

253. DORSET OR DORSETSHIRE.—Some doubts arose at an early meeting of the County Council of Dorset as to what would be the most appropriate legend for the common seal,—whether it should be the “County Council of Dorset,” or the “County Council of Dorsetshire.” In deciding this question the main point to be considered is What is the meaning of the word Dorset? The names of Counties are for the most part divisible into three classes. In one class they are derived from the County Town or some other anciently prominent town in the county, such as Gloucester-shire, Oxford-shire, Cambridge-shire, or Wilton-shire. The termination Scir or Scyr meaning in Anglo-Saxon a county or province.

In the second class, which is a small one, the word “land,” the district, takes the place of “shire,” as Northumberland, the land of the Kingdom of Northumbria, north of the Humber, and Westmoreland, the land of the western moors. There are also Cumberland and Rutland.

The counties comprised in the third class take their names from the inhabitants, as Norfolk (North folk), Suffolk (South folk), Essex, Middlesex and Sussex, being the land of the East, Middle and South Saxons, respectively. The twin counties of Dorset and Somerset, which, until the 8th year of Queen Elizabeth, were under the same shire-reve or sheriff, belong to this class. The terminal sæt in Anglo-Saxon appended to words denotes dwellers, inhabitants,—incolæ, coloni. Dorn-sætas, therefore, means the inhabitants of Dorn, and Dorn or Dor has the same signification here as it has in “Dorn-caester” or Dorchester, the castrum or town of Dorn or Dor. With Somerset the case is analogous. The Sumersætan are the inhabitants of the district. What may be the meaning or derivation of the first syllable of either of these names offers a field for conjecture, but it is immaterial to the present enquiry. It is sufficient to know that “Dorset” means the district or people of Dor, just as Norfolk means the “folk” or people of the north part of East Anglia. The Anglo-Saxon language in its purity gradually died out in England, becoming largely modified by an admixture of French, which was the language of the upper class as well as of the Law Courts for some centuries after the Norman Conquest. Thus, the meaning of the word “sætan” passed out of mind, and the word “county” was added in explanation. But where the original name continued to be intelligible, and “folk” was still a word in common use, there was no occasion to speak of Norfolkshire or Suffolkshire. Much the same reasoning applies to the districts called after their Saxon inhabitants, as Essex, Middlesex, and Sussex. Cornwall, in Domesday Cornvalgie, may be placed under this class. The Cassiterides, or Tin Islands of the Phœnicians and Greeks, which included Cornwall, are said to have been the seat of the Cornavii, and Wealh meant a stranger, or

Welshman. Corn-wealas, therefore, meant Corn-welsh-men, or Cornishmen. The Cornish language, it must be remembered, was not quite extinct till the last century.

Kent, in Domesday Chenth, and Durham, are exceptions to the above rules. Kent was the country of the Cantii, and was the first established kingdom of the Saxon Heptarchy. It was probably on this account that the district required no further description.

Durham stands quite alone in the list and is very peculiar. It was something more than a "shire," for until quite recently it was a County Palatine, in which the Bishops exercised the chief civil as well as ecclesiastical authority. They had *jura regalia* as fully as the King in his palace, and their two-fold authority was symbolised on their great seals, on which, like their Royal suzerains, they were, with becoming dignity, represented on horse-back, clad in complete armour, with a drawn sword in the right hand and a mitre surmounting the helmet. Durham, therefore, was Durham, and required no explanatory adjunct to the name.

The other point to be considered is, What has been the usage at a period when the meaning of the word was generally understood? Neither Northumberland, Cumberland, Durham, nor Westmoreland, are named in the Domesday Survey, but the counties there mentioned, whose names now rightly terminate in "shire," had the same termination in the Great Record, but the twin counties were simply "Dorsete" and "Sumersete." In the Pipe Roll, which commences in the 31 Hen. I., and comprises the annual returns of the Sheriffs of money received by and disbursed on behalf of the Crown, these counties are Dorseta and Sumerseta. In the Black book of the Exchequer, which contains a return of all the knights' fees liable to be taxed for the great aid, levied about the year 1160 by King Hen. II., for raising a portion for his eldest daughter, the names are written Dorset' and Sumerset'. Other records might be cited in support of the same view, but sufficient, I think, has been said to show that the words "County Council of Dorset," which in reality mean the County Council of the inhabitants of the district, expresses all that can be required, and it is, therefore, the most appropriate legend for the seal.

T. BOND, Tyneham.

254. INSTITUTION TO ROWBERROW, 1677.—The following certificate of the due performance of the subscriptions required previous to admission into the Rectory of Rowberrow, has been placed in my hands. It is contained on a small piece of parchment, not much bigger than a half sheet of full-sized note paper, and written clearly, but in a contracted form.

It is of the date of Charles II., and is attested by the seal and signature of Peter Mews, appointed to the See of Bath and Wells by that monarch.

As the form differs very considerably from that now in use, and has certain peculiarities, I am desirous to ascertain if any similar certificate of induction exists, or if some of the expressions here used are peculiar.

It is interesting to know that Bishop Mews was originally a Cavalier in the army of King Charles I., and shared the exile of his son Charles II.; that he afterwards took holy orders, and, I believe, became President of St. John's Coll., Oxon., before he succeeded to the Bishopric of Bath and Wells. He was Bishop Ken's immediate predecessor.

The form of Letters of institution is said to have varied little for 400 years; it therefore seems that this certificate was granted to the incumbent, as an extra protection in suspicious times.

“Petrus providentiâ Divinâ Bathon: et Well: Episc. Univerſis et Singulis Chriſti fidelibus preſentibus et futuris literas noſtras testimoniales viſuris lecturis vel audituris Salutem in Domino Sempiternam. Ad univerſitatis veſtræ notitiam deducimus aut deduci volumus quod De Data preſentium conſtitutus perſonaliter coram nobis Edvardus Parker ad Rectoriam Eccleſiæ Parochialis de Rowborough in Comitatu Somerſet et in noſtra Bathon: et Wellen: Dioceſi et jurisdictione preſentatus, et per inſtituendo et admittendo omnibus articulis fidei Religionis Chriſtiænæ preſertim tribus illis articulis in canone xxxvi comprehenſis ſubſcripſit, et poſtea Juramenta de Allegientia et Soverinitate Regiæ Poſtatiſ in omnibus cauſis tam Eccleſiaſticis quam temporalibus ad Sancta Dei Evangelia in debita juris forma preſtitit, omniaque alia et ſtatuenda et juranda ante admiſſionem ſuam ad dictam Rectoriam ſubivit. In quorum omnium testimonium Sigillum noſtrum Episcopale preſentibus apponi fecimus: Datum ſecundo die menſis Julii Ann. Dñi. 1677 et noſtræ conſecrationis anno quinto.”

The above does not ſeem to be a letter of inſtitution ſuch as is put into the hands of an incumbent by the Biſhop or his Commiſſary at the time of Inſtitution, but a certificate of the new Incumbent's having taken all oaths, &c., required for lawful Inſtitution.

H. M. SCARTH, Wrington Rectory.

The Patron preſenting Edward Parker to Rowberrow, on this occaſion, was Guy Carlton, Biſhop of Briſtol. (Vide “*Somerſet Incumbents*,” pa. 178, where his Chriſtian name is given as Edmund.)

SOMERSET EDITOR.

255. CHILDREN'S GAMES. (I. v. 194.). *Continued*.—The next lot I gathered from ſome Uplyme children, juſt within the Devon border. Notice the corruption of the firſt line!

1. All sing—

“Orange or lim-on, the bells are so chimmin,
 I owe you five farthings, and when shall I pay you?
 When I get rich like a little tommy tit.
 Here comes a candle to light you to bed,
 Here comes a chopper to chop off your head.”

Two children then make an arch with their hands, and the others hold on to one another's frocks or coats, and pass under, singing all the time, and the two children catch the last one with their arms all round him. Then they split up into two sides, and the foremost one of each party has the end of a stick, while his followers hold on to one another behind, each clasping his hands round the waist of the one in front, (a sort of 'French and English'), and the side that pulls over the other wins, and claps hands.

2. All say—

“London Bridge is falling down,	Down, down, down,
My fair lady. Bricks and mortar 'll build it up,	Up, up, up.
Bricks and mortar 'll soon fall down,	Down, down, down,
Iron bars 'll build it up,	Up, up, up.
Iron bars 'll soon fall down,	Down, down, down,
My fair lady. Penny horse 'll build it up,	Up, up, up.
Penny horse 'll soon fall down,	Down, down, down,
My fair lady. What have this poor prisoner done,	Done, done, done, done, done, done,
My fair lady? Stoled my locks and broke my keys,	Keys, keys, keys, keys, keys, keys,
My fair lady. Half a sovereign he must pay,	Pay, pay, pay, pay, pay, pay,
Half a sovereign he must pay, my fair lady.”	

One of them, caught inside, says:—

“Half a sovereign I 'd'n got,	Got, got, got,
My fair lady. Off to prison he must go,	Go, go, go,
My fair lady. Off to prison he must go.”	

The one caught inside:—“Wur's my ship?” (sheep).

The rest:—“I zeed 'em out een the vild.”

The one caught inside:—

"I don't know where they be to, then.

What 'v'e got behind 'e?

How many bwys (ar 'gurls') is behind 'e?

Vive ar zix zacks o' barley me-al."

Then they all say "Mah!" and run off!

