusied at his doore,
Whom by his heavy countenance he gessèd to be poore.
And in his shop he saw his boxes were but fewe,
And in his window (of his wares) there was so small a shew;
Wherefore our Romeus assuredly hath thought,
What by no frendship could be got, with money should be bought,
For nedy lacke is lyke the poore man to compell
To sell that which the cities lawe forbiddeth him to sell.
Then by the hand he drew the nedy man apart,
And with the sight of glittring gold inflamèd hath his part:
Take fiftie crownes of gold (quoth he) I geve them thee,
So that, before I part from hence, thou straight deliver me
Somme poyson strong, that may in lesse then halfe an houre
Kill him whose wretched hap shalbe the potion to devoure.
The wretch by covetise is wonne, and doth assent
To sell the thing, whose sale ere long, too late, he doth repent.
In hast he poyson sought, and closely he it bounde,
And then began with whispering voyce thus in his eare to rounde:
Fayre sir (quoth he), be sure this is the speeding gere,
And more there is then you shall nede; for halfe of that is there
Will serve, I undertake, in lesse then halfe an houre
To kill the strongest man alive; such is the poysons power.

It has been doubted whether Shakespeare was true to Nature in making Juliet angry with Romeo on first hearing of his having killed Tybalt, and until the Nurse agrees with her (act iii. sc. 2). It seems to me most natural, but, however the question may be decided, there is no doubt that in this instance he followed the lead of the poem.

Genoese Documents on English History.

By R. DAVEY.

I READ with pleasure Mr. J. Theodore Bent's article on "Oliver Cromwell in Genoa" (iv. 153), and it strikes me that perhaps a few notes I made when in that city,

last summer, may prove of interest to your readers. In the library of the University, I found a very curious volume of old Genoese newspapers, amongst which were a number—indeed, an almost complete series—of *La Gazetta di Genova*, a weekly paper, published from 1639 to 1821: a few numbers only are missing. This newspaper appears to me to be about the most "advanced" specimen of an ancient journal I have seen; for, considering the period in which it was published, it is remarkably well edited, and full of news. It contains eight pages, and is printed upon excellent paper, form of the *Athenæum*. The type is clear, but round, and like handwriting or manuscript. The language is exceedingly modern—in fact, it is identical with that used in the Italian papers at the present time. The first part of each number is devoted to local affairs, political and social. Then follows a series of short paragraphs, which read exactly like the telegrams supplied to our papers from various countries every day and evening. But what renders this *Gazzetta* of singular interest to English readers, is the fact that it contains a number of despatches concerning the great English Rebellion. I will translate some of these, giving, however, for the benefit of such of your readers as are acquainted with Italian, one of them in the original:—

Genova, 7. Nov. 1643.—Dall 'Inghiltura si tiene aviso in letere, 2 Cadenti che gli eserciti Regio, e del Parlamento si trovano quell' istesso giorno attacati in battaglia, della quale s' aspetera il successo.

Genoa, 7th Nov. 1643.—From England we hear, by letters of the second of last month, that the Royal and Parliamentary armies were face to face on that day, ready for battle; of which event we are still waiting the result.

The number for Nov. 14 contains the following:—

Of the battle between the Royal and Parliamentary armies, of which we spoke in our last issue, this is what we learn. By way of Germany, we hear that Cromwell was defeated.

On Dec. 5 we read:—

With respect to English affairs, all we hear is that the King's party is becoming stronger and stronger every day; whereas the Parliamentary is in a deplorable state, principally on account of the dissensions which have recently taken place between (il Cavaliere Walter ?) and the Earl of Essex. The militia from London refused to obey commands, and the assistance expected from Scotland has not arrived. Reading is being rapidly fortified. Of the siege of Plymouth we have no further news.

Dec. 19.—The letters which we usually receive from England have not reached us. Viâ Germany, however, we learn that the Parliamentary party has made itself master of Lincoln. The Royalists, on the other hand, have entered Plymouth, and have possession of all the bridges over the Thames from Oxford to Windsor. Of the arrival of the Scotch to aid the Cromwellians, we have heard nothing further.

Jan. 9, 1644.—The defeat of Cromwell and his army is, according to our London letter, dated Dec. 7, complete. *Il Cavaliere Walter* (?) made an attempt to seize upon the country palace of the Marquis of Winchester, a Catholic lord, and a great friend to the king, but he failed, with loss; a fact proved by the number of carts, full of wounded men, which have recently arrived in London. Lord Harcourt has proposed to the Parliament, through the Earl of Northumberland, a *modus vivendi* with the king, whereby it is hoped that peace can be restored to this distracted country. But we are assured that there is no chance of its being accepted. The Parliamentary party awaits with impatience the arrival of the Scotch, who have been bribed by considerable sums of money. But their chiefs are still irresolute, especially the Marquis of Hamilton, who stands close in succession to the Crown.

Jan. 30.—Yesterday, a vessel from England arrived in our port, which had been forty days at sea between this and Cadiz. By letters brought by it, we read that the British Fleet is expected to return to England immediately, Lord Harcourt has returned from London to Oxford without having concluded his negotiations between the King and Cromwell.

April 9.—The young Prince of Orange has married the daughter of the King of England.

The above extracts will suffice to show how the Genoese followed the movements of our contending armies; and when we consider the distance, and the time news took in travelling, one is obliged to confess that the *Gazzetta* was by no means a bad kind of a paper, for it not only gives "despatches" from England, but from all parts of Europe, and even Algiers, and occasionally publishes letters from America. The announcement of the execution of Charles I. is thus worded:—

Terrible news have we, oh, readers! from England. An incredible horror has fallen upon that nation. Charles I., King of Great Britain, has been murdered by the usurper Cromwell.

The numbers containing the account of the King's death are missing.

Some of the advertisements are very singular. They are printed on the back of the paper, but do not commence until 1710. Houses in Genoa "let" very cheaply then, for we read:—

A house in Cornegliano is to let for a year. It contains eight bedrooms, two drawing-rooms, and a big back and front garden, well cultivated. Rent, 300 francs a year.

Apartments to let in Genoa, Piazza San Siro (a good locality), belonging to the Marquis Sauli, consisting of three drawing-rooms, a dining-room, five bedrooms, servants' rooms, kitchen, and terrace. 500 francs per annum.

Two splendid pictures for sale, by Vandyck; genuine originals. One representing Moses in the Desert; the other, Moses with the Book of the Laws. Price, 1000 francs each (£40!)

A velvet dress to sell. 100 francs. Quite new.

Real English tea. 9 francs per pound.

Bertrano Vincenzo teaches singing, the violin, and violincello; also French and English. He and his wife, "pink" silk stockings. Address, the Parish Priest of N, S. della Grazie, who will give further particulars.

A portrait of his Excellency General Washington, for sale. 10 francs. Said to be a genuine likeness.

Wanted, news of Patrick Neville, a native of Waterford, Ireland. He left London in 1753, being sixty-two years of age. Not being heard of, he is supposed to have died in Jamaica. Any news of him will be gratefully received by his sister, Mary Neville Murphy, of Waterford; also by his wife, who wishes to marry again, and cannot until certain of his death.

The above curious advertisement is in English.

A Negro Boy for Sale. A good Catholic; understands French, and speaks perfect Italian; will make a charming page for a lady or a gentleman; age ten. Price 300 francs.

During the Revolution of 1798, the *Gazzetta*—which, by the way, until the Cisalpine Republic was proclaimed, kept itself exceedingly free from "advanced opinions," even to the extent of not noticing in any way the great events which were convulsing France, actually ignoring the deaths of King Louis XVI. and of Marie Antoinette—suddenly changed tactics, and became rampantly democratic. The following advice to the noble Genoese ladies is decidedly "tart":—

We recommend the *ci-devant* Marchionesses Doria and Pinelli to mind what they are about. Together with certain other *ci-devant* marchionesses and countesses, they chatter out loud during the performances at the St. Augustine Theatre, and thereby annoy their equals in the pit and gallery (*loggione e gallerie*). Also, after the play, they make altogether too much fuss and disturbance with their sedan chairs and running footmen. If this kind of thing goes on, we shall be obliged to publish what we know about these *ci-devant* ex-marchionesses and ex-countesses; and perhaps they will blush, if they can, and keep quiet.

To return to Cromwell. In the library presented to the city by the Duchess of Galliera is a MSS. account of the mission of Signor Hugo Fieschi to the Court of the Protector. It is written in his own hand, and covers about fifty closely-worded pages. Beyond, however, a few remarks, it is not as interesting, perhaps, as the worthy ambassador imagined, for his style is singularly dry and verbose. The good gentleman and his suite took nearly a month going to England, and stayed some days in Paris—evidently, from various hints given, with a view of obtaining news, and perhaps despatches, for the benefit of the Royalists, which doubtless they duly communicated. Signor Hugo started from Genoa in May, 1654, and arrived in London late in June. He stopped "at Grenuch, some miles from London." Thence he despatched a follower, to fetch to him a certain Bernardi, who seems to have been a kind of local agent. The object of this was, that Bernardi should contrive to arrange matters so that Fieschi should receive from the Protector exactly the same courtesies which had been extended to the Venetian ambassador, and, if possible, even royal honours. Several days elapsed before these negotiations were satisfactorily arranged; but that they were so is evident, for Hugo tells his Government "that I was much better received than the Venetian Embassador, so I was told." Cromwell, it seems, was surrounded by his Court like a king:—

All had their hats in their hands, except the Protector, but he had his on. Now, as he was not a king, I kept mine on my head, seeing which, he made a sign that all should cover. He spoke very affectionately indeed, and is a very intelligent man.

Further on, Hugo tells us:—

Cromwell told me he was not opposed to the Catholic religion, as a religion, but as a political party, and he would never tolerate it in England on this account. He is a devout man, and preaches himself to his colonels. He is truthful and austere, and is fond of grand ideas. If he lives long enough, Republicanism will be very firmly seated in England.

The man Bernardi, mentioned above, must have filled a very curious position in London at this time. He figures in another MSS. account of an embassy from Genoa to London—that of the Signor Luca Durazzo to the Court of Charles II. On this occasion there was a complaint made of him. He was accused of conspiring against the king, and Durazzo had considerable difficulty in ex-

tracting him from a very embarrassing position. He was said to be in correspondence with Richard Cromwell and the Republicans. Although his exact position in London is not defined, it is evident that he was an accredited agent, paid by all the various Italian Courts, and transacted business for both the Venetian and Genoese embassies, as well as the Tuscans, Romans, and Neapolitans who were in London at this time. Durazzo mentions in his *Diary* that Charles II. showed him a tapestry, representing the labours of Hercules, worked by Mary Stuart during her captivity. Does it exist anywhere now?

Another remarkable thing connected with English history which I discovered in Genoa, is a portrait of Anne Boleyn, by Holbein. In Ratti's *Guide to Genoa*, 1793, it is mentioned amongst the pictures in the Durazzo Gallery, now in Turin. But the present Marquis, Francho Spinola, inherited this portrait from his grandmother, and it is now in his magnificent collection. It was given to A. Persano, ambassador from Genoa to the Court of Henry VIII., by that much-married monarch. In the old *Guide Book* it is called "A portrait of Anna Bullen, by Holbein," but in the Spinola catalogue it is attributed to Rubens (?). The fact is, it is evidently by Holbein, and equally evidently has also been restored and touched up by Rubens, for it has the outline of the former artist and the colouring of the latter. Probably Rubens, when in Genoa, touched it up, as he did many other pictures—notably a fine Luke of Leyden, in the Raggi Chapel, in San Donato. The picture in question is small, and gives only the head and bust. There can be no doubt that it represents Queen Anna Boleyn. She is dressed in crimson velvet, with big sleeves, and a German-fashioned flat-shaped hat and plume. Her throat is concealed by rows of pearls, manifestly intended to hide "Adam's apple," which, as is well known, she had like a man. Her fingers are covered with gems, and in one hand she holds perched a very small monkey. The face is pretty, rather than beautiful; the features irregular, eyes hazel, complexion bright, and hair yellow. Rubens's touch is easily discerned in the manipulation of the hair and complexion; the rest is Holbein, pure and simple. It is a very interesting picture, and has inscribed in a corner, I believe, in golden letters, *Anna Regina*.

In the possession of the Marquis Persano, who owns a fine villa on the Riviera di Ponente, some twenty miles from Genoa, are seven magnificent choir books. They are superbly bound in silver, and illuminated in the most elaborate fashion. The arms of the Abbey of Westminster appear in the frontispiece. The family tradition is that they were given by Henry VIII. to the Genoese Ambassador, Persano, and formerly belonged to our National Abbey. I have examined these gorgeous volumes, and must confess they are worthy of the historical establishment to which, in all probability, they really belonged.

The Kentish Garland.

IN the August of last year we published an article on the first volume of this interesting work (iv. 58). Miss De Vaynes* has now brought her labours to an end, and completed the *Kentish Garland*, by collecting together such ballads as relate to the famous persons and places of the county.

Mr. Ebsworth introduces the volume with a woodcut of a lady ballad-singer (Fig. 1), and the following lines on the ballads of olden time:—

> Only one little song!
> With a few chords from her lute,
> Stop the pulse of your heart so strong;
> Make the clamours of Folly and Wrong
> In an instant be hushed and mute:
> For the days of old,
> The Beauties now cold
> Live again in that ballad sung
> Where the world shines bright and young.

The persons celebrated are Thomas of Canterbury, Wat Tyler (although modern criticism has attempted to transform the Dartford leader into an Essex man), Sir John

* *The Kentish Garland.* Edited by Julia H. L. De Vaynes. With Additional Notes and Pictorial Illustrations, copied from the rare originals, by J. W. Ebsworth, M.A., F.S.A. Vol. II. (Hertford: Stephen Austin & Sons. 1882.) 8vo, pp. xx., 457–950, vi.

Oldcastle (the good Lord Cobham), the unfortunate Duchess of Gloucester, who did penance in the streets of London, and was confined for fourteen years in Peel Castle, Isle of Man, where she died, Jack Cade, who has found some advocates in the present day, and Anne Boleyn, whose name is so intimately associated with Hever Castle. Udall wrote some verses on her coronation, commencing—

Queene Anne so gent,
Of high descent,
Anne excellent
In noblenes!
Of ladies all
You principall,
Should win this ball
Of worthynes.

Very different in tone is the ballad on her fall and execution. Good Queen Bess has a group to herself, and she deserves the distinction.

But now in Heaven's high palace
She lives in joy and solace,
Committing all her charge unto the King:
Of whose admired majesty,
Ruling us so quietly,
Rejoicingly we subjects all do sing.

Tilbury Fort, although not in Kent, is very near it, and intimately connected with its opposite neighbour Gravesend. The ballad on the death of Sir Thomas Scott, sometime comptroller of Queen Elizabeth's household, is a most racy production. It opens thus :—

Here lyes Sir Thomas Scott by name;
Oh happie Kempe that bore him!
Sir Raynold with four knights of fame;
Lyv'd lyneally before him.

