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Henry B. Wheatley







POPULAR ANTIQUITIES OF  
GREAT BRITAIN.

IN THREE VOLUMES.

VOL. II.



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# POPULAR ANTIQUITIES OF GREAT BRITAIN

COMPRISING NOTICES OF THE MOVEABLE AND IMMOVEABLE  
FEASTS, CUSTOMS, SUPERSTITIONS AND AMUSE-  
MENTS PAST AND PRESENT.

EDITED FROM THE MATERIALS COLLECTED BY  
JOHN BRAND F.S.A.

WITH VERY LARGE CORRECTIONS AND ADDITIONS  
BY W. CAREW HAZLITT.

With a New and Copious Index.



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## Observations on Popular Antiquities.

### II. *Customs and Ceremonies.*

#### Country Wakes.<sup>1</sup>

“Come Anthea let us two  
Go to feast, as others do.  
Tarts and Custards, Creams and Cakes,  
Are the Junketts fill at Wakes;  
Unto which the tribes resort,  
Where the businesse is the sport.  
Morris-dancers thou shalt see,  
Marian too in pagentrie:  
And a Mimick to devise  
Many grinning properties.  
Players there will be, and those,  
Bafe in action as in clothes;  
Yet with strutting they will please  
The incurious villages.  
Near the dying of the day,  
There will be a Cudgell-play,  
When a coxcomb will be broke,  
Ere a good word can be spoke.  
But the anger ends all here,  
Drencht in ale, or drown'd in Beere.  
Happy rusticks, best content  
With the cheapest merriment:  
And possesse no other feare  
Then to want the Wake next yeare.”—*Herrick.*



THE true etymology of Wake is, I believe, given in an extract from a metrical Life of St. John in Dugdale's "Warwickshire," quoted by Strutt.<sup>2</sup> Spelman erred strangely here.]<sup>3</sup>

As in the times of Paganism annual festivals were celebrated in honour and memory of their gods, goddesses, and heroes, when the people resorted together at their temples and tombs; and as the Jews constantly

<sup>1</sup> Called also Feasts of Dedication, Revellings, Rush-bearings, and in the North of England, Hoppings.

<sup>2</sup> "And ye shal understond & know how the *Evyns* were first found in old

kept their anniversary feast of Dedication in remembrance of Judas Maccabæus their deliverer; so it hath been an ancient custom among the Christians of this island to keep a feast every year upon a certain week or day, in remembrance of the finishing of the building of their parish church, and of the first solemn dedicating of it to the service of God, and committing it to the protection of some guardian saint or angel.

At the conversion of the Saxons, says Bourne, by Austin the monk, the Heathen Paganalia were continued among the converts, with some regulations, by an order of Gregory I., to Mellitus the Abbot, who accompanied Austin in his mission to this island. His words are to this effect: on the Day of Dedication, or the Birth Day of holy Martyrs, whose relics are there placed, let the people make to themselves booths of the boughs of trees, round about those very churches which had been the temples of idols, and in a religious way to observe a feast: that beasts may no longer be slaughtered by way of sacrifice to the devil but for their own eating and the glory of God: and that when they are satisfied they may return thanks to him who is the giver of all good things.<sup>1</sup> Such are the foundations of the Country Wake.

time. In the beginning of holy Church, it was so that the peopul cam to the Chirche with Candellys brennyng and wold wake and coome with light toward to the Chirche in their devotions; and after they fell to lecherie and songs, daunces, harping, piping, and also to glotony and sinne, and so turned the holiness to curydnefs: wherfore holy Faders ordained the peopul to leve that *Waking* and to fast the *Evyyn*. But hit is called *Vigilia*, that is waking in English, and it is called *Evyyn*, for at evyn they were wont to come to Chirche." [Wake is mentioned in the same sense in the "Promptorium Parvulorum."]

Hall, in his "Triumphs of Rome," alludes as follows to these convivial entertainments: "What should I speak of our merry Wakes and May Games and Christmās Triumphs, which you have once seen here and may see still in those under the Roman dition; in all which put together, you may well say no Greek can be merrier than they."—*Triumph of Pleasure*, p. 23.

In Collinson's "Somersetshire," vol. i. Abdick and Bulston Hundred, p. 64, speaking of Stocklinch, St. Magdalen Parish, the author says: "A *Revel* is held here on St. Mary Magdalen's day." The Paganalia or Country Feasts of the Heathens were of the same stamp with this of the Wake. Spelman says: "Hæc eadem sunt quæ apud Ethnicos *Paganalia* dicebantur," &c. "Glos." *ut infrâ*.

[As early as the time of King Edgar, according to Wheloe's edition of Bede, quoted by Brand, great licence prevailed at these wakes, and Edgar's 28th Canon directs the observance of order and decorum.]

<sup>1</sup> "Glos." Art. WAK.

<sup>2</sup> "Ut die Dedicacionis, vel Natalitiis Sanctorum Martyrum, quorum illic Reliquiæ ponuntur, tabernacula sibi circa eandem Ecclesiam, quæ ex fanis commutatae sunt de ramis arborum faciant," &c.—*Bed.* lib. . . . cap. 30. In Bridges' "Northamptonshire" are very many instances recorded of the Wake being still kept on or near to the day of the saint to which the church was dedicated.

Braithwaite, describing a zealous brother, tells us: "He denounceth an heauie woe upon all Wakes, Summerings, and *Rush-bearings*, preferring that Act whereby Pipers were made rogues, by Act of Parliament, before any in all the *Acts and Monuments*."—*Whimzies*, 1631, p. 197. In the same work, p. 19 (Second Part), speaking of a pedlar the author says: "A Countrey *Rush-bearing*, or *Morrice-Pastorall*, is his festiual: if ever hee aspire to plum-porridge, that is the day. Here the guga-girles gingle it with his neat niffes."

So, also, in Braithwaite's "Boulster Lecture," 1640, p. 78, we find: "Such an

[In the "Ancren Riwe" (13th century), there is a curious allusion to the case of a lady who was nearly dying unshriven, because she refused to confess, till the last moment, *that she had once lent a garment to another woman to go to a wake.*]

This feast was at first regularly kept on that day in every week, on which the Church was dedicated: but it being observed and complained of, that the number of holidays was excessively increased, to the detriment of civil government and secular affairs; and also that the great irregularities and licentiousness which had crept into these festivities by degrees, especially in the churches, chapels, and churchyards, were found highly injurious to piety, virtue, and good manners; there were therefore both statutes and canons made to regulate and restrain them: and by an Act of Convocation passed by Henry the Eighth in the year 1536, their number was in some measure lessened.<sup>1</sup> The Feast of the Dedication of every Church was ordered to be kept upon one and the same day every where; that is, on the first Sunday in October; and the saint's day to which the church was dedicated entirely laid aside. This act is now disregarded; but probably it arose from thence that the Feast of Wakes was first put off till the Sunday following the proper day, that the people might not have too many avocations from their necessary and domestic business.

[Charles I. in his "Book of Sports," 1633, removed the prohibition which had been exercised against these dedication-feasts. This tract is little more than a re-issue of James the First's Book, 1618.]

It appears that in ancient times the parishioners brought rushes at the Feast of Dedication, wherewith to strew the church, and from that circumstance the festivity itself has obtained the name of *Rush-bearing*, which occurs for a country Wake in a Glossary to the Lancashire dialect. In the Churchwardens' Accounts of St. Mary-at-Hill, London, 1504, is the following article: "Paid for 2 berden ryshes for the strewyng the newe pewes, 3d." Ibid. 1493, "for 3 burdens of rushes for the new pewes, 3d."

In Newton's "Herball to the Bible," 1587, is the following passage: "Sedge and rushes with the which many in the country do use in summer time to strawe their parlors and churches, as well for coolness as for pleafant smell." Chambers, and indeed all apartments usually inhabited, were formerly strewed in this manner. As our ancestors rarely washed their floors, disguises of uncleanness became

one as not a *Rush-bearer* or *May-morrish* in all that Parish could subsist without him."

Bridges, in his "Northamptonshire," vol. i. p. 187, speaking of the parish of Middleton Chenduit, says: "It is a Custom here to strew the Church in summer with Hay gathered from six or seven swaths in Ash-meadow, which have been given for this purpose. The Rector finds straw in winter." Hentzner, in his "Itinerary," speaking of Queen Elizabeth's presence-chamber at Greenwich, says, "The floor, after the English fashion, was strewed with Hay," meaning rushes. [Copley, in his "Wits, Fits, and Fancies," 1595, has a story to this purpose.]

<sup>1</sup> This injunction, says Borlase, in his "Account of Cornwall," was never universally complied with, custom in this case prevailing against the law of the land.

necessary things. It appears that the English stage was strewed with rushes. The practice in private houses is noticed by Johnson from Caius "de Ephemera Britannica."

In Tuffer's "Husbandry" are the following lines :

" *The Wake-Day.*

" Fil oven ful of flawnes, Ginnie passe not for sleepe,  
To-morrow thy father his wake day will keepe :  
Then every wanton may danse at her will  
Both Tomkin with Tomlin, and Jankin with Gil."<sup>1</sup>

The following entries occur in the Accounts of St. Mary-at-Hill, 1495 : " For bred and wyn and ale to Bowear (a singer) and his co., and to the Quere on Dedication Even, and on the morrow, is. vjd." 1555. " Of the Sumcyon of our Ladys Day, which is our church holyday, for drinkyng over-night at Mr. Haywards, at the Kings Head, with certen of the parish and certen of the chapel and other finging men, in wyne, pears, and sugar, and other chargis, viiis. jd. For a dynner for our Ladys Day, for all the synging men & syngyng children, il. For a pounce and halfe of sugar at dinner, is. vijd. ob. 1557. For garlands for our Ladys Day & for strawenge yerbes, ijs. ijd. For bryngyng down the images to Rome Land and other things to be burnt." In these accounts, " To finging men and children from the King's chapel and elsewhere," on some of the grand festivals, particularly the parish feast (our Lady's Assumption), a reward in money and a feast are charged in several years.

In similar Accounts for the parish of St. Margaret's, Westminster, under 1544, is the following item : " Paid for rushes against the Dedication Day, which is always the first Sunday of October, 1s. 5d." In the Accounts of St. Laurence Parish, Reading, for 1602, quoted by Coates, we have : " Paid for flowers and *rushes* for the churche when the Queene was in town, xxd."

Carew, who wrote about 1585,<sup>2</sup> tells us that " The Saints Feast is kept upon the Dedication Day by every householder of the parish, within his own dores, each entertaining such forrayne acquaintance, as will not fayle, when their like turne cometh about, to requite them with the like kindnes." But Borlase informs us that, in his time, it being very inconvenient, especially in harvest time, to observe the parish feast on the saint's day, they were by the bishop's special authority transferred to the following Sunday.

Stubbes<sup>3</sup> gives us the manner of keeping of Wakes and Feasts in England. " This is their order therein. Euery Town, Parish, and Village, some at one time of the yere, some at an other (but so that

<sup>1</sup> Naogeorgus says :

" ——— reddenti gramine templi  
Sternitur omne solum, ramisque virentibus aræ."

See Du Cange "Gloss." Art. JUNCUS.

<sup>2</sup> "Survey of Cornwall," 1602, p. 69.

<sup>3</sup> "Anatomie of Abuses," 1583, ed. 1584, p. 96.

euery one keepe his proper daie assigned and appropriate to it self which they call their Wake daie) vseth to make great preparation and prouision for goode cheare. To the which all their freendes and kinsfolkes farre and nere are inuited." He adds that there are such doings at them, "in so muche as the poore men that beare the charges of these Feastes and Wakeffes are the poorer and keepe the worser houses a long tyme after. And no maruaile, for many spend more at one of these Wakeffes then in all the whole yere besides." Stubbes has been already mentioned as a Puritan: and consequently one who did not duly distinguish between the institution itself and the degenerate abuse of it. Northbrooke<sup>1</sup> says: "Also their daunces were spirituall, religious, and godly, not after *our hoppings* and leapings, and interminglings men with women, &c. (dauncing every one for his part), but soberly, grauely," &c. Also, "What good doth all that dauncing of yong women holding vpon mennes armes, that they may *hop* the higher?"

Speght, in his "Glossary to Chaucer," says: "It was the manner in times past upon festival evens called *Vigiliæ*, for parishioners to meet in their church houses or church yards, and there to have a drinking fit for the time. Here they used to end many quarrels between neighbour and neighbour. Hither came the wives in comely manner: and they which were of the better sort had their mantles carried with them, as well for shew as to keep them from cold at the table. These mantles, also, many did use in the church at morrow-masses and other times."

Borlase says, the Parish Feasts instituted in commemoration of the dedication of parochial churches were highly esteemed among the primitive Christians, and originally kept on the saint's day to whose memory the church was dedicated. The generosity of the founder and endower thereof was at the same time celebrated, and a service composed suitable to the occasion. (This is still done in the colleges of Oxford, to the memory of the respective founders.) On the eve of this day prayers were said and hymns were sung all night in the church; and from these watchings the festivals were styled Wakes; which name still continues in many parts of England, though the vigils have been long abolished.<sup>2</sup>

In the southern parts of this nation, says Bourne, most country villages<sup>3</sup> are wont to observe some Sunday in a more particular manner than the rest, *i. e.* the Sunday after the day of dedication, or day of the saint to whom their church was dedicated. Then the inhabitants deck themselves in their gaudiest clothes, and have open doors and splendid entertainments for the reception and treating of their relations and friends, who visit them on that occasion from each neighbouring town. The morning is spent for the most part at church, though not as that morning was wont to be spent, not in commemorating the saint

<sup>1</sup> "Treatise against Dauncing," 1577, ed. 1843, pp. 151, 166.

<sup>2</sup> Dugdale's "Warwickshire," 1st edit. p. 515.

<sup>3</sup> "Antiq. Vulg." chap. xxx.

or martyr, or in gratefully remembering the builder and endower. The remaining part of the day is spent in eating and drinking. Thus also they spend a day or two afterwards in all sorts of rural pastimes and exercises : such as dancing on the green, wrestling, cudgelling, &c.

[In the "Spectator," No. 161, for Sept. 4, 1711, the writer tells us, that "the Squire of the parish treats the whole company every year with a hoghead of ale ; and proposes a Beaver Hat as a recompense to him who gives most Falls."]

In [Aubrey's "Natural History of ] Wiltshire," printed in [1847], we read : "The night before the Day of Dedication of the Church, certain officers were chosen for gathering the money for charitable uses. Old John Waffield of Langley, was Peter Man at St. Peter's Chapel there" [and from the same source it appears that it was customary to spend the eve of the Dedication-day in fasting and prayer.]<sup>1</sup>

Silas Taylor says, that "in the days of yore, when a Church was to be built, they watched and prayed on the Vigil of the Dedication, and took that point of the horizon where the sun arose for the east, which makes that variation, so that few stand true except those built between the two equinoxes. I have experimented some Churches, and have found the line to point to that part of the horizon where the sun rises on the day of that Saint to whom the church is dedicated."

Great numbers attending at these Wakes, by degrees less devotion and reverence were observed, till, at length, from hawkers and pedlars coming thither to sell their petty wares, the merchants came also and set up stalls and booths in the churchyards : and not only those, says Spelman, who lived in the parish to which the church belonged resorted thither, but others also, from all the neighbouring towns and villages ; and the greater the reputation of the Saint, the greater were the numbers that flocked together on this occasion. The holding of these Fairs on Sundays was justly found fault with by the clergy. The Abbot of Ely, in John's reign, inveighed much against so flagrant a profanation of the Sabbath ; but this irreligious custom was not entirely abolished till the reign of Henry VI. [a period in our history when a good deal of opposition to profane amusements was offered by the Puritan party. It was to pacify this growing feeling that Henry consented temporarily to the suppression of markets and fairs on Sundays and holy days, in the 23rd year of his reign.]

Hospinian cites Naogeorgus, in his fourth Book, as drawing a most loathsome picture of the excesses and obscenities used in his time at the Feast of Dedications, and although in this country the same element of licentiousness had undoubtedly crept into this description of festival, we find a clergyman, one Rosewell, in a sermon which he pub-

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<sup>1</sup> "They hate the laurell, which is the reason they have no poets amongst them ; so as if there be any that seeme to have a smatch in that generous science, he arrives no higher than the style of a Ballet, wherein they have a reasonable facultie ; especially at a WAKE, when they assemble themselves together at a towne-greene, for then they sing their Ballets, and lay out such throats as the country fillers cannot be heard."—*A Strange Metamorphosis of Man*, &c. 1634.

lished in 1711, earnestly opposed to the discontinuance of the Wake on the Eve before the Dedication. When an order [had been] made in 1627 and in 1631, at Exeter and in Somersfethire, for the suppression of the Wakes, both the ministers and the people desired their continuance, not only for preserving the memorial of the dedication of their several churches, but for civilizing their parishioners, composing differences by the mediation and meeting of friends, increasing of love and unity by these feasts of charity, and for the relief and comfort of the poor.

In the "Statistical Account of Scotland,"<sup>1</sup> we read: "Parish of Sandwick [Orkney]"—"The people do no work on the 3rd day of March, in commemoration of the Day on which the Church of Sandwick was consecrated; and as the Church was dedicated to St. Peter, they also abstain from working for themselves on St. Peter's Day (29th of June); but they will work to another person who employs them."

In the same work we are told "St. Serf was considered as the tutelar Saint of this place, in honour of whom there was an annual procession on his day, viz., 1st July, early in the morning of which, all the inhabitants, men and women, young and old, assembled and carried green branches through the town, decking the publick places with flowers, and spent the rest of the day in festivity. (The Church was dedicated not only to the Virgin Mary, but also to St. Serf.) The procession is still continued, though the day is changed from the Saint's Day to the present King's Birth Day."

*Hopping* is derived from the A.-S. *þoppian*, to leap, or dance. Dancings in the North of England, and I believe [colloquially] in other parts, are called *Hops*. The word in its original meaning is preserved in *Grafs-hopper*. The word "*Hoppe*" occurs in Chaucer, in the beginning of the "Cokes Tale."

In many villages in the North of England these meetings are still kept up, under the name of HOPPINGS. We shall hope that the rejoicings on them are still restrained in general within the bounds of innocent festivity; though it is to be feared they sometimes prove fatal to the morals of our swains, and corrupt the innocence of our rustic maids.

In "A Joco-serious Discourse between a Northumberland Gentleman and his Tenant" [by George Stuart,] 1686, p. 32, we read:—

"To Horse-race, Fair, or *Hoppin* go,  
There play our casts among the whippers,  
Throw for the hammer, lowp for slippers,  
And see the Maids Dance for the Ring,  
Or any other pleasant thing :  
—— for the Pigg, lye for the Whetstone,  
Or chuse what side to lay our betts on."<sup>2</sup>

<sup>1</sup> Vol. xvi. p. 460; vol. xviii. p. 652.

[<sup>2</sup> Mr. Brand, at this point, admits a literal deluge of wholly irrelevant matter on the subject of sharpening, cogging, &c.]

[A contributor to the "Antiquarian Repertory" has preserved a part of an old song, which used to be sung in the North at Wakes as well as at Christmas.<sup>1</sup>

In the old ballad of "Sack for my Money" (circa 1630) we have :

"The country blades with their own maids,  
At every merry meetings,  
For ale and cakes at their town wakes,  
Which they did give their sweetings,  
Upon their friend a crown will spend  
In sack that is so trusty."

The *Lady of the Wake* is described in "Witts Recreations" (1640), in a poem, perhaps by Herrick :

"Feele how my temples ake  
For the lady of the wake ;  
Her lips are as soft as a medlar,  
With her posies and her points,  
And the ribbon on her joynts,  
The device of the fields and the pedler."

The following is Googe's account, in his version of "Naorgeorgus" :]

"The Dedication of the Church is yerely had in minde,  
With worship passing Catholicke, and in a wondrous kinde :  
From out the steple hie is hande a croffe and banner fayre,  
The pavement of the temple strowde with hearbes of pleasant ayre,  
The pulpets and the alters all that in the Church are seene,  
And every pewe and piller great, are deckt with boughes of greene :  
The tabernacles opned are, and Images are drest,  
But chiefly he that patron is, doth shine above the rest :  
A borde there standes, whereon their bulles and pardons thicke they lay,  
That given are to every one that keeps this holyday :  
The Idoll of the Patron eke, without the doore doth stande,  
And beggeth fast of every man, with pardons in his hande :  
Who for bicause he lackes his tongue, and hath not yet the skill  
In common peoples languages, when they speake well or ill :  
He hath his owne interpretor, that alwayes standeth by,  
And unto every man that commeth in or out doth cry :  
Desiring them the Patrone there, with giftes to have in minde,  
And Popishe pardons for to buie, releafe of sinnes to finde.

\* \* \* \* \*

On every side the neighbours come, and such as dwell not nere,  
Come of their owne good willes, and some required to be there.  
And every man his weapon hath, their swordes and launces long,  
Their axes curriars, pyftolets, with pykes and darts among.  
The yong men in their best array, and trimmest maydes appeare,  
Both jeasters, roges, and minstrels with their instruments are heare.  
The pedler doth his packe untrusse, the host his pots doth fill,  
And on the table breade and drinke doth set for all that will :  
Nor eyther of them their heape deceyves, for of the others all,  
To them th' advauntage of this feaste, and gaine, doth chiefly fall.  
The service done, they eyther to the taverne fast doe flie,  
Or to their neighbours house, whereas they feede unreasonablie :

[<sup>1</sup> Vol. iv. p. 453 ; ed. 1808.]

[<sup>2</sup> Herrick's Works, ed. Hazlitt, Appendix, No. III.]



For fixe or seven courfes they vnto the table bring,  
 And for their fuppers may compare with any heathen king.  
 The table taken up, they rife, and all the youth apace,  
 The minftrell with them called go to fome convenient place :  
 Where when with bagpipe hoarce, he hath begon his muficke fine,  
 And vnto fuch as are preparte to daunce hath given figne,  
 Comes thither freight both boys and gyrles, and men that aged bee,  
 And maryed folkes of middle age, there alfo comes to fee,  
 Old wrinckled haggcs, and youthfull dames, that minde to daunce aloft,  
 Then fundrie pafimes do begin, and filthie daunces oft :  
 When drunkards they do lead the daunce with fray and bloody fight,  
 That handes, and eares, and head, and face, are torne in wofull plight.  
 The ftreames of bloud runne downe the armes, and oftentimes is fcene  
 The carkaffe of fome ruffian flaine, is left upon the greene.  
 Here many, for their lovers sweete, fome daintie thing do buie,  
 And many to the taverne goe, and drinke for companie,  
 Whereas they foolifh fongs do fing, and noyfes great do make :  
 Some in the meane while play at cardes, and fome the dice do shake.  
 Their cutfome alfo is, the priefte into the houfe to pull :  
 Whom when they have, they thinke their game accomplifhed at full :  
 He farre in noyfe excedes them all, and eke in drinking drie  
 The cuppes, a prince he is, and holdes their heades that fpeewing lie."

King,<sup>1</sup> fpeaking of the Inhabitants of Chefter, fays, "touching their houfekeeping, it is bountifull and comparable with any other Shire in the Realm : and that is to be feen at their Weddings and Burials, but chiefly at *their Wakes*, which they yearly hold (although it be of late years well laid down.")

Hinde,<sup>2</sup> fpeaking of popifh and profane Wakes at Tarum, fays : — "Popery and Profannes, two fifters in evil, had confented and confpired in this parifh, as in many other places, together to advance their Idols againft the Arke of God, and to celebrate their folemne Feaftes of their Popifh Saints, as being the *Dii Tutelares*, the *peciall Patrons and Proteftors of their Church and Parifh*, by their WAKES and VIGILS, kept in commemoration and honour of them, in all riot and exceffe of eating and drinking, dalliance and dancing, fporting and gaming, and other abominable impieties and idolatries."

"In the Northern Counties," fays Hutchinfon,<sup>3</sup> "thefe holy Feaftes are not yet abolifhed ; and in the county of Durham many are yet celebrated. They were originally Feaftes of dedication in commemoration of the confecration of the Church, in imitation of Solomon's great Convocation at the confecrating the Temple of Jerufalem. The religious tenor is totally forgotten, and the Sabbath is made a day of every diffipation and vice which it is poffible to conceive could crowd upon a villager's manners and rural life. The manner of holding thefe festivals in former times was under tents and booths erected in the Church-yard, where all kinds of diverfions were introduced. Interludes were there performed, being a fpecies of theatrical performance confifting of a rehearfal of fome paffages in holy Writ perfonated by actors. This kind of exhibition is fpooken of by travellers, who have

<sup>1</sup> "Vale Royal of Englan<sup>d</sup>," p. 20.

<sup>2</sup> "Life of Bruen," 1641, p. 89.

<sup>3</sup> "History of Northumberland," vol. ii. p. 26.

visited Jerusalem, where the religious even presume to exhibit the Crucifixion and Ascension with all their tremendous circumstances. On these Celebrations in this country, great Feasts were displayed, and vast abundance of meat and drink."

Gower<sup>1</sup> tells us: "I cannot avoid reminding you upon the present occasion that Frumenty makes the principal entertainment of all our Country Wakes: our common people call it 'Firmity.' It is an agreeable composition of boiled wheat, milk, spice, and sugar."

[Mr. Wilbraham, in his "Cheshire Glossary," 1836, says: "At Appleton, in Cheshire, it was the custom at the time of the Wake to clip and adorn an old hawthorn which till very lately stood in the middle of the town. This ceremony is [was] called the Bawming [Dressing] of Appleton Thorn."]

Macaulay<sup>2</sup> observes that there is a Wake the Sunday next after St. Peter, to whom the Church is dedicated; adding: "the people of this neighbourhood are much attached to the celebration of Wakes; and on the annual return of those Festivals, the cousins assemble from all quarters, fill the Church on Sunday, and celebrate Monday with feasting, with musick, and with dancing. The spirit of old English hospitality is conspicuous among the Farmers on those occasions; but with the lower sort of people, especially in manufacturing villages, the return of the Wake never fails to produce a week at least, of idleness, intoxication, and riot; these and other abuses, by which these Festivals are so grossly perverted from the original end of their institution, render it highly desirable to all the friends of order, of decency, and of religion, that they were totally suppressed."

In Ireland, "on the Patron Day, in most parishes, as also on the Feasts of Easter and Whitsuntide, the more ordinary sort of people meet near the Alehouse in the afternoon, on some convenient spot of ground, and dance for the cake; here to be sure the Piper fails not of diligent attendance. The cake to be danced for is provided at the charge of the Ale-wife, and is advanced on a board on the top of a pike, about ten feet high; this board is round, and from it riseth a kind of Garland, beset and tied round with meadow flowers, if it be early in the summer: if later, the garland has the addition of Apples, set round on pegs, fastened unto it. The whole number of dancers begin all at once in a large ring, a man and a woman, and dance round about the bush (so is this garland called,) and the piper, as long as they are able to hold out. They that hold out longest at the exercise, win the Cake and Apples, and then the Alewife's trade goes on."<sup>3</sup>

At the Wake held at the small village of St. Kenelm's, co. Salop, called Kenelm's Wake, or Crab Wake, the inhabitants have a singular custom of *pelting each other with CRABS*: and even the Clergyman seldom escapes as he goes to, or comes from, the Chapel.<sup>4</sup>

<sup>1</sup> "Sketch of the Materials for a History of Cheshire," p. 10.

<sup>2</sup> "History of Claybrook," 1791, p. 93. [Sir H. Ellis refers us to "Nichols' Leicestershire," vol. iv. p. 131.]