3. *Wolf in the Church-yard*.—The children go out to school, and think they see a ghost in the Church-yard. Mother says, "'Tis only your father's shirt and stockings; go on to school again." The mother then goes with them, and the wolf catches some of them, and hides them behind him. Then they go to school again, and come back again and say, 'Oh Mother, there's a ghost in the church-yard;' and then she goes with them, and the wolf catches some more of them, and hides them behind him, as before. Then they say, "Where's my sheep?" He answers, mentioning any place, as, "on the hill."

The game then finishes in the same way as the last.

4. *Old Woman*.—All: "What's the time, Ole Dumman, to-day?"

Old Woman: "One o'clock."

This is repeated until "Six o'clock" is reached, when all exclaim, "What d'e want six for?"

O.W.: "To light the fire."

All: "What do 'e want to light the fire for?"

O.W.: "To roast my chicken." (pl.)

All: "Where b'e going to get them?"

O.W.: "Out of your yard, if I can get them!"

(Tries to catch the "chicken" girls).

Then this is all repeated till some more are caught. In the last round, after the O.W. has said, "To roast my chicken," the game ends thus:—

All: "Where's my chicken?"

O.W. mentions some place or other. "I don't know where they be to, then." "What 've got behind 'e?" "Seven sacks of barley meal."

All:

"Your boots is dirty."

"Your stockings is dirty."

"Your feet is dirty."

"The blood 'll come through."

"The blood 'll come through."

O.W.: "I'll take them off."

"I'll take them off."

"I'll cut them off."

"Rub it up in a thousand blankets."

"Rub it up in a thousand more blankets."

All: "Mah."

The same children told me this counting out rhyme for playing the common game of "Tig":—

"Mary at her garden gate,
Eating cherries off her plate;
Two, four, six, eight,
Mammy, daddy, dish clout,
O U T spells out goes he (or 'she')."

Children running races are started as follows:—

"One, to make ready,
Two, to prepare;
Three, to be off, and
Four to be there!"

F.M.P.

256. CHILDREN'S GAMES IN GLASTONBURY.—Perhaps some readers of "*N. & Q. S. & D.*" may be able to give information about children's games in their respective localities. Such information would not be without its ethnological interest, as evidenced by the fact that in Glastonbury, where foreign silk-weavers settled for some time in the sixteenth century, several of the names of popular street games are perfectly meaningless unless they can be traced to a French origin. Familiar daily sounds are "Jolly Guire," and "Bucky Bean." The former is a sort of play-battle, and would be well described by the French words "*Jolie Guerre.*" The latter is a chasing game, in which the pursuer cries "Bucky Bean" over the boy caught, and the words may mean "all right! I've caught you now!", a phrase not inaptly implied by the French words, "*Beaucoup bien.*" Any light on the subject would be interesting to the writer.

Although the silk weavers are said to have left this neighbourhood in the beginning of Queen Mary's reign, several of their surnames linger on to this day, and the last silk factory only ceased working about fifty or sixty years ago.

C.B., Glastonbury.

257. THE PLACE-NAME SOMERSET. 'SOMERSET' AND 'SEAMER.' (I. v. 231.)—In response to the interesting "Note" by Dr. Atkinson, the Philologist of Cleveland, I beg to say that I fully share his incredulity about the possibility of a transition between *Sea-mere* and *Sumer*. It is an old notion that the Somerset *zoy* represents *Sea*, but this is, I believe, a mistake. It is the colloquial form of "Sowey," *i.e.* Sow Island.

I have often thought about the etymology of Somerset, and I have never found anything better than that which Mr. Freeman has put upon record, *viz.*, "*regio æstiva.*"

But Mr. Atkinson combines this enquiry with a new and interesting query, when he raises the question of the meaning of

"Seamer" in Yorkshire. He speaks of several local names in North Yorkshire involving this element. I wish he had given us some specimens: I know but of two, one near Yarm, and the other near Scarborough, viz., Seamer Junction. I believe that Mr. Atkinson is quite right in his scepticism about the existence of such a compound as *sea-mere*. I do not apprehend that it is a compound, or ever was. I apprehend that the *mere* in such instances is an accretion, like the *lake* at the end of the name *Windermere Lake*. It is a later appendage. Perhaps in the cases of 'Seamer' in Yorkshire, something has disappeared which once stood before the name which now remains. Thus in Whittlesey Mere (Huntingdon), I apprehend that "Mere" has been added since the significance of —*sey* was practically lost.

There is a very curious instance in Flintshire of the accretion of 'Mere.' The name Hanmer (once Han-Mere) having suffered corruption in its last element, and the public no longer seeing in that name a designation for the water, but only a general name for the locality, proceeded to call the lake *Hanmer Mere*.

J. EARLE, 15 Norham Road, Oxford.

258. It has always been my impression that the name, 'Somerset,' is derived from a tribe called 'Someri,' and from the same source as a place near Billingshurst in Sussex, on the Roman road from Chichester called Stane Street. This village has been said to be named from a Saxon tribe called 'Billingas' settled there, which seems quite probable. About a mile north from this village is a farm, adjoining the road, called 'Somers' alias 'Summers,' where a large mansion has been lately erected. In some history of Sussex, I have read that a tribe called 'Someri' were settled here, from whom this name is probably derived. From the numerous Somerbys, Somershams, Somertons, &c., in several counties, this tribe would appear to have been both numerous and scattered.

H.F.N.

259. PROTESTANT REFUGEES. (I. v. 221.)—With reference to the suggested examination of the Registers for traces of French Refugees at Glastonbury, it would seem desirable that a similar investigation should be carried out at Taunton. One Philipp Lissant was "Constable of the Borough of Taunton" in 1622, and it would be interesting to ascertain whether any traces can be found of others of the family, or of anything like a settlement of French Refugees at Taunton, about that time.

E. D. BOURDILLON, Poundisford.

260. OLD COVERS OF PARISH ACCOUNT BOOKS, &c.—My examination of early Registers has shown me that we have a *large quantity* of valuable relics of the past, daily wearing away, and

practically altogether unnoticed, in the sheets of old Church-Service books, now in use as bindings or covers for early Parish account books. These may not, as a rule, be of any very great value, but *some* may be, and at any rate it would, I think, be desirable to rescue them from their present unworthy using, and preserve them. A sheet of plain parchment would perfectly well supply their places, and the MSS. themselves might be deposited in the Museums at Dorchester and Taunton, with a note upon each, identifying it with the Parish whence it came. Here they would be safe from wear and tear, and available for the use of students.

Should this suggestion meet the eye of any of your readers who are interested in these subjects, perhaps they will communicate to the Editors of "*N. & Q. S. & D.*," any instances where they know of bindings of this nature still in existence.

J. A. BENNETT, South Cadbury Rectory.

261. WHITE SPORTS IN FLOWERING PLANTS.—Can any one tell me what it is that causes white "sports" in flowering plants? Of course, I know the common answer, "difference of soil." But *what difference of soil?* I am led to ask about this matter from having observed one of these white "sports" of noteworthy extent, this year and last. Between the second and third mile-stones out of Dorchester, on the Bridport Road, there is a hedge-bank full of "Robin Hood," the common Campion. Of course, this is, as a rule, of a lovely rose colour. But in that bank nearly all of it blooms pure white, so that at first sight it looks like the normally white Campion. The only peculiarity in the bank, to my eye, is that it is a perfect maze of rabbit holes.

H. J. MOULE, Dorchester.

262. SHIG-SHAG. (I. iii. 138, iv. 184-5.)—Shig and shag are used in the sense of roughness. Shigged, shiggered, jiggered, are equivalent to shagged or ragged. (*Tew*, by the late Rev. W. Barnes, p. 272). In Lincolnshire and elsewhere shag, shack, and shackback, are used to characterise a person of disreputable antecedents. Shakebag is the name of a ruffian in one of Scott's novels. Cowper tells us, (*Task*. Bk. v.,) that moralists have no power of themselves to humanise what is brute, or "smooth the shag of savage nature." The Cavaliers probably applied the phrase "a shigshag" to the Regicides and those who sympathised with them, much as we should now use the term, "a rough."

ZETA.

263. THOMAS KEATE, OF CHESILBORNE.—The following is a copy of an Inquisition, taken in 1639, after the death of Thomas Keate, of Chësilborne, which furnishes an important addition to

the pedigree of the family of Keate, or Keyt, given in Hutchins's History of Dorset, Vol. iv., p. 349, and, therefore, may interest some of your readers.

Inquisition taken at Blandford Forum, 26th September, 14 Car. I., before Robert Powell, Esq., Escheator, after the death of Thomas Keate, gentleman, deceased, on the oaths of William Clarke and others, who say

That the said Thomas Keate was, at the time of his decease, seized in fee of a messuage or farm, 100 acres of arable, 4 acres of meadow, and 70 acres of pasture, with their appurtenances, in Long Cheselborne, in the County of Dorset, which lately were the lands of George Delaline, Kt. ;—That he died the 9th Feby. last, at Long Chesilborne ;—That Antony Passion, aged 40 years, son of Elizabeth Passion, his sister, Mary Buckler, widow, aged 60 years, another sister, and Morgan Yeatman, aged 40 years, son of Edithe Yeatman, deceased, another sister, were his cousins and next heirs ;—and that the said premises were held of Thomas, Lord Arundel, as of his Manor of Chesilborne, by fealty and suit of Court, and were worth, by the year, £4 13s. 4d.

J.B.