His hospitality is specially dwelt upon :—

He made his porter shut his gate
To sycophants and briebors,
And ope it wide to great estates
And also to his neighbours.
His house was rightly termed Hall,
Whose bred and beefe was redie;
It was a very hospitall
And refuge for the needie.

FIG. 1.

These noted Kentishmen were not all worthies, for we find here a ballad entitled, "Franklin's Farewell to the World." This was James Franklin, the apothecary, who supplied the poisons used for the murder of Overbury. It is reported that beforebeinghanged he gave the hang man a box on the ear. The personal portion of the work ends with the ballads devoted to Sir George Rooke and General Wolfe. Kent may well be proud of two such grand representatives of the navy and the army. We do not see that Miss De Vaynes has retrieved that poem on the death of Wolfe which is said to have contained these verses :—

He march'd without dread or fears
At the head of his bold grenadiers;
And, what was more remarkable—nay *very particular*,
He climbed up rocks that were perpendicular.

Murders and robberies, trials and executions, have ever formed favourite subjects for the balladmonger; and some of these Kentish tales of horror are gathered together as the gallows-group, and Mr. Ebsworth has contributed the annexed spirited sketch of four unfortunates (Fig. 2).

FIG. 2.

Canterbury, Chatham, Dartford, Deal, Deptford, Dover, Gravesend, Greenwich, Maidstone, Orpington, Penshurst, Rochester, Sevenoaks, the Isle of Thanet, Tunbridge Wells, and some less important places, all contribute their quota to the interest of this volume. Greenwich Park, as the popular resort of the Londoner, has been well written upon. If the lady and gentleman in the annexed woodcut (Fig. 3) are at all truthfully represented, the frequenters of the place must have been more distinguished than one is apt to imagine. Tom D'Urfey sung the praises of the strong ale at Knole; and Penshurst (eternally associated with Sidney) has stirred the souls of poets as well as given a subject for the balladmonger. From these old historic mansions, it is somewhat of a descent to treat of the Isle of Thanet and its cockney visitors at Ramsgate and Margate, for the time when Thanet was really an island has not been commemorated in verse, and Reculvers and Richborough have no charm for the balladmonger.

Miss De Vaynes raised our expectations with her first volume, and she has amply fulfilled them in the second volume, as the two form an admirable companion to the popular poetry of the county. The authoress has been most ably assisted in her work by the Rev. J. W. Ebsworth, not only in the literary part, for the woodcuts with which he has fully illustrated these volumes are full of spirit, and greatly add to their interest. We have been allowed to use some of them, and our readers will see that this praise is not exaggerated. Mr. Ebsworth has also added a table of first lines, burdens, and tunes, and a full and complete index, which will be found of great use to readers.

FIG 3.

Reviews.

Early Man in Britain and his Place in the Tertiary Period. By W. BOYD DAWKINS. London: 1880. (Macmillan & Co.) 8vo. pp. xxiii. 537.

MOST of our readers will know something of Professor Dawkins' valuable contributions to geological archæology. We have been too tardy in bringing before their notice this most excellent book, but there is this to be said for a review that is so much behind its time—that having in our last issue given a summary of Professor Dawkins' recent lectures, not yet published, we are now able to point out to our readers where they can obtain many of the details and much of the comprehensive inductions which we were only able to give in the barest outline.

It is not too much to say that while geology has for a long time been looked upon as one of the far-off cousins of archæology it was left for Professor Dawkins to show what a much nearer relationship it has—to show in fact that there is really and substantially a geological archæology. Geologic man had a social grouping, had institutions, had a domestic life, had fancies and superstitions, and has left remnants of all these phases to the modern inquirer. Professor Dawkins deals with all and each of these, and the result is that we have a picture of early man in Britain as complete and as comprehensive as if it were an historic, instead of a geologic, picture. We can little realize now that Britain was once a part of the continent, had wild horses, stags, elks, roe-deer, wild oxen, and bisons on the plains, wild boars, rhinoceros, elephants, and bears in the forests, and yet these are the facts which should, and indeed must, influence our archæological studies. These are the divisions of the book:—the relation of geology to archæology and history, biological and physical changes in Britain before the arrival of man—the eocene period, the meiocene period, the pleiocene period, biological and physical changes in Britain at the time of the arrival of man, the river drift hunter of the pleistocene age and his surroundings, the cave man and the advance in culture, the arrival of the prehistoric farmer and the herdsman—the neolithic civilization, the neolithic inhabitants of Britain of Iberian race, the further development of culture—the bronze age, the introduction of bronze and of the bronze civilization into Europe, the prehistoric iron age north of the Alps, the overlap of history, Britain in the historic period. This will give our readers a fair idea of the scope of this important work, although of course we cannot, in the space allotted to us, do adequate justice to it. Historically, the importance of Professor Dawkins' work can scarcely be overrated, and there is ample evidence of this fact in the important use which Mr. Green, for instance, puts it to in his last work on the *Making of England.* Geologically we recognize the mind of a master of his subject. And, finally, from a purely antiquarian point of view, it is just the kind of book which, appearing on the shelves of the British Museum reading-room, should likewise grace the bookshelves of all interested in the archæology of our land. A very interesting style of writing, nearly two hundred well-executed engravings of objects, tumuli, animals and maps, an analytical table of contents, full references to authorities, descriptions of personally conducted explorations, and a good index, are the chief literary characteristics which add to the value we have already recorded.

A Concise Etymological Dictionary of the English Language. By the Rev. WALTER W. SKEAT, M.A., Ellrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge. (Oxford: At the Clarendon Press, 1882.) Sm. 8vo. pp. xii. 616.

Mr. Skeat's large Dictionary is a work that ought to be within easy reach of all Englishmen; but unfortunately it is only a small proportion of them that can afford to buy it. Under these circumstances, Mr. Skeat is highly to be commended for having placed the results of his unwearied toil in a handy and cheap form. This concise Dictionary is not a mere abridgment of the larger work, for it has been entirely re-written, and a very important modification of the alphabetical arrangement has been introduced into it; thus the derivatives are placed under the word from which they are derived, and how much this teaches will at once be seen, if we give an instance. Duke, a primary word, is followed by these allied words—abduction, adduce, conduce, conduct, conduit, deduce, deduct, doge, douche, ducal, ducat, duchess, duchy, duct, ductile, educate, educe, induce, induct, introduce, produce, product, redoubt, reduce, seduce, subdue, superinduce, traduce. Each of these words occurs also in the general alphabet, with a reference to Duke. Mr. Skeat gives the Rev. J. Oswald the credit of having originally adopted a somewhat similar plan in his Dictionary of English Etymology; but Mr. Danby Fry communicated a Paper to the Philological Society some years ago, in which he described a classification of Johnson's Dictionary in this manner, which he and his father had carried out about 1840.

The appendix contains: 1. List of prefixes; 2. suffixes; 3. list of Aryan roots; 4. homonyms; 5. doublets; and 6. a distribution of words according to the languages from which they are derived, which will be found very useful. It is scarcely necessary to speak of the merits of the Dictionary, for Mr. Skeat's fame as an etymologist is so wide that they will be taken for granted. The variety of type used gives clearness to the entries, so that it is a real pleasure to consult this handy volume, and he must be specially well equipped who does not learn something each time he consults its pages.

The Prince. By NICCOLO MACHIAVELLI. Translated from the Italian by N. H. T. 1881. (London: Kegan Paul, Trench & Co.) 8vo, pp. vii. 181.

No book has gained such unenviable notoriety, we should think, as this famous work, and no author, as Macaulay says, has made a name so generally odious as that of the man who wrote it. Yet to read it by the light of nineteenth-century culture we much question where all the anathemas and hard words have been expended. As a serious work it is, in its

teachings contemptible; as a satire, it is only strong as evidence of the kind of conduct that governed the princedom of Europe at the time that Machiavelli wrote. Viewed in this light, and it is the true one, there can be little doubt, the work throws a flood of light upon European history; and we are not indisposed to give Messrs. Kegan Paul's beautifully got up book a very cordial welcome in its place among the "curiosities of literature." It is one of those books that the curious antiquary would always wish to know a good deal about; and in its present dress, beautifully printed in antique style, good paper, on wide margin, it must prove useful to many of our readers. One word of protest we have to offer: why is there not an editorial preface or note, and why not a full bibliographical account of the book?

Collectanea Genealogica. Vol. I. 1882. By JOSEPH FOSTER. Privately printed by Hazell, Watson, & Viney. (London & Aylesbury, 1882.) Royal 8vo, 768 pp.

The heraldic exhibition at Berlin reminds us that heraldry, so long neglected and debased, is at length sharing in the mediæval revival, and that the ancient spirit has been successfully infused into some of its recent productions. But genealogy stands on a different footing. The marked development which it has of late undergone, has raised it from a pastime to a science, from the sycophant of variety to the handmaid of history. Aided by Mr. Freeman's trenchant criticisms, the new school of scientific genealogists have steadily set their face against the venerable impostures which have passed current all too long, and in this work of wholesome scepticism, Mr. Foster has attained a deserved pre-eminence. It is especially by such productions as the volume before us, that the foundations are being laid for the genealogy of the future. The great bulk of its contents is formed by a series of works of reference, which promise when completed to be a vast storehouse of genealogical lore, so arranged as to be instantly accessible, not only for the student but for the public. Among these will be found alphabetical lists of the marriages of the nobility and gentry from 1655 to 1880, of the names in Musgrave's Obituary (a remarkable collection in the British Museum), of the pedigrees in Sims' Index (with additions), of the funeral certificates of the Irish aristocracy, of the admissions of members to Gray's Inn, &c. &c. This last, which is of a very interesting and valuable character, is being edited by special permission, and will be followed by those of other Inns. A biographical dictionary of all Members of Parliament down to the last election is also begun, and the section relating to Scotland will soon be completed. The addition of Chart Pedigrees is a special feature in this work, and Mr. Foster claims to have corrected many errors in the official returns. Besides these more ambitious works (which, as Mr. Foster reminds us, are intended to do for genealogy what the Index Society is doing for general literature), there will be found some critical articles, in which Ulster fares almost as badly as in Mr. Freeman's memorable essay, and in which the illegal assumption of coat-armour is discussed, and a practical remedy suggested. Some pedigrees of importance are also worked out with the minute care which appears to characterize every portion of the volume.

If we can be in any way instrumental in widening the fame of these laborious and useful works, and adding to the number of Mr. Foster's supporters in his vast undertaking, we shall be glad.

The English Citizen: Central Government, by H. D. TRAIL; *The Electorate and the Legislature,* by SPENCER WALPOLE; *The Poor Law,* by T. W. FOWLE. 1881. (London: Macmillan.) 3 vols.

These excellent handbooks on the laws and institutions which every English citizen ought to know a good deal about, should not be neglected by the antiquary. More perhaps than any other study, that of the institutions which live now, and have lived so long back in the past, has ever retained a foremost place, and it does not lose in interest when, as in the present instances, new contributions are made to suit the necessities of modern requirements. Mr. Trail gives us, in a series of well-written and succinct chapters, very good information about the Cabinet, the Treasury, the Home Office, the Foreign Office, the Colonial Office, the War Office, and the other great departments of State; and in a concluding chapter he deals with the encroachment of the central Government upon local institutions. Mr. Spencer Walpole is well qualified to deal with the electorate; and he gives the result of much original research, besides using the best constitutional authorities. The Houses of Lords and Commons are each dealt with in a chapter to themselves. Of Poor Law, its function and its history, there is not much to say outside the Acts of Parliament which govern it and the statistics which emanate from it, but Mr. Fowle has given all this well; and he has not forgotten to say something about the many benefit societies which are the bright spots of the history of the poor. Altogether, we would recommend these handbooks as well fitted for their present purpose.

Anecdota Oxoniensia. Texts, Documents, and Extracts, chiefly from Manuscripts in the Bodleian and other Oxford Libraries. Mediæval and Modern Series, Vol. I, part 1.—Sinonoma Bartholomei. Edited by J. L. G. Mowat, M.A. (Oxford: At the Clarendon Press, 1882). 4to., 2 title-pages, pp. 44.

The series here commenced is one deserving of a very warm welcome. We all know how much valuable matter is lying buried in the libraries of the country, more especially in those of the University of Oxford; and a systematic attempt to bring these materials within easy reach of scholars has long been needed. The special work before us is one of those old glossaries which contain so many curious words, such as the late Mr. Wright printed at the expense of Mr. Joseph Mayer. This glossary is taken from a fourteenth century MS. in the library of Pembroke College, Oxford, which was described by Mr. Riley in the Sixth Report of the Historical MSS. Commission. The author was John Mirfeld or Marfelde, a monk of St. Bartholomew's, London, after which he named this work. There is an index of English and quasi-

English words which will be of considerable use to dictionary-makers.

Transactions of the Epping Forest Fiela Club and County of Essex Naturalists' Field Club. October, 1881. Vol. II. pt. v., 8vo., pp. 88.

This club is fortunate in obtaining the services of Mr. Harting, General Pitt-Rivers, Professor Boulger, Mr. W. S. Kent, and others, and we naturally therefore look for some good work. In the part before us there is one Paper of special interest to the antiquary, that on the excavation of the earthwork known as Ambresbury Banks. It is a report prepared by General Pitt-Rivers, and is illustrated by carefully prepared plans showing the seams in the rampart and ditch, and the position of each object found. The following are the objects:—An outside flint flake, one flint chip and piece of pottery, piece of the rim of a pot which might be Romano-British, piece of pottery too much worn for identification, fragment of pottery resembling fragments found at Cissbury, and believed to be British or Romano-British, two fragments of rim of British manufacture, flint flake or chip, a piece of much corroded iron, and three other fragments of pottery. Whilst excavating the ditch, a great number of selected pebbles were found, which proved the use of slings by the defenders. General Pitt-Rivers pronounces the camp to be British. In the proceedings there are good descriptive accounts of visits to Waltham Holy Cross Abbey, Grays Thurrock, Essex, for geological purposes, and other matters of great interest. The club is sincerely to be congratulated upon the really advanced work it is doing, and our readers would do well to watch its proceedings carefully and systematically.

History of the present Deanery of Bicester, Oxon. Part I. Early History. Compiled by H. BLOMFIELD. (Oxford and London: Parker & Co. 1882.) 4to. pp. 80.

This is the first contribution of a work which promises to be in every way excellent of its kind. It is a compilation, and the author does not pretend that it is anything else, and hence we look upon it with considerable favour, and hopes for its future good progress. In short, well-constructed paragraphs, Mr. Blomfield deals with all the items of antiquity to be found in the district, and he gives us some useful information on the Roman occupation of this portion of England. The roads, the camps, tumuli, the dwellings, the baths, the potteries, the barrows, are all carefully described. Then comes the story of the English conquest and settlement, gathered from the evidence remaining thereof. Why does Mr. Blomfield adopt the theory (in a foot-note, by-the-by) of the utter destruction by the Saxons of their British opponents? Roman and Saxon ruins, according to his own researches, have been preserved side by side to modern times, but this evidence tends to show that utter destruction did not come with the Saxon conquest. Mr. Blomfield traces the Saxon settlement by the evidence of Saxon names, and here we get a good and carefully arranged group of facts. We then get the Danish and Norman conquests, and the consequent alterations in the topography of the district, Norman castles being built on old English camps, Norman lords and manor houses taking the place of Saxon chiefs and village homes. Mr. Blomfield then supplies us such particulars of the churches of the deanery as to give us a strong desire for the same information in respect of every church in the land—a desire we hope to see fulfilled some day by the aid of our readers, and we have transferred to our note-book the specimens given by Mr. Blomfield of this very interesting feature of his book.

