

193. THE SO-CALLED 'FRIARY' OF OUR SOMERSETSHIRE CHARTERHOUSES.—We have in Somersetshire the remains of the two oldest Carthusian Monasteries in England, Witham and Hinton. One very interesting fact in regard to them has never, so far as I know, received the attention it deserves. I allude to a feature common to both, but shared, I believe, by no other of the English Charterhouses—the 'Frary' or 'Friary,' as it is popularly called. It will be the aim of these notes to work out the relation of the 'Friary' to the Monastery itself, taking the case of Hinton, and applying general conclusions to Witham as well.

Friary, or Friary Green, is a little recess in the woods which skirt the banks of the River Frome, about a mile above its junction with the Avon near Freshford Railway Station. A few tumble-down cottages are dotted about here and there on the uneven surface. The lowest of these stands just above the brook. In the basement may still be traced the 'thorough' of an ancient water-wheel. It is, in fact, a mill of considerable antiquity. High up in the garden we find a depression which was at one time a reservoir; and above this again another tank or reservoir can be traced. These were fed by a stream from the woods, which is now diverted. Elsewhere a piece of allotment ground still bears the name of 'Old Church.' The tenants frequently dig up pieces of elaborately wrought stone. A morning's search brought to light pieces of tombstones and other relics, when I last surveyed the place. The inhabitants have traditions of vaults in 'Old Church,' and speak with some curiosity of the disappearance of the abundant water springs in the wood above. The little hamlet deserves a visit. It is a sweet secluded spot, reminding one of Dr. Freeman's description of Bec in the days of Herluin.* As the crow flies, it is rather more than a quarter-of-a-mile from the ruins of the Priory, which stand at a *considerably higher elevation*.

Conversation with a Carthusian Monk, and some study of the 'Annales Cartusienses,' (now in progress), and other Carthusian works, have enabled me, I think, to recover the history of 'Friary.' I will briefly summarise what I have found out. (1) The early Charterhouses possessed, besides the Monastery itself, a 'Domus Inferior,' which was built, as the name implies, at a lower level, and often at some distance from the 'Domus Superior.' No modern Charterhouses possess this lower house. The later statutes of the order scarcely favour their retention even where they do exist. The design was copied from the 'Correria,' a lower house added to the Grande Chartreuse, A.D. 1129. The addition was made at first partly as a kind of 'lodge' to the Monastery, and partly, no doubt, as a farm and infirmary on lower ground, with more genial surroundings. (2) The 'Domus Inferior' had its recognised occupants. These were, first of all,

*Dean Church's 'St. Anselm,' p. 35, ed. 1888.

the lay brothers or *Fratres Conversi*, with other lay folk attached to the Convent, either by profession or as hired servants. These 'mercenarii' are duly recognised in the Old Statutes. The whole community of the lower house practically formed a village of some size. In the 16th century the Grande Chartreuse had some 200 of these 'mercenarii.' (3) The *Domus Inferior* had its recognised rules and customs. The whole was under the management of a Procurator, who spent his time chiefly in the work of its superintendence. The Cook, the Baker, etc., were specified officials. (4) The House had its definite use and relation to the Convent. The very idea of a Charterhouse demanded silence. Hence the noisy work of milling, carpentering, etc., was remitted to the 'Domus Inferior.' Here the 'cilicium' for the monastic habit was made; here, in the first instance, all guests were received, and only those judged worthy of the honour, were sent on by the Procurator to the Father Prior at the Monastery; here sick monks were sent for change of air, and only so with the strictest injunction to silence; here strict account was taken of flocks and herds and possessions. In a word, the 'serving of tables' was performed by the Brothers in the lower house, whilst the Fathers waited on God above. (5) The observance of their Religion was very sensibly provided for; due regard being had to the *raison d'être* of the Order, and to the demands of the incessant details of daily work. The Lay Brethren attended a church of their own in the 'Friary.' There appear to have been two regular daily services, and only two or three masses were said each week, as a rule. The Brothers said prayers in their mother tongue, after the Office of Prime. The Procurator exhorted them daily in chapter, and was bidden to be careful to take every opportunity of retirement in the midst of his daily business. Week by week, on Saturday evening, some of the *Conversi* repaired to the Monastery to pass the Sunday there, returning to the rest of their Brethren on Monday morning. This was also the case on certain greater festivals. The *Conversi* had their own choir in the long narrow 'superior ecclesia.' (6) In very early times there were no burial places in the 'Domus Inferior' or its vicinity.* The dead *Conversi* were carried up to the cemetery in the 'Domus Superior.' All others who died in the halidome, were buried in the nearest churchyard. Pope Boniface VIII. licensed the introduction of a cemetery for the lay folk unprofessed, A.D. 1300.

The position of Friary accords very well indeed with this description of a 'lower house.' At the beginning of the century considerable remains existed of the church and other buildings. The mill still stands. History and tradition show a close connection between Iford ($\frac{1}{2}$ -mile distant) and Friary. I have been told that past generations had heard of a causeway connecting the two.

*Ann. Cart., i., 239.

Certain it is that, in the year 1362, Nicholas of Iford gave the Prior and Convent four messuages, one mill and one carucate of land (*Inquis. A.Q.D.* 36 *Edw. III.*, n. 45). The mill is there now. Leland saw a 'Grange large and well-built,' which, from the direction of his journey, must have stood close by that mill. Tradition points out its actual site in the mill garden. Eighteen years before the gift of Iford Mill, the mill at Friary had been stopped by bad seasons which impoverished the community. The Precentor of Wells thereupon granted them the right of patronage over Hinton Church as a partial relief of their necessities.

There is a curious entry in Bishop King's Register, under date June 6, 1498. It appears to concern Friary: 'Licentia concessa priori Domus Loci Dei de Henton, quatenus diversa corpora in quodam loco prophano inter vepres et alias venenosas bestias humata inibi in locum consecratum transferantur.' At first sight one is inclined to read 'viperas,' but 'vepres' agrees with the dense undergrowth which still surrounds 'Old Church.' Whether the said bodies had been recently buried or not, it does not say. They can scarcely be the bodies of dead 'famuli et mercenarii' buried outside the halidome, before the cemetery was made.

Local pronunciation, which is often a safe guide, might have saved many of those who have mentioned 'Friary' from connecting it with the 'Friars!' The rustics consistently call it "Vrairy," making it rhyme with 'Fairy.' The word, of course, is a corruption of 'Fraterium.' It occurs in more than one ancient mention as 'Frary' or 'La Frary', *i.e.*, the abode of the Lay Brothers.

We may then, I think, picture the ancient 'Friary' as a small village, of which the Church and Chapter House formed the centre, with certain other buildings grouped round them. I find, too, mention of a dove-cot which was willed away or sold after the dissolution. It is interesting to note that a large dove-cot is still to be seen in the gable over the Library of the Priory. Thus it would seem that the Hinton Carthusians were great keepers of doves or pigeons. All these monastic buildings, as I conclude from the position of 'Old Church', were on a slightly higher level, whilst below them stood mills and the cottages of the 'mercenarii.' All the land in the immediate neighbourhood belonged to the Monastery: that in Hinton Parish by the original gift of the foundress; and much in Freshford, Iford, Westwood, and as far as Avoncliff, by subsequent gifts. I should imagine that the shepherds, neatherds, ploughmen, etc., lived for the most part at or near Friary. The same would appear to have been the case at Witham, where, in the year 1459, the Prior asked Bishop Bekynton to consecrate a cemetery, and allow the erection of a baptismal font within the chapel 'de la Frary.' In fact, as Mr. Hunt points out* in his *Diocesan History*, 'a parochial family

* p. 76.

had grown up' round the Friary. I have not yet traced a similar license for Hinton. In the hard times of the 14th century, it would appear that the 'parochial family' at Hinton Friary had sadly dwindled down. Of those who still lived there, many were subjected by neighbouring justices to the cruel operations of the labour enactments which disgrace those days. The Prior gained an ample privilege from King Edward III. in respect of the mercenarii of the halidome, and subsequent Kings confirmed it. The Charter Roll speaks of the 'callidae machinationes' of the informers and justices, which may go some way towards corroborating Canon Perry's assertion* of Carthusian unpopularity. Their self-contained contemplative life did not attract outsiders. Edward III. made certain concessions to the Prior, in respect of the tanneries, at Friary. Doubtless, the hides were sold at the annual fair (still existing) on May Day, at Norton St. Philip's, which extended over three days, in accordance with a grant from Edward I., A.D. 1291.

Everything goes to prove a strict analogy between the general arrangements of Witham and Hinton. When St. Hugh came over to take charge of the struggling community, one of the first questions to be settled was the relative position of the Domus Superior and Inferior.† When he became Bishop of Lincoln, he still loved to resort, says his biographer, to the 'coetus gemini consistentium ibi Monachorum et Conversorum.'‡ It is curious to note the contrast between the present condition of Witham and Hinton. At Witham, all the interest centres round the beautifully restored church of the Lay Brothers. The visitor, however, does not know where to look for the site of the Priory. At Hinton, the case is reversed. The Friary is passed and repassed continually by visitors to Farley, who find no traces of its ancient importance, whilst those who wish to see what remains of the Charterhouse, are taken nearly a mile off to the early English Chapterhouse and Refectory, which have survived the ravages of time.

I would add that those who wish to gain an idea of the *later* Charterhouses, should visit Mount Grace. It lies at the foot of a spur of the Cleveland Hills. One glance shows the abandonment of the original design at Witham and Hinton. I believe that no English Charterhouse, after Hinton, possessed a 'Domus Inferior.' The next foundation, in order of time, viz. Beauvale, was 118 years junior to Hinton. It then became somewhat fashionable to build Charterhouses. Six more were added by the date of the battle of Agincourt. Their architecture and arrangements differed with the lapse of time from their Somersetshire predecessors.

HENRY GEE.

*Hugh of Avalon 247.

†Ann. Cartus. II. 483.

‡Ibid. III. 96.

P.S.—I am collecting all the materials that I can find for a complete sketch of Hinton Abbey, or Henton Priory, as it ought to be called. (No Charterhouse is designated an Abbey.) I should be extremely obliged by any information that would help me. I am fairly conversant now with the story in outline through its whole length, and have searched all *obvious* sources of information. Address: REV. HENRY GEE, The Hostel, St. John's Hall, Highbury, N.

194. CHILDREN'S GAMES.—Two or three years ago I wrote to a Dorsetshire woman, who was nursery maid in our family when I was a child, asking her to write down all she remembered of the round game rhymes she used to teach us children, and I think that her account of four such games may not be uninteresting to the readers of this paper. I may add that she comes from Lyme.

"1. *About the Mulberry Bush*.—You form a round ring, and go round and say, 'Here we go round the mulberry bush' four times, and say, 'of a cold and frosty morning'; and then say, 'This is the way we wash our face' (pretending to wash your face), four times; and then say, 'Of a cold and frosty morning'; and afterwards wash your *Hands* and *Feet*, and *Comb your Hair*, and so on, all ending with 'of a cold and frosty morning.'

2. *Silly Gravels*, which is a round ring dance, saying,
 'Silly Gravels, Silly Gravels, the grass is so green,
 The finest young lady that ever was seen.'

Here you pick out one of the girls' or boys' names that is playing, and say,

'Oh Silly, O Silly, your true love is dead;
 I send you a letter to turn round your head.'

And so on, until they have each turned round, and then it ends.

3. Another round ring dance is
 'On the carpet you shall kneel,
 As the grass grows on the field:
 (One is to kneel)
 Stand upright upon your feet,
 And choose the one you love so sweet:
 (Here chooses one)
 Now you are married, I wish you joy,
 First a girl and then a boy;
 Seven years after, son and daughter:
 Pray, young couple, kiss together.