264. ROMAN GRAVES.—In the Journal of the British Archæological Association, Vol. 15, p. 283, I read "Mr. E. Vallé laid before the meeting a portion of a human skull and some pottery found at Wyke Regis." After a description of the interment he adds, "I heard from good authority that there are, some 5 or 6 miles to the north on the downs, *many acres of Roman graves.*"

If any of the readers of *S. & D. N. & Q.* know of the existence of these, I should be glad of information, as I am compiling a list of Roman remains found in Dorset.

J. J. FOSTER.

265. THE DANES IN DORSET.—Beyond the scanty references in the Saxon Chronicle, the evidence of the Danes in Dorset seems very meagre ; but the late Rev. W. Kendall, when writing to me some time ago, mentioned that he was told by an old man living at Wool Bridge, "that he had heard 'em tell of the ravages and violence of the red-haired men in former times." Can any readers supplement this tradition ?

J. J. FOSTER.

266. CIVIL WAR HOARD.—On the 6th February last, whilst carrying out some building alterations in a by-way, in South Petherton, anciently called "Silver Street," (*via Silvia* ?) but in more recent times known by the un-euphonious title of "Prig Lane," (from the name of a former inhabitant,) the workmen came upon a small cluster of silver coins in the bed of the road,

eight or ten inches deep, and within three feet of the present building. It consisted of eight shillings and nine sixpences of Elizabeth, seven shillings of James I., and ten shillings of Charles I., and was evidently a Civil-War hoard, in all probability buried by some soldier engaged in the military operations so rife in the district at that period.

The coins were much worn, and of little extrinsic value, but it is noticeable that they were accompanied by an iron ring rather more than an inch-and-a-half in circumference, as if such had been used to pass over, and so enclose the mouth of a bag or stocking, containing the money. This is not a solitary instance of such a ring having been found, under like circumstances, in the same neighbourhood.

H. NORRIS.

267. "TOOT," IN PLACE NAMES. (I. v. 243.)—Accepting the identity of the 'Tat' in 'Tatworth' with the common place-name 'Toot,' may I suggest that its meaning is simply a *look out place*, and that we need not go further afield for a connection, than the modern hotel or race course *tout*?

This word 'Tout,' Skeat's Etym. Dict. derives from the A.S. *totian*, to project, stick out; and he gives as examples '*totodun út*' = projected out, from Alfred's tr. of Gregory's 'Past. Care'; and *totehyll* = *specula*, from Prompt-Parv., where there is, on pa. 497, a full note upon the meaning of the word.

Skeat also adds the Icelandic, Danish, Swedish, and Dutch alliances of the word, *tota*, *tuta*, *tude*, *tutt*, *tuit*, *tuyt*, *tote*, all with the idea of prominence about them.

J.A.B.

268. PISCINÆ IN CORNERS. (I. v. 245.)—The inquiry as to the existence of piscinæ placed anglewise, [in the case of Stoke-under-Ham Church, it is a double piscina if my memory serves me well] suggests another query.

My impression is, that this *double* form is peculiar to the E.E. period, with perhaps a little over-lapping into the transitional Decorated. As far as my own observations go, this is a rule without exception throughout the greater part of England. Perhaps some of your readers will correct or corroborate me upon this point. But, at any rate, I think that this is the general rule, and I would ask if any one will furnish, that which I have never yet been able to obtain, some explanation of it.

J. A. B.

(Is not Tintinhull anglewise?)

269. THE CERNE GIANT. (I. v. 201.)—It is quite possible that some Ancient British tribes may have had a legendary belief in the existence of a race of Giants, who occupied Britain before

the coming of their own ancestors to these shores, and this belief would be a sufficient foundation for the legendary tales which subsequently arose, and became dignified with the titles of History and Chronicle. But it is generally understood that the history of Brutus and his colleagues was a Monkish fable, invented probably to afford some mental relief from the dull monotony of Monastic seclusion. These legends no doubt served their purpose, became reduced to writing, and were afterwards received as ancient literature. Mr. Napper seems to entertain a certain latent bias towards the truth of the History of Brutus; be this as it may, I must protest strongly against his suggestion that the story of *Cerne Giant* bears any resemblance whatsoever to the legend of Corinæus and his gigantic foe; it is utterly dissimilar to the statement of Geoffrey of Monmouth, which we are bound to take for what it is worth. The story as told by Hutchins is, I believe, of entirely local origin, invented to give some sort of popular explanation of the Herculean figure that adorns the adjacent hill-side; and it may be of early date. We may rest assured that the story of the Cerne Giant has not yet been satisfactorily disclosed. The ingenious and clever essay of the late Mr. John Sydenham, failed, I know, to realise the expectations which for a while it inspired. The author's remarks on the bearing of tradition on history are perfectly just; but here I beg to observe that Tradition and Legend are not primarily convertible terms; Tradition always has some scrap, more or less, of Historical fact to stand on, whilst Legend has nothing of the kind; it is unreal, imaginary; no doubt legend may and does become traditional, but its change of name leaves its nature unchanged, and may produce very serious error unless proper caution be observed. In Mr. Warne's *Ancient Dorset** there is the reprint of a Paper which I wrote for the meeting of the British Archæological Association at Weymouth, in 1871, and was kindly read there by my late friend, Sir W. C. Medlycott, Bart., the President. [See also *Journal of B. A. Assoc.*] In that Paper I advocated the Saxon origin of the Giant, but I candidly admit that I am not wedded to that theory, although I still think favourably of it. But looking again at his Giantship from another point of view, and seeing his relationship to sundry antique gems and works of Art, which show the rités and ceremonies attending one of the most ancient idolatries of the Heathen world, I am somewhat doubtful on the question of his antiquity, which may, under the latter view, ascend to the Romano-British Period. But whether Ancient British, Roman, or Saxon, it is equally difficult to explain how it was that the early Saxon converts, fruit, it is said, of St. Augustine's Mission, allowed this symbol of Paganism to remain unmolested in such a conspicuous situation, and that a stately Benedictine

*Ancient Dorset, pp. 319—325.

Abbey should rise in near proximity to it, whilst the Brethren apparently regarded it with the same indulgent feelings! We might have thought these questions the more difficult to answer if we had not known that ancient beliefs lingered long in the minds of the people, as well as the practice of their former idolatries, as we know from the Laws of Cnut enacted against them. The last question raised is, to give some explanation of the preservation of this remarkable figure during a decade of centuries, even until now, and by what motive its preservers were actuated. Its preservation was due, no doubt, to a periodical use of the pickaxe and shovel, for the purpose of giving freshness to the chalk outlines, so that the figure might be distinctly seen from a distance. The motive for this labour must be found only in that sentiment of veneration for antiquity which is inherent in the mental constitution of people in general. No doubt its power was felt by our forefathers, as it is at the present day by ourselves, in our desire to secure the preservation of our ancient Monuments.

I have written these remarks under the full persuasion that *Cerne Giant* is a true Archaic work; I have never known the fact either doubted or denied. But in this enlightened age it may be denied. Therefore, I beg to suggest the desirability of looking after our proofs; to examine all the earliest Charters and Documents relating to Cerne Abbey, wherein may be found some evidence of the highest possible interest to this enquiry.

T. W. W. SMART, Cranborne.

270. FRANCIS ARUNDELL. (I. iv. 166.)—I find from "*Somerset Incumbents*" page 404. that Francis Arundell was instituted to West Monkton, Oct. 27, 1580, Tho. Powlet de Cosington being the Patron. In 1586, June 22, Philip Bisse was instituted to the Benefice, Francis Arundell having been deprived. The Patron in 1586 was Queen Elizabeth, "*ratione minoris ætatis duarum filiarum et hæredum aut earum alterius Tho. Poulet in Custodia sua existentium.*"

I also find on page 76 that John Durston, who had been presented to Cossington by Tho. Poulet and his wife Amicia, in 1574, was also deprived in 1586, and that the Queen appointed his successor. I wish to learn for what reason these two men, both holding preferment under Thomas Poulet of Cossington, were deprived in the same year. The year 1586 was the year in which Sir Amias Poulet displeased the Queen in reference to Mary, Queen of Scots. Is there any connection between these incidents?

JAMES COLEMAN, Cheddar Vicarage.

271. CIST-VAEN ON DUNDRY HILL. (I. v. 206.)—This structure existed some forty years ago. I have examined it, and I also sketched it, but I fear the sketch is not now forthcoming.

It was a small cabin, not apparently pre-historic, being formed of ashlar slabs, and seemed rather to have been used as a place for tools in more recent times.

H. M. SCARTH, Wrington Rectory.

272. COTHAY BARTON, KITTISFORD.—Can any one give me some information about Cothay Barton, in the parish of Kittisford, near Wellington? With what religious order was it connected? What is the date of the present remaining portion of the old building, and of the Chapel? Into whose hands did it pass at the Reformation?

F. E. W. LANGDON, Morebath Vicarage, Tiverton.

273. SOMERSET M.P.'s.—ROBERT CROSSE, M.P. for Minehead, 1586; for West Loo and Yarmouth, 1593; and for Saltash in 1601. To the last named Parliament he was returned as "Sir Robert Crosse, Knight," and he is also thus described in his will, proved in 1611. He was, I believe, the son of William Crosse, of Cherlunge (Charlinch), Somerset, and received a grant of Arms in 1602. Is anything further known of him? Upon what occasion did he receive the honour of Knighthood?

W. D. PINK.

274. DORSET M.P.'s.—FRANCIS CHETTELL, Esq., M.P. for Corfe Castle in the Long Parliament. He was elected on the 16th April, 1646, in the place of the Royalist, John Burlace, but was secluded by Colonel Pride in Dec., 1648. He was probably dead before 1659, as he is not included by Prynne in his lists of the excluded members then surviving.