Our readers will have gathered from this description of the book that we heartily approve of its execution. It is supplied, moreover, with a map showing the occupation of this district by the early English settlers, a plan of the ground containing remains of the Roman camp at Allchester, engravings of a corbel headstone and a small terra-cotta head found in the south-west of the Roman station, besides other useful illustrations; and we particularly commend the "Table of Particulars, given in Domesday." We have before said how much we should like to see a careful survey and account of every district in England, and with the exception of disagreeing with the division of "Deanery" as the basis of operations, we cordially welcome Mr. Blomfield amongst those who have contributed to this desirable object.

Meetings of Antiquarian Societies.

METROPOLITAN.

Archæological Institute.—April 6.—Mr. J Hilton in the Chair.—A Paper by Mr. E. A. Freeman, on "Sens and Auxerre" was read.—Mr. E. Peacock sent a transcript from the Episcopal Register of Lincoln, of a "professio" made in the Benedictine nunnery of Little Marlow, Buckinghamshire, to Margaret Vernon, the last prioress, before John Longland, Bishop of Lincoln (1520–47), by "suster Constance petronill Anne." The bringing to light of this document by the Rev. A. R. Maddison forms a small but interesting addition to the scanty published accounts of the nunnery of Little Marlow.—The Chairman exhibited a silver-gilt collar of SS., apparently Flemish work, and Mr. Hartshorne contributed some notes upon SS. collars in general.—Mr. Hilton also exhibited a collection of early keys, a bronze celt, and a large Italian fibula.—Mr. C. R. B. King sent some illustrations of the undercroft of the church of the Knights of St. John of Jerusalem at Clerkenwell, and drawings of a *baldachino* lately removed from the church of St. Mary, Totnes.

British Archæological Association.—April 19.—Mr. T. Morgan in the Chair.—The Rev. S. M. Mayhew exhibited an historical series of glass articles of considerable beauty, these being examples of early Spanish and German work.—Mr. H. Prigg exhibited several bronze axe-heads found in Suffolk.—The Chairman called attention to the name VIDVCOS on a Roman tile found in London, which appears also on

Samian ware.—Mr. L. Brock reported the discovery of a large mass of mediæval walling on the site of the extension of the Stock Exchange, Throgmorton Street, now in course of rapid demolition.—The first Paper was by Mr. Prigg, "On the 'Thing How,' of Bury St. Edmunds," an artificial mound, the site of an ancient open-air court, the name meaning the "hill of the council or assembly." The court is well known to have been held until the Norman period, when the powers were vested in the abbots of Bury. The name is retained in the Hundred of Thingoo. Executions took place on the hill until the middle of the last century. The mound has been greatly lowered by recent works, and is now only about 4ft. 6in. high, while a villa has been erected on part of the site. A remarkable discovery has been made during the work, for the mound has proved to be an ancient British burial-place. Although the central interment has not been met with yet, a fine urn with calcined bones has been found, horn cores, flint flakes, &c.—Mr. J. F. Hodgetts referred to the old Scandinavian rule of holding open-air meetings on the burial-mound of a believer in Thor or Odin, while the chief and the second and third estates assembled in their respective orders.—Mr. E. Walford spoke of the ceremonies of the Montem at Salt Hill, Slough, and suggested that the tumulus would prove to be an ancient burial-place. —The second Paper was by Dr. Stevens, and was descriptive of a bronze leaf-shaped sword found in the Loddon. The author assigned reasons for believing that this class of weapons was Celtic rather than Roman.

Society of Biblical Archæology.—May 2.—Dr. Samuel Birch, President in the Chair.—The Rev. A. Löwy read a Paper entitled "Notices concerning Glass in Ancient Hebrew Records." The Phœnicians, though credited with the invention of glass, have not left any other records except the names of some makers of glass vessels. On some Phœnician relics occurs the name of Artas the Zidonian. Among the treasures which Dr. Schliemann discovered at Hissarlik, the so-called site of Troy, and again in the graves of Mycenæ, Egyptian or Phœnician glass beads have been found. Even beneath the lakes of Switzerland, where the pale-buildings of ancient inhabitants have been brought to light, glass beads were discovered which none but Phœnician traffickers could have carried to Switzerland, just as they brought them into the lands of the ancient Britons.—A Paper was also read by M. George Bertin, on the "Rules of Life among the Ancient Akkadians." M. Bertin noticed that there were in the British Museum several tablets belonging to the same series, which give precepts for the conduct of man in his various occupations: one treats of the duties of the agriculturist, another of the duties of man towards his family, and so on. It was the contents of one of these tablets that had been selected by M. Bertin as the subject of his paper. First, the child is declared to be of age, and after the ceremony of emancipation he became a citizen, paying tribute, and answerable for his own actions. After a break of a few paragraphs comes the question of marriage, and, according to the tablet, it is the father who negotiates this important affair; the first wife could not be other than a free-born maiden. The paragraph following next, and treating of the betrothal, is much mutilated, but seems to speak of the various kinds of marriages as a wedding gift, the young man was to give a drinking-vessel, which was no doubt the one used at the marriage ceremony; after the ceremony he received the dowry. The first duty of the young married man was to build a shrine, and when this was finished he could then enjoy his honeymoon. On the birth of his first child it was placed in the shrine. After a few paragraphs relating to the education of the child and his being taught to read inscriptions, the last act of paternal authority is to find a wife for the son, and when this is done the father and son come under the common law. The text then gives some definitions as to the laws touching the relationship of the son and father and mother, and also about the duties of masters towards their servants.

Anthropological Institute.—April 4.—General Pitt-Rivers, President, in the Chair.—The President exhibited a series of carvings and painted masks from New Ireland.—A Paper on the "Papuans and Polynesians," was read by Mr. C. Staniland Wake, who, from a consideration of the physical peculiarities of the Oceanic races, arrived at the following conclusions:—(1) The Eastern Archipelago was at a very early period inhabited by a straight-haired race belonging to the so-called Caucasian stock, the present modern representatives of which are the Australians. (2) To this race belonged, also, ancestors of all the Oceanic races, including the Papuans, the Melanesians, the Micronesians, the Tasmanians, and the Polynesians, as shown by their common possession of certain physical characters. (3) The special peculiarities of the several dark races are due to the introduction of various foreign elements, the Negritos having influenced all of them in varying degrees. (4) The lighter Oceanic races show traces of the Negrito influence; but they have been affected at various periods by intermixture with peoples from the Asiatic area, giving rise, on the one hand, to the so-called "Savage Malays," and, on the other hand, to the Polynesians, who have been specially affected by the Malays. (5) Traces of an Arab or Semitic element are apparent among both the dark and light Oceanic races, but chiefly among the Papuans and the Melanesians, the former of whom may also possibly possess a Hindoo admixture.—Mr. C. Pfoundes read a Paper on "Rites and Customs in Old Japan."

Numismatic.—April 20.—Mr. J. Evans, President, in the Chair. Mr. Evans exhibited a large brass coin of Antoninus Pius, with the inscription on the reverse S.P.Q.R. A[nnum] N[ovum] F[austum] F[elicem] OPTIMO. PRINCIPI. PIO. Mr. Evans also exhibited a rare half groat of Henry VIII., with the reverse inscription REDD[E] CVIQ[UE] Q[U]OD SUUM EST, with the Bow mint mark, a coin which is to be found neither in Hawkins's work nor in the national collection.—Mr. Pixley brought for exhibition a shilling of George IV. of 1820, with the rose, shamrock, and thistle.—Mr. Burstal exhibited a penny of Henry I., of the "Pax" type, and one of Stephen, with the obverse die defaced by a large cross.—Mr. Krumbholz exhibited a selection of five thalers, a double thaler, and a gold ten-ducat piece of Leopold I. of Hungary, 1656–1705.—Mr. W. Wroth read a Paper on figures of Apollo holding the Æsculapian serpent staff, with especial reference to the occurrence of this type on a

sestertius of Galba, and on an aureus of Caracalla.—Mr. Evans read a Paper on a find of 400 Roman denarii, ranging from the time of Commodus to that of Philip II. This hoard was lately discovered in Lime Street. Mr. Evans supposed it to have been buried about B.C. 248.—Dr. A. Smith communicated a Paper on some Anglo-Saxon coins found in Ireland, of the reigns of Edward the Elder and Athelstan.

Society of Hellenic Studies.—April 20.—Mr. E. M. Thompson, Vice-President, in the Chair.—Mr. J. Reddie Anderson exhibited and commented on a number of terra-cottas collected by him at Tarentum. —Prof. P. Gardner read a Paper on the palaces of Homer, more especially the house of Odysseus, in which he examined the usage in Homer of various terms as applied to parts of the house. Of the three parts of the house, *αὐλή*, *μέγαρον*, and *θάλαμος*, the writer compared the *αὐλή* to a farm-yard, with out-buildings and store-houses round it; the *μέγαρον*, to the Scandinavian hall, or the living-room of mediæval barons. As to the *θάλαμος*, the quarter appropriated to the women, its arrangement and divisions are not to be made out from the words of Homer.—The Secretary read part of a Paper by Prof. Jebb, on "Pindar," treating alike of the subject matter and the language of the poet.

Royal Historical Society.—April 20.—Dr. Zerffi in the Chair.—Mr. C. Walford read a Paper on "Fairs: their Influence on the Commerce of Nations." —A Paper by Mr. Fleay, on "George Gascoyne," brought the proceedings to a close.

Philological Society.—April 21.—Mr. Henry Sweet, Vice-President, in the Chair.—Mr. Alexander J. Ellis, President, read a Paper on the "Dialects of the Midland and Eastern Counties."

Royal Asiatic Society.—April 24.—Sir Edward Colebrooke, Bart., M.P., President, in the Chair.—Prof. Monier Williams read a Paper on "The Vaishnava Religion," and laid before the society the Sikshâpatrî, or directory of the Swâmi-Nârâyana sect, edited and translated by himself from a MS. given to him when at their head-quarters at Wartâl and Ahmadabad.—At the conclusion of the Paper an interesting discussion took place, in which the President, Sir Bartle Frere, Dr. G. U. Pope, Mr. Brandreth, Mr. Wood, and others took part.

New Shakspere Society.—April 14.—Mr. F. J. Furnivall, Director, in the Chair.—Dr. Peter Bayne read a Paper on "Shakspere's Characters, contrasted with those of George Eliot."

PROVINCIAL.

Surrey Archæological Society.—March 27.—The members of the Society met at the Free Chapel of St. Mary Magdalene, Kingston, better known as the old grammar school in the London Road, for the purpose of inspecting the structure prior to attending a meeting at the Assize Courts, fixed for the purpose of considering the best method of its preservation and utilization.—At the conclusion of the inspection, an adjournment was made to the Assize Courts, where Major Heales had undertaken to read a Paper upon the history of the chapel.—Lord Midleton presided at the meeting.—Major Heales said he felt strongly in favour of retaining this building, for it was a curious fact that in so old and famous a town as Kingston, there should be but three objects of antiquity. The first of these was the King's stone, which had come from very remote antiquity, and was an object of great interest. There was also the parish church, and there was this chapel. The interest in the chapel was great for various reasons. Its architectural features presented a very good example of the transition to what was called the decorative style of Gothic architecture. Another reason was that research had brought to light a very large collection of ancient records connected with the building, not one of which had up to the present time been printed in *extenso*, and many of which had hitherto been unknown. The founder was one Edward Lovekyn, a townsman of Kingston, in 1309. They had, however, a very much fuller account of the re-foundation under which the present building was erected by his descendant, one John Lovekyn, in the year 1352. This John Lovekyn determined to extend the work of his predecessor, and in 1352 he obtained from the king letters patent enabling him to grant lands in addition to the previous endowment, so as to suffice for the support of at least two chaplains. The object of the endowment and the rules for its government, as specified by Lovekyn, were set out, and were briefly to the following effect:—The chaplains were appointed for life, subject only to removal for non-performance of the duties enjoined; one, called the Warden, had the rule of the establishment. His duty was to look after the other chaplains and see that they were kept in order, to look to the repairs of the chapel and the house adjoining, which was prepared as their residence, to pay the stipends which were allowed to the junior chaplains and provide them with food. In order to guard against mischief, which sometimes happened, it was thought necessary to prohibit any chaplains going to taverns except by the express license of the Warden. These chaplains were appointed by the founder during his life, and afterwards by the bishop; in default of exercising his right within two months of a vacancy becoming publicly known, then the right devolved on the Chapter of Winchester, and in case of their default for two months more, the appointment lapsed to the Archbishop of Canterbury for that turn. The chaplains, unless reasonably hindered, were daily to perform divine service in the chapel (as specially directed), and to reside in the house and take their meals in common, and it was provided that if any chaplain other than the Warden should have a guest, he should be liable for expenses at the rate of 3*d.* for dinner and 2*d.* for any other meal, which amount was to be stopped out of the chaplain's stipend and applied to general purposes. Each chaplain was to receive 40*s.* half-yearly. There was a great difference in the value of money in those days, and 40*s.* half-yearly was not a very small stipend. The Warden had further to render an account of his receipts and expenditure every year to the founder. The first founder, as he had said, was a native of Kingston; the second was a Londoner, and a very eminent one. He was a fishmonger, and his house in London was now occupied by the site of the Fishmongers'-hall. John Lovekyn had the credit of being four times

Lord Mayor of London, two of these by the special favour of the King. At his death it was found that he had given by will further donations to the town, and one of his executors, was his apprentice, William de Walworth, who married the widow and succeeded to the business. It was he who slew Wat Tyler and saved the King, and saved the country. In the time of Henry VIII., in the year 1535 or 1536, some of the properties in the endowment were confiscated and annexed to the Crown, and in the third year of the reign of Queen Elizabeth, what remained was granted for the endowment of a grammar school. The Queen gave a very considerable further endowment a few years afterwards. She ordained that the school should be called "The Free Grammar School of Queen Elizabeth, for the education and instruction of boys and youths in grammar for all future time," and that the same have continually a pedagogue, or master, and a sub-pedagogue or hipodidasculus, and for the good government of the lands and revenues, she ordered that the two bailiffs of the town for the time being should be the governors of the possessions, revenues, and goods of the school. The endowments of which he had spoken consisted of lands, houses, and rents.—Mr. W. Rigg, head-master of the grammar school, stated that in 1309 there were two Lovekyns, who gave to the chapel five marks of annual rent. In 1352 these Lovekyns gave ten shops, one mill, 120 acres of pasture land, and 35*s.* of annual rent, with two messuages and other appurtenances. William de Walworth and Richard Whittington, jun., conveyed also one mill, one dovecote, sixty-eight and a half acres of arable land, forty-four acres of pasture land, and twelve acres of wood pasture, ten oxen, four mares with foals, 100 sheep, 34*s.* 3*d.*, and the reversion of two shops and the moiety of a messuage.