4. Another, not a round ring, is:—

There is supposed to be a Mother, who takes her children to

service. She has some in each hand, and leads them up to the Lady, saying,

‘ Here comes the Lady of the land,
With sons and daughters in her hand,
Pray, do you want a servant to day ? ’

She says,

‘ What can she do ? ’

The Mother answers,

‘ She can brew, she can bake,
She can make a wedding cake
Fit for you or any Lady in the land.’

The Lady says,

‘ Pray leave her.’

The Mother leaves her child, and says,

‘ I have left my daughter safe and sound,
And in her pocket a thousand pound,
And on her finger a gay ring,
And I hope to find her so again ; ’

repeating this, until all are gone.

A few days are supposed to pass, after which the Mother calls to see her children ; and the Lady tells her she cannot see them. The Mother calls again, but still the Lady says she cannot see them. At last she insists on seeing them, and the children are all sat down behind the Lady, and the Mother asks one child what the Lady has done to her, and she tells her the Lady has ‘ cut off her nose, and made a Nose Pie, and never give her a bit of it,’ and each one says she has done something to them, and made a Pie, and when all have told their tale, they all turn on her and puts her to Prison.”

The first of these games is, I fancy, common throughout the country, and should be in this form :—

“ Here we go round the mulberry bush, the mulberry bush, the
mulberry bush ;
Here we go round the mulberry bush, of a cold and frosty morn-
ing.”

F.M.P.

(To be Continued.)

[In the 2nd and 3rd games mentioned above by our correspondent, the following variations occur as they are played at Long Burton.

2. ‘ Green Gravels’ for ‘ Silly Gravels,’ ‘ Fairest ’ for ‘ Finest,’ and in the third line a girl’s Christian name is always used in the place of the word ‘ Silly.’

3. In this game the lines are these :

"Sally, Sally Walker, (or Walter),
Sprinkled in a pan of water."

"Rise up, Sally, for a young man."

"Choose for the best one, choose for the worst one,
Choose for the pretty girl that you love best."

"Now you're married I wish you joy,
First a girl, and second a boy,
Seven years after, a poor man's daughter.
Pray, young couple, come kiss together."

EDITOR FOR DORSET.]

195. (a) BEDMAN=SEXTON—(b) LOFE SUNDAY. (I. iv. 181.)

(a) In pre-Reformation times Beadsmen were not unfrequently appointed Sextons of Churches. They also held inferior offices in Cathedrals, as at Durham. The Chantry at Abbotsbury, (founded 1505,) had its Beadsman; "et bedmanno qui obitum et anniversarium hujusmodi denunciabit annuatim quatuor denarios." (Hutchins' *Dorset*, 3rd Edit., Vol. II, p. 735.) In the Churchwardens' accounts of Wimborne Minster, among other entries relating to the Beadsman, are the following. (Hutchins III. pp. 257—259).

1495. "For a bell bought for the bedman, and for a clapper to the same 23d."

1500—3. "For a key for the Churchyard gate, and for the storehouse; in the custody of the bedeman."

1505. "paid to the bedman, for 'streeking *of ye cherche' against Cuthberga's Sunday."

1532—8. "Payd to the bedman for blowing of the organs."

In the "*Hesperides*," published in 1648, will be found some lines entitled "The Bedman or Gravemaker."

(b) By a constitution of Giles, Bp. of Sarum, issued 1256, the parishioners were required to provide the "*panis benedictus*" every Sunday. Of the 15 demands made by the Cornish and Devonshire insurgents in 1547, the 7th was, "We will have holy bread and holy water every Sunday." (Froude's *Hist. of Eng.* c. 26.) The bread, when hallowed, was distributed by the Priest after Mass. The custom lingered on throughout the greater part of Elizabeth's reign. The "holy loaf" was quite distinct from the "housel" (Holy Communion), and was so regarded in Saxon law; "To hlafe ne cume ne to husle." (Thorpe.)

In an inventory (A.D. 1450—1) of St. Andrew's, Bridport, is the following entry. "A longe towell y wroughte to houselle pepylle of V yerdydys longe." "Towells of lynnyn" for houselling are still used in Wimborne Minster.

J. H. WARD.

*"To streek," to lay out for display, to decorate, not in Barnes's Dorset Glossary.

[Notes on Holy Bread, by Ed. Peacock, F.S.A., will be found in *The Antiquary*, Vol. xvii, p. 191.]

196. (a) In answer to Mr. Daniel's first query, permit me to quote the following from Herrick's "Hesperides," (Reeves, 1859, p. 395.)

"THE BEDMAN OR GRAVEMAKER."

Thou hast made many houses for the dead,
When my lot calls me to be buried,
For love or pittie, prethee let there be
I 'th' church-yard made one tenement for me."

But this affords no explanation of the origin of the term.

Was the Sacristan,—the precursor of our modern Sexton,—ever called a 'bede,' or prayer man? (fr. A. S. *Béd.* prayer.) The Frome entry, under the date 1616, would almost seem to imply a phonetic affirmative.

Or, is 'bed' here derived from A. S. *Bed* or *Bedd*, a bed? (Cf. Ogilvie's "*Imperial Dictionary*," where '*Bed*, 8' is given as "the grave. Isa: LVII.") Again, is the A. S. *Bed* cognate with the Celtic *Bedd*, which certainly means a grave? e.g. "*Bedd Gelert*."

(b) To Mr. Daniel's second question I would reply that Professor Bosworth tells us, that *Hlaf-mæsse* means "the loaf mass or feast—Lammas-day," (August 1st), "the day of first-fruit offerings, when a loaf was given to the priests in lieu of the first fruits." (Brewer.)

"Lofe-Sunday" would I take it be the Sunday next after that date.

Σ.

197. CHARLES II. AND COAXDEN HALL. (I. iii. 109.)—J.St.N. asks whether the account given in Wilson's *Memoirs of De Foe*, relative to an alleged visit of Charles II. to Coaxden Hall, in the parish of Chardstock, Dorset, has any foundation in fact, and upon what authority it was made. May I be allowed to refer your correspondent to an article of mine on *Charles II. in Dorset*, which appeared in Vol. VIII. of the *Dorset Natural History and Antiquarian Field Club Proceedings* (1887), wherein the whole subject of his wanderings within the boundaries of the county, derived from the most authentic historical sources, was exhaustively treated? In case your correspondent has not access to the above paper, or to the authorities therein cited, I may say at once that the whole story is apocryphal. The course the King took after leaving Trent, (on the borders of Somerset and Dorset,) on the morning of 22nd September, 1651, did not lead him to Lyme at all; his nearest approach to it was Charmouth, where he stayed the same night—the night during which he expected to cross over to France. Upon the failure of that attempt he left Charmouth

early in the morning, and passing through Bridport, stayed the next night at Broadwinsor, whence he returned to Trent, which he reached the following evening. This, therefore, would allow no time for a visit to Coaxden, unless indeed the supporters of its claim to Royal honours can show that it is one and the same place with "the country house of my father's, distant both from Lyme and Charmouth about a mile and a-half," to which Capt. Ellesdon alludes in his *Letter to the Earl of Clarendon*, as being the place where it was arranged that the King and his party should meet him on their way from Trent to Charmouth, in order to settle the final arrangements for the King's crossing over to France that night. The possibility of this the distance of Chardstock from Charmouth and Lyme would preclude; and were it otherwise, it is quite clear that the visit above mentioned to Capt. Ellesdon's father's house was made under circumstances of the greatest secrecy, and certainly gave rise to no such exciting adventure as that of the King's taking refuge under a lady's "hoop!!" In all probability what may have suggested or given colour to the romantic story may have been the fact that a few days after a party of soldiers *did* pay a visit to Pilsdon Manor House, in the Vale of Marshwood, not very far off, and certainly did insult some young lady there, on the pretended excuse that she was the King in disguise. I have not the last edition of Pulman's *Book of the Axe*, but this suggestion is made in a note to the first edition of that work, published in 1854, and appears to be not an improbable one. The fact is that a great many of our old houses are anxious to obtain the honour of having sheltered Charles II. in his wanderings after the battle of Worcester, without having any better claim to it than that of Coaxden. It was the occasion of my enquiring into a similar claim put forward by Pilsdon, that led to my paper in our *Field Club's Proceedings*—a claim I was obliged also to negative.

J. S. UDAL, Inner Temple.

P.S.—In the interests of Dorset Folk-lore, I shall be glad to learn more of the Coaxden ghosts—"the tall old man" and "the yellow dog"—alluded to by your correspondent.

198. THE BATTLE OF BRUNANBURH. (I.ii.66.)—RUBOROUGH CAMP, locally known as the 'Money Field,' stands on a spur of the Quantocks, about a mile north of Broomfield Church, between two ancient roads leading from Bridgwater to Taunton, in one of which, passing through Enmore Park, a stone axehead was lately found. The camp, like most others in Somerset, is of British origin, and of far great antiquity than A.D. 938. It is of triangular shape, surrounded by an agger and fosse, and with a second line of earthworks on the exposed side. From the camp an underground passage, about 100 yards in length, led to a spring of water on the side of the hill. The mouth of this passage is now closed, and the hill itself planted over.

These camps were used as places of refuge to which the Britons retired when attacked by more powerful tribes. They were sometimes occupied by the Romans as '*castra æstiva*,' and also by the Saxons and Danes. The latter are said to have sailed up the Parret in 877 (?); the inhabitants fled to the Quantocks; the Danes were defeated and driven back to their camp, somewhere near Bridgwater, so that a battle may have been fought near Ruborough, but there are no traces of interment, nor any local traditions as in the valley of the Axe.

There seems no good reason to suppose that the battle of Brunanburh was fought in Somerset. It was owing to the occupation of his father's kingdom of Northumbria by Athelstan that Anlaf fled to Ireland, and it was to recover it that he returned. He would therefore land in the north and not in the south, and the old tradition is probably correct in stating that he joined his ally, the king of Scotland, and sailed up the Humber, but being delayed by the siege of York, was attacked and defeated at Brunandune or Brunanburh, supposed to be Brumby, in Lincolnshire. The Anglo-Saxon Chronicle says "So too the brothers, both together, king and Etheling, their country sought, West Saxons' land, in the war exulting"; which would seem to prove that the battle was *not* fought in Wessex.

W. B. BROADMEAD, Enmore Park, Bridgwater.

[A very suggestive, though by no means absolutely conclusive little book on this subject, has very recently been published by the author, Mr. T. Holderness, of Driffeld, in Yorkshire; * in which he adduces strong reasons for identifying the site of Æthelstan's great victory with a spot, called by the rustics of the neighbourhood, "Heeads," (the "Vin-heidi" of Egill) situated, as I understand him, between the villages of Kirkburn and Battleburn, by Driffeld, close to the river Hull, where it empties itself into the Humber.]

SOMERSET EDITOR.]

199. HERALDIC VISITATION OF DORSET, 1623: UVEDALE FAMILY.—I trust that one of the main features of our new *S. & D. N. & Q.* will be the study of heraldic and genealogical subjects; and that, incidentally to that study, it will keep a watchful eye upon those publications that issue from time to time from the public or private press, and which affect the local interests of the two counties.

The Harleian Society has recently (1885) published the above Dorset Visitation from the Harl. MS. 1166, fo: 26, under the editorship of Mr. J. P. Rylands, F.S.A. In that publication a pedigree is headed as *Vidal*, which is referred to in the index as

* "The Battle of Brunanburh: an attempt to identify the site."
London: W. Kent & Co., 1s.