THOMAS CHARD, M.P. for Bridport, 1555.

WILLIAM CHARD, M.P. for the same, 1529.

CHRISTOPHER ELES DON, gent., M.P. for Lyme Regis, 1597-98.

GEORGE ELES DON, gent., M.P. for Lyme Regis, 1572-83.

WILLIAM ELES DON, gent., M.P. for Lyme Regis, 1571.

The last two were possibly brothers. William was three times Mayor of Lyme Regis. What is known of the persons above named?

W. D. PINK, Leigh, Lancashire.

275. MANOR OF BUCKLAND NEWTON. NEWMAN OF FIFE-HEAD MAGDALEN.—Henry, Earl of Northampton, and Thomas, Earl of Suffolk, Lords of the Manor of Buckland, by Lease dated 1st Feby., 6 James I., (confirmed by Fine levied in due course of law,) granted to Thomas Newman, the elder, of Fifehead Magdalen, Gent., the scite of the Manor and Manor house of

Buckland, with the appurtenances, one close called The Moore, 3 a., two closes called The Willowbeares, 3 a., one close called Courte Croftes, 2 a., one parcel of heathie and fursey ground called Fursey croftes, 25 a., one parcel of heath and barren ground called Brode downe, 7 i a., all situate in Buckland, for a term of 98 years, if Thomas Newman, the yr, Robert Newman and Mary Newman, (children of the lessee,) or any of them, should so long live, under the old accustomed rent of 26/8.

Thos. Newman, the elder, by deed dated, 5th June, 5 Car. 1, (1630), assigned all the premises, except Fursey Crofte and Brode downe, and all the cottages at a certain place called Rotten Rewe or New Streete, in Buckland, for the remainder of the term and lives, (all of whom were then living), to Richard Carter, of Brockhampton, in Buckland, who sold them shortly after to Matthew Derby, of Dorchester, Gent.

According to Hutchins, the Manor of Buckland came into the possession of the Napper family, and from them to the Sturts, to whom it still belongs. Perhaps some one, connected with the locality, may know something of the situation of the Manor House, although, as it was destroyed so far back as the reign of James I., it is not very probable that any means of identification remains.

It should be remembered, too, that as Buckland, previous to the Dissolution of Monasteries, was the property of the Abbey of Glastonbury, the Manor House was not the mansion of a resident Lord, but most likely only a Grange, or superior Farm House, and, therefore, not so worthy of preservation.

The Newmans, of Fifehead Magdalen, were Lesses of that Manor under the Abbot of St. Augustine's, Bristol, and a long pedigree of the Family is given in Hutchins, (Vol. iv., p. 57,) but the names of Thomas Newman and his children do not appear in it,—at any rate no Thomas Newman to whom the description in the Lease is applicable. There was a family of the same name who were the Owners of the Manor of North Cadbury, and said to be allied to the Dorset family, but it remains for some competent correspondent to prove the connection.

The deed from which the above abstract is taken is in the Dorset County Museum and Library.

J.B.

276. FOLK-LORE—WEATHER PROVERBS.—(I. v. 244.)—A common saying, here, is "The rooks are playing 'breakneck,' it will be stormy!" This refers to the sudden dashing down of rooks, almost as if they had been shot.

J. CROSS, Bailie House, Sturminster Marshall.

277. SOMERSET CHURCHES.—Is anything really known as to the originator of the Somerset "Perpendicular"? It looks like the product of an individual mind. And its localisation,

again, is a curious thing. "We do see" imported, lots of Somerset stone, but little of Somerset style. True, Cerne Abbas tower has the characteristic bracketted pinnacles, and Sherborne Abbey, Dorchester St. Peter, and one or two other churches in Dorset, show the panelled arches, which I suppose to be a leaf from the Somerset book. But such exceptions only prove the rule, which I observe Mr. Rogers notes in his "*Memorials of the West.*"

H. J. MOULE, Dorchester.

278. BREAD AT CHRISTENINGS.—(I. ii. 88, v. 227.) I have little doubt that this custom refers to the visit of the *three* wise men of the East to the infant Christ, and their *three* gifts thus commemorated.

The bread and cheese are offered in token of respect to the Kings of the East. From very early times in the East, it has been customary to offer *bread* on the visit of a King.

H. A. HELYAR, British Embassy, St. Petersburg.

279. ADMEASUREMENT OF LAND IN SOMERSET.—Can any one tell the reason why computed acres in Somerset are always wrong?

I have before me an account which depends on acreage. One field called 6 acres, is nearly 5;—9 acres, $7\frac{2}{3}$;—20 acres, $17\frac{1}{2}$; 10 acres, nearly 7;—18 acres, just over 15;—12 acres, nearly 9. They differ somewhat, but not much, and agree on the whole with what I believe to be common about here. And it looks as if our measurement of land had been changed since the inclosures.

F. H. DICKINSON, Kingweston.

280. ST. CATHARINE'S CHURCH, SWELL.—This small, but very interesting church, is, we are told, about to undergo restoration, and the Rector, the Rev. A. E. Hill, has taken the best precautionary means in his power, to avert such a calamity as *restoration* becoming *deseccration*. He begins his task by taking the advice of the committee of the Society for the Protection of Ancient Buildings; and wisely has he so acted, seeing that the little church contains within its walls almost every architectural element from Norman to Jacobean, including many bits of beautiful stained glass of 15th century date.—In fact, as Mr. Thackeray Turner, the Secretary to the above Society, writes, "*One may say briefly that the interior has just those qualities which are conspicuously absent in a 'restored church.'*"

It is earnestly to be hoped that the Antiquaries of Somerset will support the Rector's efforts at conservatism in carrying out the work that lies before him.

SOMERSET EDITOR.

281. A PLAN OF DORSET. (I. v. 232.)—The *Plan of the County of Dorset*, about which Mr. Geo. E. Eliot makes enquiry, was drawn by my grandfather, Edward Boswell, author of *The Civil Division of the County of Dorset, &c.* He had the Plan lithographed for private circulation. See the obituary notice given of him in *The Gentleman's Magazine* for 1843, Part I, p. 96.

W. G. BOSWELL-STONE, Walditch, Bridport.

282. WELSH BORDER RACE TYPES.—Dr. John Beddoe, F.R.S., of Bristol, in his invaluable *opus magnum*, the “Races of Britain,” points out that in the hilly districts of Wales the prevalent type is dark, especially in the colour of the eye. This is, of course, well known to all visitors to the non-Norman and non-Saxon parts of Wales. But, apart from the dark features and black, or nearly black, eyes, the general outlines of the face differ greatly from those of Dorset. In September, 1887, I found myself near the Golden Valley for a few weeks, and I had many opportunities of seeing the people of that remote and little frequented district. The flatness and breadth of the face often struck me greatly, and so did the peculiar Welsh accent, although few of the peasantry could speak Welsh, or, indeed, had ever got into Wales. In Dorset similar flatness of features is rare, except in occasional specimens, or survival of that curious Mongoloid type still more common in Wales. We do not consider our Dorset labourers sharp and intelligent, though the more one knows of them the more one respects them, and the oftener does their natural shrewdness show itself; but the peasantry of the Golden Valley are distinctly dirtier, stupider, more apathetic, and less prepossessing, although they have far lovelier natural scenery and richer soil. There are besides many peculiarities in the dialect as well as in the words used, that are quite unfamiliar to us in Dorset.

A. J. H. CRESPI.

283. QUAKER BURIAL GROUNDS. (I. iv. 190, v. 230.)—While not disputing the existence of the burial ground for Friends, mentioned by P.H.L., as being at Ashcombe, near Ashmore, may I not suggest that he is perhaps confounding it with that at Ashgrove, which is nearer Ashmore, and also just within the borders of Wiltshire?

I am particularly interested in this one, inasmuch as it was given by my direct ancestor, William Fry, who owned Ashgrove, to the Quakers in 1700. I am in a position to give more information concerning it to any desirous of knowing its history, but, being in Wiltshire, an account of it is scarcely allowable in this periodical. It has not been used for over 110 years.

E. A. FRY, King's Norton.

284. HUGH SPEKE,—POLITICIAN.—A half-expressed promise was given in a former article (I. iv. 177), that, hereafter, something would be said of Hugh Speke's political career; a subject, which, considering his standing as a Somerset man, and his influence over public events in the latter part of the 17th century, may not be wholly devoid of interest in this journal.

A very rare and curious little book, in the possession of the present Head of the Speke family, has been courteously placed at the writer's disposal in furtherance of this undertaking. It may, not inappropriately, be called Hugh Speke's "*Apologia pro vitâ suâ*," but its printed title is "THE | SECRET HISTORY | OF THE | Happy Revolution | In 1688. | Humbly DEDICATED | To His most Gracious Majesty | **King George** | By the Principal TRANSACTOR in it. | LONDON: Printed for the Author, by S. KEIMER, at | the Printing-Press in Pater-Noster-Row, 1715. |"

There is abundant evidence that this book was written by Hugh Speke himself, who by that time must have been well-nigh sixty years of age, seeing that he was a barrister in chambers in 1683.—It is to be presumed, then, that he knew what he was writing, (the heat of seventeenth century politics having had time, in a great measure, to subside,) and that, moreover, there must have been many people living who could have contradicted him, had his story, extraordinary as it is, been altogether a fiction of the brain.

Hugh Speke describes himself as "the second son of *George Speke* of *White-Lackington* in the County of *Somerset*, Esquire, a Gentleman of a very ancient Family and plentiful Estate, and as Eminent for his Services and Sufferings for the Royal Cause in the Civil Wars, as any Gentleman in *England*."