<sup>3</sup> Piers' "Description of Westmeath," 1682, in Vallancey, No. i. p. 123.

<sup>4</sup> See "Gent. Mag." for Sept. 1797.

## Harvest Home.<sup>1</sup>

“Hoacky is brought  
Home with hallowin,  
Boys with Plumb-Cake  
The Cart following.”

*Poor Robin for 1676.*

**M**ACROBIUS tells us<sup>2</sup> that, among the Heathens, the masters of families, when they had got in their Harvest, were wont to feast with their servants, who had laboured for them in tilling the ground. In exact conformity to this, it is common among Christians, when the fruits of the earth are gathered in and laid in their proper repositories, to provide a plentiful supper for the harvest men and the servants of the family. At this entertainment, all are in the modern revolutionary idea of the word, perfectly equal. Here is no distinction of persons, but master and servant sit at the same table, converse freely together, and spend the remainder of the night in dancing, singing, &c. in the most easy familiarity.

[Durandus<sup>3</sup> mentions that it was formerly usual among the Gentiles for the servants, both male and female, to take their masters' or employers' places after the gathering-in of the Harvest, and usurp their authority for a time.]

Bourne thinks the original of both these customs is Jewish, and cites Hospinian, who tells us that the Heathens copied this custom of the Jews, and at the end of their Harvest, offered up their first-fruits to the gods.<sup>4</sup> For the Jews rejoiced and feasted at the getting in of the Harvest.

This festivity is undoubtedly of the most remote antiquity. In the “Roman Calendar,” I find the following observation on the Eleventh of June: (The harvests in Italy are much earlier than with us.) “The season of reapers, and their Custom with rustic pomp.”

Hutchinson, speaking of the parish of Easington, in Durham,<sup>5</sup> observes, “In this part of the country are retained some ancient customs evidently derived from the Romans, particularly that of dressing up a

<sup>1</sup> Otherwise called Mell Supper, Kern, or Churn Supper, or Feast of Ingathering.

<sup>2</sup> “Saturnal.” Die prim. cap. 10.

<sup>3</sup> “Rationale,” lib. vi. c. 86.

<sup>4</sup> Hospin. “De Orig. Fest. Jud.,” Stukius “Antiq. Conviv.” p. 63. Theophylact mentions “Scenopegia, quod celebrant in gratiarum actionem propter convectas Fruges in Mense *Septembri*. Tunc enim gratias agebant Deo, convectis omnibus fructibus, &c.”—Theoph. in 7 cap. Joan.

<sup>5</sup> “Hist. of Durham,” vol. ii. p. 583.

figure of Ceres, during Harvest, which is placed in the field while the reapers are labouring, and brought home on the last evening of reaping, with music and great acclamation. After this a feast is made, called the Mell-supper, from the ancient sacrifice of mingling the new meal."

In the "Life of Eugene Aram," [1759,] there is an Essay on "the Mell Supper, and shouting the Churn," by that extraordinary man. Bread, or Cakes, he says, composed part of the Hebrew offering, as appears by Leviticus xxiii. 13; and we gather from Homer, in the first Book of his "Iliad," that a cake thrown upon the head of the victim was also part of the Greek offering to Apollo. Apollo, continues Aram, losing his divinity on the progress of Christianity, what had been anciently offered to the god, the reapers as prudently eat up themselves. At last the use of the meal of new corn was neglected, and the supper, so far as meal was concerned, was made indifferently of old or new corn, as was most agreeable to the founder. He adds, as the Harvest was *last* concluded with several preparations of meal, or brought to be ready for the Mell, this term became, in a translated signification, to mean the *last* of other things; as when a horse came last in the race, they often say in the North, *he has got the Mell.*

That men in all nations where agriculture flourished should have expressed their joy on this occasion by some outward ceremonies, has its foundation in the nature of things. Sowing is hope; reaping, fruition of the expected good. To the husbandman, whom the fear of wet, blights, &c. had harassed with great anxiety, the completion of his wishes could not fail of imparting an enviable feeling of delight. Festivity is but the reflex of inward joy, and it could hardly fail of being produced on this occasion, which is a temporary suspension of every care.

[It was customary in Tuffer's day, to give the reapers gloves when the wheat was thiftly, and Hilman, the author of "Tuffer Redivivus," 1710, observes, that the larges, which seems to have been usual in the old writer's time, was still a matter of course, of which the reapers did not require to be reminded.]

Stevenson<sup>1</sup> thus glances at the customs of Harvest Home. "The Furmenty Pot welcomes home the Harvest Cart, and the Garland of Flowers crowns the Captain of the Reapers; the battle of the field is now stoutly fought. The pipe and the tabor are now busily set a-work, and the lad and the lass will have no lead on their heels. O 'tis the merry time wherein honest neighbours make good cheer and God is glorified in his blessings on the earth."

[Herrick addressed to the poet-earl of Westmoreland, author of "Otia Sacra," 1648, a copy of verses, in which he pleasantly describes the usages of the Harvest Home. He alludes to the crowning of the

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<sup>1</sup> "The Twelve Moneths," 1661, p. 37 [August. But this work is for the most part abstracted from Breton's "Fantasticks," 1626, without the slightest acknowledgment.]

Hock-Cart, and the other ceremonies observed after the gathering-in of the crop.]

The respect shown to servants at this season seems to have sprung from a grateful sense of their good services. Every thing depends at this juncture on their labour and dispatch.<sup>1</sup>

Morefin tells us,<sup>2</sup> that Popery, in imitation of this, brings home her chaplets of corn, which she suspends on poles, that offerings are made on the altars of her tutelary gods, while thanks are returned for the collected stores, and prayers are made for future ease and rest. Images too of straw or stubble, he adds, are wont to be carried about on this occasion; and that in England he himself saw the rustics bringing home in a cart, a figure made of corn, round which men and women were singing promiscuously, preceded by a drum or piper.

Newton,<sup>3</sup> under Breaches of the second Commandment, censures "the *adorning with garlands, or presenting unto any image of any Saint, whom thou hast made speciall choice of to be thy patron and advocate, the firstlings of thy increase, as CORNE and GRAINE, and other oblations.*"

In his "Travels,"<sup>4</sup> speaking of Windsor, Hentzner says, "As we were returning to our inn we happened to meet some country people celebrating their Harvest-home; their last load of corn they crown with flowers, having besides an image richly dressed, by which perhaps they would signify Ceres: this they keep moving about, while men and women, men and maid-servants, riding through the streets in the cart, shout as loud as they can till they arrive at the barn."

"I have seen," says Hutchinson,<sup>5</sup> "in some places, an Image apparelled in great finery, crowned with flowers, a sheaf of corn placed under her arm, and a scyde in her hand, carried out of the village in the morning of the conclusive reaping day, with music and much clamour of the reapers, into the field, where it stands fixed on a pole all day, and when the reaping is done, is brought home in like manner. This they call the Harvest Queen, and it represents the Roman Ceres."

An old woman, who in a case of this nature is respectable authority, at a village in Northumberland, informed [Mr. Brand, that in the first half of the last century,] they used every where to dress up something, similar to the figure above described, at the end of Harvest, which was called a Harvest Doll, or *Kern Baby*. This northern word is plainly a corruption of Corn Baby, or image, as is the *Kern Supper*, which we shall presently consider, of Corn Supper.<sup>6</sup>

At Werington in Devonshire, the clergyman of the parish informed

<sup>1</sup> *Vacuna*, so called, as it is said, à *vacando*, among the ancients, was the name of the goddess to whom rustics sacrificed at the conclusion of Harvest.

<sup>2</sup> "Papatus," p. 173, in *v. Vacina*.

<sup>3</sup> "Tryall of a Mans owne Selfe," 1602, p. 54.

<sup>4</sup> 8vo. Strawberry Hill, 1757, p. 79.

<sup>5</sup> "Hist. of Northumb." vol. ii. p. 17.

<sup>6</sup> In Carew's "Survey of Cornwall," p. 20 *verso*, "an ill kerned or sated Harvest" occurs.

[Mr. Brand about 1795] that when a farmer finishes his reaping, a small quantity of the ears of the last corn are twisted or tied together into a curious kind of figure, which is brought home with great acclamations, hung up over the table, and kept till the next year. The owner would think it extremely unlucky to part with this, which is called "a Knack." The reapers whoop and hollow "A Knack! a Knack! well cut! well bound! well shocked!" and, in some places, in a sort of mockery it is added, "Well scattered on the ground." A countryman gave [him] a somewhat different account, as follows: "When they have cut the corn, the reapers assemble together: a Knack is made, which one placed in the middle of the company holds up, crying thrice 'a Knack,' which all the rest repeat: the person in the middle then says:

'Well cut! well bound!

Well shocked! well saved from the ground.'

he afterwards cries 'Whoop' and his companions hollow as loud as they can." He applied for one of them. No farmer would part with that which hung over his table; but one was made on purpose for him.<sup>1</sup>

Purchas,<sup>2</sup> speaking of the Peruvian superstitions, tells us: "In the sixth month they offered a hundred Sheepe of all colours, and then made a Feast, bringing Mayz from the fields into the house, which they yet use. This Feast is made, coming from the Farme to the house, saying certaine Songs, and praying that the Mayz may long continue. They put a quantitie of the Mayz (the best that groweth in their Farmes) in a thing which they call *Pirua*, with certaine Ceremonies watching three nights. Then doe they put it in the richest garment they haue, and, being thus wrapped and dressed, they worship this *Pirua*, holding it in great veneration, and saying, It is the Mother of the Mayz of their Inheritances, and that by this meanes the Mayz augments and is preserved. In this month they make a particular Sacrifice, and the Witches demand of this *Pirua* if it hath strength enough to continue vntill the next yeere. And if it answers no, then they carrie this Maiz to the Farme whence it was taken, to burne and make another *Pirua* as before: and this foolish vanitie still continueth."

This Peruvian *Pirua*, [Mr. Brand was informed by a friend,] bears a strong resemblance to what is called in Kent, an *Ivy Girl*, which is a figure composed of some of the best corn the field produces, and made, as well as they can, into a human shape; this is afterwards curiously dressed by the women, and adorned with paper trimmings, cut to resemble a cap, ruffles, handkerchief, &c. of the finest lace. It is brought home with the last load of corn from the field upon the waggon, and they suppose entitles them to a supper at the expense of their employers.

<sup>1</sup> I should suppose that Moreſin alludes to something like this when he says: "Et spicæ papatus (habet) coronas, quas videre est in domibus, &c." *Papatus*, p. 163, v. SPICÆ. [See the last ed. of Nares' "Gloss." art. KNACK.]

<sup>2</sup> "Pilgrimes," [vol. v.] lib. ix. c. 12. He cites Acoſta, lib. vi. c. 3.

[Clarke in his "Travels," incidentally observes: "At the *Hawkie* (at Cambridge), as it is called, I have seen a Clown dressed in woman's clothes, having his face painted, his head decorated with ears of Corn, and bearing about him other symbols of Ceres, carried in a Waggon, with great pomp and loud shouts, through the streets, the horses being covered with white sheets; and when I enquired the meaning of the ceremony, was answered by the people that *they were drawing the HARVEST QUEEN.*" ]

Lord Westmoreland the poet tells us:

"How the Hock-Cart with all its Gear  
Should be trick'd up, and what good cheer."

*Hockey Cake* is that which is distributed to the people at Harvest-home. The *Hockey Cart* is that which brings the last corn and the children rejoicing with boughs in their hands, with which the horses also are attired.<sup>2</sup>

In some parts of Yorkshire, as a clergyman of that county informed me, there is given at the end of shearing or reaping the corn a prize sheaf to be run for, and when all the corn is got home into the stack-yard, an entertainment is given called the Inning Goose.

[The Rev. Donald McQueen,] in the "Gentleman's Magazine" for February, 1795, speaking of the Isle of Sky, says: "In this Hyperborean country, in every district, there is to be met with a rude stone consecrated to Gruagach, or Apollo. The first who is done with his reaping, sends a man or a maiden with a bundle of Corn to his next neighbour, who hath not yet reaped down his Harvest, who when he has finished, dispatches to his own next neighbour, who is behind in his work, and so on, until the whole corns are cut down. This Sheaf is called the Cripple Goat, an Gaobhir Bhacagh, and is at present meant as a brag or affront to the Farmer, for being more remiss, or later than others in reaping the harvest, for which reason the bearer of it must make as good a pair of heels, for fear of being ill-used for his indiscretion, as he can. Whether the appellation of Cripple Goat may have any the least reference to the Apollonian Altar of Goats Horns, I shall not pretend to determine."

A Newspaper of 1773 says: "A few days ago a melancholy accident happened near Worcester at a Harvest Home. As near thirty persons were coming from the field in a waggon, it overturned, whereby great part of the company had one or other of their limbs broken, or were dangerously bruised, and one young woman was killed on the spot."

In Braithwaite's "Lancashire Lovers," 1640, p. 19, the rustic lover entices his mistress to marriage with promise of many rural pleasures, among which occurs, "Wee will han a seed-cake at *Fastens*;" and in Overbury's "Characters," 1638, under the character

<sup>1</sup> "Otia Sacra," 1648, p. 173.

<sup>2</sup> Salmon's "Survey" (Hertfordshire), vol. ii. p. 415.

of a *Franklin*, we find enumerated the several country sports, amongst which occurs "the *Hoky* or *Seed Cake*."

Different places adopt different ceremonies. There is a sport on this occasion in Hertfordshire, called "Crying the Mare," (it is the same in Shropshire,) when the reapers tie together the tops of the last blades of corn, which is *Mare*, and standing at some distance, throw their sickles at it, and he who cuts the knot, has the prize, with acclamations and good cheer.<sup>1</sup> I was informed of the following custom on this occasion at Hitchin in the same county, where each farmer drives furiously home with the last load of his corn, while the people run after him with Bowls full of water in order to throw on it: this is also accompanied with great shouting.<sup>2</sup>

In the "Statistical Account of Scotland,"<sup>3</sup> we read, "It was [in the last century,] the custom to give what was called a *Maiden Feast*, upon the finishing of the Harvest: and to prepare for which, the last handful of Corn reaped in the field was called *the [Corn Lady or] Maiden*. This was generally contrived to fall into the hands of one of the finest girls in the field, was dressed up with ribbands, and brought home in triumph with the music of fiddles or bagpipes. A good dinner was given to the whole band, and the evening spent in joviality and dancing, while the fortunate lass who took the Maiden was the *Queen of the Feast*; after which this handful of Corn was dressed out generally in the form of a Cross, and hung up with the date of the year, in some conspicuous part of the house. This custom is now entirely done away, and in its room each shearer is given 6d. and a loaf of bread. However, some farmers, when all their Corns are brought in, give their servants a dinner and a jovial evening, by way of Harvest-Home."

In Tuffer's "Husbandry," 1580, under August, are the following lines alluding to this festivity:

"In Harvest time, harvest folke, servants and all,  
Should make, altogether, good cheere in the hall,  
And fill out the black bol of bleith to their song,  
And let them be merie al Harvest time long.  
Once ended thy Harvest, let none be begilde,  
Please such as did please thee, man, woman, and child.  
Thus doing, with alway suche helpe as they can,  
Thou winnist the praise of the labouring man."

On which is this note in [Hilman]<sup>4</sup> "This, the poor labourer thinks,

<sup>1</sup> Blount tells us farther that "after the Knot is cut, then they cry with a loud voice three times, 'I have her.' Others answer, as many times, 'What have you?'—'A Mare, a Mare, a Mare.'—'Whose is she,' thrice also,—J. B. (naming the owner three times).—'Whither will you send her?'—'To J. a Nicks,' (naming some neighbour who has not all his corn reaped); then they all shout three times, and so the ceremony ends with good cheer. "In Yorkshire, upon the like occasion they have a Harvest Dame; in Bedfordshire, a Jack and a Gill."

<sup>2</sup> Thomson, in his "Seasons," (Autumn,) has left us a beautiful description of this annual festivity of Harvest Home.

<sup>3</sup> Vol. xix. p. 550; Parish of Longforgan, co. Perth.

<sup>4</sup> "Tuffer Redivivus," 1710, edit. 1749, p. 104.



crowns all, a good supper must be provided, and every one that did any thing towards the Inning must now have some reward, as ribbons, laces, rows of pins to boys and girls, if never so small, for their encouragement; and, to be sure, plumb-pudding. The men must now have some better than best drink, which, with a little tobacco and their screaming for their largesses, their business will soon be done."

In another part of Tuffer's work, under "The Ploughman's Feast Days," are these lines:

"For all this good feasting, yet art thou not loose,  
Til Ploughman thou givest his Harvest Home Goose;  
Though goose go in stubbie, I passe not for that,  
Let Goose have a Goose, be she lean, be she fat."<sup>1</sup>

On which [Hilman] remarks:<sup>1</sup> "The Goose is forfeited, if they overthrow during Harvest."

[In Henry IV.'s time, the French peasants were accustomed to regale after the getting in of the Harvest, on what was called a *Harvest Gosling*.<sup>2</sup>]

In Cornwall, it should seem, they have "Harvest Dinners;" and these, too, not given immediately at the end of the Harvest. "The Harvest Dinners," says Carew,<sup>3</sup> "are held by every wealthy man, or, as we term it, every good liver, between Michaelmas and Candlemas, whereto he inviteth his next neighbours and kinred. And, though it beare only the name of a dinner, yet the ghests take their supper also with them, and consume a great part of the night after in Christmas-ule. Neither doth the good cheere wholly expire (though it somewhat decrease) but with the end of the weeke."

Formerly, it should seem, there was a HARVEST HOME SONG. Kennett<sup>4</sup> tells us: "Homines de Hedyngton ad curiam Domini singulis annis inter festum S. Michaelis et festum S. Martini venient cum toto et pleno *Dytano*, sicut hactenus consueverunt." This, he adds, is singing Harvest Home.

Johnson tells us, in his "Tour to the Hebrides," that he saw the Harvest of a small field in one of the Western Islands. The strokes of the sickle were timed by the modulation of the Harvest Song, in which all their voices were united. They accompany, in the Highlands, every action which can be done in equal time with an appropriated strain, which has, they say, not much meaning, but its effects are regularity and cheerfulness. The ancient proceleusmatic song, by which the rowers of galleys were animated, may be supposed to have been of this kind. There is now an oar song used by Hebrilians. Thus far the learned traveller. I have often observed at Newcastle-upon-Tyne (and I suppose it is the same in other sea-port towns) that the sailors, in heaving their anchors, made use of a similar

<sup>1</sup> "Tuffer Redivivus," 1710, edit. 1749, p. 81.

<sup>2</sup> Marolles' "Memoires," quoted in Seward's "Anecd." vol. iii. p. 198.]

<sup>3</sup> "Survey," 1602, fol. 68.

<sup>4</sup> Glos. to "Par. Ant'q." v. DYTENUM.

kind of song. In ploughing with oxen in Devonshire, I observed a song of the same kind.

In the "Statistical Account of Scotland,"<sup>1</sup> it is said, "There is one family on the Cupar-Grange Estate, which has been there a century. The former tenant in that family kept a Piper to play to his shearers all the time of Harvest, and gave him his Harvest-fee. The slowest shearer had always the Drone behind him."

[The *Mell-Supper*, the entertainment usual after Harvest, is derived either from *Mehl*, farina, or meal, or from the Northern English *mell*, a company. On the whole, perhaps, the latter is the more reasonable etymology.]<sup>2</sup>

In a Letter [of August 12, 1786, from Pegge to Brand, the former] says: The most obvious interpretation of the term Mell Supper seems to insinuate that it is the Meal-Supper, from the Teutonic word *mehl* (farina). In another Letter, dated Aug. 28th, 1786, he cites "Cowel's Interpreter," in *v. MED-SYP. i. e.* the reward supper, as thinking it may also be deduced from that.

[The last sheaf of the Harvest was called the *Mell-Sheaf*, and, says Mr. Atkinson, "used to be formed, on finishing the reaping, with much observance and care." He adds, that it "was frequently made of such dimensions as to be a heavy load for a man, and within a few years comparatively, was proposed as the prize to be won in a race of old women. In other cases, it was carefully preserved, and set up in some conspicuous place in the farm-house."]

Martin mentions a singular Harvest superstition: speaking of the Orkneys, he says, "There is one day in Harvest on which the vulgar abstain from work, because of an ancient and foolish tradition, that if they do their work the ridges will bleed." Brand also mentions this in his "Description of the Orkney Islands," 1701.

There was also a Churn Supper, or more properly a Kern Supper, (so they pronounce it vulgarly in Northumberland,) and a shouting the Church, or Kern. This, Aram informs us, was different from that of the Mell Supper: the former being always provided when all was shorn, the latter after all was got in. I should have thought that most certainly Kern Supper was no more than Corn Supper, had not Aram asserted that it was called the Churn Supper, because, from immemorial times, it was customary to produce in a Churn a great quantity of cream, and to circulate it in cups to each of the rustic company, to be eaten with bread.<sup>3</sup>

In the "Statistical Account of Scotland,"<sup>5</sup> we read: "The in-

<sup>1</sup> Vol. xix. p. 348. Par. of Bandothy, co. Perth.

[<sup>2</sup> Nares ("Glossary," ed. 1859, *v. MELL-SUPPER*) supports Jamieson ("Etym. Dict. of the Sc. Lang." *v. MELL*) here.]

<sup>3</sup> "Descr. of the Western Islands of Scotland," p. 368.

<sup>4</sup> This Custom, in Aram's time, survived about Whitby and Scarborough, in the Eastern parts of Yorkshire, and round about Gisburne, &c. in the West. In other places cream has been commuted for ale, and the tankard politely preferred to the churn.

<sup>5</sup> Vol. xii. p. 303, Parish of Moufswald, co. Dumfries.

habitants can now laugh at the superstition and credulity of their Ancestors, who, it is said, could swallow down the absurd nonsense of 'a Boon of Shearers,' *i. e.* Reapers, being turned into large grey stones, on account of their *kemping*, *i. e.* striving. These stones, about twenty years ago, after being blasted with gunpowder, were used in building the farm-houses then erecting near the spot, which had formerly been part of a common."

Armstrong<sup>1</sup> says, "Their Harvests are generally gathered by the middle of June: and, as the corn ripens, a number of boys and girls station themselves at the edges of the fields, and on the tops of the fence-walls, to fright away the small birds with their shouts and cries. This puts one in mind of Virgil's precept in the first book of his *Georgicks*,

'Et fonitu terrebis aves'—

and was a custom, I doubt not, among the Roman farmers, from whom the ancient Minorquins learned it. They also use, for the same purpose, a split Reed; which makes a horrid rattling, as they shake it with their hands."

We learn from Bridges,<sup>2</sup> that: "Within the Liberty of Warkworth is Ashe Meadow, divided amongst the neighbouring parishes, and famed for the following customs observed in the mowing of it. The meadow is divided into fifteen portions, answering to fifteen lots, which are pieces of wood cut off from an arrow, and marked according to the landmarks in the field. To each lot are allowed eight mowers, amounting to one hundred and twenty in the whole. On the Saturday sevennight after Midsummer Day, these portions are laid out by six persons, of whom two are chosen from Warkworth, two from Overthorp, one from Grimsbury, and one from Nethercote. These are called Field-men, and have an entertainment provided for them upon the day of laying out the Meadow, at the appointment of the Lord of the Manor. As soon as the Meadow is measured, the man who provides the feast, attended by the Hay-ward of Warkworth, brings into the field three gallons of ale. After this the Meadow is run, as they term it, or trod, to distinguish the lots; and, when this is over, the Hay-ward brings into the field a rump of beef, six penny loaves, and three gallons of ale, and is allowed a certain portion of Hay in return, though not of equal value with his provision. This Hay-ward, and the Master of the feast, have the name of *Crocus-men*. In running the field each man hath a boy allowed to assist him. On Monday morning lots are drawn, consisting some of eight swaths and others of four. Of these the first and last carry the garlands. The two first lots are of four swaths, and whilst these are mowing the mowers go double; and, as soon as these are finished, the following orders are read aloud: 'Oyez, Oyez, Oyez, I charge you, under God, and in his Majesty's name, that you keep the King's peace in the Lord of the Manor's behalf, according to the Orders and Customs

<sup>1</sup> "Hist. of Minorca," 177.

<sup>2</sup> "Northamptonshire," vol. i. p. 219.

of this Meadow. No man or men shall go before the two Garlands; if you do, you shall pay your penny, or deliver your scythe at the first demand, and this so often as you shall transgress. No man, or men, shall mow above eight swaths over their lots, before they lay down their scythes and go to breakfast. No man, or men, shall mow any farther than Monks-holm-Brook, but leave their scythes there, and go to dinner; according to the custom and manner of this Manor. God save the King! The dinner, provided by the Lord of the Manor's tenant, consists of three cheefecakes, three cakes, and a new-milk-cheefe. The cakes and cheefecakes are of the size of a winnowing-sieve; and the person who brings them is to have three gallons of ale. The Master of the feast is paid in hay, and is farther allowed to turn all his cows into the meadow on Saturday morning till eleven o'clock; that by this means giving the more milk the cakes may be made the bigger. Other like customs are observed in the mowing of other meadows in this parish."

To the festivities of the same kind must be referred the MEADOW VERSE. In Herrick's "Hesperides,"<sup>1</sup> we have:

"*The meddow Verse, or Anniversary, to Mistress Bridget Loveman.*

"Come with the Spring-time forth, fair Maid, and be  
This year again the *meddows Deity*.  
Yet ere ye enter, give us leave to set  
Upon your head this flowry Coronet;  
To make this neat distinction from the rest,  
You are the Prime, and Princeesse of the Feast;  
To which, with silver feet lead you the way,  
While sweet-breath Nymphs attend on you this day.  
This is your houre; and best you may command,  
Since you are Lady of this Fairie land.  
Full mirth wait on you, and such mirth as shall  
Cherrish the cheek, but make none blush at all.

*The parting Verse, the Feast there ended.*

Loth to depart, but yet at last, each one  
Back must now go to's habitation:  
Not knowing thus much, when we once do sever,  
Whether or no, that we shall meet here ever."

"If fates do give  
Me longer date, and more fresh springs to live,  
Oft as your field shall her old age renew,  
*Herrick* shall make the *meddow-verse* for you."

To the festivities of Harvest Home must be referred the following popular custom among the hop-pickers in Kent, described by Smart,<sup>2</sup> and of which he gives an engraved representation in the title-page to his "Poems." He is describing their competitions:

"Who first may fill  
The belying bin, and cleaneſt cull the hops.  
Nor ought retards, unless invited out  
By Sol's declining, and the evening's calm,

<sup>1</sup> 1648. p. 161.

<sup>2</sup> "Hop-Garden," lib. 2, l. 177, ("Poems," 1752).

Leander leads Lætitia to the scene  
 Of shade and fragrance—Then th'exulting band  
 Of pickers, male and female, seize the Fair  
 Reluctant, and with boisterous force and brute,  
 By cries unmov'd, they bury her in the bin.  
 Nor does the youth escape—him too they seize,  
 And in such posture place as best may serve  
 To hide his charmer's blushes. Then with shouts  
 They rend the echoing air, and from them both  
 (So custom has ordain'd) a Largeſs claim."

[The two principal reapers are known in the eastern counties as the *Harvest Lord* and *Lady*. The former, says Forby, used to be addressed as "My Lord." He directs the operations of his companions. There is no other dignity attached to the rank, unless it be the first and second place respectively at the Harvest Home.