Vidall, and which in the original MS. is unquestionably *Vuidall*. It is perhaps unavoidable that sometimes mistakes will occur in transcribing from the crabbed and cramped handwriting of so many of the heraldic MS. Visitation books; more especially is this the case when a north-countryman, (as I believe I am correct in saying that Mr. Rylands is,) deals with uncommon west-country names. Otherwise, the editor would not have confounded the name of *Vidal*, (an existing Devonshire family,) with that of *Uvedale*, (for which the pedigree is undoubtedly intended,) by allowing himself to be misled by the interchangeable “u” and “v” of the period. In the “Addenda” to that Visitation, which under the joint editorship of Mr. Rylands and Dr. Colby, F.S.A., were issued in 1888, from the MS. now kept in the Dorset County Museum, the head-note of the pedigree is more nearly correct, being given as *Uvidall*, and the names in the body of the pedigree being the same; the addition of a west-country editor enabling them, in this case, to get over the change of the vowel. I may add that Berry, in his *Hants County Genealogies*, heads the pedigree correctly as *Uvedale*, though *Uvedall* occurs throughout the genealogical tables. In Hutchins’s *Dorset* it appears variously as *Uvedale*, *Uvedall*, *Udall*, and in other cases, with only one “l,” as in my own name. Mr. Rylands is, however, the first to my knowledge who has made the name out as “Vidal,” which is, as I have said, the name of an existing Devonshire family; and to which, (if Burke’s *General Armory* be correct,) is assigned what clearly appears to me to be a different form of the Uvedale arms and crest. This grant, if correct, must be modern, and would infer some connection with the Uvedale family of Hants or Dorset, but what that connection is I know not.

Whilst I am upon the subject of the Uvedale family may I be allowed to ask, (in elucidation of the interchangeability of the “u” and “v,”) Was the name in olden times always *pronounced* as spelt? I know that the great heraldic authority, Sir William Dugdale, in his *Antient Usage of Arms*, speaking of the great changes in surnames he had known, amongst others quotes that of *Vuedale* into *Vdal*—the latter name being unpronounceable unless the first letter be accepted as a “U.” Again, it is somewhat curious that at a time when a branch of the Uvedales were seated at Horton, the then owner of the place was described in an old black-letter law report, of the time of Charles I. (Aley’s), as “Sir William *Udal*, of Horton,”—in an action of *Udal v. Udal*, for committing waste in reference to timber. This leads me to ask the above question.

J. S. UDAL, Inner Temple.

200. ISHAM, YSHAM, OR ISAM, FAMILY. (I. iv. 169.)—Perhaps the accompanying references may prove of service to Mr. Isham-Longden, in his researches.

(a.) Isham pedigree. See Visitation of Somerset, 1573. (ed. F. W. Weaver,) pp. 39, 71.

(b.) Isham marriages. See Foster's "London Marriage Licenses," pp. 98, 390, 745, 1137.

(c.) Berry's Hants, p. 154.

Thomas Burrard, of Walhampton, Lymington, Hants, born 1611, died 14 Dec. 1661, buried at Lymington, = Eliz., dr. of Gregory (*Justinian*, according to Sir Thos. Phillips' Visitation,) Isham, of Barby, co. Northton, born 1605, died Oct. 1680, at Westminster.

(d.) See nine references to Isham, in Marshall's "*Genealogist's Guide*."

(e.) Visitation of Devon, 1564, p. 215. Phillipe dau. of Thos. Wyvell, of Crediton = Hen. Isam, of Isle Brewers, Somerset.

(f.) See Visitation of Gloucester, 1623. (Harl. Soc. XXI.) p. 4.

(g.) Isam, Robert, sup. for B.C.L. 26th May, 1463. Reg. Univ. Oxon. Vol. I. (Oxford Hist. Soc.) p. 36.

F. W. WEAVER, Milton Clevedon.

201. THE CERNE GIANT: A MEMORIAL OF CORINÆUS AND GOETMAGOT.—One, if not the earliest, mention we have of Britain is that Brutus, a Trojan Prince banished from Italy, and his companion Corinæus, with their followers, landed at the shore of Totnais, a part of the Island of Albion, inhabited by none but a few giants. Here they settled themselves; and Brutus after a time called the island Britain, and his companions Britons; and Corinæus, in imitation of his leader, called the district where he and his companions settled, Corina, after his own name, (*unde Cerne*.) It is said that Corinæus was fond of encountering the giants, and among them was one called Goemagot, or Gogmagog, said to be of prodigious strength. One day when Brutus was holding a solemn festival to the gods in the port where they at first landed, this giant, with twenty others, came upon the Britons and made a dreadful slaughter. But the Britons afterwards assembling together in a body, put them to the rout, and killed every one except Goemagot, whom Brutus ordered to be preserved alive, out of a desire to see a combat between him and Corinæus, who took pleasure in these encounters. Corinæus, overjoyed at this, threw aside his arms, and challenged the giant to wrestle with him. At first Corinæus and the giant, standing front to front, held each other strongly in their arms, and panted aloud for breath; but Goemagot, presently grasping Corinæus with all his might, broke three of his ribs; at which Corinæus, highly enraged, roused up his whole strength, and snatching the giant upon his shoulder, ran with him, as fast as the weight would allow him, to the neighbouring shore, and then, getting upon the top

of a high rock, hurled down the savage monster into the sea, where, falling on the sides of the craggy rocks, he was dashed to pieces, and coloured the waves with his blood. Such is, in brief, the story of Geoffrey of Monmouth, who wrote in the early part of the twelfth century, and stated he took it from a very ancient book in the British tongue.

In the '*Antiquary*' for last May, (Vol. xvii., p. 214,) I endeavoured to shew from this story that the giant figures in the London Guildhall were intended to represent Corinæus and Goe-magot; but that by lapse of time the name of the classic hero has been lost, and the giants' (corrupted) name of Gogmagog has been divided, and part assigned to each of the figures, viz., Gog and Magog.* I there also claimed Portland and the Fleet Harbour as the site of the port of landing of Brutus and Corinæus, (and not Totnes, Devon), and the Cerne Giant as the representation of the giant defeated by Corinæus; but it did not then strike me that 'Cerne' was derived from Corina and Corinæus. My information was derived from a pamphlet, '*The Myth of Brutus the Trojan*,' by R. N. Worth, F.G.S. But many years ago (1877), after reading '*A Primæval British Metropolis*,' of Mr. J. Kerslake, of Bristol, (which was my first antiquarian study,) I suggested to him, (and also to '*Notes and Queries*') that Portland in Loegria was more likely than Christchurch to be the 'Totnaish Shore' and Port; but he would not have it.

Lately a dissertation on this figure has come under my notice, entitled 'Baal Durotrigensis,' in which the writer, Mr. John Sydenham, hazards an opinion that this gigantic figure represents the pagan divinity El, of the Sun-worshippers; and that it is a memorial of a triumph achieved there by Sun-worshippers over Serpent-worshippers. But in a note is stated 'There is a tradition that this was to commemorate the destruction of a giant, who, having feasted on some sheep at Blackmore, and laid himself down to sleep after his meal, on this hill, was bound and killed by the enraged peasants on the spot.'

Here, then, appears a confirmation of the story of Corinæus and the giant, without the absurd addition of Geoffrey of Monmouth's ancient British romance about Corinæus carrying the giant to a cliff and throwing him into the sea; but it is not at all improbable that Corinæus would be a chief actor in the slaughter of so mischievous a monster (as stated in the note) and this would involve very likely a struggle and trial of strength between them, quite sufficient to ground the story of Geoffrey upon. Sydenham adds that tradition is frequently the best, and sometimes the only, authority that can be resorted to, as to the outline of long past events; and when we find tradition confirming, and in its turn supported by the general course of events, and consistent with existing

* This has been pointed out by Fairholt, in his *Gog and Magog*, 1859, p. 14.

monuments, we cannot but regard it as entitled to much consideration, and worthy of an effort to separate the sterling material of truth from the dross of fiction, with which time, ignorance, and ingenuity may have combined to alloy it. Such is the case with the tradition in question, which is easily reconciled with the gigantic figure on this spot. In conclusion, after a full consideration of all these matters, I venture to submit very confidently that the Cerne figure is, in all probability, a memorial of the giant Goe-magot, said to have been overcome by Corinæus, as I have already suggested that the figures in the London Guildhall were intended to represent both the Giant and his Conqueror.

H. F. NAPPER, Loxwood, Sussex.

3rd Jan., 1889.

202. PENNANT STONE.—Can any reader of *N. & Q. S. & D.* give me the derivation or the meaning of the word "Pennant" as applied to that fine building stone, the sandstone of the neighbourhood of Bristol, that divides the upper from the lower coal measures proper? It is a term commonly known in Geology, but one of which I have hitherto failed to find any explanation.

H.H.W.

203. DOLEMOORS IN CONGRESBURY. (I. iii. 141.)—Dr. Tylor will find a full account of the letting of these lands, together with excellent diagrams of the tokens, &c., cut on the apples doing duty as "lots," in Hone's "*Every-day Book*," Vol. II., (Tegg's Reprint, 1878), pp. 459-61. The writer, "G.B.," there states that the moors were enclosed in 1811, and that the custom, described by Collinson, was then of course discontinued, *together with the accompanying drunken revels.*

Σ.

204. THE GAME OF LAMPLOO. (I. iv. 186.)—A game identical with that described by Σ, was played at the King's School, Sherborne, in my time, some 50 years ago. It was called 'Kingsealing,' and the pursuing boy was obliged by the rules to retain his hold of the boy seized, till he had uttered

"One, two, three, four, five, six, seven, eight, nine, ten,
You are one of the Kingsealer's men."

If the latter succeeded in breaking away before the utterance of this couplet was finished, the capture was incomplete. I always fancied the game might have some reference to a press gang. I remember nothing of the cries "Lamploo," "Brewerre," &c.

H.

205. DAUBENY MONUMENT AT LITTON CHENEY, DORSET.—On the north wall of the Chancel of this Church there is a

monument to the memory of George Daubeny, of Gorwell in this Parish, Esq., and Elizabeth his wife, daughter of Thomas Coker, of Mapowder, Esq. He died 6 Sept., 1612, æt. 54.

The arms on the dexter side are—1. Gules, 4 lozenges in fess argent. *Daubeny*. 2. Sable, a bend or between 6 plates. 3. Argent, a chevron between 10 billets sable. 4. Barry of 6, or and vert. 5. Party per fess argent and gules, 3 fleurs de lys or. 6. Argent, a bend lozengy sable. Over an Esquire's helmet, and on a wreath of the colours, two wings erect sable. In No. 2 the "plates" should, no donbt, be "fountains," the azure lines having disappeared. William Daubeny married Alice, d. and coh. of John Stourton, and these would be her arms. No. 3 I incline to think must have been intended for "De Bosco" ("billets" alluding to "Wood"). Richard Stourton married Eleanor, d. and coh. of Richard De Bosco. *V. Addenda to the Visitation of Dorset* (ed. Colby and Rylands) p. 17. The De Bosco arms on the Coker side are different, but it is quite possible that there may have been two coats. No. 4. *Moygné*. William, brother of John Stourton, and father of the 1st Lord Stourton, married Eliz., d. and coh. of Sir J. Moygne; but Alice Stourton, wife of William Daubeny, would not be entitled to quarter the arms. 5. *Pauncefoote*. James Daubeny married Elizabeth, d. and h. of Robert Pauncefoote. The chief ought to be azure. 6. *Glastenbury*. How does this come in?

On the sinister side. 1. Argent, on a bend gules, and within a bordure engrailed sable, 3 leopards' heads or. *Coker*. 2. Sable, billettée argent, a cross fleurie of the last. *Norris*. 3. Ermine, a bend sable. *Wallis*. 4. Argent, on a bend sable, 3 calves (or rams) passant or. *Veale*. 5. Argent, on a chevron gules, between 3 hunting horns stringed sable, as many cross crosslets fitchée of the field. *Le Brett*. 6. Argent, a chevron between 3 roses or. *Sutton*. Over an Esquire's helmet, and on a wreath of the colours, a Saracen's head couped, turbaned argent and gules. In the Visitation of 1623, (Ed. Rylands,) the animals in No. 4 are called "rams." In No. 6 the field should be azure. In the visitation 8 quarterings are given:

No. 6. Argent, a chevron gules between 3 leaves vert. (*De Bosco*?)