That this assertion is hardly exaggerated will perhaps be believed, when it is stated that the old 'Squire "had raised several Hundreds of Horse and Foot at his own Charge to serve in the Royal Army during the Civil Wars;"* that in 1644, on learning that Prince Rupert, "when he was at the Siege of *Bridgwater*, was in the greatest Difficulties for want of Money, he sent him a Thousand Broad Pieces, of which he was so far from soliciting the Reimbursement, that he had not seen or heard from him since that Time"; and that, moreover, later on, when that town was taken by Fairfax after the Battle of Langport, being within the garrison at the time, he had yielded himself up as one of the hostages demanded by the victors, pending a settlement of the

*In the "*Aulicus Mereurius*," No. 75, March 17th—24th, 1645, we read, "One Master Speake a Somersetshire gentleman (is said to have) raised a regiment of foot, and is raising a Troupe of horse against Parliament. Then Master Speake hath done more than the whole County will doe besides, tho' his majesty himself should come and *speake* there, another *speech* of Digby's making, as he did last year."

conditions of surrender. Thereafter he was imprisoned by Cromwell for several years, and, having actually been sentenced to death, was finally admitted to "Composition," at a sum amounting to nearly ten thousand pounds!

From 1679 to 1681 he represented his own county in Parliament in conjunction with his nephew, Sir Wm. Portman, Bart. His eldest son at the same time was M.P. for the Borough of Ilchester. In the last-named year both father and son retired from public life, utterly disgusted with the corruption and immorality (to say nothing worse), of the Government of the day. Henceforth, for the next seven years at least, they appear to have lived at home, in as strict retirement as could fall to the lot of country gentlemen of the period, taking little or no manifest interest in the course of public events.

The circumstances detailed in our former article, combined with those here mentioned, doubtless created considerable apathy, not to say even disaffection, on their part, towards the interests of the reigning family; and in all probability, such change of sentiment was, to a great extent, fostered by the fact that Mrs. Speke was a sister of Sir Robert Pye (an officer of distinction in Fairfax's army,)—a determined Lady politician, and, according to Bishop Mews, "the most dangerous woman in the west."*

Thus it came to pass that when Monmouth made his celebrated "Progress" in 1680, all the hospitality that could be shewn him by this Somersetshire Mæcenas was freely accorded. This participation in the marked ovation that awaited Monmouth on his contumacious return from exile, of course widened any breach that might have opened between Mr. Speke and the supporters of Government.

Hugh Speke, living in the highly charged political atmosphere of London, and being a man of excitable temperament, sharing moreover his father's altered sentiments, may well be supposed to have been a still more vindictive opponent of the Court party. Besides, John Trenchard, "the movement man of the West," afterwards M.P. for Dorsetshire in the "Convention" parliament, was married to his sister; all which concurred to make the Government suspicious of the family at White Lackington, and watchful over their actions.†

In 1683, as we have seen, Hugh Speke, having overtly declared himself an enemy of the King's Party, was in prison. Thus there were cogent, if not sufficient, reasons why Mr. Speke, Senr., and his belongings, should lend all their influence to the furtherance of any measures that would afford a chance of overthrowing the Government which held the Country in bondage; and these measures all centred in the movements and plans of the Duke of

*Roberts' "*Life of Monmouth*," Vol. I., p. 213.

†Cf. Roberts' "*Life, &c.*" Vol. II., ch. 34, also "*Secret History*," p. 13.

Monmouth. Hence also we can see, what does not appear to have been hitherto clearly explained, how it came about, that the ultra staunch Loyalist of 1645 should have become so manifestly the Rebel of 1685.

These preliminary remarks concerning the father, have been made in the hope that they may be regarded as helpful in our attempts to estimate the political character of the son, and it is to the latter subject that attention is now directed.

Macaulay* describes him as "a young man of good family, but of a singularly base and depraved nature," whose "love of mischief and of dark and crooked ways amounted almost to madness;" but Charles Knight,† probably with greater truth, calls him simply "a restless and dangerous man." Whatsoever his character, his first appearance before the public seems to have been that narrated in I. iv. 177.

His imprisonment throughout the year 1685 obviously prevented his being personally concerned in the Monmouth Rebellion, and he thus fortunately escaped the further attentions of Jeffreys, but the spirit of mischief kept him from quietude even in the King's Bench. Being possessed of means, he was at first "allowed the liberty of the Rules," but afterwards he was placed under lock and key. Here, however, his enemies learned that—

"Stone walls do not a prison make,
Nor iron bars a cage,"

for he still found means to maintain, and put to use, a secret printing press, as well as to make it worth the while of others to carry out his restless schemes.

In the room underneath him was confined a man of very different mould,—a prisoner of greater probity and courage than circumspection,—one Samuel Johnson, a Clergyman who had formerly been chaplain to the hapless Lord William Russell, and who was suffering for having been convicted of the authorship of a political pamphlet, entitled "Julian the Apostate," which was justly regarded as an offensive libel on the Duke of York, by this time King James II.

Between Speke and this gentleman an intimacy sprang up, which was utilized by the former in inducing Johnson to "pen several pieces, which were of great use to the Protestant cause," and which were published by means of the secret press before alluded to. Speke's increasing influence at length enabled him to persuade Johnson to write his famous anonymous Manifesto to the standing army, which, contrary to law, but in order to awe the citizens of London, James had contrived to concentrate in a single camp on Hounslow Heath.

*"History of England," Vol. I., ch. vi.

†"Popular History of England," Vol. IV., pa. 410.

The title of that manifesto was, "An humble and hearty address to all the Protestants in King James's Army," and it consisted of an inflated remonstrance on the enormity of protestant soldiers supporting by their swords "the Popish Kingdom of Darkness and Desolation." This audacious document is so interesting and so curious, and moreover so seldom, *if at all*, to be found in our history books, that it is hoped a verbatim copy will not be considered tiresome by the reader.

"Advice to the Army.

"Gentlemen,

"Next to the Duty which we owe to God, which ought to be the principal Care of Men of your Profession, especially because you carry your Lives in your Hands, and often look Death in the Face, The second Thing that deserves your Consideration is the Service of your Native Country, wherein you drew your first Breath, and breathed a free English Air: Now, I would desire you to consider how well you comply with these two main Points, by engaging in this present Service.

"Is it in the name of God and for his Service, that you have joyn'd yourselves with Papists, who will indeed fight for the Mass-Book but burn the Bible, and who seek to Extirpate the Protestant Religion with your Swords, because they cannot do it with their own? And will you be aiding and assisting to set up Mass-Houses, to erect the Popish Kingdom of Darkness and Desolation amongst us, and to train up all our Children in Popery? How can you do these things, and yet call yourselves Protestants? And then what service can be done your Country, by being under the Command of *French* and *Irish* Papists, and by bringing the Nation under a Foreign Yoak? Will you help them to make a forcible Entry into the Houses of your Countrymen under the name of Quartering, directly contrary to *Magna Charta*, and the *Petition of Right*? Will you too be aiding and assisting to all the Murders and Outrages which they shall commit by their void Commissions, which were declared illegal, and sufficiently blasted by both Houses of Parliament, (if there had been any need of it) for it was very well known before, that a Papist cannot have a Commission, but by the Law is utterly disabled and disarmed? Will you exchange your Birth-right of *English* Laws and Liberty, for Martial and Club Law, and help to destroy one another, only to be eaten last yourselves? If I know you well, as ye are *Englishmen*, you hate and scorn these Things, and therefore be not unequally Yoak'd with Idolatrous and Bloody Papists: be valiant for the Truth, and shew yourselves Men.

"The same Considerations are likewise humbly offer'd to all the *English* Seamen who have been the Bulwark of this Nation against Popery and Slavery ever since 1588."

By the means, which, as we have seen, Speke had at his command, he contrived to get forty thousand copies of the above struck off at once, of which one half were distributed amongst the troops at Hounslow, and the remainder dispersed through the Kingdom,—it is alleged in a single night.

This daring act created the greatest excitement, not only in the army, and amongst the Members of the Government, but throughout the Kingdom, and the authorship of the document having been traced to Johnson, whose loyalty to his colleague, (for he kept silence as to Speke's collusion in the affair,) cannot be too much admired, he was tried and condemned "to be whip'd from Newgate to Tyburn, a Sentence, which, without any Regard to his Gown and Character, was executed in the most cruel manner."

It is satisfactory to know that William III. afterwards made this unhappy clergyman all the compensation that lay in his power.*

In 1686, as has been seen (I. iv. 177.), Hugh Speke was released from his imprisonment. In the meantime, the Duke of Monmouth's short Rebellion had run its course, and ended in a tragical manner for all concerned. The part taken in these matters by the Speke family, together with their trials and sufferings, constitutes a well-read page in local history; and when this storm had blown over, and it was known that William of Orange had designs upon the Throne, the subject of our remarks returned to London in order to watch the progress of events, and to find out if there was any room for him to introduce his finger, once more, into the political pie. He was known to be a member of an influential family residing in a part of England where the Protestant feeling had, from the first, been very strong; where there was a recognisable element of Low-country artizans in its population, introduced by the persecuted Flemish weavers and cloth-workers in the previous century; and where the inhabitants were justly open to the suspicion of a leaning towards the pretensions of the famous Dutch Stadtholder to the Crown of England. Accordingly, ignoring, after the manner of princes, all previous unkindnesses on his part, James, in person, made overtures to Speke, soliciting his assistance at this critical period of his reign; offering to repay the £5,000, alluded to in our former article, as the price of his subject's liberty, and promising also a further *honorarium* of 5,000 guineas, "if he would give him an assurance of his, and his family's services in this extremity": adding, moreover, that Hugh Speke's personal knowledge of the West of England would be especially valuable in carrying out the Royal designs, seeing that it was confidently expected, for reasons

*Cf. "*Memorials of Mr. Samuel Johnson*," prefixed to the folio edition of his works, 1710.

already mentioned, that William would, ere long, land in that part of the British Dominions. The King also expressed his opinion that the misfortunes Mr. Speke himself and his family had suffered, "*thro' Misinformation*, in his Reign, would render his Person entirely agreeable and unsuspected at the Prince of *Orange's* Court; wherefore his Majesty earnestly desired him to go to meet the Prince as soon as he should Land, and give him intelligence of his Strength and Designs"; in fact to play the part of spaniel towards himself, and that of spy towards his Son-in-Law.