The country people in Warwickshire use a sport at their Harvest Home, where one sits as a judge to try misdemeanors committed in Harvest, and the punishment of the men is, to be laid on a bench and flapped on the breech with a pair of boots. This they call giving them the Boots.<sup>1</sup>

Miss Baker, in her "Northamptonshire Glossary," 1854, describes this harvest usage of *Booting*, where any of the men has misconducted himself in the field. The culprit is brought up for trial at the Harvest-Home feast, and adjudged to be booted. The *booting* is also described by Clare the poet in his "Village Minstrel." A long form being placed in the kitchen, the good workers place themselves along it in a row, with their hands laid on each other's backs, so as to make a sort of bridge, over which the hog (so the delinquent is called, and there may be more than one) has to pass, running the gauntlet of a boot legging, with which a fellow bastes him lustily as he scrambles over.

In Northamptonshire, according to the testimony of Miss Baker, there is after the harvest what is termed a *Largeſs*, a phrase in general use, but in a different and less special sense. It is in fact nothing more than a voluntary contribution made by the inhabitants of a village towards the Harvest-supper, which was usually held in a barn, and kept up tolerably late with singing, drinking, and other jollity.

Forby<sup>2</sup> has an account of a Suffolk custom, unnoticed by Brand: "A custom exists amongst harvest-men in Suffolk, which is called Ten-pounding. In most reaps there is a set of rules agreed upon amongst the reapers before Harvest, by which they are to be governed during its continuance. The object of these rules is usually to prevent or punish loss of time by laziness, drunkenness, &c.; and to correct swearing, lying, or quarrelling amongst themselves; or any other kind of misbehaviour which might slacken the exertions, or break the harmony of the reap. One of the modes of punishment directed by these rules, is called Ten-pounding, and it is executed in the following

<sup>1</sup> Stevens' "Shakspeare," ed. 1793, vol. iii. p. 171.

[<sup>2</sup> "Vocabulary of East Anglia," 1830, art. TEN POUNDING.]

manner: Upon a breach of any of the rules, a sort of drum-head court-martial is held upon the delinquent; and if he is found guilty he is instantly seized, and thrown down flat on his back. Some of the party keep his head down, and confine his arms; whilst others turn up his legs in the air, so as to exhibit his posteriors. The person who is to inflict the punishment then takes a shoe, and with the heel of it (studded as it usually is with hob-nails) gives him the prescribed number of blows upon his breech, according to the sentence. The rest of the party sit by, with their hats off, to see that the executioner does his duty; and if he fails in this, he undergoes the same punishment. It sometimes happens, that, from the prevailing use of high-lows, a shoe is not to be found amongst the company. In this case, the hardest and heaviest hand of the reap is selected for the instrument of correction, and, when it is laid on with hearty good will, it is not inferior to the shoe. The origin of the term Ten-pounding is not known; but it has nothing to do with the number of blows inflicted.”]

## The Feast of Sheep-Shearing.

**A**UBANUS<sup>1</sup> tells us, that the pastoral life was anciently accounted an honourable one, particularly among the Jews and the Romans. Mention occurs in the Old Testament of the festive entertainments of the former on this occasion, particularly in the second Book of Samuel, where Absalom the King's son was master of the feast. Varro may be consulted for the manner of celebrating this feast among the latter. In England, particularly in the Southern parts, for these festivities are not so common in the North, on the day they begin to shear their sheep, they provide a plentiful dinner for the shearers and their friends who visit them on the occasion: a table, also, if the weather permit, is spread in the open village for the young people and children. The washing and shearing of sheep is attended with great mirth and festivity. Indeed, the value of the covering of this very useful animal must always have made the shearing time, in all pastoral countries, a kind of Harvest-home.

In Tuffer's "Husbandry," 1580, under "The Ploughman's Feast Days," are the following lines:

### *" Sheep Shearing.*

"Wife, make us a dinner, spare flesh neither corne,  
Make wafers and Cakes,<sup>2</sup> for our Sheepe must be thorne,

<sup>1</sup> "Antiq. Conviv." p. 62.

<sup>2</sup> By the following passage in Ferne's "Glory of Generositie," p. 71, it should seem that *cheefe cakes* composed a principal dainty at the Feast of Sheep-shearing.

At Sheepe shearing, neighbours none other things crave,  
But good cheere and welcome like neighbours to have."

There is a beautiful description of this festivity in Dyer's "Fleece," at the end of the first book, and in Thomson's "Seasons" (Summer).

In Braithwaite's "Lancashire Lovers," 1640, Camillus the Clown, courting Doriclea, tells her: "*We will have a lustie CHEESE-CAKE at our Sheepe Wash.*"

The expense attending these festivities appears to have afforded matter of complaint. Thus in "Questions of profitable and pleasant Concernings, &c. 1594:" "If it be a Sheep Shearing Feast, Master Baily can entertaine you with his Bill of Reckonings to his Maister of three Sheapherds Wages, spent on *fresh Cates*, besides *Spices* and *Saffron Pottage.*"<sup>1</sup>

In Ireland, "On the first Sunday in Harvest, viz. in August, they will be sure to drive their Cattle into some Pool or River and therein swim them: this they observe as inviolable as if it were a point of religion, for they think no beast will live the whole year thro' unless they be thus drenched. I deny not but that swimming of cattle, and chiefly in this season of the year, is healthful unto them, as the poet hath observed:

'Balantemque gregem fluvio mersare salubri.'—VIRG.  
In th' healthful flood to plunge the bleating flock.

but precisely to do this on the first Sunday in Harvest, I look on as not only superstitious but profane."<sup>2</sup>

## Saturday Afternoon.

[IT appears by a Council of William, King of Scotland, A.D. 1203, that it was then determined that Saturday, after the twelfth hour, should be kept holy.<sup>3</sup>

King Edgar, A.D. 958, made an Ecclesiastical law that the Sabbath or Sunday should be observed on Saturday at noon, till the light should appear on Monday morning.<sup>4</sup>

Hence, without doubt, was derived the present (or more properly speaking, the late) custom of spending a part of Saturday afternoon, without servile labour.

"Well vor your paines (if you come to our Sheep Shering Veast) bum vaith yous taste of our CHEESE CAKE." This is put into the mouth of Columell the Ploughman.

<sup>1</sup> Quoted in Steevens's "Shakespeare," 1793, vol. vii. p. 193.

<sup>2</sup> Piers' "Desc. of West Meath," 1682, in Vallancey, vol. i. p. 121.

<sup>3</sup> Boet. lib. xiii. "De Scot. ex Hospinian," p. 176.]

<sup>4</sup> "Dies Sabbathi ab ipsa diei Saturni hora postmeridiana tertia, usque in lunaris diei diluculum festus agitator," &c.—Selden, *Anale&.* Angl. lib. ii. cap. 6.]

The religious observation of the Saturday afternoon is now entirely at an end. It were happy if the conclusion of that of Sunday too did not seem to be approaching.

In 1332, at a Provincial Council, held by Archbishop Mepham, at Mayfield, after complaint made, that instead of fasting upon the vigils, they ran out to all the excesses of riot, &c. it was appointed, among many other things relative to holy-days, that, "The solemnity for Sunday should begin upon Saturday in the evening and not before, to prevent the misconstruction of keeping a Judaical Sabbath."<sup>1</sup>

[Mr. Johnson upon this law says, the *Noontide* "signifies three in the afternoon, according to our present account: and this practice, I conceive, continued down to the Reformation. In King Withfred's time, the Lord's Day did not begin till *sunset on the Saturday*. Three in the afternoon was *hora nona* in the Latin account, and therefore called *noon*: how it came afterwards to signify mid-day, I can but guess. The monks by their rules could not eat their dinner till they had said their Noon-song, which was a service regularly to be said at three o'clock: but they probably anticipated their devotions and their dinner, by saying their Noon Song immediately after their Mid-day Song, and presently falling on. I wish they had never been guilty of a worse fraud than this. But it may fairly be supposed, that when Mid-day became the time of dining and saying Noon Song, it was for this reason called Noon by the Monks, who were the masters of the language during the dark ages. In the 'Shepherd's Almanack' *Noon*, is mid-day; *High Noon*, three."<sup>2</sup>

The *Hallowyng of Saturday afternoon* is thus accounted for in "Dives and Pauper," 1493: "The thridde Precepte, xiv. chap. *Dives*. How longe owyth the haliday to be kept and halowyd? *Pauper*. From even to even. Nathelesse summe begynne sonner to halow after that the feest is, and after use of the cuntré. But that *men use in Saturdaies* and vigilies *to ryng holy at midday* compellith nat men anon to halowe, but warnythe them of the haliday folowyng, that they shulde thynke thereon and spede theym, and so dispose hem and their occupacions that they might halowe in due tyme."

The following curious extract is from a MS. volume of Homilies, in the Episcopal Library at Durham: "It is written in the liffe of Seynt \* \* \* \* \* that he was bisi on Ester Eve before None that he made one to shave him or the funne went doune. And the fiend aspid that, and gadirid up his heeris; and when this holi man sawe it, he conjured him and badde him tell him whi he did so. Thane said he, bycause y<sup>u</sup> didest no reverence to the Sundaie, and therfore this heris wolle I kepe unto y<sup>e</sup> day of Dome in reproffe of the. Thane he left of all his shavyng and toke the heris of the fiend, and made to brene hem in his owne hand for penance, whiche him thought he was worthé to suffre: and bode unshaven unto Monday. This is saide *in reproffe of hem that worchen at afternone on Saturdaies.*"

[<sup>1</sup> See Collier's "Eccl. History," vol. i. p. 531.]

[<sup>2</sup> Johnson, "Const." Part 1, Ann. 958, 5.]



There is an order from the Bishop of Worcester, given in April, 1450, to the Almoner of Worcester Cathedral and others, that all persons within the jurisdiction of the diocese should cease woodcutting and dishonest sports on the days vulgarly called *holy-days*, under pain of excommunication.<sup>1</sup>

In "Articles for the Sexton of Faversham," 22 Hen. VIII.<sup>2</sup> I find: "Item, the said sexton, or his deputy, *every Saturday*, Saint's even, and principal feasts, *shall ring noon* with as many bells as shall be convenient to the Saturday, saint's even, and principal feasts," &c.

In "Barten Holiday to the Puritan on his Technogamia," in "Witts Recreations," 1640, the writer says:

"'Tis not my person, nor my play,  
But my surname, *Holiday*,  
That does offend thee, thy complaints  
Are not against me, but the Saints.'" ]

Bourne observes,<sup>3</sup> that in his time it was usual in country villages, where the politeness of the age had made no great conquest, to pay a greater deference to Saturday afternoon than to any other of the working days of the week.

The first idea of this cessation from labour at that time was, that every one might attend evening prayers as a kind of preparation for the ensuing Sabbath. The eve of the Jewish Sabbath is called the Preparation, Moses having taught that people to remember the Sabbath over night.

In a Sermon,<sup>4</sup> by Henry Mason, parson of St. Andrew Underhaft, is the following, which should seem to prove that at that time *Saturday afternoon* was kept holy by some even in the metropolis.

"For better keeping of which [the Seventh] Day, Moses commanded the Jews (Exod. xvi. 23) that *the Day before the Sabbath* they should *bake what they had to bake*; and *seeth what they had to seeth*; that so they might have no business of their own to do, when they were to keep God's holy day. And from hence it was that the Jews called the Sixth Day of the week, *the preparation of the Sabbath*. (Matt. xxvii. 62, and Luke xxiii. 54.)

— "answerably whereunto, and (as I take it) *in imitation thereof*, the Christian Church hath been accustomed to keep *Saturday half holy-day*, that in the afternoon they might ridd by-businesses out of the way, and by the evening service might prepare their mindes for the Lord's Day then ensuing. Which custome and usage of God's people, as I will not presse it upon any man's conscience as a necessary dutie; so every man will grant mee, that God's people, as well Christian as Jewish, have thought a time of preparation most fit for the well observing of God's holy day."

[Robert of Brunne (A.D. 1303), treating of the Saturday half holy-

[<sup>1</sup> MS. Bodl. 692, fol. 163.]

[<sup>2</sup> Jacob's "Hist. of Faversham," p. 172.]

[<sup>3</sup> Chap. xii.]

[<sup>4</sup> "Hearing and Doing the ready Way to Blessedness," 1635, p. 537.]

day, and how it was once specially kept holy in England in honour of the Virgin, tells his hearer :

“ ȝif þou make karol or play,  
þou halewyft nat þyn halyday . . . ”

Also, if he gave a prize for a wrestling-match :

“ ȝyf þou ever fettyft ſwerde eyþer ryng  
For to gadyr a wraftlyng,  
þe halyday þou holdeft noghte  
When ſwyche bobounce for þe ys wroghte.”

Further, to give a prize to get all the girls together, and see which is the prettiest, is extremely wrong :

“ ȝyf þou ever yn felde, eyþer in toune,  
Dedyft flowre gerlande or coroune  
To make wommen to gadyr þere,  
To ſe whyche þat feyrer were ;—  
þys ys azens þe commandement,  
And þe halyday for þe ys ſhent :  
Hyt ys a gaderyng for lecherye,  
And ful grete pryde, and hertè hye.”<sup>1</sup>

In Bale's "Yet a Courſe at the Romyſhe Foxe," is the following "*Proceſſyon upon Saturdayes at Even-ſonge.*"—"Your holye Father Agapitus, popett of Rome, fyrſt dreamed it out and enacted it for a lawdable ceremonye of your whoryſhe Church. But I marvele fore that ye obſerve yt upon Saturdayes at nyght at *Even-ſonge* he commaundyng yt to bee obſerved upon the *Sondays, in the mornynge betwixt holie water makynge* and high maſſe."—"Moch is Saturnus beholden unto yow (whych is one of the olde Goddes) to *garnyſhe the goyng out of hys daye* with ſo holye an obſervacyon. Joye yt ys of your lyfe as to remember your olde fryndes. Doubtleſſe yt ys a fyne myrre pageant, and yow worthy to be called a *Saturnyane* for it."<sup>2</sup>

With regard to Saturday afternoons, perhaps men who live by manual labour, and have families to ſupport by it, cannot ſpend them better than in following the ſeveral callings in which they have employed themſelves on the preceding days of the week. For induſtry will be no bad preparation for the Sabbath. Conſidered in a political view, much harm has been done by that prodigal waſte of days, very falſely called Holy Days in the Church of Rome. They have, however well intended, greatly favoured the cauſe of vice and diſſipation, without doing any eſſential ſervice to that of rational religion. Complaints appear to have been made in almoſt every ſynod and council

[<sup>1</sup> "Handlyng Synne," ed. Furnivall, p. 33, l. 983—1003.]

<sup>2</sup> Wheatley tells us, that in the Eaſt, the Church thought fit to indulge the humour of the Judaizing Chriſtians ſo far, as to obſerve the Saturday as a Feſtival Day of Devotion and thereon to meet for the exerciſe of religious duties, as is plain from ſeveral paſſages of the ancients. "Illuſtr. of the Common Prayer," 1741, p. 191.

of the licentiousness introduced by the keeping of vigils.<sup>1</sup> Nor will the philosopher wonder at this, for it has its foundation in the nature of things.

Hooker says: "Holydays were set apart to be the landmarks to distinguish times."

I find the following homely rhymes upon the several days of the week in "Divers Crab-tree Lectures," 1639, p. 126 :

" You know that Munday is Sundayes brother ;  
 Tuesday is such another ;  
 Wednesday you must go to church and pray ;  
 Thursday is half-holiday ;  
 On Friday it is too late to begin to spin ;  
 The Saturday is half-holiday agen."

[It is curious enough that we are returning to an observance of Saturday afternoon (1869), not as a religious fast or vigil, but as a period of relaxation and amusement for our workers.]<sup>2</sup>

## The Borrowed Days.

" March said to Aperill,  
 I see three hogs upon a hill ;  
 But lend your three first days to me,  
 And I'll be bound to gar them die.  
 The first, it shall be wind and weat ;  
 The next, it shall be snaw and fleet ;  
 The third, it shall be sic a freeze  
 Shall gar the birds stick to the trees.  
 But when the Borrowed Days were gane  
 The three silly hogs came hirplin hame."  
*The Complaynt of Scotland, 1549.*

**T**HERE is a proverb : " April borrows three days of March, and they are ill." April is pronounced with an emphasis on the last syllable, so as to make a kind of jingling rhyme with " ill," the last word in the line. I have taken notice of this, because I find in the

<sup>1</sup> A striking instance of this is recorded by Morefin : " Et videre contigit Anno 1582, Lugduni in vigiliis natalium Domini, depræhensos in stupro duos post misfanti saltare hora inter duodecimam et primam noctis, cum præter unum aut aliud altaris lumen, nullum esset in Templo reliquum, &c."—*Papatus*, p. 177.

[<sup>2</sup> Philip de Thaun, in his " Livre des Creatures," circa A.D. 1121, says, respecting the Latin term *Ferie* :

" Mais ço trouum lifant en cel compost Gerlant,  
 Que li bers Sainz Silvestre, qui de Rume fud mestre,  
*Feries* les apelat, e lur nuns tresturnat,  
 Pur ço que cristiens ne cresfant paiens  
 De fole entencion ne de male raifun."

Wright's *Popular Treatises on Science*, 1841, p. 28.]

Roman Calendar the following observations on the 31st of March: "The rustic fable concerning the nature of the month. The rustic names of six days which shall follow in April, or may be the last in March."

There is no doubt but that these observations in the Calendar, and our proverb, are derived from one common origin; but for want of more lights I am unable at present to trace them any farther. [The Borrowed Days are common to many European countries, and M. Michel notices in his work on the Basques, that the idea prevails among that singular people.]

The Borrowing Days, as they are called, occur in "The Complaynt of Scotland." "There eftir i entrit in ane grene forest, to contemil the tendir zong frutes of grene treis, becaufe the borial blastis of the *thre borowing dais of Marche* hed chaiffit the fragrant flureise of evyrie fruit-tree far athourt the feildis."<sup>1</sup>

These days had not escaped the observation of [Sir T. Browne, who, however, gives no explanation].

In the "Country Almanack" for 1676, among the "remarques upon April," are the following:

"No bluftring blasts from March needs April borrow:  
His own oft proves enow to breed usorrow.  
Yet if he weep (with us to sympathise),  
His trickling tears will make us wipe our eyes."

A clergyman in Devonshire informed [Mr. Brand, about 1795] that the old farmers in his parish call[ed] the three *first* days of March "Blind Days," which were anciently considered as unlucky ones, and upon which no farmer would sow any seed. This superstition, however, [was even then] wearing out apace. ["The superstitious," remarks Brockett, in his "North-Country Glossary," 1846, "will neither borrow nor lend on any of these days, lest the article should be employed for evil purposes."]

In the "Statistical Account of Scotland,"<sup>2</sup> the minister of Kirk-michael, mentioning [in 1791] an old man of the age of 103 years, says: "His account of himself is, that he was born in the *Borrowing Days* of the year that King William came in." A note adds, "that is on one of the three last days of March 1688."

<sup>1</sup> The "Glossary" (*in verbo*) explains "Borrowing days, the three last days of March:" and adds, "concerning the origin of the term, the following popular rhyme is often repeated:

'March borrowit fra Averill  
Three days, and they were ill.'

<sup>2</sup> Vol. i. p. 57.

## Lucky or Unlucky Days.

**B**OURNE<sup>1</sup> observes, “that among these [the Heathens] were lucky and unlucky Days: some were *Dies atrī*, and some *Dies albi*. The *Atrī* were pointed out in their Calendar with a black character, the *Albi* with a white. The former, to denote it a Day of bad success, the latter a Day of good. Thus have the Monks, in the dark unlearned ages of Popery, copy’d after the Heathens, and dream’d themselves into the like Superstitions, esteeming one Day more successful than another.” He tells us, also, that St. Austin, upon the passage of St. Paul to the Galatians against observing Days, and months, and times, and years, explains it to have this meaning: “The persons the Apostle blames, are those who say, I will not set forward on my journey because it is the next day after such a time, or because the moon is so; or I’ll set forward, that I may have luck, because such is just now the position of the stars. I will not traffick this month, because such a star presides, or I will because it does. I shall plant no vines this year, because it is Leap Year,” &c.

[I find an observation on the 13th of December in the “Romish Calendar,” that on this day prognostications of the months were drawn for the whole year. As also, that on the day of St. Barnabas, and on that of St. Simon and St. Jude, a tempest often arises. In the “Schola Curiositatis,”<sup>2</sup> we read: “Multi nolunt opus inchoare die Martis tanquam infausto die.”

In the Calendar prefixed to Grafton’s “Abridgment,” 1565, the unlucky days, according to the opinion of the astronomers, are noted, which I have extracted as follows: “January 1, 2, 4, 5, 10, 15, 17, 29, very unlucky. February 26, 27, 28, unlucky; 8, 10, 17, very unlucky. March 16, 17, 20, very unlucky. April 7, 8, 10, 20, unlucky; 16, 21, very unlucky. May 3, 6, unlucky; 7, 15, 20, very unlucky. June 10, 22, unlucky; 4, 8, very unlucky. July 15, 21, very unlucky. August 1, 29, 30, unlucky; 19, 20, very unlucky. September 2, 4, 21, 23, unlucky; 6, 7, very unlucky. October 4, 16, 24, unlucky; 6, very unlucky. November 5, 6, 29, 30, unlucky; 15, 20, very unlucky. December 15, 22, unlucky; 6, 7, 9, very unlucky.” In “Erra Pater,” 1565, the unlucky days vary from these of Grafton.<sup>3</sup>

<sup>1</sup> “Antiq. Vulgar.” ch. 18.

<sup>2</sup> Vol. ii. p. 236.

<sup>3</sup> At the end of an old MS. mentioned in the “Duke de la Valliere’s Catalogue,” i. 44 (Add.), there is a part of a Calendar in which the following unlucky days are noticed: “Januar. iiii. Non. [10th] Dies ater et nefastus. viii. Id. [25th] Dies ater et nefastus. Mar. vi. Non. [10th] non est bonum nugere [q. nubere?] Jan. iiii. Kal. [2nd] Dies ater.”

“Sed et circa dies injecta est animis religio. Inde dies nefasti, qui *Ἀπόφραδες* Græcis, quibus iter, aut aliquid alicujus momenti indipiſci, periculosum existimatur.”—“De quibus diebus faustis aut infaustis, multa, Hesiodus *ἡμίραις*, et Vir-

Thursday was noted as a fatal day to King Henry VIII. and his posterity.<sup>1</sup>

In "Preceptes," &c., left by Lord Burghley to his Sonne, 1636, p. 36, we read: "Though I think no day amisse to undertake any good enterprize or businesse in hande, yet have I observed some, and no meane clerks, very cautionarie to forbear these three Mundayes in the yeare, which I leave to thine owne consideration, either to use or refuse, viz. 1. The first Munday in April, which day *Caine was born, and his brother Abel slaine.* 2. The second Munday in August, which day *Sodome and Gomorrah were destroyed.* 3. The last Munday in December, which day *Judas was born, that betrayed our Saviour Christ.*" ]

The following passage on this subject [which has been already more than once incidentally introduced,] is taken from Melton's "Astrologaster," 1620; "Those observers of time are to be laught at that will not goe out of their house before they have had counsell of their Almanacke, and will rather have the house fall on their heads than stirre if they note some natural effect about the motion of the aire, which they suppose will varie the lucky blasts of the Starres, that will not marry, nor traffique, or doe the like, but under some constellation. These, sure, are no Christians: because faithfull men ought not to doubt that the Divine Providence from any part of the world, or from any time whatsoever, is absent. Therefore we should not impute any secular businesse to the power of the Starres, but to know that all things are disposed by the arbitrement of the King of Kings. The Christian faith is violated when, so like a pagan and apostate, any man doth observe those days which are called *Ægyptiaci*, or the calends of Januarie, or any moneth, or day, or time, or yeere, eyther to travell, marry, or to doe any thing in."

Mason<sup>2</sup> enumerates among the superstitious of his age "Regarders of times, as they are which will have one time more lucky then another: to be borne at one hower more unfortunate then at another: to take a journey or any other enterprize in hand, to be more dangerous or prosperous at one time then at another: as likewise *if such a festival day fall upon such a day of the weeke, or such like, we shall have such a yeare following:* and many other such like vaine speculations, set downe by our Astrologians, having neither footing in God's Word, nor yet natural reason to support them; but being grounded onely upon the superstitious imagination of man's braine."

Newton<sup>3</sup> enquires under "sinnes externall and outward" against the first commandment, "whether, for the procuring of any thing either good or bad, thou hast used any unlawfull meanes, or super-

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gilius primo Georgicon. Quam scrupulosam superstitionem, sese illigantem delira formidine, damnat Apostolus ad Galatas, 4. *Observatis dies, et menses, et tempora, et annos: metuo ne incassum circa vos me fatigaverim.*—Pet. Molinæi Vates, p. 155.]

[<sup>1</sup> Stowe's "Annales," ed. 1631, p. 812.]

[<sup>2</sup> "Anatomie of Sorcerie," 1612, p. 25.]

[<sup>3</sup> "Tryall of a mans owne selfe," 1602, p. 44.]

stitious and damnable helps. Of which sort bee *the observation and choise of DAYES*, of planetarie houres, of motions and courses of starres, mumbling of prophane praies, consisting of words both strange and senselesse, adjurations, sacrifices, consecrations, and hallowings of divers things, rites and ceremonies unknowne to the Church of God, toyish characters and figures, demanding of questions and answears of the dead, dealing with damned spirits, or with any instruments of phanaticall divination, as basons, rings, cristalls, glasses, roddes, prickes, numbers, dreames, lots, fortune-tellings, oracles, soothsayings, horoscoping, or marking the houres of natiuities, witchcraftes, enchaunments, and all such superstitious trumperie:—the enclosing or binding of spirits to certaine instruments, and such like deuises of Sathan the Devill.”

Under the same head he asks, “Whether the apothecarie have *superstitiously observed or fondly stayed for CHOISE DAYES or houres, or any other ceremonious rites in gathering his herbs and other simples* for the making of drougs and receipts.”

[Barnabe Googe<sup>1</sup> thus translates the remarks of Naogeorgus on this subject:—

“And first, betwixt the dayes they make no little difference,  
For all be not of vertue like, nor like preheminece.  
But some of them Egyptian are, and full of jeoparddee,  
And some againe, beside the rest, both good and luckie bee.  
Like difference of the nights they make, as if the Almighty King,  
That made them all, not gracious were to them in every thing.”

Lodge, in his “Wits Miserie,” 1596, p. 12, glances as follows at the superstitious observer of lucky and unlucky times: “He will not eat his dinner before he hath lookt in his almanacke.”

Hall, in his “Characters,” 1608, speaking of the superstitious man, observes: “If his journey began unawares on the dismal day, he feares a mischief.”]

In the “Book of Knowledge,” [which forms, in fact, part of the “Practica,”] I find the following “Account of the perillous Dayes of every Month.”<sup>2</sup>

“In the change of every moon be two Dayes, in the which what thing soever is begun, late or never, it shall come to no good end, and the dayes be full perillous for many things. In January, when the moon is three or four dayes old. In February, 5 or 7. In March, 6 or 7. In April, 5 or 8. May, 8 or 9. June 5 or 15. July, 3 or 13. August, 8 or 13. September, 8 or 13. October, 5 or 12. November, 5 or 9. In December, 3 or 13.”

“Astronomers say, that six Dayes in the year are perillous of death: and therefore they forbid men to let blood on them, or take any drink: that is to say, January the 3d, July the 1st, October the 2d, the last of April, August the first, the last day going out of December.

<sup>1</sup> “Popish Kingdome,” p. 44.