No. 7. Gules, a fess between 6 cross crosslets fitchée azure. (*Whitfield*).

No. 8. Azure, a chevron between 3 roses or. (*Sutton*.)
V. "Addenda," p. 17.

In the Daubeny crest parts of the wings have been broken off; on some of the shields the colours are very much gone, and in three instances the azure colour has disappeared with age, or has been tampered with. There seems to have been a desire on the part of the designer to get an equal number of quarterings on each side, which may have led him to leave out two Coker quarterings,

and to insert one or two doubtful ones on the other side. But, as regards the Coker quarterings, it does not appear by what right three of them are claimed. Joan, d. and h. of Robert Bassett, would be entitled to bear "Le Brett," "De Bosco," and "Whitfield," quartered with "Bassett," but her daughter Joan, who married Gerard Muskett, does not seem to have been an heiress, nor Anne Muskett, who married Robert de la Veale. It must have been through the marriage of John Coker with Eleanor de la Veale that the then quarterings came to "Coker." But how could "de la Veale" have any right to them? If they had, why were not "Muskett" and "Bassett" also quartered.

FREDERIC T. COLBY, Litton Cheney.

206. CIST-VAEN ON DUNDRY HILL.—Among the antiquities figured, but not described, by Phelps in his "*History of Somersetshire*," is a vignette at the end of Chapter II, (Vol. i, p. 90,) of a very curious megalithic monument, with the above title. So far as I have been able to find out, no such Cist-vaen now remains on Dundry Hill, or in the neighbourhood, and the oldest inhabitants of the village remember nothing of the kind. Can any readers of *N. & Q.* throw any light on the subject?

ALFRED E. HUDD, Clifton.

207. JAN RIDD. (I. i. 26.)—This name is variously spelt Redd, Ridd, or Rudd, and even by members of the same family. It is a commou name among the yeomen of Exmoor.

F.W.W.

208. DORSET M.P.'S IN THE LONG PARLIAMENT.—I shall be obliged by any information as to the following. Parentage and dates of decease especially wanted.

GILES GRENE.—M.P. for Corfe Castle from 1640, till secluded in 1648. Had sat for Weymouth, 1621-26. Corfe Castle, 1627-8. Apparently dead in 1659.

FRANCIS CHETTEL.—Corfe Castle, 1646, till secluded in 1648. ? dead in 1659.

RICHARD ROSE.—Lyme Regis, 1640, till decease. Living in 1648, but dead seemingly in 1652.

GEORGE SKUTT, merchant.—Poole, 1645, till 1648. Living in 1659.

SAMUEL TURNER, M.D., of London.—Shaftesbury, 1640, till disabled as a Royalist in 1644. Sat in the Oxford Parliament. Is not included in Munk's "Roll of the College of Physicians."

Col. GEORGE STARRE.—Shaftesbury, 1646, till decease in 1647.

MATTHEW ALLIN.—Weymouth, 1646, till secluded in 1648. Alderman of Weymouth and Melcombe Regis. Hutchins (*History of Dorset*) gives his name as "Allet." Which is correct?

Also dates of decease of

Sir THOMAS TRENCHARD, Knt.—M.P. for Dorset, 1640, till decease.

Col. THOMAS CEELY.—Bridport, 1645, till secluded in 1648.

Sir WILLIAM CONSTANTINE.—Poole, 1640, till disabled in 1643.

THOMAS EARLE.—Wareham, 1640, till secluded in 1648. Eldest son of Sir Walter Earle, of Charborough. Died *v.p.* seemingly before 1659.

W. D. PINK, Leigh, Lancashire.

209. COL. WILLIAM SYDENHAM, M.P., MELCOMBE REGIS.—This celebrated Parliamentary officer is said by Hutchins to have been son of Thomas Sydenham, of Winford Eagle, by his wife Johanna Jeffery. On the other hand, according to Burke, (*"Extinct Baronetcies,"*) he was grandson of the last-named Thomas, and elder brother of the famous Dr. Thomas Sydenham. Which is correct?

W. D. PINK.

210. EPITAPH ON ROBERT BLAKE.—The recent erection of a memorial to one of England's noblest sons, in the Church of St. Margaret's, Westminster, has suggested the possible acceptability of the accompanying "Lines on his death," transcribed from

"The | History and Life | of | Robert Blake, Esq., | of |
| Bridgwater—&c., &c., &c. |
written by a gentleman bred in his Family." (Lond. circ. 1750.)

Here lies a Man, made *Spain* and *Holland* shake,
Made *France* to tremble, and the *Turks* to quake.

Thus he tamed Men, but if a Lady stood
In's Sight, it rais'd a Palsy in his Blood.

Cupid's Antagonist, who in his Life,
Had *Fortune* as familiar as a Wife.

A stiff, hard iron Soldier, for he,
It seems, had more of *Mars* than *Mercury*.

At sea he thunder'd, calm'd each raging Wave,
And now he's dead sent thund'ring to his Grave.

The gallant Admiral is recorded to have been a woman hater, and the last line evidently refers to the volleys fired at his funeral.

SOMERSETIENSIS.

211. JONATHAN LAWRENCE, RECTOR OF HAZELBURY BRYAN AND UPWEY, DORSET.—The deed of institution of Jonathan Lawrence, clerk, M.A., to the Rectory of Hazelbury Bryan, 1st March, 1647, of which the following is a copy, is in the hands of his descendant, Mr. G. Mayo, of West House, Pydeltrenthide, by whose kind permission it is now inserted in the *S. & D. N. & Q.*

Jonathan Lawrence was son of William Lawrence, of Winterborne Steepleton, Dorset, by Honora, daughter of . . . Pope, of Manston, his second wife. He is described by Hutchins (3rd edit., Vol. ii. p. 776,) as of West Lulworth, and he was buried at Upwey in 1664, to which Living he was also instituted, 2nd Oct., 1648, by Thomas Heath, LL.D., acting under the authority of Parliament, having been presented “per Illustrissimum in Christo Principem Dominum Nostrum Carolum Dei Gratiâ Angliæ Scotiæ ffranciæ et Hiberniæ Regem Fidei Defensorem verum et indubitatum dictæ Rectoriæ patronum.” The original institution to Upwey is also in the hands of Mr. Mayo, and is endorsed “Exhibitum visitatione Reverendi in Christo Patris et Domini, Domini Gilbert Bristoll Episcopitentâ apud Dorchester Secundo Septembris 1662. Edwardus Pownall Registrarius.” It resembles the document given below, but contains no reference to the Covenant.

“ROBERTUS AYLETT Legum Dcör autoritate Procerum in suprema Curia Parliamenti congregatorum ad infrascripta agend’ p’time autorizatus DILECTO nobis in xp’o Jonathan Lawrance Cllico in Artibus Magistro Salutem in Domino Ad Rectoriam Ecclesiæ parochialis de Haselbery Bryan in Com. Dorst per resignaçoem Vltimi Rectoris et Incumbentis ibidem iam vacan’ ad quam per honorandum virum Algernoun Comitem Northumbriæ D’num Honor’ de Cokermouth et Petworth Dominũ Percie Lucie Poyings ffitz-Paine Bryan et Latimer Nobilissimi Ordinis Garterij Militem verum et indubitatum dictæ Rectoriæ (ut asseritur) patronum præsentatus existis te admittimus Teque Rectorem dictæ Rectoriæ (de agnoscendo Regiam supremam potestatem in Causis Ecclia’cis et temporalibus ac de renuntiando recusando et refutando omnem et omnimodam foraneam jurisdictionem iuxta formam Statuti in ea parte edit’ et provis’ ac de fidelitate Domino nro Regi eiusque hæredibus et successoribus legitimis per te fideliter exhibend’ et prestanda ad sancta Dei Evangelia per te corporaliter tact’ et deosculata primitus iuratum, necnon suscepto siue repetito prius per te Pacto solenni seu ffrædere Nationali iuxta Ordinem Procerum prædictorum) rite instituimus ac in et de eadem cum suis iuribus membris et pertinentijs Vniuersis investimus Curam et regimen parochianorum ibidem tibi committentes et committimus per pñtes saluo iure cuiuscunque In cuius rei testimonium sigillum quo in hac parte vtimur pñtibus apponi fecimus DATUM primo die mensis Martij Anno Domini iuxta stilum Ecclesiæ Anglicanæ Mllmo Sexcesimo Quadragesimo Septimo. Robt: Aylett.”

EDITOR FOR DORSET.

212. EARLY CHURCH BUILDERS, (WINSCOMBE.) (I. iii. 143.)

Mr. Buckle was shown that Godwin has mistaken his authority in making him say that Bp. Ralph built the Church of Winscombe. It is, I think, probable that he is also right in the suggestion that we should read 'Wyveliscombe' for 'Wynescombe.' I cannot find any such close connection with Winscombe as would induce the Bishop to build a 'capella' there. It had been a Glastonbury manor until it was given over as the price of peace to Bp. Joceline, and Joceline within a few years gave it to the Cathedral. Throughout the Wells Chapter records it is always treated simply as their property, and they were benefactors to, if not the builders of the church, for in the year 1343 they paid "In litteris illuminandis super unam legendam pro Wynescombe, is. iij*d*." For writing the *legenda* *xd*., for binding *iij*d**.

Wyveliscombe, on the other hand, belonged to the See from at least the date of Domesday. It was a favourite residence of the Bishops. (Collinson II. 489.) We find from Bp. Drokensford's Register and the Wells Cathedral MSS., that the Bishop was there in May and August 1316, and again in every year until 1322 inclusive; and Collinson says he died there. The Cathedral MSS. also show that Bishop Ralph was there at least in 1347, 1349, 1354, 1361, 1362 and 1363.

J. A. BENNETT, South Cadbury Rectory.

213. SING ALL OVER, "ONE, &c."—I have a friend here, 80 years of age, who often tells me of "Old Times."—Among other things, she has often repeated to me a song which she learnt, when a child, which seems to me to bear marks of a religious instruction reaching back very far, and handed down by repetition from father to son, from mother to daughter, from very early times. She learnt it at Batcombe, where her father lived. It begins before every line with the words, "Sing all over"—one, two, three, &c., and is as follows:—

Sing all over—one—what was one?
 God was one, the Righteous Man,
 To bring our souls to rest, Amen.
 Sing all over—two—what was two—
 Two was the Jewry.
 Three was the Trinity.
 Four was the Lady Bore.
 Five was the Man Alive.
 Six was the Crucifix.
 Seven was the Star of Heaven.
 Eight was the Crooked Straight.
 Nine was the Water Wine.
 Ten was the Golden Pen.
 Eleven was the Gate of Heaven.
 Twell' was the Holy Bell.

"Sing all over" is repeated before each number.

Almost the whole seems plainly to describe events in our Lord Jesus Christ's life. His birth, the place of His birth, the sign of His birth, and some of His miracles. If some of your readers would give any version of this song, which they may hear or know of in their neighbourhood, it may by some variety of expression help to fix the meaning of the last three numbers. "The Golden Pen" may, I suppose, mean the Holy Gospels written by the pen of the inspired Evangelists; or it may mean the pen for the sheep enclosed in the fold of the Church. Or the "Gate of Heaven" may mean the Church on earth, or the last entrance into rest. "Twel", so pronounced I suppose for Twelfth, to make it rhyme, may mean the Bell indicating the consecration of the Host, or the last summons to Judgment.

I should be very glad of any various forms of this song, if there are any.

J. B. MEDLEY, Lullington Rectory, Frome.

[For various 'folk-readings' of the above rhyme, Cf. "*The Western Antiquary*," Vol. VII. pp. 214-15, 239-40, and 267.

SOMERSET EDITOR.]