Speke craved a day's delay, in order, as he said, to think well over the matter ere he could consent to enter on so perilous an undertaking, but, in reality, to consider the best means whereby he should be able to hoodwink James, whilst actually doing all in his power to support William and the Protestant cause.

The next evening, as agreed on, he waited on his Majesty, in order to communicate his resolution, which was to refuse the offered money, and at the same time to have nothing to do in the matter, "unless he were allowed to take his own Measures and Methods in it": demanding also "three blank Passes, one of them signed by his (the King's) own Hand, and the other two by the Earl of *Feversham*, General of His Army, without which he might be stop'd on the Road going down into the *West*"; thus assuring himself of a free hand in coming and going between the parties. James was so misled by Speke's apparent sincerity, that, when giving these required passes, he made a pretty little speech, to the effect that "he looked upon his generous Refusal of his being reimbursed the said five thousand Pounds, or to be secured of the five thousand Guineas more intended to have been given him by His Majesty, as Marks of the Sincerity of his Intentions to serve him"; and the Prince of Orange having, shortly after, landed in Torbay, Speke was commanded to proceed at once to Exeter, in order to perform his perfidious part of spy. When he had got as far as Honiton, he fell in with one Colonel Talmash, an old acquaintance, and one of the Prince's most highly trusted followers, to whom he at once confessed his duplicity and made known all his plans. From this officer he obtained letters of introduction to William, who, by this time, had marched with his Army as far as Exeter. Here he not only treated the Prince as confidentially as he had treated Talmash, but he actually showed him all the private letters he was sending, as agreed on, to the King, in some of which he reasserted what he had previously told James in London, viz., "that several of his greatest Officers wanted nothing but an Opportunity of being near the Prince's Army, to declare themselves in His Favour and come over to him."

This was said in order to frighten the King, and Speke throws out a hint that these communications had a good deal to do with his (James's) sudden flight from his army at Salisbury, on the 23rd of Nov., 1688, immediately following which event, his chief

supporters, Prince George of Denmark, the Duke of Ormond, and a number of other personages of note, did actually desert his cause, and proceed to cast in their lot with William, who was then at Sherborne Castle, the Earl of Bristol's seat in Dorsetshire.*

SOMERSET EDITOR.

(To be Continued).

285. DISCOVERY OF THE SITE OF THE BEAUCHAMP CHAPEL, AT STOKE-SUB-HAMDEN.—On the 22nd of March, 1889, as some men were laying a drain in the precincts of "The Castle" at Stoke-sub-Hamden, they unearthed a number of encaustic tiles, bits of architectural moulding, parts of figures, &c., lying about two feet beneath the surface. These were evidently relics of the Beauchamp Chantry Chapel, described by Leland, and alluded to by Collinson. (Vol. III., pp. 316-317.) This discovery happily sets at rest all controversy as to the precise locality of the chapel. As the information thus acquired is of importance, and will doubtless form the subject of a paper to be read at the July meeting of the Somerset Archæological Society at Minehead, it will not be noticed at length in our "*S. & D. N. & Q.*," but some reference to the tiles may not be without its interest.

These are of early date, the Chantry having been founded in 1304. They present various devices, some heraldic, others floral, &c., but, unfortunately, are for the most part much broken. The following, however, can be recognised without difficulty.

I. The three Royal Leopards of England, on a heater shaped shield.

II. Four fusils in fess, each charged with an escallop shell, on a similar shield. (*Cheney.*)

III. A chevron between ten crosslets, six above and four beneath. (*Berkeley.*)

IV. On a small piece of heraldic tile, the foot of an eagle. (? the device of *John de Beauchamp*: "Noir ung Egle d'argent, beke et les pees d'or." *Glover's Roll.*)

V. A Knight in full armour on horseback, with a flat-topped cylindrical helmet, having a plain horizontal breathing hole in front.

VI. Several others with floral or foliated designs, and birds, elegantly and boldly depicted.

It is a coincidence worthy of remark, that about the year 1865,† a number of tiles were discovered, during the restoration of Poyntington Church, bearing designs precisely similar to those above numbered I., II., and V.

*For a minute account of the proceedings of the King and his followers during these few eventful days at Salisbury, Cf. a valuable and most interesting article, entitled "*Mr. Francis Gwyn's Journal*," by C. T. Gatty, F.S.A., in *The Fortnightly Review* for September, 1886.

†Vide "*Somerset Archæological Society's Journal*." Vol. xvi., part ii., pp. 71-72.

In addition to these, however, the Poyntington find contained a shield "all verry," as described by Leland at Stoke, (*Robert de Beauchamp*), and another "fretty," (*William de Beauchamp*, of *Elton*), and yet a third containing a fess between crosslets, a very ancient bearing of the same family.

Perhaps some reader may be able and willing to explain the precise relationship between the Beauchamp of Poyntington, and those of Stoke; whilst a discussion on these matters, at Minehead, might tend to clear up much that is misty, and more that is erroneous, in the hitherto received history of the Manor of Stoke-sub-Hamden.

Σ.

286. TRANSCRIPTS OF DORSET PARISH REGISTERS.—Can any of the readers of "*S. & D. N. & Q.*" state, or suggest, where these Transcripts are to be found? By a constitution of the Archbishop, Bishops, and Clergy of the province of Canterbury in 1597, confirmed by the Canon 70 of 1603, the Churchwardens of every parish were required to transmit annually to the Registrar of each Diocese a copy of the Registers of their Parish, and, although this duty was grievously neglected from time to time in many instances, there are still a considerable number of these documents priceless to the genealogist, where the Parish Registers have been lost, in existence. Thus, in the Registry of the Diocese of Salisbury, the Transcripts relating to some of the Parishes in Wiltshire commence before the end of the 16th Century, whilst for Dorsetshire I have failed to discover any prior to 1731. There are no earlier ones in the possession of the late Deputy Registrar of the Dorset Division of the late Diocese of Bristol, at Blandford. nor are there any Dorset Transcripts either in the Diocesan Registry at Bristol or at Salisbury, except of those parishes, thirty-seven in number, which were in the peculiar jurisdiction of the Dean of Sarum, and which are in the Registry at Salisbury. It seems almost impossible to conceive that documents of this description, extending over a period of *upwards* of a century, and deposited with a public officer, should no longer be in existence.

JOHN LAMBERT, Clapham Common, S.W.

P.S.—The parishes within the Dean's Jurisdiction were:—Alton Pancras, Beaminster, Beer Hacket, Bere Regis, Bloxworth, Caundle Marsh, Castleton, Chardstock, Charminster, Clifton Maybank, Folke, Fordington, Haydon, Halstock, Hermitage, Holnest, Lillington, Lyme Regis, Long Burton, Mapperton, Netherbury, Nether Compton, North Wootton, Osborne, Over Compton, Preston, Ryme Intrinseca, Sherborne, Stockwood, Stratton, Thornford, Turnerspuddle, Wambrook, Winterborne Anderson, Winterborne Kingston, Winterborne Thompson, Yetminster.

287. LOCAL PLACE NAMES IN SELWORTHY PARISH.—Some knowledge of a locality being helpful in reading Place-names, it is hoped that a short prefatory description of the above parish may not be thought superfluous.

Situate amid the "Alps of Somerset," (*Collinson*), in the far-famed Hundred of Carhampton, Selworthy lies in the N.W. corner of the County, nearly midway betwixt Minehead and Porlock. It comprises between 2,000 and 3,000 acres of land, of which a considerable portion on the summit and side of the ridge, called the North Hill, is open moor, woodland, and cliff. The rest of the parish forms a wide valley running nearly N. and S., a fertile tract in which lie a number of farm houses. It is divided into four tithings, named hereafter, and to its South lies the parish of Luccombe; to the Eastward, the adjacent parishes are Wootton Courtenay, Minehead, a detached bit of Timberscombe, and Porlock.

The church stands at the foot of Selworthy Coombe, some 300 feet above the valley, looking into the heart of the Dunkery range. A few houses cling to the hill-side about the church, but the population for the most part resides in the valley.

The principal hamlet is Allerford, about a mile West of the church. The hamlet of Bossington lies between Allerford and the Sea.

A small stream flows through the valley, forming fishponds at Holnicote, and emptying itself into the Horner water, on the Northern confines of the parish. The Horner water flows down the Horner valley from the Dunkery range, and forms the Western boundary of the parish for some distance.

A small chapel, a fine specimen of late Perpendicular work, is still standing in the hamlet of Lynch, on the Northern boundary of the parish, and after having been for a long time used as a barn, it has lately been restored and re-opened for Divine Service. Another chapel also exists in the hamlet of Tivington, to the South; it is utilized as a school, and for occasional services.