<sup>2</sup> Many superstitious observations on days may be found in “Practica Rullicorum,” 1658.]

These six Dayes with great diligence ought to be kept, but namely the latter three, for all the veins are then full. For then, whether man or beast be knit in them within seven dayes, or certainly within fourteen dayes, he shall die. And if they take any drinks within fifteene dayes, they shall die; and, if they eat any goose in these three Dayes, within forty dayes they shall die; and, if any child be born in these three latter Dayes, they shall die a wicked death.

“Astronomers and Astrologers say, that in the beginning of March, the seventh Night, or the fourteenth Day, let thee blood of the right arm; and in the beginning of April, the eleventh Day, of the left arm; and in the end of May, third or fifth Day, on whether arm thou wilt; and thus, of all that year, thou shalt orderly be kept from the fever, the falling gout, the sifter gout, and losse of thy sight.”

It was considered improper to partake of goose, to be let blood, or to take any medicinal draught, on three particular Mondays in the year, if the days in question fell on a Monday, viz., March 22, August 20, and the last Monday in December.<sup>1</sup>

The “Schola Salernitana” adds, that the first of May, and the last of April and September were also considered, (improperly), unsuitable for phlebotomy, and for the use of goose as a diet. The “Schola” does not support the opinion.<sup>2</sup>

Grose tells us that many persons have certain days of the week and month on which they are particularly fortunate, and others in which they are as generally unlucky. These days are different to different persons. Mr. Aubrey has given several instances of both in divers persons. Some days, however, are commonly deemed unlucky: among others, Friday labours under that opprobrium; and it is pretty generally held that no new work or enterprize should commence on that day. Likewise, respecting the weather there is this proverb:

———— “Friday’s moon,  
Come when it will, it comes too soon.”

The Minister of Logierait,<sup>3</sup> in Perthshire, says: “In this parish, and in the neighbourhood, a variety of superstitious practices still [1793] prevail among the vulgar, which may be in part the remains of ancient idolatry, or of the corrupted Christianity of the Romish Church, and partly, perhaps, the result of the natural hopes and fears of the human mind in a state of simplicity and ignorance. Lucky and unlucky Days are by many anxiously observed. That Day of the week upon which the 14th of May happens to fall, for instance, is esteemed unlucky through all the remainder of the year; none marry or begin any business upon it. None chuse to marry in January or May; or to have their banns proclaimed in the end of one quarter of the year, and to marry in the beginning of the next. Some things are to be done before the full moon; others after. In fevers, the illness is expected

[<sup>1</sup> Harl. MS. 1772, fol. 115 *verso*, quoted by Brand elsewhere.]

[<sup>2</sup> “Regimen Sanitatis Salerni,” transl. by Dr. P. Holland, 1649, Sign. A a 3.]

[<sup>3</sup> “Stat. Acc. of Scotl.” vol. v. p. 80.]



to be more severe on Sunday than on the other days of the week ; if easier on Sunday, a relapse is feared."

[The Minister of Kirkwall and St. Ola, Orkney,<sup>1</sup> remarks :] "In many days of the year they will neither go to sea in search of fish, nor perform any sort of work at home." [This is still a common superstition, and by no means limited to Scotland.]

Again,<sup>2</sup> we are told : "There are few superstitious usages among them. No gentleman, however, of the name of Sinclair, either in Canisbay, or throughout Caithness, will put on green apparel, or think of crossing the Ord upon a Monday. They were dressed in green, and they crossed the Ord upon a Monday, in their way to the Battle of Flodden, where they fought and fell in the service of their Country, almost without leaving a representative of their name behind them. The Day and the Dress are accordingly regarded as inauspicious. If the Ord must be got beyond on Monday, the Journey is performed by sea."<sup>3</sup>

A respectable merchant of the city of London informed [Mr. Brand about 1790] that no person there will begin any business on a Friday.

Moryson, in his "Itinerary," 1617, speaking of the King of Poland at the port of Dantzic in 1593, says : "The next day the king had a good wind, but before this (as those of the Romish religion are very superstitious), the king and the queen (being of the house of Austria), while sometimes they thought *Monday*, sometimes *Friday*, to be unlucky days, had lost many fair winds."

The Spaniards hold Friday to be a very unlucky Day, and never undertake any thing of consequence upon it.<sup>4</sup> Among the Finns whoever undertakes any business on a Monday or Friday must expect very little success.<sup>5</sup> And yet from the following extract, it should seem to appear that Friday is elsewhere considered in a different light :

"On Friday the 28th of Zekand, his Majesty (Aurengzebe) per-

<sup>1</sup> "Stat. Acc. of Scot." vol. vii, p. 560.

<sup>2</sup> *Ibid.* vol. viii. p. 156. Parish of Cadisbay, Caithness. [Many of these beliefs and scruples are common to these kingdoms and the continent of Europe, where they flourish with equal vigour.]

<sup>3</sup> *Ibid.* vol. xiv. p. 541. Parish of Forglan, Banffshire : "There are happy and unhappy days for beginning any undertaking. Thus few would choose to be married here on Friday, though it is the ordinary day in other quarters of the Church." *Ibid.* vol. xv. p. 258. Parish of Monzie, Perth : "The inhabitants are stated to be not entirely free from superstition. Lucky and unlucky Days are still attended to, especially about the end and beginning of the year. No person will be proclaimed for marriage in the end of one year, or even quarter of the year, and be married in the beginning of the next." *Ibid.* vol. xxi. p. 148. "Lucky and unlucky Days, Dreams, and Omens, are still too much observed by the country people : but in this respect the meanest Christian far surpasses, in strength of mind, Gibbon's all-accomplished and philosophic Julian."

<sup>4</sup> "Voyage en Espagne par le Marquis de Langle," tom. ii. p. 36. [Brockett, in his "North-Country Glossary," 1846, has noticed that Buchanan, in the 6th volume of the "Asiatic Researches," points out that the Burmese hold this superstition respecting the inauspicious character of Friday as well as ourselves.]

<sup>5</sup> Tooke's "Russia," vol. i. p. 47. See on this subject, Selden "De Jure Nat. Gen." lib. iii. cap. 17, et Alexand. ab Alexandro "Genial. Dier." lib. iv. c. 20.

formed his morning devotions in company with his attendants: after which, as was frequently his custom, he exclaimed, ‘O that my death may happen on a Friday, for bleffed is he who dieth on that day.’”<sup>1</sup>

## Cock-crow.

(TIME OF THE MORNING SO CALLED.)

“The Cock crows and the morn grows on,  
When ’tis decreed I must be gone.”  
*Hudibras*, Canto i. p. iii.

— “The Tale  
Of horrid Apparition, tall and ghastly,  
That walks at dead of night or takes his stand  
O’er some new-open’d Grave; and strange to tell  
Evanishes at crowing of the Cock.”  
*Blair’s Grave*.

THE ancients, because the cock gives notice of the approach and break of day, have, with a propriety equal to any thing in their mythology, dedicated this bird to Apollo. They have also made him the emblem of watchfulness, from the circumstance of his summoning men to their business by his crowing, and have therefore dedicated him also to Mercury. With the lark he may be poetically styled the “Herald of the Morn.”

[Allot, in “England’s Parnassus,” 1600, printed the two following lines from Drayton’s “Endimion and Phœbe” (1593):

“And now the Cocke, the mornings trumpeter,  
Plaid hunts up for the day-starre to appeare:”—]<sup>2</sup>

The day, civil and political, has been divided into thirteen parts. The after-midnight and the dead of the night are the most solemn of them all, and have, therefore it should seem, been appropriated by ancient superstition to the walking of spirits.

1. After midnight. 2. Cock-crow. 3. The space between the first cock-crow and break of day. 4. The dawn of the morning. 5. Morning. 6. Noon. 7. Afternoon. 8. Sunset. 9. Twilight. 10. Evening. 11. Candle-time. 12. Bed-time. 13. The dead of the night. The Church of Rome made four nocturnal vigils: the

<sup>1</sup> Eradut Khan’s “Memoirs of the Mogul Empire,” p. 10.

<sup>2</sup> Gray has imitated our poet:

“The cock’s shrill clarion, or the echoing horn,  
No more shall rouse them from their lowly bed.”

conticinium, gallicinium or cock-crow, intempestum, and antelucinum.<sup>1</sup>

[In the prose "Life of St. Guthlac, Hermit of Crowland," by one Felix, *circâ* 749, there is the following passage: "It happened *one night, when it was the time of cock-crowing*, and the blessed man Guthlac fell to his morning prayers, he was suddenly entranced in light slumber—" I quote from Mr. Goodwin's translation of the Anglo-Saxon original.]

The following is from Chaucer's "Assemble of Foules," f. 235:

"The tame ruddocke and the coward kite,  
The cocke, that horologe is of *Thropes lite*."

Thus, in the "Merry Devil of Edmonton," 1608:

"More watchfull than the day-proclayming cocke."

It appears from a passage in "Romeo and Juliet," that Shakespeare means that they were caroufing till three o'clock:

"— The *second cock* has crow'd,  
The curfew-bell has toll'd; 'tis three o'clock."

Perhaps Tuffer makes this point clear:

"Cocke croweth at midnight times few above six,  
With pause to his neighbour to answer betwix:  
At three a'clocke thicker, and then as ye knowe,  
Like all in to mattens neere day they doo crowe;  
At midnight, at three, and an hour yer day,  
They utter their language as well as they may."

By a passage in "Macbeth," "we were caroufing till the second cock," it should seem to appear as if there were two separate times of Cock-crowing. The commentators, however, say nothing of this. They explain the passage as follows: "Till the second cock:—Cock-crowing." So in "King Lear:" "He begins at curfew, and walks till the first cock." Which is illustrated by a passage in the "Twelve Merry Jestes of the Widow Edith," 1525:

"The time they pas merely til ten of the clok,  
Yea, and I shall not lye, till after the first cok."

Bourne<sup>2</sup> tells us, there is a tradition among the common people that at the time of Cock-crowing the midnight spirits forsake these lower regions, and go to their proper places. Hence it is that in the country villages, where the way of life requires more early labour, the inhabitants always go cheerfully to work at that time: whereas if they are called abroad sooner, they are apt to imagine every thing they see or hear to be a wandering ghost. Shakespeare has given us an excel-

<sup>1</sup> Durand. "De Nocturnis." There is a curious discourse on the ancient divisions of the night and the day in Peck's "Defiderata Curiosa," vol. i. p. 223 *et seq.*

<sup>2</sup> "Antiq. Vulg." chap. vi.

lent account of this vulgar notion in [a familiar passage of] his "Hamlet."<sup>1</sup>

Bourne, very seriously, examines the fact, whether spirits roam about in the night, or are obliged to go away at Cock-crow. The traditions of all ages appropriate the appearance of spirits to the night. The Jews had an opinion that hurtful spirits walked about in the night. The same opinion obtained among the ancient Christians, who divided the night into four watches, called the Evening, Midnight, Cock-crow, and the Morning. The opinion that spirits fly away at Cock-crow is certainly very ancient, for we find it mentioned by the Christian poet Prudentius, who flourished in the beginning of the fourth century, as a tradition of common belief:

"They say the wandering powers, that love  
The silent darkness of the night,  
At Cock-crow give o'er to rove,  
And all in fear do take their flight.

The approaching salutary morn,  
Th' approach divine of hated day,  
Makes darkness to its place return,  
And drives the midnight ghosts away.

They know that this an emblem is,  
Of what precedes our lasting bliss,  
That morn when graves give up their dead  
In certain hope to meet their God."<sup>2</sup>

Cassian, also,<sup>3</sup> who lived in the same century, mentioning a host of

<sup>1</sup> What follows, in this passage, is an exception from the general time of Cock-crow:

"Some say, that ever 'gainst that season comes,  
Wherein our Saviour's birth is celebrated,  
This bird of dawning singeth all night long.  
And then, they say, no Spirit dares stir abroad;  
The nights are wholesome; then no planets strike,  
No Fairy takes, nor Witch hath power to charm,  
So hallow'd and so gracious is the time."

<sup>2</sup> It seems to be uncertain whose translation this is. See Farmer's note in Reed's "Shakespeare," 1803, vol. xviii. p. 24. "The pious Chançons, the Hymns and Carols which Shakespeare mentions presently, were usually copied from the elder Christian poets."

<sup>3</sup> Cass. "Coll." viii. c. 16. Thus the Ghost in "Hamlet:"

"But soft, methinks I scent the morning air—  
Brief let me be."

And again,

"The Glow worm shews the Matin to be near."

Philostratus, giving an account of the Apparition of Achilles' Shade to Apollonius Tyaneus, says, that it vanished with a little glimmer as soon as the cock crowed. "Vit. Apol." vol. iv. p. 16. Reed's "Shakespeare," vol. xviii. p. 23. The following is cited *ibid.* from Spenser:

— "The morning Cock crew loud;  
And at the sound it shrunk in haste away,  
And vanish'd from our sight."

devils who had been abroad in the night, says, that as soon as the morn approached, they all vanished and fled away: which farther evinces that this was the current opinion of the time.

Bourne tells us he never met with any reasons assigned for the departure of spirits at the Cock-crowing; "but," he adds, "there have been produced at that time of Night, things of very memorable worth, which might perhaps raise the pious credulity of some men to imagine that there was something more in it than in other times. It was about the time of Cock-crowing when our Saviour was born, and the Angels sung the first Christmas Carol to the poor Shepherds in the fields of Bethlehem. Now it may be presumed, as the Saviour of the World was then born, and the heavenly Host had then descended to proclaim the news, that the Angels of Darkness would be terrified and confounded, and immediately fly away: and perhaps this consideration has partly been the foundation of this opinion." It was also about this time when our Saviour rose from the dead. "A third reason is, that Passage in the Book of Genesis, where Jacob wrestled with the Angel for a blessing;<sup>1</sup> where the Angel says unto him, 'Let me go, for the day breaketh.'"

Bourne, however, thinks this tradition seems more especially to have arisen from some particular circumstances attending the time of Cock-crowing; and which, as Prudentius, as before cited, seems to say, "are an emblem of the approach of the Day of Resurrection."

"The circumstances, therefore, of the time of Cock-crowing," he adds, "being so natural a figure and representation of the Morning of the Resurrection; the Night so shadowing out the Night of the Grave; the third Watch, being, as some suppose, the time our Saviour will come to Judgment at; the noise of the Cock awakening sleepy man, and telling him as it were, the Night is far spent, the Day is at hand; representing so naturally the voice of the Arch-angel awakening the Dead, and calling up the righteous to everlasting Day; so naturally does the time of Cock-crowing shadow out these things, that probably some good well-meaning men might have been brought to believe that the very Devils themselves, when the Cock crew and reminded them of them, did fear and tremble, and shun the Light."

The following very curious "Old Wives Prayer" is found in Herrick's "Hesperides," p. 205:

"Holy-rood, come forth and shield  
Us ith' citie, and the field:  
Safely guard us, now and aye,  
From the blast that burns by day;  
And those sounds that us affright  
In the dead of dampish night.  
Drive all hurtful Feinds us fro,  
By the time the Cocks first crow."

<sup>1</sup> Gen. xxxiii.

Vanes on the tops of steeples were anciently [as pointed out by Du Cange] made in the form of a cock (called from hence *weather-cocks*), and put up, in papal times, to remind the clergy of watchfulness.

[In "A Help to Discourse," first printed in 1619, the cock on the top of steeples is explained to signify that we should thereby] "remember our finnes, and with Peter seeke and obtaine mercy: as though without this dumbe Cocke, which many will not hearken to, untill he crow, the Scriptures were not a sufficient larum."

A writer, dating Wisbeach, May 7, in the "St. James's Chronicle," June 10th, 1777, says, that "the intention of the original *Cock-Vane* was derived from the Cock's Crowing when St. Peter had denied his Lord, meaning by this device to forbid all schism in the Church, which might arise amongst her members by their departing from her Communion, and denying the established principles of her Faith. But though this invention was, in all probability, of popish original, and a Man who often changes his opinion is known by the appellation of a *Weather-Cock*, I would hint to the advocates for that unreformed Church, that neither this intention, nor the antiquity of this little device, can afford any matter for religious argument."

Gramaye<sup>1</sup> shows that the manner of adorning the tops of steeples with *a cross and a cock*, is derived from the Goths, who bore that as their warlike ensign.<sup>2</sup>

## Strewing Churches with Flowers

### on Days of Humiliation and Thanksgiving.

IN the Parish Accounts of St. Margaret Westminster,<sup>3</sup> under 1650-1, are the following items, [the interest of two of which is more than archæological:]

"Item, paid for Herbs that were strewed in the Windows of the Church, and about the same, att two severall Daies of Humiliation, 3s. 10d.

"Item, paid for Herbs that were strewed in the Church upon a daie of Thanksgiving, 2s. 6d.

[<sup>1</sup> "Historia Brabantiae," p. 14.]

[<sup>2</sup> Peter Le Neve's Communication to the Society of Antiquaries. (Minute Book, Jan. 29, 1723-4.)]

<sup>3</sup> Nichols' "Illustr." 1797.

“Item, paid for Hearbs that were strewed in the Church on the 24th day of May [1651], being a Day of Humiliation, 3s.

“Item, paid to the Ringers, for ringing on the 24th of October, being a Day of Thanksgiving for the Victorie over the Scotts at Worcester, 7s.

“Item, paid for Hearbes and Lawrell that were strewed in the Church the same Day, 8s.”

## Cock-fighting.

— “*Quantùm in mediâ jam morte tenentur,  
Non tamen absistunt, martemve, iramve remittunt  
Magnanimi.*”

*Musæ Anglicanæ*, vol. ii. p. 89

**M**EN have long availed themselves of the antipathy which one cock shows to another, and have encouraged that natural hatred with arts that may be said to disgrace human reason.

Pegge has proved that though the ancient Greeks piqued themselves on their politeness, calling all other nations barbarous, yet they were the authors of this cruel and inhuman mode of diversion. The inhabitants of Delos were great lovers of this sport; and Tanagra, a city of Bœotia, the Isle of Rhodes, Chalcis in Eubœa, and the country of Media, were famous for their generous and magnanimous race of chickens. It appears that the Greeks had some method of preparing the birds for battle.

Cock-fighting was an institution partly religious and partly political at Athens, and was continued there for the purpose of improving the seeds of valour in the minds of the Athenian youth. But it was afterwards abused and perverted, both there and in other parts of Greece, to a common pastime and amusement, without any moral, political, or religious intention, and as it is now followed and practised amongst us. It appears that the Romans, who borrowed this with many other things from Greece, used quails as well as cocks for fighting. Douce informs us,<sup>1</sup> “Quail combats were well known among the ancients, and especially at Athens. Julius Pollux relates that a circle was made, in which the birds were placed, and he whose quail was driven out of the circle lost the stake, which was sometimes money, and occasionally

<sup>1</sup> “*Illustr. of Shakesp.*” vol. ii. p. 87. [It may be worth noting that George Wilson, in his “*Commendation of Cocks and Cock-fighting*,” 1607, endeavours to show that Cock-fighting was before the coming of Christ. In a MS. Book of Prayers, executed in the Netherlands at the end of the fifteenth century, one of the representations intended as ornamental designs for the volume, is a Cock-fight!]

the quails themselves. Another practice was to produce one of these Birds, which being first smitten or filiped with the middle finger, a feather was then plucked from its head: if the Quail bore this operation without finching, his master gained the stake, but lost it if he ran away. The Chinese have been always extremely fond of Quail-fighting, as appears from most of the accounts of that people, and particularly in Mr. Bell's excellent relation of his 'Travels in China,' where the reader will find much curious matter on the subject. See vol. i. p. 424, edit. in 8vo. We are told by Mr. Marsden that the Sumatrans likewise use these Birds in the manner of Game Cocks." This account is accompanied by a copy from an elegant Chinese miniature painting, representing some ladies engaged at this amusement.

Cocks and quails, fitted for the purpose of engaging one another to the last gasp, for diversion, are frequently compared in the Roman writers,<sup>1</sup> and, with much propriety, to gladiators. The Fathers of the Church inveigh with great warmth against the spectacles of the arena, the wanton shedding of human blood in sport; one would have thought that with that of the gladiators, Cock-fighting would also have been discarded under the mild and humane Genius of Christianity. But, as Pegge observes, it was reserved for this enlightened æra to practise it with new and aggravated circumstances of cruelty.

It is probable that Cock-fighting was first introduced into this island by the Romans; the bird itself was here before Cæsar's arrival.<sup>2</sup> Fitzstephen is the first of our writers that mentions Cock-fighting, describing it as the sport of school boys on Shrove-Tuesday.<sup>3</sup> The cock-pit, it seems, was the school, and the master was the comptroller and director of the sport.<sup>4</sup> From this time, at least, the diversion, however absurd and even impious, was continued among us. It was followed, though disapproved and prohibited in the 39

<sup>1</sup> Hence Pliny's expression "Gallorum, seu Gladiatorum;" and that of Columella, "rixofarum Avium Lanistæ," Lanista being the proper term for the Master of the Gladiators.

<sup>2</sup> "Bell. Gall." v. sect. 12.

<sup>3</sup> It was also a boy's sport at Rome. Misson, in his "Travels," p. 39, says: "Cockfighting is one of the great English Diversions. They build Amphitheatres for this purpose, and persons of Quality sometimes appear at them. Great Wagers are laid; but I'm told that a Man may be damnably bubbled, if he is not very sharp." At p. 304, he tells us: "Cock fighting is a royal pleasure in England. Their Combats antemeridianum datur ludo puerorum vacantium spectare in scholis suorum pugnas gallorum."—Edit. 1772, p. 74.

<sup>4</sup> Fitzstephen's words are: "Præterea quotannis, die quæ dicitur Carnilevaria—singuli pueri suos apportant magistro suo gallos gallinaceos pugnaces, & totum illud antemeridianum datur ludo puerorum vacantium spectare in scholis suorum pugnas gallorum."—Edit. 1772, p. 74.

In the Statutes of St. Paul's School, A.D. 1518, the following clause occurs: "I will they use no Cock-fighting nor ridinge about of Victorie, nor disputing at St. Bartilemew, which is but foolish babling and losse of time." Knight's *Life of Dean Colet*, p. 362.

In the "Statistical Account of Scotland," vol. iii. p. 378, the minister of Applecross, co. Ross, speaking of the Schoolmaster's perquisites, says: "he has the Cock-fight dues, which are equal to one Quarter's payment for each Scholar."



Edw. III. :<sup>1</sup> also in the reign of Henry VIII.<sup>2</sup> and in 1569.<sup>3</sup> It has been by some called a royal diversion, and as every one knows, the cock-pit at Whitehall was erected by a crowned head,<sup>4</sup> for the more magnificent celebration of the sport. It was prohibited, however, by an Act of March 31, 1654.

Stubbes, in his "Anatomic of Abuses," 1583,<sup>5</sup> inveighs against Cock-fighting, which in his days seems to have been practised on the Sabbath in England :

"Cock fightyng in Ailgna [*Anglia*].

"Besides these exercises, they flock thicke and threefolde to the Cockfights, an exercise nothing inferiour to the rest, where nothing is vsed, but swearing, forswearing, deceit, fraud, collusion, cofenage, skoldyng, railyng, conuitious talkyng, fightyng, brawlyng, quarrelyng, drinkyng, and whoryng, and whiche is worst of all, robbing of one an other of their goodes, and that not by direct, but indirecte meanes and attempts. And yet to blaunch and set out these mischeefs withall, (as though they were vertues,) they haue their appointed daies and set houres when these deuillries must be exercised. They haue houses erected to that purpose, Flagges and Ensignes hanged out, to giue notice of it to others, and proclamation goes out, to proclame the same, to the ende that many maie come to the dedication of this solemne feast of mischeefe."

[In a] Copy of Verses upon two Cocks fighting, by Dr. R. Wild, the spirited qualities of the combatants are given in the following most brilliant couplet :

"They scorn the Dunghill; 'tis their only prize  
To dig for Pearls within each other's Eyes."<sup>6</sup>

Our Poet makes his conquered, or dying cock, dictate a will, some of the quaint items of which follow :

"Imp. first of all, let never be forgot,  
My body freely I bequeath to th' Pot,  
Decently to be boil'd, and for it's Tomb,  
Let me be buried in some hungry womb.  
Item, Executors I will have none  
But he that on my side laid Seven to One,  
And like a Gentleman that he may live,  
To him and to his heirs my Comb I give."<sup>7</sup>

<sup>1</sup> Maitland's "Hist. of London," p. 101; Stowe's "Survey," 1754, B. i. p. 302.

<sup>2</sup> Maitland, p. 1343, 953.

<sup>3</sup> *Ibid.* p. 260.

<sup>4</sup> Henry VIII. See Maitland, p. 1343. It appears that James I. was remarkably fond of Cock-fighting.

<sup>5</sup> Edit. 1585, p. 117, *verso*.

<sup>6</sup> "Compleat Gamester," edit. 1660, *ad fnem*.

<sup>7</sup> To cry *Coke* is in vulgar language synonymous with crying Peccavi. *Coke*, says Ruddiman, in his Glossary to Douglas's "Virgil," is the sound which Cocks utter, especially when they are beaten, from which Skinner is of opinion they have

Bailey tells us that the origin of this sport was derived from the Athenians on the following occasion: when Themistocles was marching his army against the Persians, he, by the way, espying two cocks fighting, caused his army to behold them, and addressed them as follows: "Behold, these do not fight for their household gods, for the monuments of their ancestors, nor for Glory, nor for Liberty, nor for the safety of their children, but only because the one will not give way unto the other." This so encouraged the Grecians, that they fought strenuously and obtained the victory over the Persians; upon which Cock-fighting was by a particular law ordained to be annually practised by the Athenians.

[It appears that,]<sup>1</sup> "In 1763, there was no such diversion as public Cock-fighting at Edinburgh. In 1783, there were many public Cock-fighting Matches, or *Mains*, as they were technically termed; and a regular Cock-Pit was built for the accommodation of this School of Gambling and Cruelty, where every distinction of rank and character is levelled. In 1790, the Cock-pit continued to be frequented."

The Shrove-Tuesday's massacre of this useful and spirited creature is now [virtually at an end, as are also] those monstrous barbarities, the Battle Royal and Welsh Main.

Pegge describes the Welsh Main,<sup>2</sup> in order to expose the cruelty of it, and supposes it peculiar to this kingdom, known neither in China, nor in Persia, nor in Malacca, nor among the savage tribes of America. Suppose, says he, sixteen pair of cocks; of these the sixteen conquerors are pitted the second time—the eight conquerors of these are pitted a third time—the four of these a fourth time—and

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the name of Cock. The more modern manner of preparing is thus described in the "Musæ Anglicanæ," 1689, vol. ii. p. 86:

"Nec per agros seivit dulcesse errare per hortos;  
Nè venere absumant natas ad prælia vires,  
Aut alvo nimium pleni turgente laborent.  
Sed rerum prudens penetrati in sede locavit,  
Et falicis circum virgas dedit; insuper ipsos  
Cortibus inclusos tenero nutrimine fovit;  
Et panem, mulsisque genusque leguminis omne,  
Atque exorta sua de conjugè prebuit ova,  
Ut validas firment vires——  
Quinetiam cristas ipsis, caudasque fluentes,  
Et colli impexas secuit pulchro ordine plumas;  
Ut rapido magis adversum, quasi veles, in hostem  
Impetu procurrat gallus.—  
Arma dedit calci; chalybemque aptavit acutum  
Ad talos, graviore queat quò surgere plagâ."

<sup>1</sup> "Statist. Acc. of Scotl." vol. vi. p. 614.