214. EASTER SEPULCHRE. (I. iii. 151.)—The tomb at Tarrant Hinton is interesting as being one of the last permanent "Sepulchres" erected in England. It is in the style of the Renaissance. The letter "R" of the super-inscribed text is made to enclose the two following letters "A" and "T." This curious practice originated during the decline of the Roman Empire. (v. Leland's *Itin.* xi., 67.) The letters T.W. and T.T., at the upper corners, are the initials of the founder, who is said to have built in 1515, the year after he became Rector, the remarkable Chapel which opens into the Chancel. The doorway of the former Rectory, which is now the entrance to a court-yard, was surmounted with the inscription "DA GLORIAM DEO. THOMAS TROTTESWELL ALIAS [a shield] WEVER HUNC PORTICUM FECIT ANNO MDXXVII." This no longer remains, but in each spandrel of the arch is what appears to be a flowering stem of the *lilium candidum*, and on a scroll the following iambic, in old Eng. characters, may still be read,

"Jesu Maria Virgo et Mater ej. est."

[*Μαρία ἡ τοῦ Ἰησοῦ παρθένος ἐστὶ καὶ μήτηρ αὐτοῦ.*]

Thomas Wever, for by this name he was always known, held also the living of Pimperne, to which he was presented in 1520 by Q. Katharine of Arragon, and there too he erected a Chapel and carved doorway to his Rectory. He deceased during "The Terror," a few months after the martyrdom of More and Fisher, and was probably interred beneath the "Sepulchre" at Tarrant Hinton.

At St. Peter's, Dorchester, is a much older example engraved in Hutchins' (II. plate 14). In the north wall of the Nave of the

Church of Gussage All Saints is a well preserved "Sepulchre," of *decorated* date; which formerly stood in the north wall of the old Chancel. It resembles that at Stanton St. John, Oxfordshire, (engraved in the *Gloss. of Arch.*) To rest beneath the "Sepulchre" was a privilege coveted by the most illustrious in the land. Sir Nicholas Latimer, who was knighted in "the field by Tewkesbury," (Sheriff of Dorset 31 Hen. VI., and of Somerset 11 Ed. IV.,) by will ordered his body to be buried in the Church of St. Mary, Buckland Newton, "near the high altar where the sepulchre of our Lord used to be placed." (Hutchins' *Hist. of Dor.* III., 713.) A description of the elaborate "Sepulchre," contributed in 1470 to the Redcliffe Church, Bristol, by "Maister Canynge," (the Canynge of Chatterton's poems), will be found in the history of that Church by J. Britton (1813-40). At Holcombe Burnell, Devon, is a rich stone "Sepulchre," with carved figures, representing our Saviour's Crucifixion and the soldiers who guarded his tomb. Besides the splendid monument at Lincoln, other fine examples remain at Patrington (in 4 stages), Bampton, Oxfordshire (in 2 stages), Heckington, Northwold, and Hawton. A copy of the last may be seen at the Crystal Palace. It is also engraved in Cutts' *Church Dict.* (S.P.C.K.) The Easter Sepulchre, though occasionally some permanent structure in stone—a wall recess as at Gussage—a founder's tomb as at Tarrant Hinton—a Chapel as at Winchester—was in the great majority of Churches a temporary erection in wood, hung with the richest palls of gold and silver cloth. Within it, on Good Friday, were laid a veiled crucifix and the pix; and a tall and thick wax-light called the "paschal," and other tapers, burned about it continually, and it was watched each night. On Easter morning the crucifix and pix were removed, with various circumstances symbolical of the Resurrection. At Devizes, in 1409, was paid "to four men for keeping of the Sepulchre two nights, 1s. 2d." At Wimborne Minster, (1524-31,) was "paid for making of the paschall, the vault taper, ij grete tapers before the Sepulker, and other lights for the quere, 6s. 5d." Later on another payment occurs, for "making 33lbs. of wax as a paschall taper, a vault taper, and 14 tapers for the quire, and 2 Sepulchre tapers." The ancient "Sepulchre Service" of St. Osmund seems to have been followed more or less throughout England. It was objected to by Bps. Ridley and Hooper (*Park. Soc. Vols.*), and defended by Archbp. Parker as being "an open protestation of faith." A full account of it will be found in "*Divine Worship in Eng. in the 13th and 14th Cents.*," by J. D. Chambers, Esq., Recorder of Salisbury.

J. H. WARD.

215. What are the distinctive marks of an Easter Sepulchre? In the north wall of the Chancel of Dorchester St. Peter, close to the Table, is a recess with ogee, foliated, crocketed, and

pinnacled canopy, with altar-like slab, projecting a few inches, but with no signs of an inscription. Now this is called by some the tomb of the founder, Van. To me it looks like an Easter Sepulchre. I also think it is a relic of a former church. It seems to me to be late Decorated. The Church is Perpendicular.

H. J. MOULE, Dorchester.

216. In the North wall of the Chancel of North Cheriton Church, Somerset, in the year 1869, there was, (and probably now is,) a shallow recess about a foot from the floor, 6 or 7 feet long, 2 feet deep, and 4 feet high, underneath a depressed arch. Above it, on the left, was a stone bracket projecting from the wall.

S. O. BAKER, Muchelney Vicarage.

217. BONAVERN TABERNIÆ.—This name has caused a good deal of speculation among readers of the Lives of St. Patrick. It strikes me that an explication is not far to seek, and that the place will be found to agree with some spot on the Severn mouth. 'Bon' or 'bun' is the Irish form for base or foot, and is frequently applied to the foot of a river, *e.g.*, Bun-doran, Bun-an-dall (the foot of the river Dall), &c., &c. 'Aven' is beyond doubt the Irish Amhain, pronounced Avon, and the genitive case of the form Amhan meaning river. 'Taberniæ' is, I take it, the genitive case, with the initial eclipsed, of the old name of the Severn, known to the Welch now as Hafren, but heard by the Romans from lips which made the first letter, an S. "Sabern" "Sabrina." The whole form would be Bun-Amhain Taberne = The foot of the River Severn. 'Bun,' I might add, is cognate with English Bottom (properly Botten) Germ. *Boden*, Latin *Fundus*. As to the eclipse of "S" by "T" after the nasal "n," see Zeuss, *Gram. Celtica*, Ebel's edition, p. 185. Familiar instances of this will occur to many, *e.g.* Mac-an-Saor = Son of the Carpenter, becomes the family name MacIntyre: Mac-an-Sagart (*sacerdos*) = Son of the Priest, becomes Mac-an-Taggart, or simply MacTaggart. The connection between St. Patrick and Glastonbury, with which Mr. F. H. Dickinson has dealt more than once, receives thus further confirmation. Mr. Dickinson's identification of Beckery* with little Ireland receives striking support from the following extract from "*The Calendar of Oengus*," edited for the R.I.A., by Whitley Stokes. Under April 23, p. lxxvi, occur these words:—*Bid éri ainm aninaid ambiusa olescop ibair. Unde bec-éri nominatus est. i. inis fil antúib cendselaig 7 forinmuir amuig alaside.* "Ireland shall be the name of the place wherein I am," quoth Bishop Ibair.. Whence Bec-éri ('Little Ireland') was so called,

* Mr. Dickinson quotes the following from *Codex Diplom.* 567, "nec etiam super eas quæ in insulis continentur, scilicet, Beocherie, quæ Parva Hibernia dicitur."

i.e., an island which is in Ui-Cennselaig, and out on the sea it is. This island is now called Beggery Island, Wexford. Ibair had a great conflict with St. Patrick, says the note to the Calendar, and had said to him, "Thou shalt not be in Ireland." The extract gives Ibair's answer.

EDMUND MCCLURE, Northumberland Avenue, London. W.C.

218. IRON ORGANS.—In Hutchins's *History of Dorset*, 3rd edition, Vol. iii., p. 713, in the account of the Church of Buckland Newton, the following sentence occurs: "In 1550 here were a pair of iron organs, weighing about 200lb., which were probably then taken down and sold." I shall be glad to know what is here intended to be described?

G. MAYO, Pydeltrenthide.

219. CONGRESBURY.—Some derive this name from a *congress* said to have been held there; others from Congar, a recluse or ecclesiastic, said to have dwelt there. Others doubt the existence of either Congress or Congar, and derive both Congressbury and Conger-eel from *König*, the origin of many names of places, such as Königsberg, Coniston, &c., and this seems confirmed by the local pronunciation of the name, "*Coomsbury*." Query, from Königsbury, Koonsbury, or Coonsbury? What authority is there for the existence of 'Congar' the monk, or whatever he was?

THEODORE COMPTON, Winscombe.

220. DRUITT FAMILY. (I. i. 29., iii. 110.)—Can F.W.W. give any further information about John Vowell *als* Hooker's wife? According to a reply in the *Western Antiquary* for April, 1888, it seems doubtful whether her maiden name was *Druett* or *Druell*.

G. E. DRUITT, 8, Strathmore Gardens, Kensington, W.

221. PROTESTANT REFUGEES AT GLASTONBURY. (I. iii. 149.) It will be very interesting if some Glastonbury correspondent will search the Registers for any traces of Births, Marriages, and Deaths of the Protestant Refugees, or of subsequent inhabitants, whose names would afford *prima facie* evidence of a French origin.

J. A. BENNETT, South Cadbury Rectory.

222. FORK-TAILED KITE.—A fine specimen of that now very rare bird, the Fork-tailed Kite (*Falco Milvus*) was obtained a short time since in this neighbourhood. It was lying dead near the carcass of a poisoned fox, on which it had doubtless been making a meal with fatal results to itself. It was preserved, and is, I believe, now in the Dorchester Museum.

WM. W. COKER, Weymouth.

223. PLOUGHBOYS' CHAUNTS.—In the earlier years of this century, as the elders among us can well remember, it was the custom for boys with oxen at the plough, to sing or rather chaunt as they drove. The words, of course, varied with district, period, and power of the singer to improvise, but the tune remained.

Have any of your readers preserved, or can they recall the music or the words of such Chaunts? If so, it would be well to have them recorded, especially the music.

F. H. DICKINSON, Kingweston.

224. BADDANBYRIG.—BADBURY. (I. i. 22, ii. 54, 55, 56, 57.) Perhaps it may be useful to place on record in *S. & D. N. & Q.* that the locality of the battle of Mons Badonicus was discussed in *N. & Q.* 6th S. xii., 461, and 7th S. iv., 208 and 372. From the evidence now before us the identification of Baddanbyrig with the Dorset Badbury would appear to be established.

HENRY SYMONDS.

225. HUMPHREY WALROND, OF SEA.—Is anything known of the history or antecedents of Humphrey Walrond, the reputed founder of Ilminster Grammar School? Was there any Monastic School at Ilminster before? There were said to be four Chantries there; the School being one; *the* Chantry at the West end of the Church being another, and still remaining. Where were the other two?—and what became of them?

CHARLOTTE G. BOGER, St. Saviour's, Southwark.

226. BAR-SHOT FOR MUSKETS.—When making the road to the Nothe Fort, Weymouth, a small earthwork was cut through revealing sundry pieces of money of 17th century date, which marked the period of the construction. I was fortunate in securing, for the modest sum of sixpence, a specimen of Bar-shot for use with the musket. The iron bar which connects the two leaden bullets is still continuous, though much rusted. The bullets are battered, and have apparently been fired: they weigh, with the bar, just 3oz. Was this form of missile ever generally employed? I don't remember seeing another specimen.

T.B.G.

227. BREAD AT CHRISTENINGS. (I. ii. 88.)—In Hone's '*Table Book*,' (Tegg's Reprint, 1878), pa. 425, we read thus:—

"It is customary in Northumberland for the midwife, &c.,
 "to provide two slices, one of bread and the other of cheese,
 "which are presented to the first person they meet in the pro-
 "cession to Church at the Christening. The person who
 "receives this homely present must give the child in return
 "three different things, wishing it at the same time health
 "and beauty.

"A gentleman happening once to fall in the way of such a party, and to receive the above present, was at a loss how to make the triple return, till he bethought himself of laying upon the child, which was held out to him, a shilling, a half-penny, and a pinch of snuff! When they meet more than one person together, it is usual to single out the nearest to the woman that carries the child."