The mansion of Holnicote is a modern structure, having been twice destroyed by fire since 1778, but the 15th century gateway of the Old Manor house of the Steynings still remains.

In the Exon Domesday, the Saxon owner of Selworthy appears as Queen Editha, the Tenant *in capite* being Ralph de Limesey.

The few remarks made by Mr. Dickinson regarding the Hundred of Carhampton, in Art: I. ii. 58., offer an idea of the composite character of the early settlement of the district.

Old English Names, like Greek and Hebrew Names, always had meanings. In writing down some of the older place names found in Selworthy, a few suggestions as to their possible derivations have with great diffidence been added. O.E.=Old English. O.N.=Old Norse. B.=British or Brit-welsh, etc.

TITHINGS.

Bossington.

Bossinga-tun. O.E. personal name Boss; tun, a settlement: the settlement of the followers of Boss.

Allerford.

The ford of Aldheri: the name of the Steward of Queen Edith who held the manor at the time of the Conquest.

Blackford.

O.E. personal name, Blaca: the ford held by Blaca.

Tivington.

Tivingas-tun: settlement of the followers of Ty, or Tiw.

HAMLETS & FARMS.

Lower Lynch.

Higher Lynch.

East Lynch.

O.N. hlinc, an enclosure; sites probably of Norse settlements.

Hooper's.

Farthing's.

O.E. feording, a 4th part: cf. Winfarthing, in Norfolk, "share won in battle."

Selworthy Farm.

O.E. worth, an estate, and Sel or Sœla, personal name.

Troytes.

Perhaps from common Celtic root, tre, a dwelling: cf. Treves, Trieste, Troy (Herefordshire), etc.

Adam's.

Double Tenement.

Zeal's.

O.E. sel, or O.N. hcela, a hero: both found as men's names.

Brandy Street.

"street" marks Roman Road: Brandi, O.N. personal name.

Vickery's.

Cockerhill.

Horne's.

Baker's.

Staddon's.

Barley Ground.

Higher Lynch.

Gribble's.

Mene.

On top of cliff: B. Min, the brow of a hill.

HOUSES.

Holnicote.

Farm and Mansion, (pronounced Hunne-cot). O.E. Hūn, a personal name and cot: Hūn was the name of the Alderman of the Sumorsætas killed at Ællandun.

Allerford House.

Selworthy Cottage.

HILLS.

Bossington Beacon.

(800ft.)

Selworthy Beacon.

(1014ft.)

Bury Castle.

Roman Camp.

VALLEYS.

The parish consists mainly of a wide valley, which starting under Grabhurst Hill, its S.E. boundary, trends to the left under Venniford Steep, and runs down to the sea. The following Coombes in the North Hill ridge, belong to Selworthy parish, (running S. and W. into the valley, beginning from the N.)

Church Coombe.

Lynch Coombe.

Allerford Coombe.

Holnicote Coombe.

Selworthy Coombe.

(running N. down to the sea)

Hurlestone Coombe.

East Coombe.

Henner Coombe.

Grixy Coombe.

STREAMS.

Allerford Water.

Horner Water.

Sanscrit Root "bar" to bedew? River names are always the oldest.

Selworthy Water.

FORDS.

Venniford.

Blackford.

The ford of Blaca.

Stratford.

The ford where the Roman Road passed.

Brandy Street.

Allerford.

Green Bridge.

ROADS AND LANES.

Eight Acre Lane.

Tivington Lane.

Long Lane.

Luccombe Lane.

Dean's Lane.

(pronounced Danes). Leading down from cliffs, marking perhaps route of some Danish incursion.

Clayhill Lane.

Selworthy Lane.

Cross Lane.

Watery Lane.

Highway to Porlock.

Highway to Bossington.

AT CROSS ROADS.

Tivington Cross.

Venniford Cross.

Dean's Cross.

Pronounced Danes—(fields near it called 'Danes.')

Long Lane Cross.

MILLS.

Lynch Mills.

Pylle's Mill.

Mentioned in Domesday: "pill," a building surrounded by a ditch.

COMMONS & MOORS.

North Hill.

Tivington Common.

Heddon Common.

WOODS.

Tivington Plantations.

Hanger Wood.

O.E. hanger, a wood.

Venn Plantation.

Whiteman's Moor.

Road Wood.

Brakeley Wood.

Great Wood.

Cockershills.

Selworthy Plantation.

Holnicote Plantation.

North Hill Plantation.

Allerford Plantation.

Buckley.

Stratford Wood.

The Paddock.

Ebbs Hill Wood.

O.E. Ebba, personal name, or perhaps from 'Abbot.'

SOME OLDER FIELD NAMES.

Great How.

O.N. haughr, a burial place, field on Lynch: a Norse settlement.

Ham Meadow.

O.E. ham; the Home Meadow.

Blakeley.

The field of Blaca: cf. Blackford.

Exeland.

O.E. Æc., an oak.

Barecroft.

Parsons.

Parsley.

In these three names trace perhaps O.E. pera: cf. B. ber. a pear; e.g., Parracombe, the pear-valley.

Rydery.

O.E. rud, or O.N. raudr, red: whence common local name Ridd.

Dove Cot.

Site of ancient dove-cot, still standing.

Venn.

B. wen or gwen, fair.

Vernage.

B. vern, or gwern, an alder tree.

Witch.

O.E. wicca: trace perhaps some superstition connected with the spot.

Hanger.

vide supra.

Needle.

O.E. noedl, a nettle: or more likely E. snidan, and lege, "the piece cut off."

Long Hale and Broad Hale.

O.N. hoela a hero; and common man's name.

Rylands.

O.E. ri, the rough piece.

Marshay.

O.E. mere, and hay the wet enclosed spot.

Pritty.

B. prith, earth.

Court.

B. cwrt, a residence.

Lamb-Park.

Boobies.

B. booth, a hut.

Oxenledge.

Bloomham.

Hamstile.

O.E. ham, home; and steel a station: the Home Piece.

Wrex-Park.

Perhaps from O.E. Wracca, a personal name.

Dippit.

E. pyt, a pit or well.

Minner's. }

Stooper's. }

Refer probably to old mining operations.

Burrow Landshare.

O.E. Burra, common family name, laen, land let out, scearn, a division: portion of land let out to Burra.

Cockershill.

O.E. name Cuccwin: as in Cockerington, Lincolnshire; Cockington, Devonshire; etc.

Horridge.

O.E. hor, gray, or from O.N. haughr.

Rexham.

O.E. Wracca, personal name.

Kenibeere.

B. ken, a headland; and beere, a fence.

Hangermead.

Holbridge.

O.E. hol, a low place.

Geeson's.

Perhaps from O.E. garsen, grassy.

No Man's Land.

Rudla and Higher

Walls.

(Higher Welsh?) on "Mene;" seem to be British names.

288.—EXUDATION OF CHALK.—Long have I lived; long enough to find out my ignorance—a discovery not made in a day. This exordium is meant as an excuse for a query which will, I fear, raise a laugh. It is about such a very common-place matter. Why does chalk exude in a thaw? On such occasions, parts of the roads round Dorchester look as if milk or whitewash had been spilt on them in spots and patches. Now, after seeing this more or less, off and on, for fifty or sixty winters, I seem further than ever from really understanding it. My chief difficulty is that I cannot see why some other subsoils do not equally assert themselves—clay for instance. But I never noticed such to be the case.

H. J. MOULE, Dorchester.

289.—GOLDEN WATCHES. (I. iii. 137, v. 237.)—The botanical name for the Horned Poppy is, of course, *Glaucium Luteum*.
T.B.G.

290. JACKMAN. (I. v. 228.)—The word Jack, from the Hebrew Jacobus, (a supplanter,) was used in the sense of a substitute or servant. The Jack o' Lent, "a toy made in the shape of a cock with a large and heavy stand of lead," was used in cock-throwing as a substitute for the living bird. The mechanical figure, Jack o' the clock, (French *Jaquemart*), took the place of the Jack, Knave, or Servant, who had formerly struck the hours. (*Shakspeare*, Rich. II., v. 5; Rich. III., i. 3; iv. 2.) A coat of mail, from being sometimes suspended on a post, and used in tilting as a substitute for its wearer, came itself to be called a Jack: whence Jacket. The figure at Wimborne is that of a soldier, who, from wearing a short "mail jack," was in olden times called a Jackman.

ZETA.

291. COPSE OR COP. THOLE. CHESIL. LERRETT. (I. iii. 136, iv. 187.)—I thank SOMERSETIENSIS for his reply. "*Cops*" is used to designate the connecting crook of a harrow, and its derivation is given by Barnes=fetter.

Of "*Thole*," I could make out nothing, so am thankful for A.S. "*thal*"=to bear.

Chesil has a choice of two etymologies, of which I prefer the older British (Gaelic) "*cisél*"=bank (see *Glossary of Gaelic, &c.*, words by Edw. Lluyd, M.A.) The term *chesil* was applied here to any shingle beach; the Preston beach is so referred to, repeatedly in the Weymouth records. The word most probably indicated the "mound," rather than the material of which it was composed.

"*Lerrett*" has the look of a French word, and I prefer deriving it from "*leurre*"=a decoy, or some allied Norma-French root. The "decoy" at the head of the Fleet backwater is of very

ancient date, and some such boat as the modern *lerrett* might well have been used in connection with it in Anglo-Norman times.

"*Quont*" seems to have a clear connection with the monks of Abbotsbury. It is really the Latin "*contus*" = a pole for propelling boats.