<sup>2</sup> "His chief Recreation was Cock-fighting, and which long after, he was not able to say whether it did not at least border upon what was criminal, he is said to have been the Champion of the Cock-pit. One Cock particularly he had, called 'Spang [Span] Counter,' which came off victor in a great many battles *a la main*; but the Sparks of Streatlem Castle killed it out of mere Envy: so there was an end of Spang Counter and of his Master's sport of Cocking ever after."—*MS. Life of Alderman Barnes [of Newcastle, circa 1680.]*

lastly, the two conquerors of these are pitted a fifth time<sup>1</sup>—[as if it had been necessary to improve upon the inherent cruelty of the stupid and detestable sport, *spurs* were introduced, and were at one time in general use.]

Pliny mentions the spur and calls it *Telum*, but the gaffe is a mere modern invention, as likewise is the great, and, I suppose, necessary exactness in matching them. The Asiatics, however, use spurs that act on each side like a lancet, and which almost immediately decide the battle. Hence they are never permitted by the modern cock-fighters.

[Gunning, in his "Reminiscences," under 1796, observes in a note: "Cock-fighting was much in fashion at this time, and as the Races of the country towns approached, matches between the gentlemen of Cambridge and Suffolk were frequently announced." It seems that the defaulters at a Cock-pit, like welchers at a horse-race, were roughly treated; for Gunning, speaking of a noted hand at the game, adds: "The last account that reached the University was, that he (the defaulter) was seen in the *basket*, at a cock-pit, the usual punishment for men who made bets which they were unable to pay—."]

[Mr. Brand relates that in performing] the service appropriated to the Visitation of the Sick with [a collier,] who died a few days afterwards, "to my great astonishment I was interrupted by the crowing of a game cock, hung in a bag over his head. To this exultation an immediate answer was given by another cock concealed in a closet, to which the first replied, and instantly the last rejoined. I never remember to have met with an incident so truly of the tragi-comical cast as this, and could not proceed in the execution of that very solemn office, till one of the disputants was removed. It had been industriously hung beside him, it should seem, for the sake of company. He had thus an opportunity of casting at an object he had dearly loved in the days of his health and strength, what Gray has well called "a long lingering look behind."

[In Mr. Brand's time Cock-fighting still continued] to be a favourite sport of the colliers in the North of England. The clamorous wants of their families solicited them to go to work in vain, when a match was heard of. [It is much in vogue even now (1869) among the vulgar in this country; but it is no longer countenanced either legally or socially.<sup>2</sup>]

<sup>1</sup> "Ecce decem pono libras : Quis pignore certat  
Dimidio ? hunc alter transverso lumine spectat  
Gallorum mores multorum expertus et artes ;  
Tecum, inquit, contendam :—"

*Musæ Angl.* p. 88.

"Nequicquam jejuni urgent vestigia nati,  
Poscentes lacrymis tenerisque amplexibus escam :  
Vincit amor Gallorum, et avitæ gloria Gentis."

*Ibid.* p. 86.

<sup>2</sup> "On Thursday, at the Birmingham Police-court, John Brown a publican was summoned to answer the complaint of the police for unlawfully keeping open

## The Stamford Bull-running.

**A**T Stamford in Lincolnshire, an annual sport [used to be] celebrated, called Bull-running: of which the following account is taken from Butcher :<sup>1</sup> "It is performed just the day six weeks before Christmas. The Butchers of the Town at their own charge against the time, provide the wildest Bull they can get: This Bull over night is had into some Stable or Barn belonging to the Alderman. The next morning proclamation is made by the common Bellman of the Town, round about the same, that each one shut up their Shop-doors and Gates, and that none, upon pain of imprisonment, offer to do any violence to Strangers, for the preventing whereof (the Town being a great thoroughfare and then being in Term Time) a Guard is appointed for the passing of Travellers through the same (without hurt). That none have any iron upon their Bull-Clubs or other Staff which they pursue the Bull with. Which proclamation made, and the gates all shut up, the Bull is turned out of the Alderman's House, and then hiev skivy, tag and rag, men, women, and children of all sorts and sizes, with all the dogs in the town promiscuously running after him with their Bull-Clubs spattering dirt in each other's faces, that one would think them to be so many Furies started out of Hell for the punishment of Cerberus, as when Theseus and Perillas conquered the place (as Ovid describes it)

' A ragged Troop of Boys and Girls  
Do pellow him with Stones :  
With Clubs, with Whips, and many raps,  
They part his skin from Bones.'

and (which is the greater shame) I have seen both senatores majorum Gentium & matrones de eodem gradu, following this Bulling business.

"I can say no more of it, but only to set forth the Antiquity thereof, (as the Tradition goes), William Earl of Warren, the first Lord of this Town, in the time of King John, standing upon his Castle-walls in Stamford, viewing the fair prospects of the River and Meadow, under the same, saw two Bulls a fighting for one Cow; a Butcher of

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his house, and acting in the management of a room, for the purpose of fighting of cocks, on the 27th of July last. A detective deposed to having obtained entrance to the defendant's house and to witnessing all the preparations for a cock-fight—the pit, birds, &c. In the evening he again went to the house and found traces of a fight having taken place, as well as cocks which had evidently been engaged in combat. For the defence it was alleged that there had neither been fighting nor intention to fight, and that the birds found trimmed as if for battle had merely been trimmed for the purpose of being painted on canvas. The defendant was ordered to pay a fine of 5*l.* and costs."—*Daily News for Saturday, Sept. 26, 1868.*]

<sup>1</sup> "Survey of Stamford," 8vo. 1717, p. 76-7.

the Town, the owner of one of those Bulls, with a great Mastiff Dog accidentally coming by, set his Dog upon his own Bull, who forced the same Bull up into the Town, which no sooner was come within the same but all the Butcher's Dogs both great and small, follow'd in pursuit of the Bull, which by this time made stark mad with the noise of the people and the fierceness of the Dogs, ran over man, woman, and child, that stood in the way: this caused all the Butchers and others in the Town to rise up as it were in a tumult, making such an hideous noise that the sound thereof came into the Castle unto the ears of Earl Warren, who presently thereupon mounted on Horseback, rid into the Town to see the business, which then appearing (to his humour) very delightful, he gave all those Meadows in which the two Bulls were at the first found fighting, (which we now call the Castle Meadows) perpetually as a Common to the Butchers of the Town, (after the first Grass is eaten) to keep their Cattle in till the time of Slaughter: upon this condition, that as upon that day on which this sport first began, which was (as I said before) that day six weeks before Christmas, the Butchers of the Town should from time to time yearly for ever, find a mad Bull for the continuance of that sport."

[In the "Antiquarian Repertory," an account is extracted from Plott<sup>1</sup> of a similar Bull-running at Tutbury, in Staffordshire, which occasioned much disorder annually, until it was abolished by the Duke of Devonshire, lay-prior of Tutbury,<sup>2</sup> in the last century. This practice seems to have dated from ancient times, as it was usual, before the Dissolution, for the Prior of Tutbury to give the minstrels, who attended matins on the feast of the Assumption, a bull, if they would convey him on the side of the river Dove next the town, or, failing the bull, forty pence, of which a moiety went by custom to the lord of the feast. I believe that the practice of Bull-running, and also of Bull-baiting, is universally obsolete in this country, and has long been so.]

## Nuptial Usages.

**M**OST profusely various have been the different Rites, Ceremonies, and Customs adopted by the several Nations of the Christian World, on the performance of that most sacred of institutions by which the Maker of Mankind has directed us to transmit our race. The inhabitants of this island do not appear to have been outdone by any other people on this occasion. Before we enter upon the discus-

<sup>1</sup> See Plott's "Staffordshire," p. 439. See also Shaw's "Staffordshire," vol. i. p. 52, and an elaborate Memoir in "Archæologia," vol. ii. p. 86, where the subject is considered by Pegge.

<sup>2</sup> Blount's "Fragmenta Antiquitatis," ed. 1815, p. 529, 535-6.]

sion of these, it will be necessary to consider distinctly the several ceremonies peculiar to betrothing by a verbal contract of marriage, and promises of love previous to the marriage union.

### I. BETROTHING CUSTOMS.

[" I knit this lady handfast, and with this hand  
The heart that owes this hand, ever binding  
By force of this initiating contract  
Both heart and hand in love, faith, loyalty,  
Estate, or what to them belongs."  
*Wit at Several Weapons, act v. sc. i.]*

There was a remarkable kind of Marriage-contract among the ancient Danes called *Hand-festing*.<sup>1</sup>

In "The Christen State of Matrimony," 1543, p. 43 *verso*, we read: "Yet in thys thyng also must I warne everye reasonable and honest parson, to beware that in contractyng of Maryage they dyssemble not, ner set forthe any lye. Every man lykewyse must esteeme the parson to whom he is *handfasted*, none otherwyse than for his owne spouse, though as yet it be not done in the Church ner in the Streete. —After the *Handfastyng* and *makyng of the Contracte* y<sup>e</sup> Churchgoyng and Weddyng shuld not be differred to longe, lest the wickedde fowe hys ungracious sede in the meane season. Into this dysh hath the Dyvell put his foote and mengled it wythe many wycked uses and coustumes. For in some places ther is such a maner, wel worthy to be rebuked, that *at the HANDEFASTING ther is made a greate feaste and superfluous Bancket, and even the same night are the two handfasted personnes brought and layed together, yea, certan wekes afore they go to the Chyrch.*"

[In 1794,] the Minister of Eskdalemuir, Dumfries, mentioning an annual fair held time out of mind at the meeting of the Black and White Esk, now entirely laid aside, [reported]<sup>2</sup>: "At that Fair it was the custom for the unmarried persons of both sexes to choose a companion, according to their liking, with whom they were to live till that time next year. This was called *Hand-fasting*, or hand in fist. If they were pleased with each other at that time, then they continued together for life: if not they separated, and were free to make another choice as at the first. The fruit of the connection (if there were any) was always attached to the disaffected person. In later times, when this part of the country belonged to the Abbacy of Melrose, a Priest, to whom they gave the name of Book i'bofom (either because he carried

<sup>1</sup> It is mentioned in Ray's "Glossarium Northanhymbricum" in his Collection of local words. "*Hand-fasting*, promissio, quæ fit stipulata manu, sive cives fidem suam principi spondeant, sive mutuam inter se, matrimonium, inituri, a phrasi *fæsta hand*, quæ notat dextram dextræ jungere." Ihre "Glossar. Suio-Gothicum," in v. Ibid. in v. BRÖLLOP. BRUDKAUP.

<sup>2</sup> "Statist. Acc. of Scot." vol. xii. p. 615.

in his bosom a Bible, or perhaps a register of the marriages), came from time to time to confirm the marriages. This place is only a small distance from the Roman encampment of Castle-oe'r. May not the Fair have been first instituted when the Romans resided there? and may not the 'Hand-fasting' have taken its rise from their manner of celebrating Marriage, *ex usu*, by which, if a woman, with the consent of her parents, or guardians, lived with a man for a year, without being absent three nights, she became his wife? Perhaps, when Christianity was introduced, the form of Marriage may have been looked upon as imperfect, without confirmation by a Priest, and therefore, one may have been sent from time to time for this purpose."

In Whitford's "Werke for Houfholders," &c. [first printed before 1530]<sup>1</sup> is the following caution on the above subject: "The ghostly enemy doth deceyue many perfonen by the pretence & colour of matrimony in pryuate & secrete contractes. For many men when they can nat obteyne their vnclene desyre of the Woman, wyll promyse maryage and thervpon make a contracte promyse & gyue fayth and trouth eche vnto other, sayenge '*Here I take the Margery vnto my wyfe, & therto I plyght the my trouth.*' And she agayne vnto him in lyke maner. And after that done, they suppose they maye lawfully vse their vnclene behauour, and somtyme the acte and dede dothe folowe, vnto the greate offence of god & their owne soules. It is a great ieopardy therfore to make any suche contractes, specially amonge them selfe secretlye alone without *recordes*, whiche must be *two at the leest*."

Among the Interrogatories for the Doctrine and Manners of Ministers,<sup>2</sup> &c. early in the reign of Elizabeth [No. 28, is] "Whether they have exhorted yong Folke *to absteyne from pryvy Contractes*, and not to marry without the consent of such their Parents and Fryends as have auctority over them; or no."

"The antient Frenchmen" [observes Sir W. Vaughan, 1600,]<sup>3</sup> "had a ceremonie, that when they would marrie, the Bridegrome *should pare his nayles and send them unto his new Wife*: which done, they lived together afterwards as man and wife."

[I collect from a passage in "Englands Helicon," 1600, that it was usual for lovers to wear the rings given to them by their mistresses on holidays:

"My songs they be of Cinthias prayfe,  
I weare her Rings on Holly-dayes."]

In Field's "A Woman's a Weather-Cock," 1612,<sup>4</sup> Scudmore, Act ii. sc. 1, tells the Priest who is going to marry his Mistress to Count Fredericke,

"She is *contracted*, Sir, *nay married*  
Unto another man, though it want forme:  
And such strange passages and mutuall vowes,  
'Twould make your short haire start through your blacke cap  
Should you but heare it."

[<sup>1</sup> Edit. 1533, sign. e 3.]

<sup>2</sup> Strype's "Annals," vol. i. Append. p. 57.

<sup>3</sup> "Golden-Grove," ed. 1608, sign. O 2, *verso*.

[<sup>4</sup> Repr. p. 30, Collier's "Suppl. to Dodley," 1833.]

[Brand remarks :] “strong traces of this remain in our villages in many parts of the kingdom. I have been more than once assured from credible authority on Portland Island that something very like it is still practised there very generally, where the inhabitants seldom or never intermarry with any on the main-land, and where the young women, selecting lovers of the same place (but with what previous rites, ceremonies, or engagements, I could never learn), account it no disgrace to allow them every favour, and that too from the fullest confidence of being made wives, the moment such consequences of their stolen embraces begin to be too visible to be any longer concealed.”

It was anciently very customary, among the common sort of people, to break a piece of gold or silver in token of a verbal contract of marriage and promises of love: one half whereof was kept by the woman, while the other part remained with the man.<sup>1</sup>

Harl. MS. 980, cited by Strutt,<sup>2</sup> states that, “by the Civil Law, whatsoever is given ex sponsalitia largitate, betwixt them that are promised in Marriage, hath a condition (for the most part silent) that it may be had again if Marriage ensue not; but if the man should have had a Kiss for his money, he should lose one half of that which he gave. Yet, with the woman it is otherwise, for, kissing or not kissing, whatsoever she gave, she may ask and have it again. However, this extends only to Gloves, Rings, Bracelets, and such like small wares.”

[This is referred to in “Bateman’s Tragedy”: “Long they dwelt not on this theme, before they fell to that of love, renewing their vows of eternal love and constancy that nothing but death should be able to separate them: and, to bind it, he broke a piece of gold, giving her the one half, and keeping the other himself: and then with tears and tender kisses they parted.”]

And again, in the “Exeter Garland”:

“A ring of pure gold she from her finger took,  
And just in the middle the same then she broke:  
Quoth she, as a token of love you this take,  
And this as a pledge I will keep for your sake.”]

Camden says, that “they [the Irish] are observed to present their lovers with Bracelets of women’s hair, whether in reference to Venus’ Cestus or not, I know not.”<sup>3</sup>

In Marston’s “Dutch Courtezan,” a pair of lovers are introduced plighting their troth as follows: “Enter Freeville. Pages with

<sup>1</sup> The Dialogue between Kitty and Filbert in the “What d’ye call it,” by Gay, is much to our purpose:

“Yet, Justices, permit us, ere we part,  
To break this Ninepence as you’ve broke our heart.”

“*Filbert* (breaking the ninepence)—As this divides, thus are we torn in twain.

“*Kitty* (joining the pieces)—And as this meets, thus may we meet again.”

<sup>2</sup> “Manners and Customs,” vol. iii. p. 153.

<sup>3</sup> Gough’s “Camden,” 1789, vol. iii. p. 658.



Torches. Enter Beatrice above." After some very impassioned conversation, Beatrice says: "*I give you faith; and prethee, since, poore soule! I am so easie to beleve thee, make it much more pittie to deceive me. Weare this sleight favour in my remembrance*" (throweth down a ring to him.)

"*Frev.* Which, when I part from,

Hope, the best of life, ever part from me!

— Graceful Mistresse, *our nuptiall day holds.*

"*Beatrice.* With happy Constancy a wished day. *Exit.*"

Of gentlemen's presents on similar occasions, a Lady, in Beaumont and Fletcher's "*Cupid's Revenge,*" says:

"Given Earrings we will wear;  
Bracelets of our Lovers hair,  
Which they on our arms shall twist  
With their names carv'd, on our wrift."<sup>1</sup>

In the "*Defence of Conny-Catching,*" [1592] Signat. c 3. *verso*, is the following passage: "Is there not heere resident about London, a crew of terryble Hacksters in the habite of gentlemen wel appareled, and yet some weare bootes for want of stockings, *with a locke worne at theyr lefte eare for their Mistrisse Favour.*"

The subsequent is taken from Lodge's "*Wit's Miserie,*" 1596, p. 47: "When he rides, you shall know him by his Fan: and, if he walke abroad, and misse *his Mistres favor about his neck, arme, or thigh,* he hangs the head like the soldier in the field that is disarmed."<sup>2</sup>

We gather from Howes's "*Additions to Stow's Chronicle,*" that, in the reign of Queen Elizabeth, "it was the custome for maydes and gentilwomen to give their favorites, as tokens of their love, little Handkerchiefs of about three or foure inches square, wrought round about, and with a button or a tassel at each corner, and a little one in the middle, with filke and threed; the best edged with a small gold lace, or twist, which being foulded up in foure crosse foldes, so as the middle might be seene, gentlemen and others did usually weare them in their hats, as favours of their loves and mistresses. Some cost six pence apiece, some twelve pence, and the richest sixteene pence."

In Sampson's play of "*The Vow-Breaker,*" 1636, act i. sc. 1, Miles, a miller, is introduced telling his sweetheart, on going away to the wars: "Mistress Ursula, 'tis not unknowne that I have lov'd you; if I die, it shall be for your sake, and it shall be valiantly: *I leave an hand-kercher with you: 'tis wrought with blew Coventry: let me not, at my returne, fall to my old song, she had a clowte of mine fowde with blew Coventry,* and so hang myself at your infidelity."

<sup>1</sup> Dyce's B. and F. vol. ii. p. 390.]

<sup>2</sup> Park, in his "*Travels,*" tells us, "At Baniferibe—a Slatie having seated himself upon a mat by the threshold of his door, a young woman (his intended bride) brought a little water in a calabash, and, kneeling down before him, desired him to wash his hands: when he had done this, the girl, with a tear of joy sparkling in her eye, drank the water; this being considered as the greatest proof of her fidelity and love."

The subsequent passage from Swetnam's "Arraignment of Women," 1615, points out some of the vagaries of lovers of that age: "Some thinke, that if a woman smile on them she is presentlie over head and eares in love. One must *wear her Glove*, another *her Garter*, another her *Colours of delight*."<sup>1</sup>

[Heath, in his "House of Correction," 1619, has an epigram "In Pigmæum," which shrewdly animadverts upon this folly of the age.

It appears from a passage in Heywood's "Fayre Mayde of the Exchange," 1607, that it was not unufual for lovers to give each other handkerchiefs, with amorous devices worked in the corners. It is where Phillis brings the handkerchief to the Cripple of Fanchurch to be so embroidered. She says:

"Only this handkercher, a young gentlewoman  
Wish'd me to acquaint you with her mind herein:  
In one corner of the same, place wanton Love,  
Drawing his bow, shooting an amorous dart—  
Opposite against him an arrow in an heart:  
In a third corner picture forth Disdain,  
A cruel fate unto a loving vein;  
In the fourth draw a springing laurel-tree,  
Circled about with a ring of poesie."

In "Witt's Recreations," 1640, the annexed passage belongs to a piece called "Abroad with the Maids;" it was written by Herrick:

"Next we will act how young men wooe;  
And sigh, and kisse, as lovers do,  
And talk of brides; and who shall make  
That wedding-smock, this bridal-cake;  
That dress, this sprig, that leafe, this vine;  
That smooth and silken columbine.  
This done, we'll draw lots, who shall buy  
And guild the bayes, and rosemary:  
What poesies, for our wedding-rings;  
What gloves we'll give and ribbanings."]

Strutt, in his "Manners and Customs," has illustrated this by an extract from the old play of the "Widow." From this it also appears that no *dry bargain* would hold on such occasions. For on the Widow's complaining that Ricardo had artfully drawn her into a verbal contract, she is asked by one of her suitors, "Stay, stay,—you broke no Gold between you?" To which she answers, "We broke nothing, Sir." And, on his adding, "Nor drank to each other?" she replies, "Not a drop, Sir." Whence he draws this conclusion: "that the contract cannot stand good in Law."

The latter part of the Ceremony seems alluded to in the following passage in Middleton's "No Wit like a Woman's" [written before 1626:]

"Ev'n when my lip touch'd the *contracting* Cup."

Bowed money appears anciently to have been sent as a token of

<sup>1</sup> Edit. 1620, pp. 31-2.

love and affection from one relation to another. Thus we read in "The Third Part of Conny-Catching," [by R. Greene, 1592,] sign. b 2, *verso*. "Then taking fourth a bowed Groat, and an olde Pennie bowed, he gave it her as being sent from her uncle and aunt."

In "The Country Wake," by Dogget, 1696, act v. sc. 1. Hob, who fancies he is dying, before he makes his last will and *testimony*, as he calls it, when his Mother desires him to try to speak to Mary, "for she is thy wife, and no other," answers, "I know I'm sure to her—and I do own it before you all; I ask't her the question last Lammass, and at Allhollows'-tide we broke a piece of money; and if I had liv'd till last Sunday we had been ask'd in the church."

Douce's MS. Notes say: "Analogous to the Interchangement of Rings seems the custom of breaking a piece of money." An example of this occurs in Bateman's "Tragedy," a well-known penny history, [founded on Sampson's Tragedy of the "Vow Breaker," 1636, where the incident may be found.]<sup>1</sup>

We find, in Hudibras,<sup>2</sup> that the piece broken between the contracted lovers must have been a crooked one:

"Like Commendation Ninepence crook't,  
With to and from my Love it lookt;"

a circumstance confirmed also in the "Connoisseur," No. 56, with an additional custom, of giving locks of hair woven in a true lover's knot. "If, in the course of their amour, the mistress gives the dear man her hair wove in a true lover's knot, or breaks a crooken ninepence with him, she thinks herself assured of his inviolate fidelity."

This "bent Token" has not been overlooked by Gay:<sup>3</sup>

"A Ninepence bent,  
A Token kind, to Bumkinet is sent."

It appears to have been formerly a custom also for those who were betrothed to wear some flower as an external and conspicuous mark of their mutual engagement: the conceit of choosing such short-lived emblems of their plighted loves cannot be thought a very happy one. That such a custom however did certainly prevail, we have the testimony of Spenser:<sup>4</sup>

"Bring Coronations and Sops in Wine  
Worn of Paramours."

Sops in wine were a species of flowers among the smaller kind of single gilli-flowers or Pinks;<sup>5</sup> [and this passage and custom are illustrated by the following extract from Gunning's "Reminiscences of

<sup>1</sup> Swinburne on "Spoufals," p. 10, says: "Some Spoufals are contracted by Signs, as the giving and receiving a Ring, others by words."

<sup>2</sup> Part I. Canto i. l. 48.

<sup>3</sup> "Pastorals," v. l. 129.

<sup>4</sup> Shepherd's Calendar for April.

<sup>5</sup> [Dodoens' "Herbal," by] Lyte, 1578, cited in Johnson and Steevens's "Shaksp." vol. x. p. 319.

Cambridge," 1854: "The Dean (of St. Asaph), who appeared very desirous to clear up the matter, asked him, amongst other questions, if he had never made her any presents? He replied that he never had, but, recollecting himself, added, 'except a very choice bunch of flowers, which I brought from Chirk Castle.'" "This explains the whole matter," said the Dean; "in Wales, a man never sends a lady a bunch of flowers, but as a proposal of marriage, and the lady's acceptance of them is considered the ratification." This was in 1788.]

In Quarles' "Shepherds Oracles," 1646, p. 63, is the following passage:

"The Musick of the *Oaten Reeds* persuades  
Their hearts to mirth—  
And whilst they sport and dance, the love-sick swains  
Compose *Rush-rings* and *Myrtleberry* chains,  
And stuck with glorious *King-cups* and their *Bonnets*  
Adorn'd with *Lavvrell-slips*, chaunt their *Love-sonnets*,  
To stir the fires and to encrease the flames,  
In the cold hearts of their beloved *dames*."

A joint ring [was] anciently a common token among betrothed lovers, [and such rings we find from existing specimens to have been in use among the Jews.<sup>1</sup>]

We gather from a passage in Dryden's "Don Sebastian," 1690, that these were by no means confined to the lower orders of society.

It appears from other passages in this play that one of these rings was worn by Sebastian's father: the other by Almeyda's mother, as pledges of love. Sebastian pulls off his, which had been put on his finger by his dying father: Almeyda does the same with hers, which had been given her by her mother at parting: and Alvarez unscrews both the rings, and fits one half to the other. In Herrick's "Hesperides," a "Jimmall Ring"<sup>2</sup> [or a Ring of Jimmalls,] is mentioned as a love-token.

In Codrington's "Second Part of Youth's Behaviour," 1664, p. 33, is the following very remarkable passage: "It is too often seen that young gentlewomen by gifts are courted to *interchange*, and to return the courtesie: *Rings* indeed and *Ribbands* are but trifles, but believe me, that they are not trifles that are aimed at in such exchanges: let them therefore be counselled that they neither give nor receive any thing that afterwards may procure their shame, &c."

In [Braithwaite's] "Whimzies," 1631, the author<sup>3</sup> has the following passage: can it allude to the custom of interchanging betrothing Rings? "*St. Martins Rings* and counterfeit Bracelets are commodities of infinite consequence. They will passe for current at a *May pole*, and purchase a favor from their *May-Marian*."

[<sup>1</sup> "Miscellanea Graphica," by F. W. Fairholt and T. Wright, 1857, plate x.]

[<sup>2</sup> Gimmel, *i. e.* double, from Lat. *gemellus*. See a long note in Nares, ed. 1859, *in v.*] See also Greenwood's "English Grammar," p. 209, and "Archæol." vol. xiv. p. 7.

<sup>3</sup> "Description of a Pedlar," part ii, p. 21.

In "The Compters Commonwealth," by W. Fenner, 1617, p. 28, is the following passage: "This kindnesse is but like Alchimy, or *Saint Martins Rings*, that are faire to the eye and have a rich outside, but if a man should breake them afunder and looke into them, they are nothing but brasse and copper."

So also in "Plaine Percevall the Peace-maker of England [1589]," we read: "I doubt whether all be gold that glistereth, sith *Saint Martins Rings* be but copper within, though they be gilt without, sayes the Goldsmith."

In the Comedy of "Lingua," 1607, act ii. sc. 4, Anamnestes (Memory's Page) is described as having, amongst other things, "a Gimmel Ring, with *one link hanging*." Morgan<sup>1</sup> mentions *three triple Gimbal Rings* as borne by the name of Hawberke, in the county of Leicester.

The following remarkable passage is to be found in Greene's "Menaphon, [1589]" sign. k 4 b: "'Twas a good world when such simplicitie was used, sayes the olde women of our time, when a Ring of a Rush would tye as much love together as a *Gimmon of Gold*."