But what does it all mean?

Σ.

228. JACK-MAN.—What is the origin of the name "Jack-Man," given to the wooden figure of a man in Wimborne Minster Tower, which strikes the bells every quarter hour?

G.E.D.

229. THE DEVIL'S STONE, AT STAPLE FITZ-PAINK.—At Staple Fitz-Paine, a few miles S.W. of Taunton, there is by the wayside a big "Sarsen" known as the Devil's stone, because, having come overnight with a lot of big stones on his back, wherewith to pelt the builders of a Church which he heard was to be built, against his wish, in that then benighted place, he suddenly saw in the morning the beautiful tower of the *finished* Church, and in his chagrin and amazement, he was so taken aback, that he dropt his budget of stones from his back; and this big one in particular, from off his shoulder, remains to this day as a strong (tho' dumb) witness of the fact.

T. RUPERT JONES, 10 Uverdale Road, Chelsea.

230. QUAKER BURIAL GROUNDS. (I. iv. 190.)—In response to the request made by "Enquirer" in your last number, I send you list of all the Burial Grounds in the County of Dorset which formerly belonged, or do now belong, to the Society of Friends, viz., Bridport, Cerne, Corfe, Dorchester, Hawkchurch, Lyme Regis, Marnhull, Poole, Ryde Intrinsica, Shaftesbury, Sherborne, and Weymouth.

"Enquirer" mentions "Nether Compton." I do not believe the Society ever had a Burial Ground there, although some members lived in that village. There are one or two Burial Grounds just outside the borders of Dorset, in which Friends living within the border were formerly interred.

J. FARLEY RUTTER, Mere.

[P.H.L. mentions another at Ashcombe, near Ashmore and Tollard, just within the borders of Wilts, which is still in use.]

231. ETYMOLOGY OF THE PLACE-NAME 'SOMERSET.'—In his "British Towns and Districts", the historian of the Conquest,

at p. 122, writes "Somerset, Sumersete, Sumerseta, Somerset-ania, all the forms that the name takes in English or in Latin, is the land of the *Sumersætan*: Somerton is their town. I will not pretend to decide what is the origin of the first half of the name: the derivation which makes Somerset the *astiva regio* is so easy and tempting that one is half afraid that it cannot be right." But in Mrs. Henry Sandford's admirable book, "Thomas Poole and his Friends," Vol. I., p. 6, I read "the very names of the villages—Chedzoy, Middlezoy, Westonzoyland—reveal the homes of these early settlers by the *sea-meres*" (the *Somersætan*) "with whom the name of Somerset originated." I noted Dr. Freeman's words many months ago; and about as many weeks since, I was struck by Mrs. Sandford's sentence just quoted; for, as a veteran student of place-names, I was, and am still, perplexed about the origin of several local names in North Yorkshire, involving the element 'Seamer' or 'Semer.' I should be very grateful to any reader of the "*N. & Q. S. & D.*" who could supply me with adequate proof, historical or philological (or both), that *sea-mere*, *seamer*, *semer* is, ultimately at least, identifiable with *Somer*, *Sumer*. The syllable *zoy* may, as Mrs. Sandford remarks, be sounded *zee* within a specified district; but as there is no doubt that the forms *Sumær-sætas*, *Sumer-sætas*, *Sumor-sætas*, *Sumur-sætas*, *Somer-sæte* existed before, and during, the latter half of the ninth century, the fact is decisive as to the contemporaneous pronunciation of the first element of the name: and what is wanted is to show how far it is reasonable, or possible, to assume that the alleged *sea-mere* (A.S., *sæ-mere* or *sæ-mære*, with the first *e* long) passed into, or was coincident in sound with, the *Sumor* or *Sumer* of the *Somersætan* of A.D. 945. For my own part, I am as yet incredulous as to such a transition; nor can I say that I am entirely satisfied as to the existence of the compound *sæ-mere*. It is possible of course; but has it been ascertained?

J. C. ATKINSON, Danby, in Cleveland.

232. A PLAN OF DORSET.—I have in my possession a "*Plan of the County of Dorset*," published in 1804, and from the information it contains, it bears evident traces of having been drawn up when the chances of invasion from our neighbours across the Channel were undoubtedly great, and the fear of Napoleon was a very real thing.

It professes to be a "General Abstract or Summary of the resources of the County collected in the year 1803 from the returns made under the Act for the defence and security of the Realm."

The County is divided into ten divisions, and in each division is given the following information, viz.:—The numbers of Deputy Lieutenants, Tithings, Men Capable of Service, Live Stock, Oxen, Cows, Sheep, &c., Riding Horses, Draft do., Dead Stock, Waggons

and Carts, Mills, Sacks of Flour in 24 hours, Ovens, Loaves. There are also given eight signal posts:—1, Ballard Down; 2, Swanage; 3, St. Aldhelms; 4, Whitenose; 5, Portland North; 6, Portland Bill; 7, Abbotsbury Castle; 8, Golden Cap (or Cup); and the following Beacons:—Orchard Hill, Shepton Hill, Blackdown, Melbury Hill, Pilsdon Hill, Woolland, Lytchett Beacon, Woodbury Hill, Piddletown Heath, and Milton Abbey.

Amongst the curious items of information are the following: The number of Quakers in the county, 228; of Aliens, 51; those incapable of removing themselves from Age, Infancy, Infirmary or otherwise, 28,144; and lastly, the names of the Field Officers of the Volunteer Force of the County:—Cavalry—Colonel Earl of Dorchester, Lieut.-Colonel Hon. Lionel Damer, Major James Frampton; unattached, Captain John Bragge. Infantry—1st Battalion, Colonel Earl of Digby, Major Erle Hawker; 2nd Battalion, Lieut.-Colonel John Jeffery, Major Young West; 3rd Battalion, Lieut.-Colonel E. M. Pleydell, Major Wm. Bower; unattached, Captain John Penn, Captain Robert Gordon.

It would be interesting to know whether this was privately published for the information of officials only, or whether it was circulated amongst the public generally.

Feb. 6th, 1889.

GEO. E. ELIOT, Weymouth.

233. ABDICK AND BULSTONE HUNDRED. (I. iv. 160.)—Mr. Daubeney seems to assume that the second syllable of the first word had a short 'i.' I cannot prove the contrary, but the evidence seems to me rather the other way, and that the sound was the same as in 'Wans-dyke,' 'Grims-dyke,' 'Dyke-reeve,' &c. As to the first syllable, there is 'Ablake' (between Long Sutton and Langport, a little to the north of the territory comprised in these Hundreds,) which is mentioned in the boundaries of Long Sutton, in Collinson.

The Hundred Rolls of the 2nd of Edward I, under Somerton, —where there are separate returns for the Hundredum "*Forinsecum*," and the "*Intrinsecum*," which settles the question of the meaning of *Forum*, raised in I. iv. 163, viz., that it was the *outer* Hundred, as at Bath, Wells, Taunton, Milverton, &c.,—make a remarkable statement that Curry Rivel was granted to Richard Revel by Henry II., with Langport, and that the Hundreds of Abedik and Bulstone belonged to the same manor, and were granted with it.

In the "*Nomina Villarum*" of 16 Edw. II. they are placed together, and it would seem that the L'Ortys, the heirs of Revel, were Lords of both, which accounts for their being now treated as one Hundred.

F. H. DICKINSON, Kingweston.

234. CONTEMPORARY CARVING ON THE CHURCHES OF PIDDLTRENTHIDE AND ST. PETER'S, DORCHESTER.—On referring to Hutchins I find that an approximate date only is given for the church of St. Peter's, Dorchester, based upon a reference to it in a will of one Robert Greenless, dated 1420, in which the church is mentioned as a fabric *novæ constructionis*. For the church of Piddletrenthide no date is given, but I think we may assume that it is contemporary with the Church of St. Peter's, Dorchester, from the fact that the gargoyles on both towers are evidently the work of the same hand. These gargoyles are full of admirable character, not merely grotesque, as modern gargoyles too often are, but imbued with a spirit of humour, almost amounting to rollicking fun. They are excellent work of their kind, and I think if others will examine and compare them, they will agree with me in thinking they are all of them the product of the same chisel. If I am right as to this, we shall get a little nearer to fixing the date of the Church of Piddletrenthide.

E.R.P.E., Dorchester.

235. DORSET SESSIONS, 1614—1638.—In the possession of Mr. T. H. Baker, of Mere Down, Wilts, is an old edition of the "Countrey Justice," of the date of 1630, which evidently was once in the possession of a Dorset Magistrate. The fly-leaves at the beginning and end of the book are covered with copies of records of the Dorset Sessions of the Peace, held at Shaston, Sherborne, and Blandford, and of the Assizes at Dorchester, beautifully written, and ranging from 1614 to 1638. These entries are, for the most part, too lengthy to be inserted in full in the pages of *S. & D. N. & Q.*, but an abstract of their contents may prove interesting to the readers.

A General Session of the Peace was held at Sherborne, Tuesday and Wednesday, 3rd and 4th May, 12 Jac., [1614], before George Trenchard, Knt., John Browne, Knt., Robert Strode, Knt., John Rives, Knt., Thomas Trenchard, Knt., William Gibbes, Hugh Pyne, and Barnabas Lewis, Esquires, Justices of the Peace.

In reply to a petition, probably from the inhabitants of Sherborne, though the fact is not actually stated, it was ordered by the Court that the parishes in the Out Hundred of Sherborne should contribute weekly, until further order, certain sums of money to the Churchwardens and Overseers of Sherborne towards the relief of the poor of that town, and that the Churchwardens and Overseers of these parishes, on the sight of this order, should assemble themselves together, and rate, tax, and assess all and every the inhabitants and occupiers of land within their several parishes, towards this weekly contribution, as they usually have done for the relief of the poor of their own parishes. Any two Justices, on sight of this order, are to make out their distress warrants to the

Churchwardens and Overseers, to levy these sums, assessed weekly upon the inhabitants, should they neglect to pay them, and in defect of such distress to commit the defaulters to the Common Gaol, there to remain without bail, until the sums due be paid. The money collected is to be delivered weekly by the Churchwardens and Overseers of the several parishes to the parish officers of Sherborne.

The sums due from the parishes of the Out Hundreds are as follows:—

	d.		d.
Brodford	10	Caundle Buysshoppe ..	8
Thorneford	6	Caundle Purse ..	8
Lillington	4	Marsh	4
Beere Hackett	4	Oborne	6
Over Compton	8	Lidlinch	xii
Nether Compton	8	Haydon	6
Holnest	4	Wootton	4
Burton	4	ffolke	8.
Up Cearne	2		

The total to be received by Sherborne weekly thus amounts to 8s. 10d.

△.

(To be continued.)

236. TELL-TALE SNOW.—When snow falls slowly and regularly in calm weather, it covers the ground uniformly to the same depth, and when it melts, all goes away together.

It is otherwise when the snow has fallen in windy weather; the surfaces of the fields are then made smooth, except where trees or hedges cause drifts, and here, long after the thaw, we see the snow still remaining.

Where there are irregularities of the surface of a field, these are filled up, and the snow is of unequal thickness, and at the end of the thaw some is left in the hollows of the ground, the ridges becoming bare first.

On enclosed arable ground, I think it likely that the balks of the ancient plough divisions will appear, and on pasture land the furrows of the ancient ploughing; so also hedges long since grubbed up, together with their ditches; and likewise foundations of ancient buildings and remains of earthworks.

After the early storms of last year, I noticed two distinct lines of ploughing, at right angles to each other, in front of my house, where I am pretty certain there has been pasture for a hundred-and-fifty years; and I pointed out to some friends two sets of ploughing at Hurcott, on a sloping pasture field, which I should have supposed could never have been ploughed otherwise than in linches, following the hill horizontally or nearly so, if I had not seen two separate and quite distinct sets of ploughing which were

independent of the hill. I suppose that 'linch' ploughing is not easy to do.