Hive is probably a variant of *Hithe*, which Skeat derives from A.S. *hyð* = a haven or shelter.

The word "*thole*" is used as a simile of anything gradually wasting away. "The d'pine away like a thole" I have heard said of a man in consumption.

T.B.G.

292. S. ANDREW'S CHURCH, BACKWELL.—High upon the Western face of the fine tower of S. Andrew's Church, Backwell, is an inscription in boldly cut raised letters, (the capitals Lombardic, the others ordinary black letters,) which does not seem to have been satisfactorily interpreted. It has been thought to run "J.H.C. sped J. Coly." Having had the advantage of examining a careful rubbing obtained by the Rector, not without risk to life and limb, I am convinced that the supposed vowel in the concluding word is not a letter at all, but a lozenge-shaped stop, identical with others which separate former words in the legend, which may therefore be read "J.H.C. sped J.C.," and the remainder form the numerals *liij.* or *52*, possibly the conclusion of the date 1452, which corresponds with the style of the architecture of the tower. I shall be glad to be fortified in this opinion, by any instance, if one can be found, of a date in which the earlier portion, (that of the century,) is covered by a mark of contraction, while the remainder is set out at length.

GEORGE S. MASTER, Bourton Grange, Flax Bourton, Bristol.

293. HUMPHREY WALROND, AND ILMINSTER GRAMMAR SCHOOL. (I. v. 225.)—Humphrey Walrond of Sea was of the family of the Walronds of Dulford House, Honiton, a branch of the Walronds of Bradfield, Devon. He was a lawyer, and is said to have been a Master in Chancery, and to have married the Daughter of John Brokehampton of Sea, thereby probably acquiring the Manor of Hilcombe, in Ilminster, in which the Hamlet of Sea is situated.

A part of the old Manor house is still standing, and used as the residence of the miller at Sea Mills.

Humphrey Walrond was not, however, really the Founder of the Ilminster Grammar School, in the common acceptation of of that term.

There was no Monastic Establishment at Ilminster.

The Manor belonged to the Abbey of Muchelney.

There were four Chantries connected with the Church, the possessions of which, on the dissolution of Chantries, (1st Edward 6th) passed to the Crown, and were purchased by Giles Kaylwaye, of Stroud, Dorset, Esq., and Wm. Leonard, of Taunton, Merchant.

The following is the real origin of the Ilminster School:—

By an Indenture dated 14th March, 3rd Edward 6th, made between Henry Kalwaye of Hommington, Wilts, Esq., of the one part, and John Preston, of Ilmystre, Towker, John Whythorne, Weywr, Henry Grenefield, Taverner, John Roseter, Weywer, John Cheke, Bowcher, John Hyll, the elder, John Hyll, the your, John Wylmott, Miller, and Wm. Godwyne, Bowcher, the said Kaylewaye covenanted with the said Preston and the others before named, that one Giles Kaylewaye, of Berry Pomeroy, Devon, Esq., and one Wm. Leonarde, of Taunton, Merchant, should, on that side of the Feast of Pentecoste next ensuing, make to the said Preston and others such Estate and Interest as the said G. Kalewaye had, or should have, in two Chantry-Houses with orchards and gardens thereunto belonging, situate in the Parish Church Yard of Ilmyster, aforesaid, and in one Tenement called Modys' Place with Lands belonging thereto, and in other Lands called Rypp's Mill, both in Ilmyster, as by Counsel learned in the Law should be devised. For which Estate, &c., the said Preston and others agreed to pay the said H. Kaylewaye, G. Kaylewaye, and W. Leonard, by certain instalments therein specified, £125; the last instalment of £100 to be paid by 28th April then next.

By a Deed, dated 16 May, 3rd Edward the 6th, in which the above Agreement is not noticed, the above mentioned Premises were, by a somewhat different description, assigned by Giles Kaylewaye, of Stroud, Dorset, Esq., and Wm. Leonard, to Humphrey Walrond, and Wm. Leonard, in consideration of £126.

And, by another deed, dated 18 May, 3rd Edward 6th, (which, and the preceding deed are inrolled in Chancery) Humphrey Walrond therein described as of Sea, in the Parish of Ilmyster, Somerset, Gentleman, and Henry Greynfelde, of the same place, Yeoman, assigned to John Balch, Gent., John Sydenham, Gent., and various other persons, 18 in number altogether, and including all the persons named as Purchasers in the agreement, all their Houses and Buildings, and three Courtilages called "The Chauntry Houses," with their appurtenances situate in Ilminster aforesaid, and also the Tenements and Lands called Mody's and Rippe's Tenements, for the term of certain years yet enduring.

A Declaration of the Trusts founding the School followed, and (*inter alia*) the Schoolmaster was to be appointed a Tenement called the "The Crosse House," in which to reside. Power was given to Walrond and Greynfelde to act as Trustees with the others, making 20 in the whole.

The accounts of the Charity have been regularly kept from the commencement. The first account commences thus,

"The account of Lands purchased for the School in Ilmyster."

In this account, £3 15s. 8d. are stated to be due to Humphrey Walrond, "for the devysing of the Assurance," showing clearly that it was not a Benefaction of his.

The account for the Year following contains a Gift of 6s. 8d. from Mr. Walrond.

Humphrey Walrond died in August, 1580, and was buried in the South Transept of Ilminster Church, where there is a handsome marble monument to his memory.

It is stated in Collinson's History of Somerset, that there were four Chantries in Ilminster, the Revenues of which were considerable. There is still a house called "The Chantry," on the West side of the Churchyard. Nothing more is known as to the Chantry properties.

The Chantry-house on the site of which the School-house was built in 1585-6, was assigned for the Residue of a term of 900 years. Mody's Tenement was held for the residue of a term of 180 years from 1530, and Rippe's Tenement for the Residue of a Term of 200 years from 1528, and when these two latter Terms expired, the properties fell into the hands of the Lord of the Manor. The Trustees, however, managed their revenues carefully, and by means of their savings purchased other estates from time to time. Amongst other properties, in 1606 they purchased the Manor of Sandwich or Swanwich, Dorset, of Henry Walrond, for 1,000 Marks—£666 13s. 4d.

I append a Copy of the inscription on Humphrey Walrond's tomb in Ilminster Church.

HIC JACET HVMFREDUS WALROND SUB PULVERIS UMBRA,
MARCESCENS ÆVO, SED PIETATE VIRENS.
CLERICVS AD ROBAS, COIVDICIS ORDINE FVNCTVS,
MVNERE VIR DIGNVS, MVNERA DIGNA VIRO.
AVG. XVII, MDLXXX.

I should be glad to know the exact meaning of the third line.

JOHN BAKER, Ilminster.

294. SIR THEOPHILUS OGLETHORPE.—When in London, a short time since, my eye caught sight of the following inscription in the Chancel of St. James's, Piccadilly. The mention of "Sedgemoor Marsh" seemed curious to me, and I obtained a copy, in the hope that you may be able to find a corner for it in the "*Somerset and Dorset Notes and Queries*," and that I may be able thereby possibly to learn some further particulars of that officer.

I. W. HARDMAN, LL.D., Cadbury House, Congresbury.

HIC JACET THEOPHILUS
OGLETHORPE, EQUES AURATUS ;
AB ATAVO VICECOMITE EBORUM,

SUB NORMANO VICTORE
 DUCENS ORIGINEM
 CUJUS ARMIS AD PONTEM
 BOTHWELLIENSEM SUCCUBUIT SCOTUS :
 NEC NON SEDGMORIENSI PALUDE
 FUSI REBELLES.
 QUI PER VARIOS CASUS, ET
 RERUM DISCRIMINA,
 MAGNANIMAM ERGA PRINCIPEM
 ET PATRIAM FIDEM
 SED NEC TEMERE SUSTINUIT.
 OBIIT LONDINI
 ANNO : 1701.
 AETATIS 50.

HUJUS CLAUDIT LATUS
 LUDOVICUS OGLETHORPE,
 JAM PATERNAE VIRTUTIS QUAM
 FORTUNAE HAERES. QUI
 PRAELIO SHELLENBERGENSI
 (VICTORIAE HOCHSTETENSIS PRAELUDIO)
 TEMPESTIVUM SUIS LUELINANTIBUS
 FERENS AUXILIUM
 VULNERA HONESTISSIMA ACCEPIT
 ET PRAECLARA SPE LUDOLIS
 FRUSTRATA. OBIIT
 VICESSIMO SECUNDO AETATIS
 ANNO HAGAE DOMINI 1704.
 CHARISSIMO UTRIUSQ CINERI
 MARMOR HOC AMANTISSIMA
 CONJUX ET MATER POSUIT
 DOMINA ELEANORA
 OGLETHORPE.

[In "*The Heroick Life, &c., of James, Duke of Monmouth*," (London, Sm. 8vo. 1683,) pp. 81-82, Major Oglethorp is mentioned as commanding a detachment of Horse and Dragoons, under Monmouth, at the Battle of Bothwell Bridge. Both Macaulay, in his "*History*," and Roberts, in his "*Life of Monmouth*," speak of his services on the Field of Sedgemoor, against his former Commander. Possibly some reader who has access to Foster's *Yorkshire Genealogies* may be able to give an account of the family. The learned Editor of Camden's "*Britannia*" (Edn. 1722, Col. 871.) mentions Dr. Owen Oglethorp, Bishop of Carlisle, who crowned Queen Elizabeth, as being a Yorkshireman, and from the above monumental inscription it appears that Sir Theophilus Oglethorp was "Yorkshire too."