To the betrothing contract under consideration must be referred, if I mistake not, and not to the marriage ceremony itself (to which latter, I own, however, the person who does not nicely discriminate betwixt them will be strongly tempted to incline), the well-known passage on this subject in the last scene of Shakespeare's play of "Twelfth Night." The priest, who had been privy to all that had passed, is charged by Olivia to reveal the circumstances, which he does [reciting the ceremonies of joining the hands, kissing, and interchanging rings, as preliminaries which had taken place in the usual course. The same drama affords an example of the old English practice of lovers plighting their troth in the chantry, in the presence of the minister. It is where Olivia and Sebastian accompany the priest with this object in view.]

Swinburne<sup>2</sup> tells us: "I do observe, that in former ages it was not tolerated to single or unmarried persons to wear Rings, unless they were Judges, Doctors, or Senators, or such like honourable persons: so that being destitute of such dignity, it was a note of vanity, lasciviousness, and pride, for them to presume to wear a Ring, whereby we may collect how greatly they did honour and reverence the sacred estate of wedlock in times past, *in permitting the parties affianced to be adorned with the honourable ornament of the Ring*."

[Thiers<sup>3</sup> quotes passages from three ritualistic works apposite to this portion of the nuptial process, as practised in France. Both the Synodal Statutes of Sens, in 1524, and the Evreux Ritual (1621) refrained from *prescribing* betrothal, merely leaving it permissive and

<sup>1</sup> "Sphere of Gentry," lib. iii. fol. 21. See also Holmes' "Academy of Armory, &c.," 1688, lib. iii. c. 2, p. 20, No. 45.

<sup>2</sup> "On Spoufals," p. 208.

<sup>3</sup> "Traité des Superstitions," tom. iv. p. 470.]

optional; and the same may be said of the Provincial Council of Rheims, in 1583; but all these authorities laid down the rule, that, where the espousal was solemnized, the ceremony must take place openly and in the church.]

After my most painful researches, I can find no proof that in our ancient ceremony at marriages the man received as well as gave the ring: nor do I think the custom at all exemplified by the quotation from Lupton's first book of "Notable Things." The expression is equivocal, and "his Maryage Ring" I should think means no more than the ring used at his marriage, that which he gave and which his wife received: at least we are not warranted to interpret it at present any otherwise, till some passage can actually be adduced from the ancient manuscript rituals to evince that there ever did at marriages take place such "Interchangement of Rings," a custom which however certainly formed one of the most prominent features of the ancient *betrotling ceremony*.<sup>1</sup> Yet concession must be made that the bridegroom appears to have had a ring given him as well as the bride in the Diocese of Bordeaux in France.<sup>2</sup>

[Douce, in a paper read before the Society of Antiquaries in January, 1810, drew attention to an unrecorded wedding-usage, practised in this country as well as in France, and illustrated his remarks by extracts from several liturgical works. Douce observes: "The small piece of silver, that accompanies this paper is inscribed DENIRS DE FOY POVR EPOVSE, having on one side a heart between two hands, and on the other two fleurs de lis. It does not appear, so far as I know, to have found its way into any numismatic treatise, because it is not in reality a current piece of money, but only a local or particular token or symbol of property. It is, as the inscription imports, a betrotling penny, given at the marriage ceremony, either as earnest-money, or for the actual purchase of the bride."<sup>3</sup> The learned writer proceeds to demonstrate that the custom of buying wives was in vogue not merely among the ancients, but among our own Saxon forefathers, as passages in their laws serve to establish. But I do not think that Douce proves more than the delivery of a token in earnest of dower, and of his betrotling penny there are, to the best of my knowledge, no Anglo-Saxon or English examples in existence.

But, after all, the token exhibited by Douce before the antiquaries of London, in 1810, appears to have been nothing more than an example of the *festling-penny*, familiar enough in the Northern counties of England, and no doubt properly identified with the Danish custom of hiring or binding apprentice with some such token. *Festling* is, of course, a form of *fasting* or *fastening*. The *fasteninge-ring* was

[<sup>1</sup> Mr. Brand at first adopted Steevens's comment on the passages in Shakespeare's "Twelfth Night," above cited, but subsequently considered that his adhesion had been too hasty.]

<sup>2</sup> "Rituel de Bourdeaux," pp. 98-9.

[<sup>3</sup> There is another sort inscribed DENIER TOVRNOIS POVR EPOVSE.—DOUCE.]

similarly the *betrothing-ring* or, as it is now called, the *engaged-ring*. To *fest*, in the North of England, is to bind as an apprentice. Mr. Atkinson, in his highly valuable "Glossary of the Cleveland Dialect," 1868, after observing that the *festing-penny* of the North of England is analogous to the Scandinavian *betrothing-penny* (shown by Douce to have been also known in France), adds: "if a servant who has been duly hired and received her *Hiring* or *Festing-Penny*, wishes to cancel her bargain . . . she always sends back the *Festing-penny*. . . . Two instances of this kind have occurred in this [Danby] parish in the course of the Spring hiring-time of the present year, 1865."

In the "Statistical Account of Scotland,"<sup>1</sup> 1792, the minister of Galston, in Ayrshire, informs us of a singular custom there: "When a young Man wishes to pay his Addressee to his Sweetheart, instead of going to her Father's, and professing his passion, he goes to a public-house; and having let the Landlady into the secret of his attachment, the object of his wishes is immediately sent for, who never almost refuses to come. She is entertained with Ale and Whisky, or Brandy; and the Marriage is concluded on. The second day after the Marriage a *Creeling*, as it is called, takes place. The young wedded pair, with their friends, assemble in a convenient spot. A small Creel, or Basket, is prepared for the occasion, into which they put some stones: the young Men carry it alternately, and allow themselves to be caught by the Maidens, who have a kiss when they succeed. After a great deal of innocent mirth and pleasantry, the Creel falls at length to the young Husband's share, who is obliged to carry it generally for a long time, none of the young women having compassion upon him. At last, his fair Mate kindly relieves him from his burden; and her complaisance, in this particular, is considered as a proof of her satisfaction with the choice she has made. The Creel goes round again; more merriment succeeds; and all the Company dine together and talk over the feats of the field." [Ramsay, in his "Poems," 1721, refers to the *creeling* usage, and adds in a note: "'Tis a Custom for the Friends to endeavour the next day after the Wedding to make the New-married Man as drunk as possible."]

"Perhaps the French phrase, 'Adieu panners, vendanges font faites,' may allude to a similar Custom."

[Mr. Brand] heard a gentleman say that he was told by Lord Macartney, that on the day previous to the marriage of the Duke of York (by proxy) to the Princess of Prussia, a whole heap of potsherds was formed at her Royal Highness's door, by persons coming and throwing them against it with considerable violence, a custom which obtains in Prussia, with all ranks, on the day before a virgin is married; and that during this singular species of battery the Princess, every now and then, came and peeped out at the door.

<sup>1</sup> Vol. ii. p. 80.

## [2. FLOUNGING. BUNDLING. PITCHERING.]

The custom of *Flouncing* is said to be peculiar to Guernsey. It is an entertainment given by the parents of a young couple, when they are engaged, and the match has received approval. The girl is introduced to her husband's family and friends by her future father-in-law, and the man similarly by hers: after this, they must keep aloof from all flirtation, however lengthy the courtship may prove. The belief is, that if either party break faith, the other side can lay claim to a moiety of his or her effects.

*Bundling* is a vulgar Welsh custom before marriage: the betrothed or engaged pair go to bed in their clothes, and remain together for a certain time. The mischievous consequences arising from such a practice are sufficiently obvious. It was formerly customary in Cumberland and Westmoreland, and produced similarly unfortunate and immoral consequences in the majority of cases. The usage was, however, growing obsolete in 1839, when the author of the "W. and C. Dialect" wrote.

In Craven, there is a custom known as *Pitchering*. The author of the "Dialect of Craven," 1828, describes it thus: "One of the young inmates of the family takes a small pitcher and half fills it with water; he then goes, attended by his companions, and, presenting it to the lover, demands a present in money. If he (the lover) is disposed to give any thing, he drops his contribution into the pitcher, and they retire without further molestation. He is thus made a *free-man*, and can quietly pay his visits in future, without being subject to any similar exaction. But, if after repeated demands, the lover refuse to pay his contribution, he is either saluted with the contents of the pitcher, or a general *row* ensues, in which the water is spilled, and the pitcher is broken."]

## [3. MARRIAGE-BANNS.]

The following account of this subject is derived from the information of my friend Mr. Yeowell:<sup>1</sup>

"We learn from Tertullian<sup>2</sup> that the Church, in the primitive ages, was forewarned of marriages. The earliest existing canonical enactment on the subject, in the English Church, is that in the 11th canon of the synod of Westminster, or London, A.D. 1200, which enacts that 'no marriage shall be contracted without banns thrice published in the church, unless by the special authority of the bishop.'<sup>3</sup>

"It is supposed by some that the practice was introduced into France as early as the ninth century; and it is certain that Odo, Bishop of Paris, ordered it in 1176. The council of Lateran, in 1215, prescribed it to the whole Latin Church.

[<sup>1</sup> "Notes and Queries," 4th S. i. 149-50.]

[<sup>2</sup> "Ad Uxorem," lib. ii. cap. 2 and 9, "De Pudicitia," cap. iv.]

[<sup>3</sup> Wilkins, "Concilia Magnæ Britanniae," i. 507.]



“ Before publishing the banns, it was the custom for the curate anciently to affiance the two persons to be married in the name of the Blessed Trinity; and the banns were sometimes published at vespers, as well as during the time of mass.”<sup>1</sup>]

## [4. PEASCOD WOOING.

Heywood, in his “*Fayr Mayde of the Exchange*,” 1607, introduces a scene in front of the Cripple of Fanchurch’s shop, and makes one of the characters say :

“ Now for my true loves handkercher! these flowers  
Are pretty toys, are very pretty toys.  
Oh, but methinks the peascod would do better,  
The peascod and the blossom wonderful!

. . . . .  
But here’s the question—whether my love, or no,  
Will seem content? Ay, there the game doth go;  
And yet I’ll pawn my head he will applaud  
The peascod and the flow’r, my pretty choice.  
For what is he, loving a thing in heart,  
Loves not the counterfeit, tho’ made by Art?”

Perhaps this is the oldest allusion to the belief of our ancestors, that the divination by the peascod was an infallible criterion in love affairs. Browne, in his “*Pastorals*,” 1614, says :

“ The peascod greene, oft with no little toyle,  
He’d seek for in the fattest fertil’st soile,  
And rend it from the stalke to bring it to her,  
And in her bosom for acceptance wooe her.”

In “*As You Like It*,” Touchstone has these observations put into his mouth by the great author: “ I remember, when I was in love, I broke my sword upon a stone, and bid him take that for coming anight to Jane Smile: and I remember the kissing of her batlet, and the cow’s dugs that her pretty chopp’d hands had milk’d; and I remember the wooing of a peascod instead of her; from whom I took two cods, and giving her them again, said, with weeping tears, *Wear these for my sake*.” This superstition is also illustrated by Gay, in his “*Pastorals*;” and there are still persons who put faith in its efficacy. In the North of England and in Scotland, it is, or was, a custom to rub with peastraw a girl to whom her lover had not been true. In Devonshire there is a proverb :

“ Winter time for shoeing :  
Peascod time for wooing.”<sup>2</sup>]

<sup>1</sup> Bingham, “*Antiquities*,” lib. xxii. cap. ii. sec. 2; Martene, “*De Ant. Rit.*” lib. ii. cap. ix. art. v. pp. 135-6.

<sup>2</sup> If a young woman, while she is shelling peas, meets with a pod of nine, the first young man who crosses the threshold afterwards, is to be her husband.]

## 5. RING AND BRIDE-CAKE.

Among the customs used at marriages, those of the ring and bride-cake seem of the most remote antiquity. Confarreation and the ring<sup>1</sup> were used anciently as binding ceremonies by the heathens,<sup>2</sup> in making agreements, grants, &c. whence they have doubtless been derived to the most solemn of our engagements.

The ceremony used at the solemnization of a marriage was called *confarreation*, in token of a most firm conjunction between the man and the wife, with a cake of *wheat* or *barley*. This, Blount tells us, is still retained in part, with us, by that which is called the bride-cake used at weddings.

Moffet informs us that "the English, when the Bride comes from Church, are wont to cast *Wheat* upon her Head; and when the Bride and Bridegroom return home, one presents them with a Pot of Butter, as prefiging plenty, and abundance of all good things."<sup>3</sup>

The connection between the bride-cake and wedding is strongly marked in the following custom, still retained in Yorkshire, where the former is cut into little square pieces, thrown over the bridegroom's and bride's head, and then put through the ring. The cake is sometimes broken over the bride's head, and then thrown away among the crowd to be scrambled for. This is noted by Aubanus<sup>4</sup> in his Description of the Rites of Marriage in his country and time.

In the North, slices of the bride-cake are put through the wedding ring: they are afterwards laid under pillows, at night, to cause young persons to dream of their lovers. Douce pointed out that this custom is not peculiar to the North of England, it seems to prevail generally. The pieces of the cake must be drawn nine times through the wedding ring. [But it appears that the cake was not necessarily a wedding-cake. This custom has already been mentioned in the Notes to *St. Faith's Day*.

Aubrey, writing about 1670,<sup>5</sup> relates that when he was a boy, it was usual for the bride and bridegroom to kiss over the cakes at the

<sup>1</sup> Morefni "Papatus," p. 12, who quotes Alexander ab Alexandro, lib. ii. ch. 5.

It is farther observable that *the joining together of the right hands* in the Marriage Ceremony, is from the same authority. Alex. ab Alexandro, lib. ii. cap. 5 [quoted by Morefni].

<sup>2</sup> Quintus Curtius, lib. i. "De Gest. Alexandri M."

<sup>3</sup> "Health's Improvement," p. 218. This ceremony of Confarreation has not been omitted by Morefni ("Papatus," p. 165.) Nor has it been overlooked by Herrick ("Hesperides," p. 128). See, also, Langley's "Polydore Vergil," fol. 9, *verso*. It was also a Hebrew custom. See Selden's "Uxor Hebraica" ("Opera," tom. iii. pp. 633, 668).

<sup>4</sup> "Peraeta re divina Sponsa ad Sponsi domum deducitur, indeque Panis projicitur, qui a pueris certatim rapitur," fol. 68.

[<sup>5</sup> "MS. Lansd." 226, fol. 109, *verso*.]

table. He adds that the cakes were laid, at the end of dinner, one on another, like the shew-bread in the old Bible-prints. The bridegroom was expected to wait at table on this occasion.]

The following extract is from an old grant, cited in Du Cange, *v. CONFARREATIO*. "Miciacum concedimus et quicquid est Fisci nostri intra Fluminum alveos et *per sanctam Confarreationem et Anulum* inexceptionaliter tradimus."

The supposed heathen origin of our marriage ring<sup>1</sup> had well nigh caused the abolition of it, during the time of the Commonwealth.

Leo Modena,<sup>2</sup> speaking of the Jews' contracts and manner of marrying, says that before the writing of the bride's dowry is produced, and read, "the Bridegroom putteth a Ring upon her Finger, in the presence of two Witnesses, which commonly use to be the Rabbines, saying withal unto her: 'Behold, thou art my espoused Wife, according to the Custome of Moses and of Israel.'"

Vallancey,<sup>3</sup> says that "there is a passage in Ruth, chap. iv. v. 7, which gives room to think the Ring was used by the Jews as a Covenant." He adds, that the Vulgate has translated *Narthick* (which ought to be a ring) a shoe. "In Irish Nuirt is an Amulet worn on the Finger, or Arm, a Ring." *Sphæra Solis est Narthick*, says Buxtorf in his Chaldee Lexicon.

[Swinburne<sup>4</sup> writes:] "The first Inventor of the Ring, as is reported, was one Prometheus. The workman which made it was Tubal-Cain: and Tubal-Cain, by the counsel of our first parent Adam, (as my Author telleth me) gave it unto his Son to this end, that therewith he should espouse a Wife, like as Abraham delivered unto his Servant Bracelets and Ear-rings of Gold. *The form of the Ring being circular, that is round and without end*, importeth thus much, *that their mutual love and hearty affection should roundly flow from the one to the other as in a Circle, and that continually and for ever.*"

In the Hereford, York, and Salisbury Missals, the ring is directed to be put first upon the thumb, afterwards upon the second, then on the third, and lastly on the fourth finger, where it is to remain, "quia in illo digito est quedam vena procedens usque ad Cor"—[an opinion exploded by modern anatomy.

The practice of placing the wedding-ring on the bride's thumb is mentioned and reprehended by Butler:

"Others were for abolishing  
That Tool of Matrimony, a Ring,  
With which th' un sanctifi'd Bridegroom  
Is married only to a *Thumb*."<sup>5</sup>]

<sup>1</sup> See Herrick, p. 72.

<sup>2</sup> "History of the Rites," &c. of the Jews, transl. by Chilmead, 1650, p. 176.

<sup>3</sup> "Collectanea," vol. xiii. p. 98.

<sup>4</sup> "On Spoufals," p. 207. He cites Alberic de Rosa "Dict." *in v. ANNULUS*.

<sup>5</sup> "Hudibras," 1678, Part iii. c. 2, ed. 1694, p. 100. In reference to the ring formerly worn by women as an emblem of widowhood on the thumb, the

It is very observable that none of the above Missals mentions the hand, whether right or left, upon which the ring is to be put. This has been noticed by Selden in his "Uxor Hebraica."<sup>1</sup>

The "Hereford Missal" inquires: "Quæro quæ est ratio ista, quare Anulus ponatur in quarto digito cum pollice computato, quam in secundo vel tercio? Isidorus dicit quod quædam vena extendit se a digito illo usque ad Cor, et dat intelligere unitatem et perfectionem Amoris." [The same rubric occurs in the "Sarum Missal":—"ibique (sponsus) dimittat annulum, quia in medico est quædam vena procedens usque ad cor—"]

"It is," says Wheatley, "because from thence there proceeds a particular Vein to the Heart. This, indeed," he adds, "is now contradicted by experience; but several eminent authors, as well Gentiles as Christians, as well Physicians as Divines, were formerly of this opinion, and therefore they thought this Finger the properest to bear this pledge of love, that from thence it might be conveyed, as it were, to the Heart."

[But the "Sarum Missal" lays down, with unmistakable precision, the mode in which the husband shall take the ring from the minister—with the three first fingers of the right hand, and while he repeats after the minister, "With this ring I thee wed," &c. he is directed to hold his wife's right hand in his own left (*manu sua sinistra tenens dexteram sponsæ*). This may rather favour the notion that the ring was placed on the woman's left hand.]

It appears from Aulus Gellius,<sup>2</sup> that the ancient Greeks and most of the Romans wore the ring "in eo digito qui est in manu sinistra minimo proximus." He adds, on the authority of Appian, that a small nerve runs from this finger to the heart; and that therefore it was honoured with the office of bearing the ring, on account of its connexion with that master mover of the vital functions.

Macrobius<sup>3</sup> assigns the same reason: but also quotes the opinion of Ateius Capito, that the right hand was exempt from this office, because it was much more used than the left hand, and therefore the precious stones of the rings were liable to be broken: and that the finger of the left hand was selected, which was the least used.

Lemnius tells us, speaking of the ring-finger that "a small branch of the Arterie, and not of the Nerves, as Gellius thought, is stretched forth from the Heart unto this Finger, the motion whereof you shall perceive evidently in Women with Child and wearied in Travel, and

following passage from the "Spectator" may be worth giving: "It is common enough among ordinary people, for a stale virgin to set up a shop in a place, where she is not known; where the *large thumb ring*, supposed to be given her by her husband, quickly recommends her to some wealthy neighbour, who takes a liking to the jolly widow, that would have overlooked the venerable spinster."

<sup>1</sup> "Digito quarto, sed non liquet dexteræ an sinistræ manus."

<sup>2</sup> "Noctes," lib. x. c. 10.

<sup>3</sup> "Saturnal." lib. vii. c. 13. For the ring's having been used by the Romans at their Marriages, consult Juvenal, Sat. vi. v. 27.

all Affects of the Heart, by the touch of your fore finger. I use to raise such as are fallen in a Swoond by pinching this Joynt, and by rubbing the Ring of Gold with a little Saffron, for by this a restoring force that is in it, passeth to the Heart, and refresheth the Fountain of Life, unto which this Finger is joyn'd: wherefore it deserved that honour above the rest, and Antiquity thought fit to compass it about with Gold. Also the worth of this Finger that it receives from the Heart, procured thus much, that the old Physitians, from whence also it hath the name of *Medicus*, would mingle their Medicaments and Potions with this Finger, for no Venom can stick upon the very outmost part of it, but it will offend a Man, and communicate itself to his Heart.”<sup>1</sup>

The “British Apollo”<sup>2</sup> affords, at all events, an utilitarian argument in favour of the fourth finger of the left hand. It says: “There is nothing more in this, than that the Custom was handed down to the present age from the practice of our Ancestors, who found the left Hand more convenient for such Ornaments than the right, in that it’s ever less employed, for the same reason they chose the fourth Finger, which is not only less used than either of the rest, but is more capable of preserving a Ring from bruises, having this one quality peculiar to itself, that it cannot be extended but in company with some other Finger, whereas the rest may be singly stretched to their full length and streightness.”<sup>3</sup>

Many married women are so rigid, not to say superstitious, in their notions<sup>4</sup> concerning their wedding rings, that neither when they wash their hands, nor at any other time, will they take it off from their finger, extending, it should seem, the expression of “till Death us do part” even to this golden circlet, the token and pledge of matrimony. [This feeling still remains very prevalent among all classes.]

It may have originated in the popish HALLOWING of *this ring*, of which the following form occurs in “The Doctrine of the Masse Booke,” 1554. “*The Halowing of the Womans Ring at Wedding.* ‘Thou Maker and Conserver of Mankinde, Gever of spiritual Grace and Graunter of eternal Salvation, Lord, send thy ✠ blessing upon this Ring,’ (Here the Protestant Translator observes in the margin, ‘Is not here wise geare?’) *that she which shall weare it, maye be armed wyth the vertue of heavenly defence,* and that it maye profit her to eternal Salvation, thorowe Christ, &c.

‘A Prayer.

✠ Halow thou Lord this Ring which we blesse in thy holye Name: *that what Woman soever shall weare it, may stand fast in thy peace, and*

<sup>1</sup> “English Translat.” fol. Lond. 1658, p. 109.

<sup>2</sup> 1708, vol. i. No. 18.

<sup>3</sup> See also Vol. i. No. 3, Supernumerary for June.

<sup>4</sup> In Jorden’s “Discourse of the Suffocation of the Mother,” 1603, the Author mentions a whimsical superstition relating to the wedding ring, which need not be repeated.

*continue in thy wyl, and live and grow and waxe old in thy love, and be multiplied into that length of daies, thorow our Lord, &c.'*

"Then let holy Water be sprinkled upon the Ryng."

[The loss of the wedding-ring was considered an evil portent even in the time of Charles I. In the "Autobiography of Sir John Bramston," under the date of 1631, where he describes the voyage over from Dublin to Holyhead, with his father and new step-mother, there is an account of the latter dropping her wedding-ring *into the sea*, near the shore, as they were riding on horseback along the beach. The writer says: "As shee [his step-mother] rode over the sands behind me, and pulling off her glove, her wedding-ringe fell off, and sunck instantly. She caused her man to alight; she fate still behind me, and kept her eye on the place. Directed her man, but he not guessing well, she leaped off, saying she would not stirr without her ringe, *it beinge the most unfortunate thinge that could befall any one to loose the weddinge ringe.*" The ring was at last, after great search and trouble, recovered.]

There is an old proverb on the subject of Wedding Rings, which has no doubt been many a time quoted for the purpose of encouraging and hastening the consent of a diffident or timorous mistress:

"As your Wedding-Ring wears,  
You'll wear off your cares."

Columbiere, speaking of Rings, says: "The Hieroglyphic of the Ring is very various. Some of the Antients made it to denote Servitude, alledging that the Bridegroom was to give it to his Bride, to denote to her that she is to be subject to him, which Pythagoras seemed to confirm, when he prohibited wearing a straight Ring, that is, not to submit to over-rigid servitude."

Rings appear to have been given away formerly at Weddings. In Wood's "Athenæ,"<sup>1</sup> we read in the account of the famous philosopher of Queen Elizabeth's days, Edward Kelley, "Kelley, who was openly profuse beyond the modest limits of a sober Philosopher, did give away in *Gold-wire Rings*, (or Rings twisted with three gold-wires,) at the marriage of one of his Maid-Servants, to the value of 4000l." This was in 1589, at Trebona.

In Davison's "Rapsody,"<sup>2</sup> occurs a beautiful sonnet, "Upon sending his Mistress a Gold Ring, with this Poësie, Pure and Endlesse," and another and later allusion to the emblematical properties of the Wedding Ring occurs in a "Collection of Poems," printed at Dublin in 1801. [It is difficult to concur with Mr. Brand, who printed this second Sonnet entire, in his opinion, that it is "more beautiful" than Davison's.]

Woodward, in his Poems, 1730, has the following lines:

"To Phæbe, presenting her with a Ring.  
"Accept, fair Maid, this earnest of my Love,  
*Be this the Type*, let this my Passion prove:

<sup>1</sup> Vol. i. p. 280.

<sup>2</sup> Edit. 1611, p. 98.

Thus may our joy in endless Circles run,  
 Fresh as the Light, and restless as the Sun:  
 Thus may our Lives be *one perpetual round*,  
 Nor Care nor Sorrow ever shall be found."

[The superstition that a wife is a marketable commodity, was entertained, to his misfortune, by one Parson Cheken, or Chicken, in the reign of Queen Mary, for in his "Diary," Henry Machyn notes under the year 1553: "The xxiiij of November, dyd ryd in a cart Cheken, parson of Sant Nicolas Coldabbay, round about London, for he sold ys wyff to a bowcher."]

This superstition still prevails among the lowest of our vulgar, that a man may lawfully sell his wife to another, provided he deliver her over with a halter about her neck. It is painful to observe, that instances of this occur frequently in our newspapers, [but it is becoming of more and more rare occurrence, and may be securely regarded as one of those vestiges of barbarous ignorance which are fast dying out from among us.]

Every one knows that in England, during the time of the Commonwealth, justices of peace were empowered to marry people. A *jeu d'esprit* on this subject may be found in Flecknoe's "Diarium," 1656, p. 83, "On the Justice of Peace's making Marriages, and the crying them in the Market."

[I observe in the will of Anne Baret, of Bury St. Edmunds, made in 1504, a curious provision, by which the testatrix bequeathed to Our Lady of Walsingham, her "corall bedys of thrys fyfty, and *my maryeng ryng, w<sup>h</sup> all thyngys hangyng thereon.*"<sup>2</sup> I do not understand this allusion thoroughly; but I suppose that it may have some reference to charms at that time worn suspended from the wedding-ring.

In the will of William Lenthall, the celebrated Speaker of the House of Commons, made in 1662, the testator desires that his son will wear his mother's wedding-ring *about his arm*, in remembrance of her. I presume he meant, tied to the arm by a ribbon.<sup>3</sup>]

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[<sup>1</sup> Yet in the *Daily Telegraph* newspaper for January 18, 1868, there is the following extract: "The *Blackburn Standard* reports that on Saturday afternoon last a mechanic, named Thomas Harland, sold his wife to another man, named Lomax, for the sum of 20s., and all parties being agreeable to the bargain, Mrs. Harland has been transferred to her new husband. The following agreement has been drawn up and signed by the parties: 'Blackburn, Jan. 11, 1868: This is to certify to all whom it may concern, that I, Thomas Harland, of Blackburn, do relinquish all my conjugal rights to my wife, Sarah Ellen Harland, in favour of Henry Lomax, for the sum of 1l. sterling. As witness our hands, &c., Thomas Harland; witness, Philip Thomas and George Swarbrick.'" Harland has since announced that he will not be answerable for any debts his late wife may contract."]