Our low grounds, which have been pasture for ages, seem to have been ploughed in early times. These and the ancient Parks will probably give us up something of their history, if carefully looked at, after snow.

F. H. DICKINSON, Kingweston, Somerton.

237. GOLDEN WATCHES. (I. iii. 137.)—The yellow flowers of the Horned Poppy, (*Chelidonium Majus*), which grows abundantly on Preston Beach, were in my young days known as Golden Watches.

T.B.G.

238. 'LENT CROCKING' EXTRAORDINARY! (I. iii. 98.)—In the early days of the century, my father attended a school kept at Cerne by an old fellow named, not inappropriately, 'Needle.' He had sufficient acuteness to vary, to his own advantage, the custom of Lent Crocking, in this way: he permitted each boy to hurl against the school door a log of wood, no matter what the weight, and great were the efforts to break through, or at least crack the venerable oak, well studded with iron. But nothing of the sort happened; the only tangible result being the accumulation of a handsome pile of fuel for future use of the wily pedagogue.

T.B.G.

239. SOMERSET M.P.'s.—"The Right Worshipful" DOMINICK CHESTER, gent., was M.P. for Minehead from 1572, until his decease about the year 1576. Who was he? Whence the prefix "Right Worshipful"?

RICHARD CHAPMAN was M.P. for Bath, in 1553.

WILLIAM CHAPMAN, gent., was M.P. for Bath, in 1626.

Is anything known of their parentage? I believe that the last named was son of Walter Chapman, alderman of Bath.

W. D. PINK.

240. CHAFF UPON THE DOORSTEP. (I. iii. 139.)—To strew *straw* not *chaff* (but doubtless the idea is the same) at a man's door, under the circumstances stated, is quite a common practice, in no way "superstitious," but intended as a broad hint that the neighbours think the gentleman is not unacquainted with the art of *thrashing*.

J. A. BENNETT, South Cadbury Rectory.

241. REMARKABLE FROST IN SOMERSET.—In that charming repertory of old world information, "*The Mirror*," I find the following; "I myself was witness to a freezing shower in Somersetshire, about eighteen years since, and the effects of it were very surprising. Birds were found frozen to the ground, and the danger attending walking and travelling was considerable, not to mention the consternation of tradespeople, when they attempted to close their shops at night, the windows that were exposed to the shower being thickly coated with ice, so as to render it almost impracticable to shut them. The walls of the houses fronting to windward presented to the spectator an appearance of being glazed, and the eaves were loaded with pendant icicles, etc. A fall of snow succeeded the day after, which reduced the scene to the more ordinary appearance of winter. Soon after more snow fell, together with a vast fall of rain, which inundated the county for several miles, and many distressing accidents occurred and several lives were lost."—"H., Royal Observatory, Greenwich."

Coming from such a quarter this account is strangely vague. The date of this number of "*The Mirror*" is February, 1827. Eighteen years before would bring the date of this frost to 1809. Is there any record of this? or is it the same frost as occurred in London in 1814?

CHARLOTTE G. BOGER, St. Saviour's, Southwark.

242. NOON'S BARROW.—On the top of Blackdown, just South of West Buckland, near the County boundary, the old Ordnance map marks "Noon's Barrow."

The Chronicle says that in 710 Ini and his kinsman Nun fought against Gerent King of the Welsh, and Florence says that they defeated him.

Ethelwerd puts Nunna first, and speaks of them both as Kings.

Nothing more is said of Nun, and we may suppose him to be buried there. It would seem that his tomb has been carted away as manure, for it cannot now be found. Can any old person of the neighbourhood tell when it was removed, and point out the exact site?

F. H. DICKINSON, Kingweston.

243. ST. MARGARET'S CHAPEL, TATWORTH. (I. iv. 168.) There appears to be no mention of 'St. Margaret's,' or any other Chapel or Chantry, at Tatworth, in the "*Report on the Manuscripts of Wells Cathedral*," (Hist. MSS. Com., 1885), in "*Bishop John de Drokenesford's Register*," (Somt. Rec. Soc., 1887), in the "*Survey and Rental of Chantries, &c., in the County of Somerset*," (Somt. Rec. Soc., 1888), or in the list of "*Somerset Incumbents*," from the 13th to the 18th Century, recently published by the Rev. F. W. Weaver.

Pulman, in his "*Book of the Axe*," (4th Ed., p. 175), says that the building referred to by Mr. Langdon is situated in *South Chard*, and *not* in Tatworth, but that he can tell us nothing of its history.

As regards the place-name "Tatworth," *Tat* is probably one of the forms under which the word "*Toot*" appears all over England; *ex. gr.*, *Tadcaster*, *Tadlow*, *Tedworth*, *Tisbury*, the *Toot* at Tewkesbury, *Toothill* near Romsey, *Tothill*, *Tuthill*, *Tutbury*, &c., &c., of which many other modifications might easily be adduced; and the prefix is held to have originally applied to a hill or eminence dedicated to the worship of the Celtic Deity 'Taith' or 'Taithe,' (the '*Teutates*' of Lucan), which seems to have been identical with the God Mercury.

The learned Canon Lisle Bowles, in his "*Hermes Britannicus*," published in 1828, has offered some valuable remarks on this subject, which would occupy too much space for recapitulation here. The place is spelt "*Tattleworth*," in the "*Wells Cathedral MSS.*" above alluded to, and it is incidentally mentioned as "*Todworth*" in the "*Somerset Chantries*."

The suffix "*worth*" is held by Canon Isaac Taylor, to come from A.S. "*weorthig* = a place *warded* or protected,—an enclosed homestead."

The whole place-name would thus signify, *the enclosed "Toot,"* or (once) sacred hill, or mound, dedicated to the worship of the Celtic God "*Taithe*."

(Cf. also, Pulman's "*Local Nomenclature*." Lond. 1857; pa. 120).

Σ.

244. FOLK-LORE.—WEATHER PROVERBS.—I send some weather proverbs, which in my earlier years, (half-a-century since), were very common amongst west country folk. I offer them for two reasons, first, to put them in the way of being preserved, and secondly, in the hope of inducing others to follow my example. I may add that I have lived long enough to verify most, if not all of them.

I.

"Dree whit' vraus'es (*frosts*) vollerin', avore C'ursmas, 'll bring räin."

II.'

"Ev a Chich'ard (*church-yard*) da look lik' a pastur' vëel 'pon C'ursmas dăy. 'll look lik' a plow'd vëel avoă Medzumma dăy."

(This is a variation of the North Country saying, "A green Yule makes a fat Kirk-yard!" and calls attention to the fatal effects of a trying spring on the constitutions of the sick and aged, who have survived a mild winter; a fact well substantiated by the Registrar-General.)

III.

“En’s (*even as*) the dāys da langthen, the coold da strangthen.”

IV.

“A Janiary spring edd’n good vur nōo-thing.”

(Because crops then become too forward, “winter proud” as it is called, and are liable to be damaged by later cold weather.)

V.

“Veb’urary vell-ditch.”

VI.

“Za much groun’ as ez cové’d wi’ zun (*shine*) ’pon Cannelmas dāy, ’ll be cové’d wi’ znaw avore Lāādy-dāy.”

(An observation which most weather wise-acres in the West can substantiate in a run of years.)

VII.

“Ev Māäch da come in lik’ a lion (*boisterously*), ’ll goo out lik’ a lamb.” (*genially*). (And vicé versâ.)

VIII.

“Māäch wīn’s an’ Ap’ul zhowa’s, ’ll bring voāth Māy vlowa’s.”

IX.

“Zoo many vogs en Māäch, zoo many vrausts (*var.* “vloods”) en Māy.”

X.

“Māäch ’ll starm an’ Ap’ul try,

But Māy ’ll tull ev you’ll lev’ er die.”

(Alluding to the prejudicial effects on a weakly constitution of the cold Easterly winds that often characterize the poet’s month ; as well as its rapidly changing temperature.)

XI.

“A Māy chit’s noo good.”

(‘Chit,’ meaning either a child or a bud. This proverb is often also applied to a kitten, which, if born in May, is popularly supposed to be given to eating flies and other insects, and be always thin and miserable-looking in consequence ; never catching any mice.)

XII.

“A zwāärm o’ beys (*bees*) en Māy,

’Z wū’t h a lōōād o’ hāy ;

A zwāärm o’ beys en June,

’Z wū’t h a zelva’ spoon ;

A zwaärm o' beys en July,
Med za well let 'em vly."
(*var.* "Edd'n wü'th a vly.")

XIII.

"Mäy's ha'f zumma 'n ha'f wenta'."

XIV.

"A zunny Mäy 'n a dreppin' June,
'll püt all things en good tune."
(A comforting thought for a late spring.)

XV.

"Urds (*red clouds*) en tha marnin',
All tha dăy starmin';
Urds en tha night,
'Z tha shephe'd's delight."
(*var.* "All the dăy bright.")

XVI.

"When tha wīn' es en tha aist,
'Tes neitha good vur man nor baist."

XVII.

"Mack'el sky en' māā's (*mare's*) tāils,
Da māāke zāilas (*sailors*) lowa zāils."

XVIII.

"Mack'el sky,
Wūn't be vaour 'n twenty houas dry."

XIX.

When in spring, snow lies for some time on the hill-sides
and under hedges, the popular saying is, that

"'Tes awāitin' vur mōōa."

XX.

When the new moon is cupped (*i.e.* has her horns turned)
directly upwards, it is popularly deemed to forebode a wet month.

H. NORRIS, South Petherton.

245. PISCINÆ SITUATED IN CORNERS.—I have been asked
by the President of the Aberdeen Ecclesiological Society, to
insert the following in "*N. & Q., S. & D.*"

In the Chancel, and in the S. transept, in the Church of
Stoke-under-Ham, there are large piscinæ placed anglewise.

(1) Is there any other example of this? (2) What reason
can be assigned for the arrangement?

PHILIP PEACH, Pawlet Vicarage, Bridgwater.

NOTES ON BOOKS.

246. HENRY VIII. AND THE ENGLISH MONASTERIES. An attempt to illustrate the History of their suppression. By Francis Aidan Gasquet, Monk of the order of St. Benedict, sometime Prior of St. Gregory's Monastery, Downside, Bath. Vol. I. 3rd Edition, London, Hodges, 1888.

Regard it from whatsoever stand-point we may, it seems to us that this is a book which is destined to occupy a permanent place in the Englishman's library.

Its title suffices to explain that its subject deals with one of the most important and eventful crises in English History.

The inevitable struggle for which the collapse of the feudal system had prepared this country, and indeed to which in a measure it had led up, was seen to be impending in the early part of the sixteenth century, and well and ably has Father Gasquet narrated the preliminary skirmishes that took place ere the decisive battle was fought and lost,—and won!

Of course our sympathies will vary with the circumstances that regulate the point of view from which this history is surveyed. As protestants, we have been educated to believe that there was such incongruity between the power of the temporal Sovereign, and that of the then spiritual Sovereign (the Pope) in England, that the one or the other must, of necessity, eventually give way; and we are accustomed to believe that the result was as it should be. As Englishmen, also, we feel that it could not be right that one-third of the soil of England, carrying with it a corresponding amount of power and influence, should be in the hands of men practically irresponsible to its ruler.

Father Gasquet, though naturally biassed by somewhat different sentiments, yet sets forth his opinions in reasoning so temperate, and so logical, that it is impossible to find fault with many of his deductions.

After commenting on the prejudicial effect of the "Black Death," in the 14th century, on the welfare of the people generally, especially also on that of the clergy, both secular and monastic, and which extended even to King Henry's time, he proceeds to narrate the suppression of the Alien Priories, noticing, by the way, those of Montacute and Bermondsey, the latter of which held considerable possessions in the county of Somerset. Of course this measure was deemed necessary in order to consolidate the power of the English sovereign, by undermining that foreign influence over his subjects, which was inevitable so long as continental monasteries enjoyed large ecclesiastical revenues from this country.