Cumberland and Westmoreland Antiquarian Society.—May 2.—The Annual Council Meeting, the Rev. Dr. Simpson, in the Chair.—Arrangements for the season were decided. The first meeting, which will last over eight days, is in conjunction with the Royal Archæological Institute, of London, and will be held at Carlisle, commencing on the 1st of August; there will be a number of excursions to various places of interest in the neighbourhood, and conversaziones, which will be confined to members; in connection with this meeting a loan museum of curiosities will be formed, to which contributions from various local collections, and from the British Museum will be sent. The second meeting and excursion will be held at Keswick and the neighbourhood some time in September.

Bradford Historical and Antiquarian Society.—April 14.—Mr. T. T. Empsall in the Chair.—A Paper was read by Mr. John Batty, under the title of "Notes from the Town's Book of Ardsley." The Paper gave copious extracts from a town's book containing the records of the township from 1652 to 1697, which, strange to say, has been lately found in the possession of a private family, and not in the town's chest, where it ought to be. The constables, churchwardens, and overseers were noticed, and numerous extracts from their accounts were given—payments and allowance to soldiers, the many cripples relieved when passing through Ardsley; the briefs, subsidies, and hearth-tax collected and paid; the difference between the "trained bands" and "local Militia," and the cost of the same to the township, were pointed out; as well as an account of "trophy money" paid. The Paper concluding with a number of local ecclesiastical notes.

Batley Antiquarian Society.—April 17.—Mr. Thomas Walshaw in the Chair.—A Paper was read by Mr. T. Marriott, jun., on "The origin of Courts Baron and Courts Leet."

Warrington Literary and Philosophical Society.—April 20.—Mr. C. Wonbent, President, in the Chair.—Annual Meeting. A Paper on the "Necropolis of Sablonière" was read by Mr. Jos. Smith. The cemetery of Caranda in France illustrated, in the variety and style of ornamentation, the existence of similarity of customs and manners, between the authors of the Saxon mounds of our own country and that people to whom the Merovingian graves in Gaulish soil belong. The excavation undertaken by M. F. Moreau on the plain of Caranda had not been brought to a close, when this savant, anxious to extend his explorations, decided, from its peculiar features, to explore a slight eminence, which stands a short distance from the town of Terre en Tardenois, and is known as Sablonière. It comprises about three hectares, or five acres of sandy land, barren, and devoid of cultivation, inclining gently to the river Ourcq, in the direction of a Calvary, which tradition said stands on an ancient tumulus. Accordingly, two years after commencing the Caranda exploration, arrangements were made for cutting through the Sablonière elevation, and the result had been the opening of over 2,000 tombs, the contents of which pre-eminently prove that the cemetery of Sablonière, like that of Caranda, had served during a long series of years as the last resting-place of the Gaulish nation, of the Romans, and of the Franks who had succeeded them. Amongst the principal objects might be noted torques, various weapons of defence, personal ornaments, as jewellery and trinkets, pottery and glassware, the latter forming beautiful examples of the art of glass working, while some of the Gaulish earthenware vases (of which there are many) follow in shape and contour those discovered some years back at the Morne; others in size and ornamentation recalled to mind the beautiful pottery of Chasseury. Numerous flint flakes, nuclei, and arrow heads had likewise been gathered from the cemetery, many of the arrow heads assuming such a perfect shape as to lead to the supposition, and with the utmost possibility, of a rather late date for their production. The circumstances of the deposition of these articles were as peculiar and as interesting as was the deposition of the Caranda flakes, which engendered so lively and determined a controversy amongst several eminent French archæologists. The sandy eminence of Sablonière itself was, in the language of geology, devoid of flint, yet of the 2,000 graves, those of Gaulish and Merovingian date yield smaller flints in every stage of manufacture. These were scattered promiscuously around the body. The native idea conveyed in this act was clear, and without doubt had its origin at a time much anterior to the laying and formation of the cemetery, while it strengthened our conception of the existence of a superstition, under the influences of which these

bodies were consigned to their tombs. The Danish antiquary, V. Boye, examining, in the year 1863, the gallery tomb of Haumer, situate in the south-eastern part of the island of Zeeland, discovered a quantity of bones, from the appearance of which, he was led to assert that the flesh had been removed previous to placing them in the gallery; and scattered in close proximity to the débris lay several pieces of the rudest flint accompanied by others of the finest workmanship. While M. Boye was thus engaged, Professor Hildebrand, Baron G. Von Düben, and Dr. Retzius were diligently opening out two gallery tombs in West Gothland, which gave similar results: thus supporting the hypothesis that a direct votive offering was recognized and accounted for these acts. Having pointed out the differences between the flint heads found at Caranda and Sablonière, and those discovered at Ohio, in the United States, Mr. Smith went on to show the similarity between the cemetery of Sablonière and the Necropolis of Caranda. One of the most valuable results of the excavation at the Sablonière was that it had opened out to archæological science, a knowledge into the manners adopted by the Gaulish population, in the interment of their great men and chieftains. On the 27th of January, 1876, an isolated sepulture inclining to the east was revealed at the extreme east of the cemetery. It was the tomb of a Gaulish warrior, interred on his war chariot, and with all the insignia of his position. In a number of cases the ceremonial of burying the dead had been very carefully attended to, a wooden coffin having been supplied. Those sepultures which both in the cemetery of Caranda and Sablonière, show signs of wooden stalls or other wooden protections, introduced a subject at once curious and interesting. It was indubitably the fact that the majority of these instances date to the Roman period and belonged to those who took part in, or immediately followed the Roman invasion, and it was not improbable that in the vicinity of these cemeteries small Hebrew colonies were established mingling with the populace when living, and claiming burial when dead. Tombs had been opened, and by the side of the dead had been displayed, there placed, some, if not the whole, of the domestic earthenware crockery. The vase placed at the feet as a preventive against diabolical visitation, or, rather, against the visitation of the evil gods, in which so great a belief existed, but little modified, even to mediæval times.

Edinburgh Architectural Association.—April 5.—Mr. David M'Gibbon read a Paper entitled "Some Characteristics of Scottish Architecture." The mediæval architecture of Scotland, he said, was divided into two epochs, the Celtic and the Gothic, the former being derived from the early Celtic art of Ireland, and the latter from France through England. Having given an account of Celtic churches and other buildings in Ireland and Scotland, the paper traced the steps by which this early architecture was developed, pointing out the relationship between the early Celtic and the later Gothic styles. In sketching the history of the sculptured stones and crosses, and other Celtic remains, he showed how tenaciously Celtic art adhered to the country in ornamental work. Mr. M'Gibbon then referred to the rise and progress of contemporary styles of art in Europe, and remarked that they were all absorbed in the great Gothic architecture of the twelfth and thirteenth centuries. Contrasting the Norman and First Pointed architecture of France and England, he pointed out that these styles took nearly a century to travel from France, through England, into Scotland. Mr. M'Gibbon then described the gradual introduction of the pointed arch into this country, and explained the characteristics which distinguished the French from the English vault. Constant wars between England and Scotland, he said, retarded the advancement of architecture in Scotland; and it was to be regretted that the noblest edifices, including Melrose Abbey, were situated so directly in the path of war. After dealing with the plain and ornamental rib, and fan vault, and referring to numerous examples, he remarked that the history of architecture in Scotland could, to a considerable extent be traced from a study of these particular kinds of vaulting. In Scotland the changes from the earlier styles of vaulting were somewhat later than in England. Up to the end of the early English period, Scotland enjoyed comparative tranquillity; hence the large number of important buildings of that period. After referring to examples of the decorative styles, he showed that there was a gradual merging in the Third Pointed during the first half of the fifteenth century; and he drew attention to the use of the Pointed tunnel vault the origin of which he traced to the old Celtic form of building which was peculiar to Scotland and Ireland.

Yorkshire Philosophical Society.—April 30.—Mr. W. C. Anderson presided. — Major J. A. Barstow, briefly addressed the meeting in explanation of the following valuable bronze medallions which he presented to the Society:—Medallions of Pope Paul V., Urban VIII., Napoleon I., and Christina, Queen of Saxony; medallion struck in honour of the coronation of Ferdinand I., Emperor of Austria; also one in honour of the marriage of Francis Joseph of Austria in 1854; and a silver coin testoni of Alexander VIII.

Erith and Belvedere Natural History and Scientific Society.—April 18.—Mr. G. A. Cape, President, in the Chair.—Mr. H. W. Smith read a Paper on a recent find of coins. In January last some workmen engaged in making excavations for water-pipes in Crayford Road, Erith, Kent, came upon a human skeleton, lying due east and west, at about two feet from the surface. At a short distance from the spot where the human remains were found, between thirty and forty coins were discovered, one being a groat of Henry VIII., struck at York, and of the fourth issue of the coinage of that king; the remainder being testoons of Edward VI., dating from 1549 to 1551, with the oval shield of arms, &c. The whole of the coins consisted of the base silver which characterized the coinage of Henry VIII. and Edward VI. The counter-marks, such as a portcullis, &c., with which the base testoons of Edward VI. were ordered to be stamped by proclamation of Queen Elizabeth in 1560, do not appear on any of this find of coins. Mr. Smith exhibited the groat of Henry VIII., and sixteen of the testoons of Edward VI. Mr. Smith also exhibited a very fine flint implement recently discovered by him in the gravel at Erith, and which is now in the collection of Flaxman C. J. Spurrell, Esq. of Belvedere.

Colchester Natural History Society.—May 4.—A Paper by Miss Stopes on the "Native Oyster" was read by Mr. H. Laver. It traced the history of this well-known inhabitant of the Colne from the time of the Romans; how it has been protected by Royal Charter granted to the Corporation of this town by Richard I. and Edward IV., how from early times it has been considered a gift fit for Ministers: extracts from letters written by Walshingham and others were read to prove their gratification at receiving a supply. The stages through which it passes were fully described. The taking of those in the Colne is under the sole power of the Corporation of Colchester. In 1418 they realized 4*d.* per bushel.

Clifton Shakspere Society.—April 29.—Mr. E. Thelwall, M.A., President, in the Chair.—*Julius Cæsar* was the play for criticism. Dr. J. E. Shaw gave a communication on ii. 1, 204.—Also the following Papers were read:—"On the General Character of the Play," by Mr. Thelwall; "A Note upon the Style of *Julius Cæsar*," by Mr. J. W. Mills; "On the Date of the Play," by the Rev. H. P. Stokes; "On the Character of Cassius," by Mr. Thelwall.

[We are unavoidably compelled to postpone reports of the following meetings: Society of Antiquaries of Scotland, Bath Field Club, Cambridge Antiquarian Society, and Cambridge Philological Societies.—ED.]

Obituary.

JOHN BRENT, F.S.A.

Died April 23.

Mr. Brent was a prominent public man at Canterbury, and also a *littérateur* of considerable local eminence. The son of Alderman Brent, who more than once filled the civic chair, the deceased in early life carried on the business of a miller, but subsequently abandoned commercial for literary and archæological pursuits. His principal work was *Canterbury in the Olden Time*, which was the result of many years' earnest study and investigation. Mr. Brent was also the author of several other smaller works of archæological interest. As a member of the Museum Committee the deceased did much from time to time to render as interesting as possible what little there is of special interest or value in that sadly neglected institution. He spent considerable pains and labour in the preparation of a catalogue of the antiquities which it contains, and was appointed honorary curator of that department. Had he lived, it was his intention to re-arrange the curiosities, &c. In various other ways the deceased occupied himself in behalf of his native city, and he leaves behind him the record of a long and useful life.

WILLIAM M'PHERSON.

Died April 18.

Many of the antiquaries, tourists, and other excursionists who annually visit the sweet shore and islets of Loch Kinnord will hear with regret of the death of this singular man. He was not only a collector of relics of antiquity in a locality peculiarly rich in archæological remains, but was himself a specimen of human character, now antiquated, if not extinct, among our Scottish peasantry.

William first saw the light in a humble cot in Glencarvy, a secluded tributary of Highland Don, in the spring of 1799. He ultimately got a croft at Bogangore at the north end of the Loch near to where the Burn of the Vat debouches into it. And there he remained till his death, his brothers tilling the croft, while he applied himself to mechanical pursuits. The leading speciality, on account of which William became known to the visitors in the locality, was his reputation as a collector of old relics. It was only after he came to Deeside that he addicted himself to this pursuit. Guns and pistols of ancient date, swords, Highland dirks, and powder horns he had, and some of them of considerable interest and value, as well as a sample of the "lang kail gullie," spoken of by Burns, and several implements of the Stone Period found near by. His most valuable possession this way, however, was a very handsome bronze pot of the Roman Period, which was his own "find," it having been discovered by him embedded in the mud on the margin of Loch Kinnord a good many years ago. This very interesting historical relic, which has been figured in the Proceedings of the Scottish Antiquarian Society, William guarded with jealous care, resisting the idea of parting with it even at a very tempting price; and we understand he destined it to go at his death to his generous landlord, the Marquis of Huntly.

The Antiquary's Note-Book.

St. Crux Church, York (*see* page 269).—The following letter in reference to the present condition of St. Crux Church, addressed to Mr. R. Dresser, one of the parochial authorities, and which has been printed in the *Yorkshire Gazette*, will be read with interest:—

2, John Street, Hampstead, London, N.W.

Sir,—I am very glad to see from your letter that the parishioners of St. Crux are not indifferent to the proposed destruction of their splendid church. As the street at the east end of the church is inconveniently narrow, the houses opposite should be pulled down and re-built farther back. It is a monstrous shame that our public buildings should be sacrificed in this way, often from apparent mere wantonness, and at best only to save a comparatively small expense. Surely the Corporation of one of our leading cities is rich enough to improve its streets without destroying its ancient architectural monuments. Putting aside, however, the general principle, the church of St. Crux has special claims of its own; it stands a good first among the parish churches of York, and has few equals in England for beauty of proportion and of detail. I measured the church some years ago, so can speak with certainty as to its proportions. The proposal to shorten the church at one, or both ends, by a bay, will, if carried out, be disastrous—only less so than the

destruction of the whole church. The east end is generally in good condition, and only requires ordinary repair. The money that would be spent in pulling it down, and re-building it a bay farther west, would be better applied to setting back the opposite frontage. The west end must be re-built, and here something might be given to the street without so much harm being done. The best way would be to carry the footpath through the west end, as is done at St. Mary's Church in Hull. This, if carefully designed, could be made to look very well. Any interference with the east end must, however carefully carried out, be most ruinous to the proportions of the church. It should be resisted to the utmost, and only consented to if it be impossible otherwise to save the whole church from destruction. If this should unhappily prove to be the case, the following plan will, on the whole, be the least objectionable:—Set the east wall of central aisle back ten feet from outside line of present eastern buttresses, the present east window to be re-built as it is, but the buttresses omitted. The space left between the inside of the new east wall and the last pillars of arcades, to be walled up solid, so as to form an abutment to the arcades. The aisles to be shortened by one whole bay, re-building their eastern windows. The spaces between the east wall of aisles, and the outside line of central aisle wall, could be filled with small vestries. This would, of course, be altering the design of the east end entirely (excepting the windows), but if carefully designed, could be made to look fairly well. It has also this advantage—that ten feet could be given to the street, and only six or seven feet taken from the general length of the central aisle; whereas, if the east wall be rebuilt a whole bay westwards, only three or four feet more would go to the street, and the church would lose the whole bay—viz., fourteen feet. It must be understood that the shortening of the church, however carefully done, can be nothing but a mitigated misfortune, and no effort should be spared to save it entire. I sincerely hope that the parishioners will make a firm and successful stand, and not allow themselves to be robbed of the whole, or even part, of their beautiful church. I enclose a short statement of the value of the church of St. Crux, from an architectural point of view, by Mr. G. Gilbert Scott, F.S.A. — TEMPLE L. MOORE, Architect.