[<sup>2</sup> "Bury Wills and Inventories," 1850, p. 95.]

[<sup>3</sup> "Wills from Doctors' Commons," 1863, p. 118.]

## 6. RUSH RINGS.

A custom extremely hurtful to the interests of morality appears anciently to have prevailed both in England and other countries, of marrying with a RUSH RING; chiefly practised, however, by designing men, for the purpose of debauching their mistresses, who sometimes were so infatuated as to believe that this mock ceremony was a real marriage. [This abuse was strictly prohibited by the Constitutions of Richard, Bishop of Salisbury, in 1217.<sup>1</sup>

It seems, however, that this description of ring was in a manner countenanced by the authorities in civil contracts in France, where the contracting parties had been imprudent, and it was thought desirable to cover the shame of the families concerned.<sup>2</sup>] Douce refers Shakespeare's expression, "Tib's Rush for Tom's forefinger," which has so long puzzled the Commentators, to this custom.

## 7. BRIDE FAVOURS.

"What posies for our wedding-rings,  
What gloves we'll give, and ribbanings."

Herrick.

A knot, among the ancient Northern Nations, seems to have been the symbol of love, faith, and friendship, pointing out the indissoluble tie of affection and duty. Thus the ancient Runic inscriptions, as we gather from Hickes's "Thesaurus,"<sup>3</sup> are in the form of a knot. Hence, among the Northern English and Scots, who still retain, in a great measure, the language and manners of the ancient Danes, that curious kind of knot, a mutual present between the lover and his mistress, which, being considered as the emblem of plighted fidelity, is therefore called a True-love Knot: a name which is not derived, as one would naturally suppose it to be, from the words "True" and "Love," but from the Danish verb "*Trulofa*," *fidem do*, I plight my troth, or faith. Thus we read, in the Islandic Gospels, the following passage in the first chapter of St. Matthew, which confirms, beyond a doubt, the sense here given: "til einrar Meyar er trulofad var einum Manne," &c. *i. e.* to a Virgin espoused, that is, who was promised, or had engaged herself to a man, &c. [and Isidorus appears to have been clearly of opinion that this bond was binding and indissoluble.]<sup>4</sup>

Browne, in his "Vulgar Errors," says: "The True-Lover's Knot is much magnified, and still retained in presents of love among

<sup>1</sup> Du Cange, "Glossar." v. ANNULUS.

<sup>2</sup> Du Breul, "Theatre des Antiquitez de Paris," 1622, p. 90; "Le Voyageur de Paris," tom. iii. p. 156; and compare Thiers, "Traité des Superstitions," tom. iii. p. 462.

<sup>3</sup> "Gramm. Island," p. 4. Many of these Runic knots are engraved in Sturleson's "History of Stockholm."

<sup>4</sup> Selden's "Uxor Hebraica, (Opera, tom. iii. p. 670.)"



us; which, though in all points it doth not make out, had, perhaps, its origin from Nodus Herculanus, or that which was called Hercules his Knot, resembling the snaky complication of the Caduceus, or Rod of Hermes, and in which form the Zone or woollen Girdle of the bride was fastened, as Turnebus observes in his 'Adversaria.'

Hence, evidently, the bride favours, or the top-knots, at marriages, which have been considered as emblems of the ties of duty and affection between the bride and her spouse, have been derived.

Bride favours appear to have been worn by the peasantry of France, on similar occasions, on the arm. In England these knots of ribbons were distributed in great abundance formerly, even at the marriages of persons of the first distinction. They were worn at the hat, (the gentleman's, I suppose,) and consisted of ribbons of various colours. If I mistake not, white ribbons are the only ones used at present.

[An elegant madrigal entitled "The True-love's Knot," is printed in the "Poetical Rapsody," 1611, and is reproduced entire by Mr. Brand and his editors, but in truth it does not contain a syllable of illustration, and besides, the Rapsody is sufficiently accessible.]

I find the following passage in the "Merry Devil of Edmonton, 1608 :

"With pardon, Sir, that name is quite undon,  
This True-Love-Knot cancelles both maide and nun."

Gay, in his pastoral called the "Spell," thus beautifully describes the rustic manner of knitting the true-love knot :

"As Lubberkin once slept beneath a tree,  
I twitch'd his dangling Garter from his knee ;  
He wist not when the hempen string I drew ;  
Now mine I quickly doff of Inkle blue ;  
Together fast I tie the Garters twain.  
And, while I knit the Knot, repeat this Strain—  
Three times a True-Love's Knot I tye secure :  
Firm be the Knot, firm may his Love endure."

Another species of knot divination is given in the "Connoisseur," No. 56, "Whenever I go to lye in a strange bed, I always tye my Garter nine times round the bed-post, and knit nine Knots in it, and say to myself :

'This Knot I knit, this Knot I tye,  
To see my Love as he goes by,  
In his apparel'd array, as he walks in every day.'"<sup>1</sup>

Ozell<sup>2</sup> says : "The Favour was a large knot of ribbands, of several colours, gold, silver, carnation, and white. This is worn upon the hat for some weeks. [He adds elsewhere :<sup>3</sup>] "It is ridiculous to

<sup>1</sup> See Misson's "Travels in England, 1696," p. 317 : "Autrefois en France on donnoit des livrees de Noces ; quelque Noeud de Ruban que les Conviez portoient attaché sur le bras : mais cela ne se pratique plus que parmi les paisâns. En Angleterre on le fait encore chez les plus grands Seigneurs. Ces Rubans s'appellent des Faveurs," &c.

<sup>2</sup> Note to his translation of Misson, p. 350.

<sup>3</sup> *Ibid.* Note, p. 351.

go to a wedding without *new cloaths*. If you are in mourning, you throw it off for some days, unless you are in mourning for some near relation that is very lately dead."

In "Paradoxical Assertions and Philosophical Problems," by R. H. 1664, p. 19, we read: "I shall appeal to any Enamoretto but newly married, whether he took not more pleasure in *weaving innocent True-love Knots* than in untying the virgin zone, or knitting that more than Gordian Knot, which none but that invincible Alexander, Death, can untye?"

In "The Fifteen Comforts of Marriage," a conference is introduced,<sup>1</sup> concerning bridal colours in dressing up the bridal bed by the Bride-maids—not, say they, with *yellow ribbands*, these are the emblems of jealousy—not with "*Fueille mort*," that signifies fading love—but with *true-blue*, that signifies constancy, and *green* denotes youth—put them both together, and there's youthful constancy. One proposed *bl w and black*, that signifies constancy till death; but that was objected to, as those colours will never match. *Violet* was proposed as signifying religion; this was objected to as being too grave: and at last they concluded to *mingle a gold tiffue with grass-green*, which latter signifies youthful jollity.

For the Bride's *Favours*, *Top-knots*, and *Garters*, the Bride proposed *Blew*, *Gold-colour*, *Popingay-Green*, and *Limon colour*,—objected to, *Gold-colour* signifying avarice—*Popingay-Green*, wantonness.

The younger Bride-maid proposed mixtures—*Flame-colour*—*Flesh-colour*—*Willow*—and *Milk-white*. The second and third were objected to, as *Flesh-colour* signifies lasciviousness, and *Willow* forsaken.

It was settled that *Red* signifies justice, and *Sea-green* inconstancy. The milliner, at last, fixed the colours as follows: for the *Favours*, *Blue*, *Red*, *Peach-colour*, and *Orange-tawney*: for the young ladies' *Top-knots*, *Flame-colour*, *straw-colour*, (signifying plenty,) *Peach-colour*, *Grass-green*, and *Milk-white*: and for the *Garters*, a perfect *Yellow*, signifying honour and joy.

To this variety of colours in the bride favours used formerly, the following passage, wherein Lady Haughty addresses Morose, in Jonson's "Silent Woman," evidently alludes:

"Let us know your Bride's colours and yours at least."

The bride favours have not been omitted in "The Collier's Wedding":

"The blithsome, bucksome country Maids,  
With *Knots of Ribbands* at their heads,  
And pinnars flutt'ring in the wind,  
That fan before and tofs behind," &c.

And, speaking of the youth, with the bridegroom, it says:

"Like streamers in the painted sky,  
At every breath the Favours fly."

<sup>1</sup> Pp. 44, 47-8.

## 8. BRIDE MAIDS.

The use of bride maids at weddings appears as old as the time of the Anglo-Saxons: among whom, as Strutt informs us, "the Bride was led by a Matron, who was called the Bride's Woman, followed by a company of young Maidens, who were called the Bride's Maids."<sup>1</sup>

The Bride Maids and Bridegroom Men are both mentioned by the Author of the "Convivial Antiquities," in his Description of the Rites of Marriages in his Country and Time.<sup>2</sup>

In later times it was among the offices of the bride maids to lead the bridegroom to church, as it was the duty of the bridegroom's men to conduct the bride thither.

It is stated in the Account of the Marriage Ceremonials of [Sir] Philip Herbert and the Lady Susan, performed at Whitehall in the reign of James I., that "the Prince and the Duke of Holstein led the Bride to church."

In Deloney's "Jack of Newbury [1597]" speaking of his bride, it is said, that "after hee, came the chiefeft maidens of the country, some bearing bridecakes, and some garlands, made of wheat finely gilded, and so passed to the church. She was led to church between two sweet boys, with bridelaces and rosemary tied about their silken sleeves; the one was Sir Thomas Parry, the other Sir Francis Hungerford."

In Field's "A Woman is a Weathercock," act i. sc. 1. on a marriage going to be solemnized, Count Fredericke says: "My bride will never be readie, I thinke; heer are *the other sisters*." Pendant observes: "Looke you, my lorde; theres Lucida weares the willow-garland for you, and will so go to church, I hear." As Lucida enters with a willow-garland, she says:

"But since my sifter he hath made his choise,  
This wreath of willow, that begirts my browes,  
Shall never leave to be my ornament  
Till he be dead, or I be married to him."

In [an Epithalamium by Christopher Brooke] in "Englands Helicon, [1614]" we read:

"Forth, honour'd groome; behold, not farre behind,  
Your willing bride, led by *two strengthlesse boyes*."<sup>3</sup>

This has not been overlooked in the "Collier's Wedding:":

"Two luffy lads, well drest and strong,  
Step'd out to lead the Bride along;  
And two young Maids, of equal size,  
As soon the Bridegroom's hands surprize."

<sup>1</sup> "Manners and Customs," vol. i. p. 76.

<sup>2</sup> "Antequam eatur ad Templum Jentaculum Sponsæ et invitatis apponitur, Serta atque Corollæ distribuuntur. Postea certo ordine Viri primum cum Sponso, deinde Puellæ cum Sponfa in Templum procedunt."—*Antiquitat. Convivial.* fol. 68.

<sup>3</sup> Marked in the margin opposite, "Going to church—bride boyes."

It was an invariable rule for the men always to depart the room till the bride was undressed by her maids and put to bed.

Waldron,<sup>1</sup> speaking of the Manx weddings, says: "They have bridemen and brides-maids, who lead the young couple as in England, only with this difference, that the former have ozier wands in their hands, as an emblem of superiority."

In the "Gentleman's Magazine" for October, 1733, are "Verfes sent by a young lady, lately married, to a quondam lover, inclosing a green ribbon noozed:

"Dear D.

In Betty loft, confider what you lose,  
And, for the *bridal knot*, accept this nooze;  
The healing ribbon, dextrously apply'd,  
Will make you bear the loss of such a bride."

### 9. BRIDEGROOM MEN.

These appear anciently to have had the title of Bride-knights.<sup>2</sup> Those who led the bride to church [by the arms, as if committing an act of force,] were always bachelors;<sup>3</sup> but she was to be conducted home by two married persons. Polydore Vergil<sup>4</sup> informs us that a third married man, in coming home from church, preceded the bride, bearing, instead of a torch, a vessel of silver or gold.

We read in the account of the Marriage of Jack of Newbury [1597], where speaking of the bride's being led to church, it is added by the writer that "there was a fair Bride Cup, of Silver gilt, carried before her, wherein was a goodly Branch of Rosemary, gilded very fair, and hung about with silken ribbands of all colours."

In "A Pleasant History of the First Founders,"<sup>5</sup> we read: "At Rome the manner was that two Children should lead the Bride, and a third bear before her a Torch of White-Thorn in honour of Ceres, which custome was also observed here in England, saving that in place of the Torch, there was carried before the Bride a Bafon of Gold or Silver; a Garland also of Corn Eares was set upon her head, or else

<sup>1</sup> "Description of the Isle of Man," Works, p. 169.

<sup>2</sup> "Paranymphe ejusmodi seu Sponsi amici appellantur etiam *νιοὶ τῆς νυμφωνος* (Matt. ix. 15) filii thalami nuptialis; quâ de re optimè vir præstantissimus Hugo Grotius. Singulare habetur et apud nos nomen ejusmodi eorum quos *Bride-Knights*, id est, Ministros Sponsalitiis qui Sponsam deducere solent, appellamus." Seldeni "Uxor Hebraica;" Opera, tom. iii. p. 638.

He gives, *ibid.* a Chapter "de Paranymphe Hebreorum Sponsi Amicis, in utroque Fœdere dictis et in Novo Filiis Thalami nuptialis."

<sup>3</sup> Fletcher's "Scornful Lady," 1616, (Dyce's B. and F. vol. iii. p. 16).]

<sup>4</sup> "In Anglia fervatur ut duo pueri, velut Paranymphe, id est, Aufpices, qui olim pro nuptiis celebrandis Aufpices capiebant, nubentem ad Templum — et inde domum duo viri deducant, et tertius loco facis, *VASCULUM aureum, vel argenteum* præferat."

<sup>5</sup> 8vo. p. 57.

she bare it on her hand ; or, if that were omitted, Wheat was scattered over her head in token of Fruitfulness ; as also before she came to bed to her Husband, Fire and Water were given her, which, having power to purifie and cleanse, signified that thereby she should be chaste and pure in her body. Neither was she to step over the Threshold, but was to be borne over to signify that she lost her Virginity unwillingly, with many other superstitious Ceremonies, which are too long to rehearse."

Morefin relates that to the bachelors and married men who led the bride to and from church, she was wont to present cloves for that service during the time of dinner.<sup>1</sup>

It was part of the bridegroom man's office to put him to bed to the bride, after having undressed him.

#### 10. STREWING HERBS, &C. BEFORE THE COUPLE ON THEIR WAY TO CHURCH : WITH THE USE OF NOSEGAYS.

There was anciently a custom at marriages of strewing herbs and flowers, as also rushes, from the house or houses where persons betrothed resided, to the church. Herrick<sup>2</sup> and Braithwaite<sup>3</sup> refer to this usage. The latter writes :

" All haile to Hymen and his Marriage Day,  
Strew Rushes and quickly come away ;  
Strew Rushes, Maides, and ever as you strew,  
Think one day, Maydes, like will be done for you."

[Browne, who wrote his " Pastorals " before 1614, evidently, in the following lines, describes some village wedding in his native Devon :

" As I haue seene vpon a Bridall day  
Full many Maids clad in their best array,  
In honour of the Bride come with their Flaskets  
Fill'd full with flowers : others in wicker baskets  
Bring from the Marish Rushes, to o'er-spread  
The ground, whereon to Church the Louers tread ;  
Whilst that the quaintest youth of all the Plaine  
Vshers their way with many a piping straine."]

Every one will call to mind the passage in Shakespeare to this purpose :

" Our *Bridal Flowers* serue for a buried Corse."

Armin's " History of the Two Maids of Moreclacke," 1609, opens thus, preparatory to a Wedding : " Enter a Maid *strewing Flowers*,

<sup>1</sup> " Papatus," [1594] pp. 114, 115.

<sup>2</sup> " Heiperides," 1648, p. 129.

<sup>3</sup> " Strappado for the Divell," 1615, p. 74.

and a Serving-man perfuming the door. The Maid says 'strew, strew'—the man, 'the Muscadine stays for the Bride at Church.'"

So in Brooke's "Epithalamium."<sup>1</sup>

"Now busie Maydens strew sweet Flowres."

The strewing herbs and flowers on this occasion, as mentioned in a note upon Barrey's play of "Ram Alley"<sup>2</sup> to have been practised formerly, is still kept up in Kent and many other parts of England.

In the drama just cited, we read: "Enter Adriana, and another strawing hearbes."

"*Adr.* Come strow apace, Lord shall I never live,  
To walke to Church on flowers? O 'tis fine,  
To see a Bride trip it to Church so lightly,  
As if her new Choppines would scorne to bruze  
A silly flower!"

In "Oxford Drollery," 1671, p. 118, is a poem styled "A Supposition," in which the custom of strewing herbs is thus alluded to:

"Suppose the way *with fragrant Herbs* were strowing,  
All things were ready, we to Church were going:  
And now suppose the Priest had joyn'd our hands," &c.

[In a volume published more than a century since, it is said]: "'Tis worthy of remark that something like the antient custom of strewing the threshold of a new married Couple with Flowers and Greens, is, at this day, practised in Holland. Among the Festoons and Foliage, the Laurel was always most conspicuous: this denoted, no doubt, that the Wedding Day is a Day of Triumph."<sup>3</sup>

With regard to nossegays, called by the vulgar in the North of England [and elsewhere pretty generally] Poes, Stephens [in his "Essays," 1615,] has a remarkable passage in his character of A plaine Country Bridegroom. "He shews," says he, "neere affinity betwixt Marriage and Hanging: and to that purpose he provides a great Nossegay, and shakes hands with every one he meets, as if he were now preparing for a condemned Man's Voyage." Nossegays occur in "The Collier's Wedding."

[In the poem of "The Milkmaids," printed in "Wit Restor'd," 1658, the milkmaids are represented as wearing jet-rings, with poesies—*Yours more than his owne.*

In 1561, one of the officials at the Queen's Bench was put in the pillory for coming to several gentlemen and ladies, and presenting them

<sup>1</sup> "England's Helicon," 1614, sign. R 1, verso.

<sup>2</sup> Doddsley's "O. P." 1780, vol. v. p. 503.

<sup>3</sup> "Hymen, or an accurate Description of the Ceremonies used in Marriage in every Nation of the World," 1760, p. 39. Among the allusions of modern poetry to this practice, may be mentioned Geo. Smith's "Pastorals," 1770, and "The Happy Village," among the Poems of the Rev. Henry Rowe, 1796.

with nosegays, alleging that he was going to be married. This episode rests on the authority of Machyn the Diarist; but unluckily the passage where it is related, is imperfect in the MS.]

In Hacket's "Marriage Present," a Wedding Sermon, the author introduces among Flowers used on this occasion, *Prim-roses*, *Maidens-blushes*, and *Violets*. Herrick plays upon the names of flowers selected for this purpose.<sup>1</sup> In "Vox Graculi," 1623, "Lady Ver, or the Spring," is called "The Nose-gay giver to Weddings."

## II. ROSEMARY AND BAYS AT WEDDINGS.

Rosemary, which was anciently thought to strengthen the memory, was not only carried at funerals, but also worn at weddings.<sup>2</sup>

[It might be difficult to meet with a better illustration of this than Herrick's lines :

*"The Rosemarie Branch.*  
"Grow for two ends, it matters not at all,  
Be't for *my Bridall* or my *Buriall.*"

The presentation of a rosemary-branch seems to have been held equivalent to a wish for the long life and health of the recipient. In Tottels Miscellany, 1557, are some lines "Of a Rosemary braunche sente :

"Suche grene to me as you haue sent,  
Such grene to you I sende agayn :  
A flow'ring hart that wyll not feint,  
For drede of hope or losse of gaine :—"]

In Hacket's "Marriage Present," 1607, he thus expatiates on the use of Rosemary at this time. "The last of the Flowers is the Rosemary, (Rosmarinus, the Rosemary is for married Men) the which by name, nature, and continued use, Man challengeth as properly belonging to himselfe. It overtoppeth all the Flowers in the Garden, boasting Man's rule. It helpeth the Braine, strengtheneth the Memorie, and is very medicinable for the head. Another property of the Rosemary is, it affects the Hart. Let this Ros Marinus, this Flower of Men, Ensigne of your Wisdome, Love, and Loyaltie, be carried not only in your Hands, but in your Heads and Harts."

In Rowley's "Faure Quarrel," 1617, act v. sc. 1, we read :

" *Phis.* Your Maister is to be married to-day ?  
" *Trim.* *Else all this ROSEMARY* is lost."

In Barrey's "Ram Alley," 1611, sign. F 4, is the following allusion to this old custom :

<sup>1</sup> "Hesperides," p. 131.  
<sup>2</sup> Reed's "Shakespeare," 1803, ix. 335; xviii. 295; xx. 121. Also Doddsley's "O. P.," 1780, ix. 370.

“ Know, varlet, I will be wed this morning ;  
Thou shalt not be there, nor once be grac'd  
*With a peece of Rosemary.*”

Hacket adds : “ Smell sweet, O ye flowers in your native sweetnes : be not gilded with the idle arte of man.”

Both Rosemary and Bays appear to have been gilded on these occasions.<sup>1</sup>

It appears from a passage in Stephens's “ Character of a plaine Countrey Bride,” that the Bride gave also, or wore, or carried, on this occasion, “ gilt Rases of Ginger.” “ Guilt Rases of Ginger, Rosemary, and Ribbands, be her best magnificence. She will therefore bestow a lively, though she receives back wages.”

In [“ The Passage of our most drad Soueraigne Lady Quene Elyzabeth through the citie of London, &c.” 1558,] sign. D 3, is the following passage : “ How many Nofegayes did her Grace receyve at poore womens hands ? How oftentimes stayed she her chariot when she saw any simple body offer to speake to her Grace ? A braunch of Rosemary given to her Grace, with a supplication, by a poor woman about Fleet Bridge, was seene in her chariot till her Grace came to Westminster.”

In an account of a Wedding, in 1560,<sup>2</sup> “ of three sisters together,” we read : “ *fine flowers and Rosemary* [were] *strewed for them coming home* : and so to the Father's House, where was a great Dinner prepared for his said three Bride-Daughters, with their Bridegrooms and Company.” In the year 1562, July 20, a wedding at St. Olaves, “ a daughter of Mr. Nicolls (who seems to have been the Bridge Master) was married to one Mr. Coke.” “ At the celebration whereof were present, my Lord Mayor, and all the Aldermen, with many Ladies, &c. and Mr. Becon, an eminent Divine, preached a Wedding Sermon. Then all the Company went home to the Bridge House to Dinner : where was as good cheer as ever was known, with all manner of Musick and Dancing all the remainder of the day : and at night a goodly Supper ; and then followed a Masque till midnight. The next day the Wedding was kept at the Bridge House, with great cheer : and after Supper came in Masquers. One was in cloth of gold. The next Masque consisted of Friars, and the third of Nuns. And after, they danced by times : and lastly, the Friars and the Nuns danced together.”

In [one of the Diurnals<sup>3</sup>] is the following passage : “ Nov. 28.— That Afternoon Master Prin and Master Burton came into London, being met and accompanied with many thousands of Horse and Foot, and rode *with Rosemary and Bayes in their Hands and Hats* ; which is generally esteemed the greatestt affront that ever was given to the Courts of Justice in England.”

<sup>1</sup> Herrick's “ Hesperides,” pp. 208, 252.

<sup>2</sup> Strype's edit. of Stow's “ Survey,” 1754, lib. i. p. 259.

<sup>3</sup> “ A Perfect Diurnall of that memorable Parliament begun at Westminster, &c. Nov. 3rd, 1640,” vol. i. p. 8.]



The Rosemary used at Weddings was previously dipped, it should seem, in scented water.

In Dekker's "Wonderfull Yeare," 1603, signat. E 2 verso, speaking of a bride, who died of the plague on her wedding day, he says: "Here is a strange alteration, for the Rosemary that was waft in sweet water to fet out the Bridall, is now wet in Teares to furnish her Buriall."

And in Fletcher's "Scornful Lady," 1616, it is asked:

"Were the Rosemary Branches dipped?"

Stephens, as cited above, says: "He is the finest fellow in the parish, and hee that misinterprets my definition, deserves no Rosemary nor Rosewater." He adds: "He must favour of gallantry a little: though he perfume the table with Rose-cake: or appropriate Bone-lace and Coventry-blew:" and is passing witty in describing the following trait of our Bridegroom's clownish civility: "He hath Heraldry enough to place every man by his armes."

Coles, in his "Adam in Eden," speaking of Rosemary says: "The Garden Rosemary is called Rosemarinum Coronarium, the rather because women have been accustomed to make crowns and garlands thereof." [The same author confirms] the observation of Rosemary, that it "strengthens the senses and memory."

Parkinson writes:<sup>1</sup> "The Bay-leaves are necessary both for civil uses and for physic, yea, both for the sick and for the sound, both for the living and-for the dead. It serveth to adorne the House of God as well as Man—to crowne or encircle, as with a garland, the heads of the living, and to sticke and decke forth the bodies of the dead: so that, from the cradle to the grave, we have still use of it, we have still need of it." [Again]: "Rosemary is almost of as great use as Bayes—as well for civill as physical purposes: for civil uses, as all doe know, at Weddings, Funerals, &c. to bestow among friends."

In "A strange Metamorphosis of Man," &c. 1634, it is observed, that "hee (the Bay) is fit for *balls* and *stately roomes*, where if there be a Wedding kept, or such like feast, he will be sure to take a place more eminent then the rest. He is a notable smell-feast, and is so good a fellow in them, that almost it is no feast without him. He is a great companion with the *Rosemary*, who is as good a gossip in all feasts as he is a trencher-man."

In the "Elder Brother," 1637, act iii. sc. 3, in a scene immediately before a wedding:

*Leav.* Pray take a peece of Rosemary. *Mir.* I'll wear it  
But for the Lady's sake, and none of yours."

In the first scene of Fletcher's "Woman's Prize," [the stage-direction is: "*Enter Morofo, Sophocles, and Tranio, with rosemary as from a wedding.*"] So in the "Pilgrim," [by Fletcher, 1621:]

*Alph.* Well, well, since wedding will come after wooing,  
*Give me some Rosemary*, and letts be going."

<sup>1</sup> "Paradisus Terrestris," 1629, pp. 426, 598.

We gather from Jonſon's "Tale of a Tub," that it was cuſtomary for the Bride Maids, on the Bridegroom's firſt appearance in the morning, to preſent him with a bunch of Roſemary, bound with ribbons. "Look, an the wenches ha' not found un out, and do preſent un with a van of Roſemary and Bays enough to vill a bow-pott, or trim the head of my beſt vore horſe: we ſhall all ha' Bride-laces, or Points, I zee."

Similarly to this, in the "Marrow of Complements," 1655, a ruſtic lover tells his miſtreſs, that, at their wedding, "Wee'l have Roſemary and Bayes to vill a bow-pot, and with the zame Ile trim that vorehead of my beſt vore-horſe."

In the "Knight of the Burning Peſtle," 1613, act v. ſc. 1, we read: "I will have no great ſtore of company at the Wedding, a couple of neighbours and their wives, and we will have a capon in ſtewed broth, with marrow, and a good piece of beef ſtuck with Roſemary."