The chapter on Wolsey is especially interesting and instructive. His cunning and duplicity in dealing with the papal interests in England are here chronicled with an unsparing,

although we cannot add with an unfair hand; for the author's narrative still leaves upon our mind the preconceived impression that Henry's great Chancellor was first of all an Englishman—and then a Cardinal.

Deriving his information from original documents and recognised authorities, Father Gasquet has shown us, in all its hideousness, the tyrannical means, and the diabolical cruelties, with which Henry, his Minister Crumwell, and their myrmidons, sought out, or manufactured to order, imaginary evils, which were tortured into excuses for suppressing religious houses, and for confiscating their possessions.

We have, in this first volume, an account only of the extinction of the lesser Monasteries, which, apparently, were dealt with separately, because, being small and many of them situated in remote districts, they were the least able to cope with the power of the Crown; and the narrative of this part of the persecution, especially the martyrology of the Carthusians, though not told with any attempt at dramatic sensationalism, is enough to rouse the indignation of every honest man.

As may be easily imagined, the name of Crumwell does not shine in these proceedings, at least in the opinion of minds educated in the 19th century; and after reading this first instalment of a very instructive work, we feel that we are the better enabled to appreciate, at their true value, the motives which actuated men whose names have come down to us in history, connected with circumstances so ambiguous, that we can scarcely tell whether to class them with the altogether good, or the altogether bad. We would, therefore, counsel all who feel interested in investigating the course of these events, to read for themselves this welcome addition to the literature of the day.

We have only space to add, that the handsome volume before us does infinite credit to all concerned in its production. The size is of the handiest, the type and paper are both of the best, and we are proud to hail the publisher as a Somersetshire man, whom we trust to find hereafter bringing out many such a work as that we have the present pleasure of recommending to the notice of the readers of "*N. & Q., S. & D.*"

247. THOMAS POOLE AND HIS FRIENDS.—By Mrs. Henry Sandford, 2 vols., 8vo., Macmillan, 1888.

In these days of "Personal Recollections," and shallow "Reminiscences," it is quite refreshing to meet with a genuine bit of consistent hard work, such as we recognize in Mrs. Sandford's Biography of Thomas Poole: a work wherein both love and labour have evidently united, and in which neither could have been spared without injury to the whole.

Possibly few persons of the present romance-reading generation have ever heard, or, if they have heard, have ever cared

much about either Tom Poole or his friends, and yet the life-history of any single member of the whole set would furnish romance enough for the hero of any modern novel,—Mr. Rider Haggard's absorbing atrocities, perhaps, only excepted.

The business-like, practical tanner of Netherstowey, who could gather around him, as friends, such men as Coleridge, Southey, De Quincey, Wordsworth, Sir Humphrey Davy, the two Wedgwoods, Charles Lamb, and Thelwall, must indeed have been possessed of rare qualities himself, and Mrs. Sandford has the happy power (we will not degrade that quality by misnaming it the *knack*), of letting us see these friends, not as literary dummies, or marionettes, but as actualities, who lived and moved, and thought, and influenced each other, and their respective circles, for good and not for evil;—men who, though not innocent of those audacious theories which astonished our forefathers in the later years of the 18th century, and which shook civilised Europe to its moral foundations, were yet men capable of forming grand conceptions;—men of large hearts and sterling principles. Extracts from their mutual letters are well selected, and serve admirably to show what manner of persons they were, and it may be a useful reflection in these days when people seem almost paralysed at the prospect of increasing territorial and commercial trouble, to learn that this little coterie, even while basking amid the peaceful scenery around them, ever recognised the true dignity of personal labour; that they neither thought less of themselves nor of each other, for being connected in any way with honest trade. Tom Poole, indeed, was ever proud of terming himself a "tradesman," rightly deeming that, whatsoever his position,

"The *rank* is but the guinea's stamp
The *man's* the gowd for a'that!"

Hence it came about, that, whilst his courteous nature always prompted him to show due reverence and respect towards those who stood on a higher social level than his own, his native dignity never permitted him to descend from his proper platform, which was that of a highminded and an honourable gentleman.

Mrs. Sandford's book may possibly not present itself to the hypercritical as absolutely without fault, but it is a *very good* book, and a very delightful book, in which every chapter is full of interest; and no thoughtful person can rise from its perusal without feeling that he or she has gained something by having made even such an indirect acquaintance with "Thomas Poole and his friends."

248. WEDMORE PARISH REGISTERS, MARRIAGES, 1561-1839. Long 4to., Wells, Jackson, 1888.

Neither the Antiquary, the Genealogist, nor the Historian, is likely to find fault with so useful a work as that of printing and publishing Parish Registers. It is only the ultra-utilitarian,

probably, who feels disposed to utter a "*Cui bono?*" on the matter.

To such a mal-content the answer is ready enough. "One reason is—that their contents may be thrown open instead of being locked up in iron chests. Another reason is, that these records, or at least their contents, may be made safe for evermore. As long as there is only one single copy, and that in writing, they are *not* safe."

So writes, in his preface, the Rev. Sydenham H. A. Herve, Vicar of Wedmore, who has so carefully, and with so much pains, edited the work under present notice; and he adds also some very pertinent remarks on the advisability of the government interfering to make it imperative that all Parish Registers should be so dealt with.

After delivering his opinion, the Rev. Editor has 'backed' it, by giving to the public the handsome volume now before us, the title of which, short as it is, suffices to explain the nature of its contents. The prefatory chapter, to which reference has been made, contains some admirable suggestions, based on examples given, as to the *animus* with which such a work should be carried out; adding moreover many valuable observations and explanations, couched in that vigorous and terse English, with which readers of "*The Wedmore Chronicle*" are already so familiar.

The type is as it should be, large and absolutely clear, and the paper strong and durable, thus exemplifying in all ways the intention of the Editor, viz., that of writing *of* the past, *for* the future.

With three copious Indexes, and an Appendix, this book serves as an excellent model to other country parsons, who feel disposed to go and do likewise.

Goodly work of a similar nature is not altogether strange to the Editor. It is not generally known, but it is a fact, that during the period in which he held the curacy of South Petherton, now some years since, he occupied his 'learned leisure' in making a fair copy of all the Registers there, from 1574 to 1812, which done, and bound in five handsome folio volumes, he generously presented to the Vicar on behalf of the parish.

We heartily thank him for this, the first instalment of his self-imposed task, and we wish him 'good speed' even until the full completion of that which lies before him.

249. SOMERSET INCUMBENTS.—Edited by Frederick Wm. Weaver, M.A., Editor of *Visitations of the Counties of Somerset and Hereford*, and joint Editor of "*Somersetshire Wills*." Oblong 4to, pp. 476., li. Bristol: Privately printed for the Editor, by C. T. Jefferies & Sons. 1889.

In publishing this book, Mr. Weaver has given the men of Somerset a volume full of a special kind of help for those who desire to study the mediæval history of their native county.

The work is compiled from what are termed "*The Hugo MSS. No. 30,279 and 30,280*," in the British Museum, having been bequeathed to its library by that gentleman, amongst other manuscripts, at his decease in 1877. The originals are believed, as the preface tells us, to have been copied from the Bishops' Registers at Wells, by Edmund Archer, S.T.P., who was sometime Archdeacon of Taunton, and afterwards of Wells, until his death in 1739.

Of Mr. Hugo we may say that he was the Rector of West Hackney, Middlesex, and an ardent Antiquary. Born in Taunton, he always evinced a deep affection for his native county, and was especially interested in the history of its Ecclesiastical development: witness the many important communications chronicled under his name, in the Index of the Somerset Archæological and Natural History Society.

The MSS. referred to are written in Latin, and embrace the 'Presentations' of most of the Incumbents in the important Diocese of Bath and Wells, from the early part of the 13th century to the year 1738, together with the names of the Patrons, and references to the Registers from which they are extracted. These the Rev. Editor has taken in hand and reproduced in English, under the different Archdeaconries; the names of the respective parishes being given in alphabetical order.

A knowledge of the name of the patron of a living at a particular date, will, of course, often prove of great assistance in hunting up material for local history, and Mr. Weaver seems to have performed his part well and conscientiously, especially when we consider the amount of mechanical labour involved in preparing an index occupying more than fifty 4to pages. The fulness of what we have makes us hunger for what we have not, and it must be regarded as a misfortune that means could not have been taken to extend the list to the present time; such a proceeding, however, would have entailed an expense that, as one can well understand, few men single-handed would be willing to incur.

The Rev. Editor's antecedent genealogical studies have, to a great extent, fitted him for work of this kind, and we are bound to say that this 'List' does in no wise detract from the high character Mr. Weaver has already earned for himself as a student of 'Bye-gones,' in the West of England. It is to be hoped that he will not be allowed to find himself a loser by the production of a book so useful to his fellow countrymen.

250. AN ACCOUNT OF THE CHURCH AND PARISH OF ST. GILES, WITHOUT CRIPPLEGATE, LONDON.—Compiled by John James Baddeley, Churchwarden, Royal 8vo. pp. 220. 1888.

This is a book not specially appertaining *directly* to either Somerset or Dorset, but any account of the last resting place of Milton, of Fox the martyrologist, of good old John Speed, and Martin Frobisher, of the church where Oliver "Crumwell" led

Elizabeth Bourcher to the altar, is and must be of interest to all Englishmen. It is the work of an influential but very modest parishioner of St. Giles's, anxious to do his best to preserve the records of his 'Commune,' and it affords evidence of considerable research in which the writer certainly has not spared himself.

It is a trite saying that the best public work is done by otherwise busy men, and Mr. Baddeley's book is an exemplification of its truthfulness. Copiously illustrated, it is almost an '*Edition de luxe*,' and whether regarded as a drawing-room ornament, or as a standard occupant of the bookshelf, it is certain to suit its abode. Its contents afford us, amid a mass of carefully selected and well-arranged matter, some glimpses of that vigorous parish life, which is always so interesting to the antiquary and the historian. Its publication, moreover, has the ulterior object of aiding the funds of some local charities, and we can honestly recommend its contents to the careful consideration of our own friends and supporters, as well as to that of the general public.

251. THE IMPORTANCE OF PRESERVING THE BELONGINGS OF OUR PARISH AND OTHER CHURCHES.—By J. Brooking Rowe, Lay Representative for the Deanery of Plympton; pp. 10; price 4d. Plymouth: E. Chapple. 1888.

The Editors of "*N. & Q. S. & D.*" earnestly call attention to this valuable pamphlet, which is a reprint (by request), of a paper read at the Exeter Diocesan Conference, in October, 1888, by one who has evidently well thought out his subject.

Short though it be, it deals well nigh exhaustively with the matter in hand, and it deserves the most careful consideration of every Rural Dean, Clergyman, and Churchwarden, in the United Kingdom.

All who are interested in the preservation of Church belongings should procure from Messrs. Brown & Co., Salisbury, a copy, price 6d., of "Suggestions to Rural Deans in registering Particulars of the Churches and Church Furniture within their Rural Deaneries, together with a Specimen Return from the Parish of Long Burton, by C. H. Mayo," issued in December, 1886, at the desire of the Bishop of Salisbury. The Scheme therein developed is now in working order in the Diocese.

252. THE TOMBSTONE LIBRARY.—Mr. H. Gray, of 47, Leicester Square, is issuing the first Vol. of *The Tombstone Library*, a collection of Monumental Inscriptions, Epitaphs, &c., which will be illustrated with Views, Portraits, Coats of Arms, and with occasional Genealogical Notes and Extracts from Registers. The price will be 7s. 6d. a volume, and we understand that Somerset and Dorset will not be unrepresented in the contents. If this work is efficiently edited, there is little doubt it will be of great use to the Genealogist.