The church of St. Crux, in York, is a particularly beautiful specimen of what is, in many respects, the most perfect phase of our mediæval architecture. It illustrates a type, peculiar, or nearly so, to York. More than this, it is an example of what is very rare in this country, a thoroughly *town* church. Our mediæval churches are, as a rule, country churches in plan. They commonly stand, even in the cities and towns, free in the midst of an enclosing cemetery, and hence differ but little from those of the rural parishes. But at York, as at Bristol, and in a very few other cities, we find a few ancient churches thoroughly *urban* in character, and therefore particularly valuable as models for our present use. Of this rare class I do not know a more charming example than St. Crux, both in its general proportions and in the care which is exhibited in the design of every detail. In these respects it stands first among all the parish churches of York.—GEORGE GILBERT SCOTT, F.S.A.

Dates and Styles of Churches.—One of the most useful compilations to which we could utilize the Note-Book would be a detailed list of the dates and styles of the churches and cathedrals in the British Islands. No such information is to be found collected together, and no one man could do it. But, by the aid of our readers a great deal might be done in THE ANTIQUARY towards ultimately building up a complete list. Accordingly, we give a specimen of the proposed list, the information for which is taken from Mr. Blomfield's *History of the Deanery of Bicester*, reviewed in our columns this month. We trust our readers will respond to our appeal: the smallest item of information will be acceptable.

Ambrosden (St. Mary), early English tower; nave and south aisle, decorated; chancel and font, perpendicular.

Ardley (St. Mary), chancel and tower, decorated; nave, rebuilt, nineteenth century.

Bicester (St. Edbury), arches on south side of nave, early English; north aisle of nave, decorated; tower, perpendicular.

Bucknell (St. Peter), chancel and nave, early English; clerestory, perpendicular.

Caversfield (St. Lawrence), chancel, arches on south side of nave, early English.

Chesterton (St. Mary), chancel with sedilia and tower; south aisle, with clerestory and nave, decorated.

Finmere (St. Michael), chancel, nave, clerestory windows, and tower, decorated.

Fringford (St. Michael), south porch, early English.

Fritwell (St. Olave), chancel, nave, and tower, early English; font, decorated.

Goddington (Holy Trinity), rebuilt, except tower, in 1792.

Hardwick (St. Mary), chancel, decorated; west window of nave, perpendicular.

Hethe (St. George and St. Edmund), nave and chancel, decorated.

Heyford (*Lower*) (St. Mary), chancel, decorated; nave, aisle, and tower, perpendicular.

Heyford (*Upper*) (St. Mary), tower and chancel, perpendicular.

Kirtlington (St. Mary), nave arches, early English; clerestory, perpendicular.

Launton (St. Mary), tower, early English; chancel and clerestory, perpendicular.

Merton (St. Swithin), chancel, nave, and tower, decorated; clerestory, perpendicular.

Middleton (All Saints), lower and south porch, early English; chancel and south side of nave, decorated.

Mixbury (All Saints), chancel, nave, and tower, decorated.

Piddington (St. Nicholas), chancel and gable cross, decorated; tower, perpendicular.

Somerton (St. James), chancel, north doorway and porch, tower, font, and reredos, decorated; clerestory on south side of chancel, clerestory and roof, perpendicular.

Sonedern (St. Mary), south aisle windows, decorated.

Stoke Lynn (St. Peter), tower, decorated.

Stratton Audley (St. Mary), tower, perpendicular.

Wendlebury (St. Giles), rebuilt, except tower, in 1762.

Weston (St. Mary), upper part of tower, decorated; rebuilt, except tower, in 1743.

Antiquarian News.

We regret to hear that Colonel Chester, the greatest of modern genealogists, is lying dangerously ill.

The stone and earth ramparts of one of the ancient camps near Rothbury, on the north side of the valley, are now being demolished, and the stones carted away to be used in making a road to a new cottage! And this within a few hundred yards of a quarry, where suitable rubbish for the road might be had easily enough.

A discovery of great archæological interest has been made in connection with the large Roman bath which is being uncovered at Bath. It consists of a kind of oblong altar about three feet long and half that in width, on which a naked figure lies. At each corner, beneath the slab on which the figure rests, is a vase-shaped ornamentation, which, with a small cornice, is the only adornment. There is a large perforation of the body of the effigy about the ribs, through which probably a pipe passed. The basement rests upon the lowest of the tier of steps leading down to the bath, and apparently the figure would have been about on the surface of the water when the bath was full. Unfortunately it is so much defaced as to be beyond identification, though probably it may have represented some deity to whom the bath was specially dedicated. The monument is exactly equidistant from the two ends of the bath, and with the exception of the figure is well preserved, like the basements of the massive pillars which are coming more prominently into view as the rubbish is removed.

Our readers will remember that a few months ago (*ante*, p. 176) a description was given of one of the fine old carved oak entrance-doors of the church of SS. Peter and Paul, or of the Priory of Taunton, and it was stated that there was every reason to believe that the fellow door was yet in existence. Mr. Jeboult, writing to the *Somerset County Gazette*, says that it has been found, and that it turns out to be just what was predicted. It contains a large carved figure of St. Peter bearing the emblematic key; also, on each side-panel, a guardian angel bearing a shield, but the arms on the shield were so wilfully mutilated at the destruction of the Priory that it is very difficult now to distinguish clearly what they were. The one was probably the triple crown of the Pope, and the other the arms of Henry VIII. The rosaries, fleur-de-lis, and other decorations of this door vary from the one already described, but are equally beautifully carved, and the drapery panelling on the lower part of the door, and the strange arrangement of the angular braces, all correspond, clearly showing that the two doors formed a pair. The carved rolls of the muntins are most beautifully, artistically, and uniquely arranged, and cannot fail to please the most fastidious taste, and delight the architect and designer. It is proposed to show them publicly in a few weeks. It will be probably remembered that it was stated that these doors were for many years in an old house near Trull. To those interested in ancient works of art attention is called to the very fine collection of wood carvings in the church at Trull. They were probably carved by the same old monks, as the church was served by the Priory. The quantity of carving is great. Every stall end throughout the church is, or was, carved. The pulpit appears to have been patched with a quantity of fine old work put together in a most inartistic and clumsy manner. It was the custom in those days for the carving to be a labour of years, and many a passing event or noticeable feature has been recorded in carved oak or stone. At the western end of the north aisle are the names of the carvers or officers, and the date of construction in the sixteenth century. The screens are very fine, and contain a large amount of well-executed work.

A meeting of the parishioners of St. Crux, York, was held in the Merchants' Hall on May 2, the Rector, the Rev. T. D. T. Speck, presiding. The Chairman referred to the church as being the oldest in the city, and said that some endeavours ought to be made to preserve the interesting structure from falling into ruin. York being possessed of so many fine monuments and ancient buildings, if on no other ground the church should be saved as a memento of olden times. The entrances to the Shambles and the thoroughfare approaching St. Saviourgate would be widened in consequence of portions of the edifice at each end being given up, which would, in all probability, lead the Corporation to allow a substantial sum of money for these two street improvements. He suggested the appointment of a provisional committee, to lay before the Archbishop of York, for his Grace's approval, architects' plans, setting forth the proposed restoration and street improvements, who should also ascertain the feeling of the Corporation in regard to the latter, of the feoffees, and the representatives of families having monuments in the church, who would probably be disposed to contribute to the restoration. After some conversation, it was resolved to take steps to restore the church, retaining as far as possible its architectural features, and reducing the two sides so as to afford street improvements.

Mr. John Batty reports to the *Leeds Mercury* an interesting archæological discovery at Rothwell. About a fortnight ago there was levelled to the ground an old plaster and colour-washed house, belonging to the Hon. Mrs. Meynell Ingram, of Templenewsam, situated about the middle of the main street. The foundation of the original structure was a crosswise post and panel framework, filled in with stones and rubble, &c., and upon that laths and plaster. Some of the interior beams were of great length and massiveness, being of old oak, very sound, and as hard and firm almost as iron. Several of them had old mortise-holes, indicating previous use. When a front course of bricks was taken down, the most interesting features of the building were disclosed—namely, a somewhat decorated frontage, and over the doorway a beautifully moulded ornament confined within a small half-pointed moulding; but the whole is enclosed within a diamond or lozenge-shaped ribbed moulding, 31 inches in length and 26 inches across from angle to angle. At each of the corners is placed an acorn, in the lower part a *fleur-de-lis*, and in the middle the Tudor rose

(probably), and leaves, and a bunch of grapes finishes the upper corner. The whole grouping and arrangement is floriated and artistic, after the Italian or Renaissance style. There are several examples of the use of such floral and fruit representations in the ceiling of the house occupied by a Mr. Kirkby, in the same street, being of early Stuart date; also over the mantelpiece of the Old Hall at East Ardsley, *temp.* James I., and on the lower part of a gravestone in its churchyard, 1658. The plaster of the demolished house at Rothwell, under consideration, was not thick, but very hard and tenacious in quality. Other simpler markings, such as scallop and scroll work, &c., filled up the groundwork of the plaster at intervals. This ancient mansion has been one of no mean order in its palmy days; and standing back from the street, it had garden land at front (lately built upon). It seems probable that a family of gentry named Sayvel, or Savile, once occupied it, for a croft in connection with the house was called "Sayvel Croft." On reference to the church registers, we find that "John Sayvle, gentleman, was buried at Rothwell, on the 28th day of May, 1584." This house about 100 years afterwards was enlarged at the west end, and at the back by stone additions, probably done in Charles II.'s or James II.'s days. Judging from the style of window mouldings, mostly blocked up in more modern times, it had still further been altered.

The fine old church of St. Mary, at Newton Solney, was re-opened on Easter Monday afternoon, after having been for eighteen months undergoing a thorough restoration and innovation, under the direction of Mr. F. J. Robinson, architect, of Derby. Newton Solney is mentioned as one of the chapels of Repton in 1279, but there are fragments of the building bearing traces of a much earlier day. It was held by Sir Norman de Solney, under Robert de Ferrers, in the reign of Henry III. About the reign of Henry VIII. the manor was purchased by the Leighs, from which family it descended by marriage with the heiress to Sir Simon Every in the reign of James I. After the dissolution of Repton Priory, the impropriate tithes seem to have gone with the manor, which, together with the patronage of the benefice, has been recently purchased by Mr. Ratcliff. The church itself exhibits every variety of architecture, from the Norman work of the twelfth century, the thorough Early English merging into the Decorated styles of the fourteenth century down to the Perpendicular period. Traces of Norman work are to be found in the lower arch on the door of the north aisle, and on various pieces of moulding built into the walls of the chancel. The lancet window at the west end of the north aisle is of the next period, and would date about 1230. The greater part of the present church was built in the fourteenth century. The nave pillars and arches, the jambs and label mouldings, the east window, the buttresses generally, and the coping mouldings of the south aisle parapet, are specimens of the work of the early part of that century, about 1330; the tower and spire were erected towards the close of the century. The work of last century was even represented by a red brick south porch. The east window of the chancel was put in about 1862. Three knightly monuments impart an air of interesting antiquity to the interior of the edifice. On one of them the details of plate-armour, with the under-shirt of mail, as worn in the last quarter of the fourteenth century, may be studied with advantage. In the work of restoration, Mr. Robinson's main object has been to retain every feature of the old church, and any additions which have been made correspond in style to the old portions of the church to which they are attached. The south aisle has been extended to the south and east, and the organ transept has also been extended. In excavating the foundations for this extension, several interesting monumental slabs were found, which have been cleaned and placed on the floor of the tower. New open timber roofs have been placed over the church, and the walls cleaned of plaster and colour washing. The church has been re-seated with open pitch pine pews, and the floors laid with tiles. A new oaken pulpit, on a stone basis, has been added, and Mr. Robert Ratcliff has given a new reredos of unique appearance. It is of red stone, inlaid with marble slabs, and bears the commandment tablets and an appropriate text. Two painted glass windows have been inserted in the south aisle. The recumbent effigies which were placed in various parts of the unrestored church, and which were then evidently not in their original position—one of them being placed in an upright position against a wall—have been placed in the lower part of the tower. The tower arch, an interesting specimen of Norman architecture, which had given way, and was entirely filled up with stone to support it, has been opened out and the supports made good. The level of the floor of the church has also been lowered about eighteen inches, to show the base of the columns.

During the last twelve months St. Idloes Church, Llanidloes, has been undergoing restoration under the plans drawn up by the late Mr. Street. The church is situated in the north part of the town at the back of Long Bridge Street. It overlooks the river Severn at a point where a tributary—the river Clywedog—joins it. The original building was a straw-thatched wooden one. The tower and some of the windows and rafters of the north aisle are believed to have formed a part of the church as it existed prior to the Reformation. This north aisle has now been entirely rebuilt, with a new roof, and has fine tracery windows. The west door has been replaced by a new oak one, and is now the principal entrance. It was above this door that the gallery was erected by Mr. Pugh, and the organ built upon it. The gallery was directly under the tower, and the belfry was above, while underneath was the vestry. All this has been swept away. A large window has been let in over the west door. A very old font has been placed on a pedestal facing the west door. The vestry has been removed to the far end of the north aisle, behind where the organ has been rebuilt. There are three entrances; formerly there were only two, the one on the north side having just been added. The south entrance is through a porch, and contains a stoup, which was used before the Reformation as a receptacle for the holy water. On the south wall some new tracery windows have been put in. One of the most attractive features in the church is the grand roof. It contains excellent specimens of early English piers and arches. The roof is high pitched, the principal rafters resting on hammer beams resting upon the walls, which have

two sets of wall plates, one upon the internal, the other upon the external face of the wall. The hammer beams are further supported by spandrel pieces resting upon the corbels fixed in the wall about four feet below the hammer beams. The principal rafters have wind beams and richly moulded circular ribs passing under them, which impart to the roof a vaulted appearance. The purlins which support the common rafters are framed into the principals, and the common rafters are tenoned into the purlins, which are richly moulded, as are also the mullions, which are of equal size with them, dividing the roof into a number of compartments, which are pannelled with oak. The ends of the hammer beams are ornamented with exquisitely carved figures in wood. Several of the figures have wings, while some that were in a dilapidated condition have been replaced by new ones. One of the figures has what appears to be a hatchet and spear crossing each other, with a crown of thorns encircling them at the point of intersection. Underneath this figure, just above the corbel supporting the spandrel, is a carving representing a bird of prey picking out the eyes of a victim. On the south side is a representation of the hands, heart, and feet of our Saviour, symbols of the five wounds. There is another bearing the cross, with two ladders. The chancel is an entirely new addition to the church. The east window, supposed to have been brought from Cwmhir Abbey, has of course been taken down. Some of the old material has been used in the new window, but the latter has been constructed on a more elaborate scale. The roof has been carried over the chancel on the same design as the remainder, and with the same material. New figures have also been carved after the fashion of the old ones, and the figure in the north-east corner represents the founder, St. Idloes, in priest's robes, with book in hand, while in the opposite corner is the figure of a Welsh chieftain, with a shield and knife, while by his side is a bullock's head. The north aisle is separated from the nave by five pointed arches of sandstone, supported by piers, having columnar facings of small shafts and capitals ornamented with palm leaves and other designs, which up till now have been hidden by coarse limewash. All this has been removed, and the beautiful workmanship presents its original appearance. The piers incline to the form of a lozenge. Each one has a facing of a cluster of three-quarter shafts at each corner, and a similar cluster of like shafts on each of the four niches, forming altogether a pier of great elegance. The church has been entirely re-seated. The floor has been entirely relaid. The tower, situated at the west end, is a plain, square one. It has strong sloping buttresses, and is surmounted with a wooden belfry, which rather detracts from the appearance of the exterior.

The old registers of St. James's, Clerkenwell, are now being transcribed for the Harleian Society. These registers abound in interest, since, during the sixteenth and seventeenth centuries, many persons of importance were resident in that parish. They may possibly be printed by the Society next year. Any person specially interested in their publication may obtain further information on application to the Society's printers, 140, Wardour Street, Oxford Street, W.

Another relic of Old London has passed away. Stockwell Park House, in Stockwell Road, an old and fine mansion of Queen Anne's time, has been lately put up to auction and sold, along with its Italian garden, lawn, and kitchen garden. Over the front entrance are the arms of the Angell family, to whom the estate belonged, and who gave their name to Angell Town at Brixton. With the arms of Angell impaled are those of Sir John Gresham, a near relative of Sir Thomas Gresham.

The parish church of Timberscombe has been re-opened after restoration. The church, which is in the Gothic style, was built about 1450. The whole church has been stripped of plaster and painted, the windows restored and glazed, and the segmental arches in the bell-chamber of the tower taken out and replaced by freestone windows with louvre lights. The old parapet of the tower has been removed, and replaced by one of stone. The roofs of the porch, nave, and south aisle are almost all new. The gallery has been removed, and the whole of the old seats have given place to new ones made of pitch-pine, some of the old seat-heads being, however, again used, and the new mouldings carved after the original design. The font (dated 1450) has been restored, and the screen, which was in a rotten state, has been repaired and decorated. In addition to the above, two painted windows have been placed in the edifice. One of these is in the nave, and the other in the east-end.

An interesting discovery of ancient pottery has been made at the Castle grounds, Barnstaple, in excavating for a slight alteration. The pieces were found at a depth of about five feet, being probably the level of the ancient site. Mr. Hiern has cleaned and sorted the pieces, and succeeded in arranging a sufficient number to get at definite designs. The chief number of pieces appear to be those of dishes of varying sizes. They are made of red clay, with a layer of white, on which patterns are marked. The outer portions have ornamental borders of a circular or running curve pattern, and the inner portions bear conventional flowers and birds, and although roughly done it shows much artistic effect. One of the pieces, forming half a dish, bears the figures 16—, and probably the other half would bear the remaining figures of the year, intimating the 17th century, but the general character of the pottery indicates that it is of an earlier period. Amongst the other pieces is a small pitcher, of good form, but rough and excellently glazed, and other bits show a glaze which is unusually good and rich in colour. Lamp stands and similar things seem to have been a common manufacture, with pipes, one of which, of small dimensions, was found. During the excavations in the North Walk, not many yards from the Castle, several bowls of pipes were dug out, and on the bottom nib, which was unusually large, was the stamp "Barum," but the bowl found at Mr. Hiern's has no mark on it. All the pieces bear the mark of the knife, and are of course somewhat clumsy in make. It is presumed that where the Castle House now stands, was a pottery in the 16th century, that the spot of the excavations was a rubbish heap, and that the tide, now shut off by the railway, washed close to, if not over it, as many of the pieces have rounded, water-washed edges.

The restoration of the chancel of Holsworthy parish

church is rapidly approaching completion. It appears that the first religious foundation on the site of of the present church was a little Norman oratory or chapel, built about A.D. 1130; it probably stood where the nave now is, and in plan was a plain oblong structure without aisles, its walls being pierced with narrow semi-circular headed windows. The jambs in their recessed single columns of the entrance door to this chapel still remain, and serve as the inner door-case of the south porch. The Norman chapel was pulled down about 1250, and a church in the Early English style was erected on its site, increased accommodation being provided by the addition of a south aisle to the nave, thrown into it by the present arcade of four equilateral arches which spring from massive low octagonal piers, with moulded caps and bases. At the eastern end, divided from the nave by a plain stone arch, was the chancel, or choir, and at the western end of the nave a tower was probably erected, but no vestige of it remains. The present tower was built about 1450, in the Early Perpendicular style, and later on, in the same style, the porch and the tracery of the windows were renewed. One dilapidated window, at the west end of the aisle, remains. About the year 1450 the Tremen chantry chapel, dedicated to St. Mary, which stood near the church, was removed into it, and its walling stones were probably used in the restoration of the church at that period. Holsworthy was mentioned as a Deanery in Pope Nicholas's taxation, 1288–91, and the parish registers date from 1563. Of the three periods or styles of architecture of which the church has traces remaining, those of the Early English time are the most complete, and it is this style that has been adopted in the restoration of the chancel and the Honey and Cory windows, and which it is proposed to continue in the restoration of the nave and aisle; but for the porch doorway, the Early Perpendicular is adopted, it being of later construction. The church would appear to have been last repaired in 1808, some of the windows being badly rebuilt, and square-paned wooden window frames placed in the window openings in lieu of the granite tracery of the 15th century.

The Bill prepared and brought in by Mr. Borlase, Mr. Bryce, Mr. Cochran-Patrick, and Mr. Mellor, to make provision for the better preservation of ancient parochial registers of England and Wales has been published. Under the provisions of this Bill every existing register which shall have been kept in any parish prior to the 1st of July, 1837, and every transcript thereof now existing in the registries of the various dioceses of England and Wales, shall, from and after the passing of this Act, be under the charge and control of the Master of the Rolls, on behalf of Her Majesty, and shall be removed to the Record Office; and as regards all bishops' transcripts of a date prior to that above-mentioned, and such of the registers as were made and entered prior to January 1, 1813, the Master of the Rolls shall issue warrants to the several persons having the care of them, ordering such persons to allow the same to be removed from their present places of custody, and deposited in the Record Office. Such registers as were made and entered from January 1, 1813, to June 30, 1837, inclusive, shall remain, it is provided, in the custody of their present legal custodians for a period of twenty years from the passing of the Act, after that time to be transmitted to the Record Office. The provisions of this Act will apply to registers of baptisms, marriages, and burials of cathedrals and collegiate churches, and chapels of colleges and hospitals, and the burial registers belonging thereto, and to the ministers officiating therein. The Act provides for the proper keeping and indexing of the registers, and fixes the fees for searching the same, with other provisions. The title of the Act is "The Parochial Registers Preservation Act, 1881."

The old church of St. Michael, Wincle, Cheshire, built in the reign of Charles I., altered about the year 1790, again altered, reseated, and a tower added about the year 1820, and then only a plain, square, barn-like erection, with a flat ceiling, was reopened on the 13th inst. by Bishop Kelley, acting for the Lord Bishop of Chester, after entire restoration.

A letter has been communicated to the *Times* from a correspondent in Rome, referring to excavations commenced some years ago in the Baths of Caracalla. They were carried on vigorously for some time, but after a year or two the works were slackened, then they were stopped, to be recommenced as opportunity might permit, and they have since been continued in a more or less desultory manner. The discoveries made have been highly interesting. Extensive remains of the beautiful and varied mosaic pavements have been uncovered; large fragments of the granite, porphyry, alabaster, and white marble columns which supported the vaultings have been found; portions of the richly carved cornices and other architectural features, with a number of the capitals, have been dug up; vestiges of the wealth of costly marbles, giallo antico, africano, and other varieties with which the walls were panelled, have been found *in situ;* the uses of many of the rooms have been demonstrated by positive and negative evidence; the great tepidarium and the frigidarium have been cleared, so that all can recognize their principal features; and, further, the removal of the ten feet to fifteen feet of accumulation lying upon the floorings has enabled one to form a better, and indeed a complete idea of the height of the walls and vaultings and the vast grandeur of the larger chambers. But it is only recently that, through the extension of the works to the foot of those two gigantic piers towering aloft on the western side above all the other parts of these Thermæ—the remains of an immense circular hall, which, according to the great weight of archæological opinion, was the Laconicum, or hot-air bath-room—that any discoveries adding materially to what was already known have been made.

Mr. W. E. Surtees has secured for the Somersetshire Archæological Society a magnificent Japanese painting in silk, representing "The Death of Buddha." The picture, which is very ancient, formed part of a large consignment of Japanese art treasures taken from the temples and other old buildings in Japan during the civil wars that distracted that country about ten years ago.

The last service in the quaint parish church of South Barrow, Somersetshire, was held on Sunday, April 30. On Monday, the contractor commenced the work of demolition. The church is to be entirely re-built.

A portion of the ruins of Harlech Castle is now being restored, from designs by Mr. Thomas Roberts, who has taken great interest in the work, and made the ruins his study. The doorway, and the window in the façade of the state apartments, now represented by a gap, will be completed in strict accordance with the general design.

A local tradition connects the first scene in act iii. of the *First Part of Henry IV.*, laid at "Bangor: The Archdeacon's House," with an old building in the High-street, with the very modern name of the "City Vaults." A room is shown to visitors, in which they are gravely assured the memorable interview between Hotspur, Worcester, Mortimer, and Glendower occurred. The house is now undergoing considerable structural alterations, but the owner and his architect are, we are told, "studiously preserving the old room as intact as possible."

The beautiful church of North Curry, standing upon an elevated site overlooking the moors, and commanding an extensive view of the surrounding country, has been restored. The ancient edifice is a sort of quarter cathedral with its octagonal tower, its picturesque bulwarks of massive design, its magnificent nave and transepts, its richly moulded and canopied arches. In the work of restoration the greatest care has been taken to preserve all the more remarkable features of the church. The original oak roof still exists immediately under the tower. The decorated part had in pre-Reformation times been immediately over the rood-loft, forming a canopy for the rood, and overshadowing the screen and loft which in bygone days were there, but demolished by fanatical religious enthusiasm. The higher altar is considered to be almost unique, scarcely any church in England having been known to exhibit similar features. The earliest portion of the church is the door in the north aisle, and so ancient is it that it is uncertain whether it did not form part of an original Norman church which existed in the twelfth century, but there are no other traces of work of that date. The church had evidently been mainly built at the end of the thirteenth century, to which period belong the tower and north transept, and several portions of the walls of the building, these being the principal parts now remaining of the building as it existed then. The church has been altered since then at several subsequent periods, chiefly, it is believed, in the early part of the fifteenth century, to which period belong the outside parapets, which give to the church so marked a character externally, and at that time most of the windows were inserted. The north aisle has an original oak panel roof of exquisite design, and especial care has been directed to the restoration of it. The other roofs are new, but they have been constructed so as to harmonize with the old ones. Amongst other interesting objects are the old hinges of the church, which are of very ancient but doubtful date. They are now in the western door. It is also worthy of note that while the work of restoration was carried out in the north aisle a fire-place was found at the west end, showing that there had been a priest's chamber in that part of the church, a most unusual circumstance—almost, indeed, unique—for although there are two or three cases in the country where this has been found, they are extremely rare. In removing the plaster from the walls above the arcade, and which disfigured that portion of the building, some remarkable clerestory windows were discovered. These windows are small and oval-shaped, and their object is not very clear. In the north aisle is a monumental effigy, the identity of which it has baffled the researches of archæologists to discover. The tomb is a costly one, but its date cannot be ascertained, and its history is hidden in the obscurity of a long past age. In the north side of the chancel is another figure, which has also baffled the speculations of antiquaries. It is supposed to be that of the founder of the church, and its greatest peculiarity is that it has got a hand on each shoulder. The meaning of this has been given as pilgrim's badges. A new oak roof has been erected in the chancel, which has taken the place of a ceiling one, and it now corresponds with the early roof of the building. The arcade and wall of the north aisle was in such a state of dilapidation that it was almost crumbling to pieces, and it required re-construction. It may be mentioned that the floor in the chancel has been lowered considerably to its original line. The stalls are entirely new, as no remnant of the earlier stalls existed. The doors are also new. The door leading to the rood-loft has been opened up. The vestry has undergone a thorough restoration, the ceiling and roof being entirely new. A peculiar tablet, in commemoration of the Reeves' feast, which was fast mouldering to decay, has been preserved. Amongst other peculiarities in connection with the church it may be mentioned that when the church was cleared out for the work of restoration evidence was found of a very handsome piscina in the south transept, showing that at one period there must have been an altar there. Another piscina was discovered on the north side, and it has been restored. It may be mentioned that the base of the large piers under the tower were found to have been so cut as to provide seats around them. These seats are supposed to have been occupied by mutes. They were completely hidden from view before the work of restoration began, but now this very ancient feature of the church has been brought prominently into view, and the sittings are placed as in days of yore.

We can now say something more about the restoration of the church of St. Paul, at Staverton, near Totnes, re-used for Divine service on Easter Sunday. (See *ante*, p. 177.) Consisting, in the main, of Perpendicular work of the fifteenth century, Staverton boasts of a church of no mean architectural pretensions. The walls have been neatly stuccoed internally, the windows are in many instances new, the noble north and south arcades have been carefully cleaned and mended, and the various aisles and approaches have been floored by encaustic tiles. The font has been taken down, and carefully refixed in the north-west corner of the north aisle. Staverton has long been famous for its handsome rood-screen, which, as regard detail and general appearance, is very similar to the one dedicated to St. Thomas à Becket at Dodbrooke. This screen at Staverton, which has also appended to it a couple of fine Parclose screens, is upwards of fifty feet long. Rotten beyond repair in its lower parts, and sadly knocked about by successive ages of Vandals, this exquisite remnant of the art-work of the Middle Ages has sorely needed repair.

Its screen has been placed into the hands of Mr. Harry Hems, the well-known church carver of Exeter, and that artist is now diligently repairing it. The whole fabric has been lifted by jacks, and a new and massive sill of heart-of-oak has been put in, resting upon a stone base, the entire length. The paint and dirt of the body of the screen have been cleaned off, and every missing *pateræ*, or mutilated running enrichment, has been tenderly cared for, and made good wherever deficient.

The parish church of Marlingford, Norfolk, has been re-opened, after extensive restorations from the plans of Mr. Edward Bourdman, of Norwich. The north aisle, which, for more than a century, had been levelled to the ground, has been rebuilt, and at the east end are new vestry and organ-chamber. The walls of the nave have been repaired, and a new roof erected upon them. The north porch has been restored, revealing a good specimen of a Norman doorway. The interior has been refitted—new stone pulpit, brass lectern, oak communion-table provided, and the church is now seated with chairs. The font, an Early English structure, has been restored, and the east window has been refitted with cathedral glass.

On May 1, a vestry meeting was held in St. Michael's Church, Walton, for the further consideration of the question of restoration. The proposition is to thoroughly restore the church, and increase the accommodation in the chancel. After discussion, it was decided to seek estimates for the work required to be done in three sections, the same to be submitted at an adjourned meeting on June 7.

The *Standard* publishes a rumour which may prove of great interest for archæologists. If we understand a rather confused statement, information has been received in Paris that M. Charnay, a French explorer, has discovered in the forests of Guatemala a city still occupied by the Indians who built and carved the giant structures, now lying in ruins, over so wide a space of Central America. The news seems too good to be true, but the legend of the existence of such a city has been most persistent. Guatemala is much of it unexplored, and the Indians, if desirous of keeping such a secret, would not hesitate to make of the murder of any one who entered their territory a traditional custom. Only, as the object is to keep their organization alive until the Europeans depart, how did they happen to spare M. Charnay, and allow him to communicate with the external world?

The handsome old parish church of Tring has been formally re-opened, at the conclusion of a course of restoration which has been performed in sections at intervals extending over the last twenty years. The actual works were commenced in November, 1861. The church is of very considerable antiquity, and there exist remains sufficient to prove that a very beautiful church stood here in the later thirteenth century period. In the north wall of the chancel is a good moulded lancet window, recently opened out, repaired, and reglazed; this is undoubtedly in its original position. The south doorway is an accurate reproduction of an original one, which, however, is believed to have been shifted in position and re-used in the fourteenth-century enlargement, on account of its exceptional beauty. In the recess in the north aisle wall is some exceedingly rich carved and moulded fragments of a cusped and canopied arch stone and a foliated capital; these were found embedded in the old north walls when pulled down. In the fourteenth century it evidently became necessary to enlarge the church, and the south aisle wall was extended to its present width, the lower portion being of this date. The north aisle was also extended, and its west wall and its window were of this period; curiously enough there were found in the pulled down north walls some of the capitals and column and arch stones of the ancient fourteenth-century arcade between the nave and aisles. These are carefully deposited in the vicar's premises, and it is proposed by the architects to re-use these in the future nave of St. Martha's Church, already commenced in that style. It has been most interesting to discover during the recent works the lines of the former stone water tabling, which was over the high pitch-roof of the nave and the flat lead-covered roofs of the fourteenth century aisles. In fact, so sufficient are the data, that a reproduction could be made of the nave and aisles as they stood in the fourteenth century. As to the tower, an earlier one is not known than that of the late fourteenth century, of which the fine arch and former west doorway, now restored, exist (a fragment of the ancient stone is retained in its jamb to guarantee its antiquity). The restored buttresses were found in their lower portions to be moulded in conformity with this date, as were also fragments of a richly moulded double plinth (removed some few years ago when the present plinth was built). Whether or not the tower was then finished it is not possible now to say; the period of the building of the lower portion would be during the episcopate of Bishop (afterwards Cardinal) Beaufort, of Lincoln, and for this reason his head has been recently carved on one of the blocks of the label of the doorway. The somewhat unusual vaulted ceiling of the lower stage is to be noticed. The south porch is of this date, and it will be noticed that portions of the ancient arch and jambs are retained in its restoration. Coming now to the fifteenth century, the clustered shafts and bases of the arcades are very beautiful, though rather rude in execution, as are the shafts and corbels of the clerestory, and the fine eastern windows. However, during the restoration certain evidence has been discovered (by the finding of numerous real fifteenth century moulded stones used as bonders in the wall) which proves that for some unexplained reason it was found necessary to rebuild the aisles in the latter part of the sixteenth and in the early part of the seventeenth century, and that the ugly side windows of the aisles and chancel are of this date, and this discovery explains also what was a puzzle in the chancel before its restoration, for then the fine old fifteenth-century roof cut across the chancel arch, having been replaced on walls curtailed from their original height. The roof is now new, and exactly like the old, and at its original height. The windows however were not altered. Very fortunately, and probably from economical motives, the fine old roofs put up in the fifteenth century were allowed to remain. That now over the north aisle is of this date; those over the nave and south aisle are exact reproductions of the ancient roofs. Fortunately, too, there

were discovered in the rebuilt walls some ancient jambs and tracery, heads, and transoms of the original fifteenth-century side windows, sufficient to restore their ancient design, working into them again the old stones where possible. It is a curious fact that some of the stones discovered were incomplete; the mason had made mistakes in working the tracery, and these stones had been cast aside and used in the walling. One of these stones is re-fixed in the recess in the north aisle. There was formerly a sixteenth century doorway in the north aisle, and a similar one in the chancel; this last was removed a few years ago, when the walls were under-pinned. The upper stage of the tower is of late fifteenth century date, poor in details but very good in its low, massive proportions; the chequered flint and stone parapet is an exact reproduction of the old decayed one; on its flat roof is a low spire, possibly the top of a loftier one, for a lofty one was clearly intended by the stone angle arches being formed to carry it under the belfry. Many ancient tiles have been discovered, and are laid in the floor of the north aisle, near the great Gore monument. Their patterns have been reproduced in the rich pavement of the chancel. There was then a rood screen, the stairs and doors of which now exist. In 1880, the general restoration of the whole exterior was resolved upon. Acting on the advice of the architects, Mr. Carpenter and Mr. B. Ingelow, Mr. Carpenter examined every stone, and placed his mark on each one which could be retained. All other stones of the tower and its buttresses were then replaced with new Ancaster stone, following implicitly the old outlines. The design of the ancient chequered parapet was found under the cement, and reproduced; much of the upper part of the turret staircase had to be rebuilt. The flint facing was found to be sound, and has been repointed. The tower roof has been repaired and releaded, and the bells rehung. The nave next received attention, and it was found that owing to the rotten foundations and interments the arcade was wholly unsafe; the columns leant over most alarmingly to the north, and were much crushed. The ancient clunch columns being proved too weak for their work, Portland stone was substituted, and the old columns and their bases are removed to Long Marston, and will be rebuilt in its new church. During the pulling down, the ancient design of the nave parapets was discovered, and is now reproduced in the new parapets. The dangerous inclination of the north aisle wall was thus investigated, and it was found to increase daily; there was no other course, therefore, than to rebuild it, introducing the ancient design of its windows. The old banding and buttress stones were reinserted where possible, and the fine ancient roof was reconstructed and fitted to the now upright walls. During these works the inclination northwards of the south arcade wall begun by injury to its poor foundations, and the dragging of the defective north wall was found to be increasing, and the piers began again to crush their bases, and to split vertically. Shoring was erected, and all the columns (except one taken out in 1875) were taken out and rebuilt in Portland stone on new foundations. The porch was also then taken in hand, and for the greater part rebuilt in conformity with its ancient remains and the style of its period; the south aisle parapet is renewed like that of the north aisle and chancel; and the north-east turret has been carefully repaired and its parapet renewed in stone, and the vestry has received a new parapet.

An inaugural meeting of a society, under the patronage of the Archbishop of Canterbury, for preserving the memorials of the dead, was held on May 10. The main objects are to preserve and protect memorials in parish churches and churchyards, especially where the branches of the families commemorated have died out. Various collateral objects are enumerated in the official circular bearing the names of a long list of influential persons as vice-patrons, council, and officers, with Mr. W. Vincent, of Belle Vue Rise, Norwich, as Secretary. Subscriptions of not less than one shilling per annum constitute membership. Mr. Stanley Leighton, M.P., presiding at the opening of the meeting, spoke of the loss to the country in permitting the decay and removal of monuments of great historical and social interest. Lord Carnarvon, on arriving at the meeting and taking the chair, mentioned particularly an instance among many where the vicar paved his coach-house with some of the tombstones, and the floors of the cottages in the village had been served in the same fashion. Earl Beauchamp moved, and Mr. Beresford Hope seconded, a resolution, which was agreed to, commending the society to public support, and especially to the sympathy and co-operation of the clergy of all classes. It is curious to note that Mr. C. Roach Smith and Mr. Fairholt many years ago drew attention to the need of such a society, and in his forthcoming volume of *Retrospections*, Mr. Roach Smith recalls these early proposals.

A leaden facsimile of a seal was found near Morpeth, having in the centre a bear chained to a tree, the arms of Berwick-upon-Tweed, with the legend "Sigillum dni Henrici dei gra. reg. anglie et francie, et dns hibernie, de terra sua ultra . . . ." It is doubtless the great seal of the Chancery of Henry IV., at Berwick, for the administration of the part of Scotland he had seized and held. Henry IV. was the first of that name styled King of France. The seal is not known at the Register House, Edinburgh.

While excavating in Bunbury Churchyard, the sexton has discovered a carved life-size figure of a woman in a fine state of preservation. The figure stands upright, with one hand engaged in pressing doves to the breast, while the other drops naturally to the side. Her hair falls in rich profusion, while one lock is gracefully brought forward. A mantle depends from the shoulders with exquisite crimped work at the base. The figure is very beautiful, and speculation is rife as to whom it represents.

Very satisfactory progress has been made in the excavation of Silchester ruins, Berkshire, and some interesting relics have been brought to light. These include a sacrificial knife, an urn containing ashes, pieces of glass, nails, a baker's oven, and a bath.

Lieutenant-Colonel George Poulett Cameron, late of Cheltenham, who died on February 12 last, bequeathed to the Society of Antiquaries of Scotland numerous war relics and articles of antiquity; and he requested that H.R.H. the Prince of Wales will be

graciously pleased to accept his Order of the Tower and Sword, formerly belonging to George IV.

The Duke of Devonshire has sent a liberal donation to the fund which the Vicar of Tideswell, in Derbyshire, is endeavouring to raise for the restoration of the old parish church in that remote township. The church is nearly 700 years old. Its chancel contains some curious monumental relics, effigies, and brasses, and its peal of bells is the finest in the country.

About two years ago, a sale took place at the vicarage of St. Mary Magdalene's Church, Taunton, at which an unregarded, worm-eaten old violin, in case, with bow, was sold to Mr. Griffin, landlord of the Old Inn, for nineteen shillings and sixpence ; it has recently been purchased of Mr. Griffin by John Skelton, of Plymouth, for the reduced sum of fifteen shillings. John Skelton, who has made the violin a great study from eight years of age, deems this worm-eaten instrument to be the most pre-eminent for its vibration and dulcitude of tone that has ever come under his notice, and is enabled, without the slightest exaggeration, to place its intrinsic value, at the lowest, at three hundred guineas. The instrument has no date on it ; and it is supposed that its origin has, for a great number of years, been buried in obscurity. It is in excellent preservation. John Skelton adds that seventeen years ago he became the possessor of a famous Cremona under very similar circumstances.

On May Day, the children of Wattlesborough school were early astir gathering flowers to make a garland and dress for the May Queen. The device for garland was a perambulator covered entirely with flowers, the apron being exceedingly prettily arranged. The Queen wore a wreath of roses and spring flowers. The girls wore crowns of flowers, and the boys had their hats ornamented with bouquets. They walked in procession from the school to Cardeston and made the first call at the Priory, where they sang a few songs. After calling at several other places they commenced the homeward journey.

For a goodly number of years May Day has stood out most prominently in the pretty village of Albrighton, especially among the little folks, as a holiday, and judging from the manner in which the anniversary was kept up this year, the ancient practice of crowning the "May Queen" seems to have lost none of the zest and joviality which has characterized any of its former celebrations. On Monday, unfortunately, the weather was at times very unpropitious, but despite this the usual programme was gone through. A procession, headed by the band of the Patshull Rifle Volunteers, started from the vicarage at one o'clock ; next to the band came respectively the "heralds," a page on a donkey, and champion. Then came the Queen of May, seated on a pony (under a canopy carried by four bearers). Following the Queen was the venerable vicar and twelve maids of honour ; and next the school-children. The procession marched through the town, visiting the residences of some of the chief inhabitants, and afterwards returning to the grounds adjoining the vicarage. Here a maypole had been erected and gaily dressed with flowers and evergreens. The usual custom of "Crowning the Queen" having been accomplished, the band played the National Anthem. The May Queen, dressed in pink gauze, looked very pretty indeed, while her twelve maids of honour were attired in white, trimmed with blue sashes, bows, &c.

The advent of the month of May was celebrated as usual at Knutsford, on Monday, by the coronation of the May Queen on Knutsford Heath. The ancient and interesting ceremony was observed with all the pageantry of former years, and several troupes of morris dancers took part in the festivities.

A beautiful collection of ancient needlework was exhibited at St. John's Hall, Penzance, on April 12 and 13, for the benefit of St. Peter's Church, Newlyn, by Mrs. W. C. Borlase. The needlework exhibited was mainly of the seventeenth and eighteenth centuries, and collected in Cornwall. One of the most interesting exhibits was a cap of Margaret of Anjou, an ancient heir-loom, we believe, in the Borlase family. Some very curious christening robes were also shown. A singular copy, in embroidery of the sixteenth century, of the well-known emerald portrait of our Lord attracted much attention. Some ancient Court dresses were exhibited by Mrs. Gosling ; and there was a large collection of pictures in needlework, in most cases the faces being painted, but the hair and figures done in needlework. Some of the point lace of the last century was very fine. On the whole, the collection was probably the best of its kind ever exhibited in Cornwall.

Correspondence.

THE LONDON WALL—LUDGATE HILL.

As the matter has not received that degree of attention which it unquestionably merits, I venture to address to you a few lines upon the recent demolition of the old Wall in St. Martin's Court and Little Bridge Street, Ludgate Hill. Your readers will recollect that the southern end of the Court was obtruded upon by a mass of brickwork, partly coated with plaster ; this had in its eastern face a niche or recess—perhaps for the deposit of porters' burdens. The abutment supported a portion of the upper premises of the Cock Tavern, and encroached upon the passage which led from the Court to the Blue Last Tavern and Pilgrim Street beyond. A covered way passed from the end of the Court westwards down to Little Bridge Street, and for about fifty feet of its length had along the northern side the ancient structure that has now well-nigh disappeared. This Wall was eight and a half feet thick by nine or ten feet high. Broken off a little above Dolphin Court, it yet continues at a considerable depth below ground to the northern end of the Chatham and Dover Railway Station, in Bridge Street. Faced with brickwork of a later date, the Wall was composed of large flints, walling, and rubble, with a considerable proportion of chalk and mortar. These are of so excellent a quality, that they will be entirely used again for the present works, which include the opening up of a carriage way from Pilgrim Street through Little Bridge Street to Blackfriars.

I believe it is the opinion of many eminent antiquaries, that the Wall is *not*, for its whole

length, at any rate, a relic of the later Wall which the Romans built around London about the year 365 A.D., when Valentinian was Emperor of the West. To the London of that time they had given the complimentary title of Augusta Trinobantum—conferred upon so much of the capital as having extended across the river and along the left bank of the Thames had soon become larger and more populous than the original Lundinium, the capital of the Cantii, which occupied the modern Southwark, and is mentioned in the reign of Nero as being a flourishing town, though then neither a *colonia* nor a *municipium*. The earlier Roman Wall may be ascribed to A.D. 306, the year of Constantius's death at York, when Theodosius was governor in Britain. In this district the bow of the later Roman Wall crossed Ludgate Hill, a little to the west of St. Martin's Church, passing northwards between Newgate Prison—where it still forms the eastern limit of the "Birdcage Walk"—and Warwick Square, and southwards along St. Martin's Court to the western end of its river front at a spot by Puddle Dock, near the mouth of the Fleet by Blackfriars Stairs. No existing map or plan of London shows that part of the Wall between Ludgate Hill and the Thames. In Aggas's map, and in many of posterior date, it is replaced with a delineation of the Wall, which until a few weeks ago ran along, and still runs beneath, Little Bridge Street. The origin of this piece of Wall is attributed to the Black Friars, who would seem to have made for their sanctuary a wall starting at right angles from the Roman Wall in St. Martin's Court, and to have employed in part the materials of the more ancient fabric.

The Black, or Preaching Friars, with their prior, Gilbert de Fraxineto, to the number of thirteen, came into England in the year 1221. Introduced by Peter de Rupibus, Bishop of Winchester, to Stephen Langton, Archbishop of Canterbury, at his cathedral, the archprelate bade their prior to preach, and so approved of the sermon that he became their warm patron. Proceeding to London, a plot of ground "without the Wall of the city, by Holbourn, near unto the old Temple" (then in Southampton Buildings), was assigned to them. Here, upon the site of the now Lincoln's Inn, they founded a house and church, fronting Holborn. Their numerous benefactors included the celebrated Hubert de Burgo, or de Burgh, Earl of Kent, and Margaret, sister to the King of Scots, widow of Geoffrey, earl marshal, who were both buried here, though afterwards removed to Ludgate. At this monastery, in the year 1250, there assembled, to the number of four hundred, a general convocation of the Mendicant Order from all parts of Christendom, and even the Holy Land, to treat of the affairs of the Order. Their board was found for them by alms, they enjoying no resources of their own. For one day the King, for another the Queen, sent them provisions; on other days they were feasted by the Bishop of London and the abbots of St. Albans, Waltham, and Westminster. In the year 1276, Gregory Rokesley, a devout and munificent citizen, then mayor of London, granted, with the concurrence of those whom Fitzstephen calls "the barons of London," to Robert Kilwarby, Archbishop of Canterbury (1272–1278), two lanes or ways next the streets of Baynard's Castle, together with the ruins of the Mountfitchet Tower, near the Thames, in trust for the Black Friars. Hither the Friars speedily removed, and with the voluntary aid of King Edward I., and Eleanor his Queen, and of others, were soon enabled to erect a new monastery, and to acquire further land in the quarter that retains their name. Here King Henry VI. assembled a parliament; here Charles V. of Spain was lodged when visiting King Henry VIII.; his suite stayed at the Bridewell. Stow speaks of "a gallery being made of the house [Bridewell] over the water [the Fleet] and through the Wall of the City into the Emperor's lodgings in the Blackfriars;" and here was called the *Black* Parliament. At Blackfriars the divorce of Queen Katharine of Arragon was tried before Campeggio and Wolsey; and here began the parliament by which Cardinal Wolsey was condemned. On the 12th November, 1538, the house and precincts were surrendered to the King. Nine years later King Edward VI. sold the hall and the site of the prior's lodgings to Sir Francis Bryan; in 1549 he granted to Sir Thomas Cawarden, master of the revels, "the whole house, site or circuit, compass and precinct of the late Friars Preachers within the City of London," its yearly value being then computed at £19. (See Strype, *passim*, b. iii. fo. 177, edit. 1720.) The privileges of sanctuary survived, whilst the precincts preserved its independence of the City. In later times its history is identified with the establishment of James Burbage's playhouse, and the opposition thereto of the Puritan inhabitants of the Liberty of Blackfriars.

May 13, 1882. W. E. MILLIKEN.

COMMUNAL HABITATIONS.

Mr. Gomme's interesting and valuable Paper on Communal Habitations opens an important question—How far does this custom still survive in civilized Europe? In Western Europe I believe it has pretty well died out, unless the living on flats in the towns of France or Germany be considered a sort of survival. But among the Slavonians of almost every nationality—Russ, Czech, Lech, or Serb—it may be said to survive clearly and definitely, at least in the family sense. Much of the property in Slavonic land, as is well known, belongs not to individuals, but to communes—in Russia to the Mirs, in other Slavonic countries to "families" of a far larger constitution than is ordinarily understood in England. Even in the upper classes this is sometimes true. Not a few country houses of Eastern Europe may be said no more to belong to an individual person than do the club houses of Pall Mall. They may nominally be vested in the head of the family, but he really holds them in trust for the junior members who have the use of them. In fact, they are communal habitations, even though built in the newest style, and furnished with modern elegances. It does seem curious to note the survival, amid our modern refinements, of primitive Aryan institutions three or four thousand years old.

I am inclined to think that Chysausten, near Penzance, is a British communal habitation, such as is described in the Paper.

W. S. LACH-SZYRMA.

BRASSES.

About twenty years ago I took rubbings of a number of very handsome brasses which I found in various churches in the counties of Cornwall and Devon. I presented them to a gentleman, who, I think, took them to some exhibition in London. At this date, I regret to say, I cannot remember what churches supplied me with them, especially as, during the short space of about three months, I walked in search of the picturesque—of beauties of architecture—of old churches and castles, or their ruins, knapsack on back, from Land's End to Launceston, and from Launceston all over Central and South Devon, to within twelve miles of the borders of Dorsetshire. But probably some one, seeing my letter, may be prompted to make *a tour of inspection* in re brasses during the approaching summer, which, indeed, is much to be wished; and if so, I hope he will kindly tell us where the best are to be found, and give us their history,—so will he rescue them from the doom of oblivion which now, I fear, threatens them. In these days of restoration and *deformation*, when the spirit of vandalism possesses so many men of all ranks and professions, it behoves us, in case we cannot save the time-honoured ruin or work of art itself, to secure a copy, and to procure a history of it. I trust some gentleman in Cornwall will emulate Mr. Sparvel-Bayly on the subject of brasses ere it be too late.

At Drewsteignton in South Devon, the rector of the parish in those days possessed a *Virginal*, said to be one of only two then in existence. It was found, together with an oil-painting of a former rector (of, I think, two centuries before), in a farmer's outhouse or shed, and the top was a receptacle for nails, horse-shoes, &c. I should like to know if its exact age could be ascertained.

F. W. DAVIS.

The Parsonage, Blairgowrie, N.B.

TRADITIONS ABOUT OLD BUILDINGS.

(iv. 33–34, &c. &c.)

I would call the attention of all who are interested in these traces of primitive custom to the striking Roumanian legend told by Mr. E. M. Grant in the *Graphic* (April 8, 1882). It is the story of the building of the Cathedral of Arges (in the thirteenth century), and is by far the most complete form of this world-wide tradition that I have yet seen. Manoli and his nine master-builders were bidden by the Prince of Roumania to erect this strange cathedral, under penalty of being buried alive in the wall in case of failure. Their work was destroyed every night till, to cut the story short, Manoli was warned in a dream to bury the first human being he met with in the wall. That being was his wife. He built her up in the wall; and the legend relates the completion of the edifice and the vengeance which overtook Manoli and his men. The most remarkable part of Mr. Grant's story is that, in Roumania and the neighbouring districts (in which similar legends are found), the belief in the necessity of human sacrifice for the success of a building is still adhered to, and that the victim is known as *stakié*. So firm is this belief that masons to this day take the measure of the shadow of some passer-by with their rod, and then build it up in the wall, in the conviction that the *stakié* will die within forty days!

To the list of buildings in England to which the tradition clings may be added the little church of St. John sub Castro at Lewes, an ancient edifice perched upon a hill. The constant association of this legend with buildings on high ground (ANTIQUARY iv. 279, &c.) would seem to suggest that, in the desire to account for their apparently inconvenient position, this floating legend may have been seized upon and adapted to the particular locality.

J. H. ROUND.

[This is a well-known Roumanian legend. It is beautifully translated from the original in Mrs. Mawer's (E. B. M.) *Roumanian Legends*, recently published.—ED.]

SITE OF CARCHEMISH.

(v. 108.)

The question raised by Mr. Ainsworth in the March number of the ANTIQUARY is interesting, and his view is supported by arguments founded upon much learned and painstaking inquiry. The object of his paper is to claim Circesium, at the confluence of the Chaboras with the Euphrates, as the true site of Carchemish, and, unless there were two cities bearing that name, which he allows is unlikely, to deny the title to the city of Northern Syria, called also Membyce or Mabug, and later Hierapolis.

The paper, however, bears some marks of hasty, or at least insufficient examination. He says, "Necho (2 Chron. xxxv. 20) had advanced with his ally Josiah against the Babylonians, on the Euphrates, to take Carchemish." That verse speaks indeed of Necho going up to Carchemish; but Josiah was rather the ally of the Babylonians; at all events, he fought against Necho at Megiddo in Palestine. If Josiah would have remained neutral Necho did not desire to quarrel with him; but as Josiah was determined to fight against him, after Necho, who was on his way to Carchemish, had defeated and slain him, he turned back to Jerusalem, and set up Jehoiakim as his vassal on the Jewish throne. Then he marched northward, and, according to Jeremiah's prophecy, suffered defeat himself at Carchemish two or three years later.

But this city could not have been Circesium: for we learn from the Assyrian records (Smith's Assyrian *Epony Canon*, p. 107 *et seq.*):—

"On rafts of inflated skins a second time the river Euphrates in its flood I crossed. The tribute of the kings on the other side of the river Euphrates—of Sajara, of Carchemish, &c. &c. . . . . in the city of Assur-utie-arbut, on the other side of the Euphrates, over against the river Sajur, which all people of Syria call Pethor in the midst of it. I received" . . . .

The river Sajur fixes the site, therefore, as being in the region of northern Syria, 150 miles and more north-west of Circesium; and in these records, Carchemish always appears as one of the twelve cities of the northern Hittites; and just as Belgium has been called the cockpit of Europe, so this district, though from strategic reasons of a very different kind, was the

constant battle-field of the kings of Assyria and Egypt until the former fully prevailed.

The above extract is valuable, also, as determining the site of Pethor, the city of Balaam, and shows that, by "the river of the children of his people," is probably meant not the Great River, but the Sajur, which flows into the Euphrates on its right bank from the mountains of northern Syria.

JOHN SLATTER, M.A.

HERALDIC.

In all the cases put by Mr. Parker, D. or G. can quarter A.'s and B.'s arms. If the pedigree were carried further down, so that the male line were to become extinct two or three generations later, the result would be the same.

The rule is that a family cannot become extinct so long as it has blood descendants, so that when the male line of a family becomes extinct, the descendants in the female line at once have the right to quarter the arms, because they become, by the decease of the male line, the lineal representatives of the family in question. I do not think it would be easy to find many instances of this right being exercised in modern times, but the numerous quarterings in many old coats—many brought in by marriages with ladies not to be heiresses during their lifetime—could only be accounted for in this way.

F. A. HEYGATE LAMBERT.

Lancroft, Banstead, near Epsom.

(iv. 177; v. 39.)

In reply to Mr. Parker's question about the right of G., to quarter the arms of his grandmother B., I beg to inform him that on the death of E. and F., the children of C., son and heir, G. becomes the representative of the families, and therefore quarters the arms.

A. marries B. an heiress, and carries her arms on a scutcheon of pretence; his son C. quarters the father and mother's arms, as does D. who impales them with her husband R.; but C. dies without issue, thereupon D. has her arms borne by her husband on a scutcheon of pretence instead of impalement, as by the death of her brother C. she represents the family and her children quarter them. Shortly then, G. is entitled on the deaths of E. and F. to carry the arms of both A. and B.

A. FARQUARSON.

Chronicle Office, Trowbridge.

CEMETERY BURIAL REGISTERS.

It is always a point of interest to persons of my way of thinking, to know where a noted person was buried. In the old days it was very difficult to ascertain this unless one knew the parish in which the individual died—a fact which was not always recorded. The abolition of intramural interment and the establishment of gigantic cemeteries has rendered identification of the place of sepulture easier; but what provisions have been made for permitting the public to inspect the burial registers at cemeteries? These establishments are of two kinds—some being private companies, incorporated by special Acts of Parliament and others parochial cemeteries governed by a Burial Board. Although the value of the registers may not appear to be very great at present, a time will come when they will be very valuable, and it would be satisfactory to know that provisions exist for their continued preservation and safe custody. Posterity will thank us for taking care of these records. Such at all events is the opinion of

OLD MORTALITY.

THE WEBSTER PAPERS.

(iv. 259.)

Since writing on the above subject, I have come across a letter from Lord Jermyn to Lord Digby (dated 5th of August, 1646) confirming the statement as to the large sums borrowed by the Crown from Mr. Webster. The extract is as follows:—

"The Accompt.	Gldrs.
"Of *Webster*, by three obligations, together on the Pendant Pearls	100,000
"Of him more	43,200
"Of him more, and borrowed since .	70,000
* * * * *	*
"With *Webster*, the six Rubies of the chain left for about	20,000
"To *Webster*	20,000."

The Pearls and the "great chain of Rubies" are mentioned in the Webster Papers. One is curious to know if these "Pendant Pearls," which were pledged for so large a sum, were the ones' which King Charles wore in his ears, and which are so conspicuous in the portraits by Vandyck.*

J. H. ROUND.

CHAP BOOKS.

Mr. Thoms has opened a most important subject in his "Chat about Chap Books." I believe there is a rich mine for the folk-lore student as yet almost unexplored in these chap books, especially those of the European Continent. The research into them is not a costly enterprise, for a few francs or marks would buy quite a little library of these quaint little books. The spread of education among the peasantry on the Continent has rather encouraged this class of literature in many places. A collection and critical survey of the most interesting of these foreign chap books would be a useful addition to our knowledge of folk-lore.

W. S. LACH-SZYRMA.

* "Two remarkably large pearls are attached to each ear. The same peculiarity connected with the earring may be observed in portraits of her brother, King Charles I."—Scharf on the Queen of Bohemia's Portrait (*Catalogue*, N. P. G., p. 127).

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The Manager wishes to draw attention to the fact that he cannot undertake to forward POST CARDS; *or letters, unless a stamp be sent to cover postage of same to advertiser.*

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