So late as 1698, the old country uſe appears to have been kept up, of *decking the Bridal Bed with ſprigs of Roſemary*: it is not however mentioned as being general.<sup>1</sup>

## 12. GARLANDS AT WEDDINGS.

Nuptial Garlands are of the moſt remote antiquity. They appear to have been equally uſed by the Jews and the Heathens.<sup>2</sup>

"Among the Romans, when the Marriage Day was come, the Bride was bound to have a Chaplet of Flowers or Hearbes upon her Head, and to weare a Girdle of Sheeps Wool about her Middle, faſtned with a True-Loves-Knot, the which her Huſband muſt looſe. Hence roſe the Proverb: He hath undone her Virgin's Girdle: that is, of a Mayde he hath made her a Woman."<sup>3</sup>

Aubanus, in his Deſcription of the Rites at Marriages in his country and time, has not omitted *Garlands*.<sup>4</sup>

Among the Anglo-Saxons, after the benediction in the church, both the bride and bridegroom were crowned with crowns of flowers, kept in the church for that purpoſe.<sup>5</sup> In the Eaſtern Church the chaplets uſed on theſe occaſions appear to have been bleſſed.<sup>6</sup>

<sup>1</sup> See "Lex Forcia," 1698, p. 11.

<sup>2</sup> Selden's "Uxor Hebraica." Opera, tom. iii. p. 655.

<sup>3</sup> Vaughan's "Golden Grove," [1600,] ed. 1608. Signat. o z.

<sup>4</sup> "Antiq. Conv." fol. 68.

<sup>5</sup> "Strutt's Manners and Cuſtoms," vol. i. p. 76.

<sup>6</sup> Selden, *ubi ſuprà*, p. 661. "Coronas tenent a tergo paranymp̄i, quæ Capitibus Sponſorum iterum a Sacerdote non ſine benedictione ſolenni aptantur." The form is given, p. 667. "Benedic, Domine, Annulum iſtum et Coronam iſtam, ut ſicut Annulus circumdat digitum hominis et Corona Caput, ita Gratia Spiritus Sancti circumdet Sponſum et Sponſam, ut videant Filios et Filias uſque ad tertiam aut quartam Generationem, &c."

The nuptial garlands were sometimes made of myrtle.<sup>1</sup> In England, in the time of Henry VIII. the bride wore a garland of corn ears, sometimes one of flowers.<sup>2</sup>

In dressing out Grifild for her marriage in the "Clerk of Oxenford's Tale" in Chaucer, the chaplet is not forgotten: "A Corune on hire hed they han ydressed."

In "Dives and Pauper," 1493, "The sixte Precepte," chap. 2, is the following curious passage: "Thre Ornamentys longe pryncypaly to a Wyfe. A Rynge on hir synger, a Broch on hir brest, and a Garland on hir bede. The Ringe betokenethe true Love, as I have seyde, the Broch betokenethe Clennesse in Herte and Chastitye that she oweth to have, the GARLANDE bytokeneth Gladnesse and the Dignitye of the Sacrament of Wedlok."

In the Churchwardens' Accounts of St. Margaret's Westminster, under 1540, is the following item: "Paid to Alice Lewis, a Goldsmiths Wife of London, for a Serclett to marry Maydens in, the 26th Day of September, 3*l.* 10*s.*"

In Field's "Amends for Ladies," 1618, scene the last, when the marriages are agreed upon, there is a stage direction to *set Garlands upon the heads of the Maid and Widow that are to be married.*<sup>3</sup>

Dallaway<sup>4</sup> tells us that "Marriage is by them (of the Greek Church) called the Matrimonial Coronation, *from the Crowns or Garlands with which the Parties are decorated*, and which they solemnly dissolve on the eighth Day following." [Brand likewise refers to a French work,<sup>5</sup> where it is mentioned that, at the weddings of the poorer sort, a chaplet or wreath of *roses* was customary in France; but these illustrations, even when they are very apt, which is not often, it must be owned, the case, are only interesting parallel examples.]

[Goffon, in his "Ephemerides of Phialo," 1579, remarks:] "In som Countries the Bride is crowned by the Matrons with a GARLAND OF PRICKLES, and so delivered unto her Husband that hee might know he hath tied himself to a thorny pleasure."

### 13. GLOVES AT WEDDINGS.

The giving of gloves at marriages is a custom of remote antiquity; [and the same may be said of ante-nuptial gifts of the same kind—a custom undoubtedly old, yet overlooked by Brand and his editors. Mr. Halliwell prints<sup>6</sup> a posy supposed to accompany the present of a

<sup>1</sup> Selden *ubi supra*. "*Spicea autem Corona (interdum florea) Spoufa redimita caput, praesertim ruri deducitur, vel manu gerit ipsam Coronam.*"—Polyd. Vergil, Langley's Transl. fol. 9 verso.)

<sup>2</sup> See also Leland, "Collect." ed. 1770, no. v. p. 332.

<sup>3</sup> In Ihre's "Glossarium," 1769, v. KRONA, we read: "Sponfarum ornatus erat *Coronæ gestamen*, qui mos hodieque pleno usu apud Ruricolos viget."

<sup>4</sup> "Constantinople," &c. 1797, p. 375.

<sup>5</sup> "Les Origines de quelques Coutumes anciennes," 1672, pp. 53, 70.

<sup>6</sup> "Popular Rhymes and Nursery Tales," 1849, p. 250.]

pair of gloves from a gentleman to his mistress, and notices the incident in "Much Ado about Nothing," where the Count sends Hero a pair of perfumed gloves. The poetry runs as follows :

"Love, to thee I send these gloves ;  
If you love me,  
Leave out the G,  
And make a pair of loves."

Felix, in his Anglo-Saxon "Life of St. Guthlac, Hermit of Crowland," *circa* A.D. 749, mentions the use of gloves as a covering for the hand in chap. xi.]

Sir Dudley Carleton,<sup>1</sup> describing to Winwood, in a letter of January, 1604-5, the marriage between Sir Philip Herbert and the Lady Susan, says : "No ceremony was omitted of Bride-Cakes, Points, Garters, and Gloves."

The bride's gloves are noticed by Stephens : "She hath no rarity worth observance, if her Gloves be not miraculous and singular : those be the trophy of some forlorn Sutor, who contents himself with a large Offering, or this glorious sentence, that she should have bin his bedfellow."

It appears from Selden, that the Belgic custom at marriages was for the priest to ask of the bridegroom the ring, and, if they could be had, a pair of red gloves, with three pieces of silver money in them (*arrhæ loco*)—then putting the gloves into the bridegroom's right hand, and joining it with that of the bride, the gloves were left, on loosing their right hands, in that of the bride.<sup>2</sup>

In Arnold's Chronicle, [1502,] among "the articles upon whiche is to inquire in the visitacions of ordynaries of chyrches," we read : "Item, whether the curat refuse to do the solemnysacion of lawfull matrymony before he have gyfte of money, hofes, or gloves."

In Jonson's "Silent Woman," Lady Haughty observes to Morose : "We see no Ensigns of a Wedding here, no Character of a Bridale ; where be our Skarves and our Gloves ?"

The custom of giving away gloves at weddings occurs in "The Miseries of enforced Marriage" [by George Wilkins the Elder, 1607, and in Herrick]. White gloves still continue to be presented to the guests on this occasion.

There is some pleasantry in the [very common notion, and not exclusively *vulgar* one, as Brand alleged,] that if a woman surprizes a man sleeping, and can steal a kiss without waking him, she has a right to demand a pair of gloves. Thus Gay in his Sixth Pastoral :

"Cic'ly, brisk maid, steps forth before the rout,  
And kiss'd with smacking lip the snoring lout :

<sup>1</sup> "Memorials," vol. ii. p. 43. See also "Gent. Mag." for Feb. 1787.

<sup>2</sup> "Uxor Hebraica," Opera, tom. iii. p. 673 : "*De More Veterum mittendi Chirothecam in rei fidem cum Nuntio, quem quopiam ablegabant, alibi agetur, vocabatur id genus Symbolum Fertekn.*" Ihre's "Glossarium," v. HANDSKE. Du Cange says : "Chirothecam in signum consensus dare." "Etiam Rex in signum sui Consensus, suam ad hoc mittere debet Chirothecam."

For Custom says, whoe'er this venture proves,  
For such a Kiss demands a pair of Gloves."

A custom still prevails at maiden affizes, *i. e.* when no prisoner is capitally convicted, to present the Judges, &c. with white gloves.<sup>1</sup> It should seem, by a passage in Clavell's "Recantation of an ill-led life," 1628, that anciently this present was made by such prisoners as received pardon after condemnation.<sup>2</sup>

Fuller says:<sup>3</sup> "It passeth for a generall Report of what was customary in former times, that *the Sheriff of the County* used to present the Judge with a pair of *white Gloves*, at those which we call *Mayden-Affizes*, *viz.* when no malefactor is put to death therein."

Among the lots in "A Lottery presented before the late Queenes Maiesty at the Lord Chancellors [Keeper's] house, 1601," is, *A Paire of Gloues*, with a posy.<sup>4</sup>

Can the custom of *dropping* or *sending the Glove*, as the signal of a challenge have been derived from the circumstance of its being the cover of the hand, and therefore put *for the hand itself*? The giving of the hand is well known to intimate that the person who does so will not deceive, but stand to his agreement. To "*shake hands upon it*" would not, it should seem, be very delicate in an agreement to fight, and therefore *gloves* may, possibly, have been deputed as substitutes. We may, perhaps, trace the same idea in wedding gloves.

"At Wrexham in Flintshire," says Dr. Lort,<sup>5</sup> "on occasion of the Marriage of the Surgeon and Apothecary of the place, August 1785, I saw at the Doors of his own and neighbours' Houses, throughout the Street where he lived, large Boughs and Posts of Trees, that had been cut down and fixed there, filled with white paper, cut in the shape of Women's Gloves, and of white Ribbons."

[Gloves were not less common at funerals than at weddings. In some cases, where the family was rich, or at least in good circumstances, as many as an hundred pairs were given away. In our time, the undertaker provides gloves for the mourners, and the friends of the departed usually get kid gloves, the servants worsted. But only those who are present, or are unavoidably absent, receive any.]

#### 14. GARTERS AT WEDDINGS.

Garters at weddings have been already noticed under the head of gloves. There was formerly a custom in the North of England,<sup>6</sup>

[<sup>1</sup> Mr. Brand supposed that it was peculiar to the North of England, which is not the fact.]

<sup>2</sup> It occurs in his Dedication "to the impartial Judges of his Majesties Bench, my Lord Chiefe Justice and his other three honourable Assitants."

<sup>3</sup> "Mixt Contempl. on these Times," 1660, p. 62.

[<sup>4</sup> Davison's "Poetical Rapsodie," 1611, p. 44. Also at p. 44, of ed. 1621, and in Nicolas's ed. vol. i. p. 7. This lottery is given rather differently in "Early Poetical Miscellanies" (Percy Soc.) The Lord Keeper was Sir T. Egerton.]

[<sup>5</sup> Note in Brand's own copy of Brand and Bourne, 1777.]

<sup>6</sup> From the information of a person at Newcastle-upon-Tyne, who had often seen it done.

which will be thought to have bordered very closely upon indecency, and strongly marks the grossness of manners that prevailed among our ancestors : it was for the young men present at a wedding to strive immediately after the ceremony, who could first pluck off the bride's garters from her legs. This was done before the very altar. The bride was generally gartered with ribbons for the occasion. Whoever were so fortunate as to be victors in this singular species of contest, during which the bride was often obliged to scream out, and was very frequently thrown down, bore them about the Church in triumph.

[Brand says :] "A clergyman in Yorkshire told me, that to prevent this very indecent assault, it is usual for the bride to give garters out of her bosom. I have sometimes thought this a fragment of the ancient ceremony of loosening the virgin zone, or girdle, a custom that needs no explanation." From passages in different works, it should seem that the striving for garters was originally after the bride had been put to bed.<sup>3</sup>

In Brooke's "Epithalamium,"<sup>3</sup> we read :

"Youths ; take his Poynts ; your wonted right :  
And Maydens ; take your due, her Garters."

A Note to [George Stuart's] "Discourse between a Northumberland Gentleman and his Tenant," 1686, p. 24, tells us: "The Piper at a Wedding has always a piece of the Brides Garter ty'd about his pipes."

Mifflon<sup>4</sup> says : "When Bed-time is come, the Bride-Men pull of the Bride's Garters, which she had before unty'd, that they might hang down and so prevent a curious Hand from coming too near her Knee. This done, and *the Garters being fasten'd to the Hats of the Gallants*, the Bride Maids carry the Bride into the Bride-Chamber, where they undress her and lay her in Bed." It is the custom in Normandy for the bride to bestow her garter on some young man as a favour, or sometimes it is taken from her. In Aylet's Poems, 1654, is a Copy of Verses "on sight of a most honorable Lady's *Wedding Garter*." I am of opinion that the origin of the ORDER OF THE GARTER is to be traced to this nuptial custom, anciently common to both court and country.

Among the lots in the lottery presented in 1601,<sup>5</sup> there occurs :

"A Payre of Garters.

"Though you have Fortunes Garters, you must be  
More staid and constant in your steps than she."

<sup>1</sup> Compare also the "British Apollo," 1710, vol. iii. no. 91.

<sup>2</sup> "Folly in Print ; or a Book of Rhymes," 1664, p. 121 ; Stephens's "Essays," 1615, p. 359 ; the old song of "Arthur of Bradley," R. Fletcher's "Poems," 1656, p. 230 ; Ritfon's "Ant. Songs," 1792, p. 297 ; and Herrick's "Hesperides," p. 128.

<sup>3</sup> "England's Helicon," 1614, sign. R 3.

<sup>4</sup> "Travels" translated by Ozell, p. 352.

<sup>5</sup> Davison's "Rapsody," p. 44, ed. 1611 or 1621.]

Sir Abraham Ninny, in Field's "A Woman's a Weather-Cocke," 1612, act i. sc. 1, declares :

"Well, since I am disdain'd; *off Garters blew*;  
Which signifies Sir Abram's love was true.  
Off Cypresse blacke, for thou befits not me;  
Thou art not Cypresse of the Cypresse Tree,  
Befitting Lovers: out green Shoe-strings, out,  
Wither in pocket, since my Luce doth pout."

These garters, it should seem, were anciently worn as trophies in the hats.<sup>1</sup>

#### 15. SKARVES, POINTS, AND BRIDE-LACES.

That SKARVES, now confined to funerals, were anciently given at marriages, has been already noticed in a former section, from Ben Jonson's "Silent Woman." In the same author's "Tale of a Tub," Turf is introduced as saying on this occasion: "We shall all ha' BRIDE-LACES or Points I zee."

In the Lottery of 1601,<sup>2</sup> the three following occur, in a List of Prizes for Ladies: *A Dozen of Points, A Scarfe, and A Lace.*

Herrick, in his "Epithalamie on Sir Clipseby Crew and his Lady," thus cautions the bridegroom's men against offending the delicacy of the new-married lady :

"We charge ye that no strife  
(Farther than gentleness tends) get place  
Among ye, *striving for her LACE*:"

And it was observed before, in the account of the marriage of Jack of Newbury, that his Bride was led to Church between two sweet boys, "with *Bride-Laces* and Rosemary tied about their filken Sleeves."

In "Observations on a Monthes Journey into France," [a MS. in 4to. circa 1626, by an Oxford graduate, according to Mr. Brand,] is the following passage: "A Scholler of the University never dis-furnished so many of his Freindes to provide for his Journey, as they (the French) doe Neighbours, to adorne their Weddings. At my beinge at Pontoise, I sawe Mistres Bryde returne from the Church. The day before shee had beene somewhat of the condicion of a Kitchen Wench, but now so tricked up with SCARVES, *Rings* and *Crosse-Garters*, that you never sawe a Whitfun-Lady better rigged. I should much have applauded the Fellowes fortune, if he could have maryed the Cloathes; but (God be mercifull to hym) he is chayned to the Wench; much joy may they have together, most peerlesse Couple,

Hymen Hymenæi, Hymen, Hymen O Hymenæe !

The Match was now knytt up amongst them. I would have a French Man marie none but a French Woman."

<sup>1</sup> "Hudibras," P. 1. c. ii. l. 524.

<sup>2</sup> Davison, *ubi supra*.

In [the second Part of] Dekker's "Honest Whore," 1630, signat. K 3 verso, we read: "Looke yee, doe you see the BRIDE-LACES that I give at my Wedding will serve to tye Rosemary to both your Coffins, when you come from hanging."

## 16. BRIDE KNIVES.

Strange as it may appear, it is however certain that knives were formerly part of the accoutrements of a bride. This perhaps will not be difficult to account for, if we consider that it anciently formed part of the dress for women to wear a knife or knives sheathed and suspended from their girdles: a finer and more ornamented pair of which would very naturally be either purchased or presented on the occasion of a marriage.<sup>1</sup>

A bride says to her jealous husband, in Dekker's "Match me in London," 1631:

"See at my Girdle hang my Wedding Knives!  
With those dispatch me."

From a passage in the "Raigne of Edward the third," 1596, there appear to have been two of them.<sup>2</sup>

So in the Lottery of 1601, No. xi. is:

"A Pair of Knives.

"Fortune doth give these paire of Knives to you,  
To cut the thred of Love if't be not true."

In Field's "A Woman's a Weather-Cocke," act v. sc. 1, Bellafront [is introduced with a knife hanging at her girdle, with which she threatens to stab herself if her father forces her to marry any other than Scudmore.]

In Erondel's "French Garden," 1605,<sup>3</sup> in a dialogue describing a lady's dress, the mistress thus addresses her waiting-woman: "Give me my Girdle, and see that all the Furniture be at it: looke if my Cizers, the Pincers, the Pen-knife, the Knife to close Letters, with the Bodkin, the Ear-picker, and the Seale be in the Case: where is my Purse to weare upon my Gowne," &c.

In Rowlands' "Well met, Gossip: or 'Tis merry when Gossips meet," [first printed in 1602]<sup>4</sup> the Widow says:

"For this you know, that all the wooing Season,  
Sutors with gifts continuall seeke to gaine  
Their Mistresse loue —"

The wife answers:

<sup>1</sup> See Douce's Essay on this subject in "Archæol." vol. xii.

<sup>2</sup> Reed's "Shaksp." vol. xx. p. 206.

<sup>3</sup> Edit. 1621, sign. E 6, verso.

<sup>4</sup> Edit. 1675, sign. A 2, verso.



“That’s very true —  
 In conscience I had twenty paire of gloues  
 When I was Maid, giuen to that effect;  
*Garters, kniues, purjes, girdles*, store of rings,  
 And many a hundred dainty pretty things.”

In the “Witch of Edmonton,” already quoted, Old Carter tells his daughter and her sweetheart: “Your Marriage-money shall be receiv’d before your *Wedding Shoes* can be pulled on. Blessing on you both.”

So in Dekker’s “Match me in London”: “I thinke your *Wedding Shoes* have not beene oft unty’d.” Down answers, “Some *three times*.”

The subsequent, no less curious, I find in Northbrooke’s<sup>1</sup> “Treatise” [1577:] “In olde time (we reade) that there was vsually caried before the mayde when she shoulde be maried and came to dwell in her husbands house, a *distaffe charged with Flaxe*, and a *spyndle hanging at it*, to the intente shee might bee myndefull to lyue by hir labour.”

In the “Witch of Edmonton,” 1658, Somerton says: “But see, the Bridegroom and Bride comes: *the new pair of Sheffield Knives fitted both to one Sheath*.”

Chaucer’s “Miller of Trumpington” is represented as wearing a Sheffield knife:

“A Shefeld thwitel bare he in his Hofe :”

and it is observable that all the portraits of Chaucer give him a knife hanging at his breast. I have an old print of a female Foreigner entitled “*Forma Pallii Mulieris Clevenfis euntis ad forum*,” in which are delineated, as hanging from her girdle, her purse, her keys, and *two sheathed knives*. Among the women’s trinkets about 1540, in the four P’s of John Heywood, occur:

“Silkers Swathbonds, Ribands, and Sleeve-laces,  
 Girdles, *Knives*, Purfes, and Pin-Cafes;”<sup>2</sup>

## [17. THE HOUR APPOINTED FOR MARRIAGES.

This is not fixed by the Church, but is left entirely to the discretion of the parties concerned. It usually takes place between eight or nine o’clock in the morning and one in the afternoon; but noontide is the most usual time for the better sort of weddings. These rites were formerly celebrated much earlier, however, even among persons of the highest rank. In the arrangements for the marriage of Catharine of

<sup>1</sup> Edit. 1579, p. 35 [or Shakesp. Soc. repr. of ed. 1577, p. 58.]

<sup>2</sup> [This seems to have been a forerunner of the modern chatelaines, which about thirty years ago, or less, were so favourite an article of ornament among our country-women, and were made receptacles for trinkets, keys, scissors, &c.] “An olde Marchant had hanging at his Girdle, a Pouch, a Spectacle-case, a Punniard, a Pen and Inckhorne, and a Hand-kertcher, with many other Trinkets besides: which a merry Companion seeing, said, it was like a Haberdashers shop of small wares.”—Copley’s *Wits, Fits, and Fancies*, 1595.

Arragon to Arthur, Prince of Wales, in 1501, the following passage occurs: "Item, that the maryage take begynnyng somewhat before ix at the clocke."<sup>1</sup>

18. THE MARRIAGE CEREMONY, OR PART OF IT, PERFORMED  
 ANCIENTLY IN THE CHURCH-PORCH, OR BEFORE  
 THE DOOR OF THE CHURCH.

Vallancey informs us that the antient Etruscans always were married in the streets, before the door of the house, which was thrown open at the conclusion of the ceremony;<sup>2</sup> [but it is scarcely safe, perhaps, to draw analogies between the practice of a people living in so different a climate from our own, and under such different conditions. As for the early Italians, in some of their republics it appears to have been usual to hear suits at law in the porch of the house; but in the Lombard architecture of the middle ages, the porch enjoyed a prominence which among us it never possessed.] All the ancient missals mention at the beginning of the nuptial ceremony, the placing of the man and woman before the door of the church,<sup>3</sup> and direct, towards the conclusion, that here they shall enter the church as far as the step of the altar.<sup>4</sup>

Selden<sup>5</sup> asserts that no where else, but before the face of, and at the door of the church, could the marriage-dower have been lawfully assigned; [which may derive support from the following passage:] "Robert Fitz Roger, in the 6th Ed. I. entered into an engagement with Robert de Tybetot, to marry, within a limited time, John his son and heir, to Hawisia, the daughter of the said Robert de Tybetot, to endow her at the Church-door on her Wedding-day with Lands amounting to the value of one hundred pounds per annum."<sup>6</sup>

Chaucer alludes to this custom in his "Wife of Bath" thus:

"She was a worthy woman all her live,  
 Husbands at the Church dore had she five."

[In Fletcher's "Scornful Lady," 1616, the Lady says:

"Were my feet in the door; were 'I John' said;—  
 If John should boast a favour done by me,  
 I would not wed that year."]

<sup>1</sup> "The traduction and mariage of the princeffe" (1502), sign. A 4 verso.]

<sup>2</sup> "Collectanea," No. xiii. p. 67.

<sup>3</sup> "Missale ad Usum Sarum," 1555. See also the Formula in the Appendix to Hearne's "Hist. and Antiq. of Glastonb.," p. 309.

<sup>4</sup> The vulgar reason assigned for the first part of this practice, *i.e.* "that it would have been indecent to give permission within the church for a man and a woman to sleep together," is too ridiculous to merit any serious answer.

<sup>5</sup> "Uxor Hebraica" (Opera, tom. iii. p. 680). "Neque alibi quam in facie Ecclesiae et ad ostium Ecclesiae, atque ante desponsationem in initio Contractus (ut Juris Consultus nostris veteres aiunt) sic fundi dos legitime assignari potuit."

<sup>6</sup> Brydges' "Northamptonshire," vol. i. p. 135.

In a collection of prints, illustrating ancient customs [which Brand saw] in the library of Douce, there was one that represented a marriage solemnizing at the church door.

In a MS.<sup>1</sup> cited in the "History of Shrewsbury," 1779, it is observed that "the Pride of the Clergy and the Bigotry of the Laity were such, that both rich and poor were married at the Church Doors."

By the Parliamentary reformation of marriage and other rites under King Edward the Sixth, the man and woman were first permitted to come into the body or middle of the church, standing no longer as formerly at the door: yet [from the superscription of Herrick's poem called "The Entertainment, or PORCH-verse, at the Marriage of Mr. Hen. Northly," &c.] one would be tempted to think that this custom had survived the Reformation.

In a missal of the date of Richard II.'s reign, formerly the property of University College in Oxford, in the marriage ceremony, the man says: "Ich M. take the N. to my weddid Wyf, to haven and to holden, for fayrere for fouler, for bettur for wors, for richer for porer, in seknesse and in helthe, for thys tyme forward, til dethe us departe, zif holichirche will it orden, and zerto iche plizt the my treuthe:" and on giving the ring: "With this Ring I the wedde and zis Gold and Selver Ich the zewe<sup>2</sup> and with my Bodi I the worschepe, and with all my worldly Catelle I the honoure." The woman says: "Iche N. take the M. to my weddid husbond, to haven and to holden, for fayrer for fouler, for better for wors, for richer for porer, in seknesse and in helthe, to be bonlich and buxum in Bed and at Burde, tyl deth us departe, fro thys tyme forward, and if holichirche it wol orden, & zerto Iche plizt my truthe."

The variations of these missals on this head are observable. The Hereford Missal makes the man say: "I N. underfynghe the N. for my wedde wyf, for betere for worfe, for richer for porer, yn seknes & in helthe, tyl deth us departe as holy Church hath ordeyned, and therto Y plygth the my trowthe." The woman says: "I N. underfynghe the N. &c. to be boxum to the tyl deth us departe," &c.

In the "Sarum Manual" there is this remarkable variation in the woman's speech: "to be bonere and buxum in Bedde and at Borde," &c. Bonaire and buxum are explained in the margin by "meek and obedient."

In the "York Manual" the woman engages to be "buxom" to her husband, and the man takes her "for fairer for fouler, for better for warfe," &c.

<sup>1</sup> "Historical Passages concerning the Clergy in the Papal Times," ("H. of S." p. 92, Notes).

<sup>2</sup> So also the "Missale ad usum Sarum," 1554, fol. 43.

## 19. DRINKING WINE IN THE CHURCH.

This custom is enjoined in the Hereford Missal.<sup>1</sup> By the Sarum Missal it is directed that the sops immerfed in this wine, as well as the liquor itself, and the cup that contained it, fhould be blessed by the priest.<sup>2</sup> The beverage used on this occasion was to be drunk by the bride and bridegroom and the rest of the company.

Lysons,<sup>3</sup> in his account of Wilsdon Parish, tells us of an "Inventory of the Goods and Ornaments belonging to Wilsdon Church about 1547" in which occur "two Masers that were appointed *to remayne in the church for to drynk yn at Brideales.*" The pieces of cake, or wafers, that appear to have been immerfed in the wine on this occasion, were properly called sops, and doubtless gave name to the flower termed "sops in wine."

In the Churchwardens' Accounts of St. Lawrence's Parish, Reading, 1561,<sup>4</sup> is the following entry: "*Bryde-Past.* It. receyved of John Radleye, vis. viij*l.*" A note says: "Probably *the Wafers*, which, together with sweet Wine, were given after the solemnization of the Marriage."<sup>5</sup> See the "Account of the Ceremony of the Marriage between the Elector Frederick and Elizabeth, eldest daughter of James I. on St. Valentine's Day, 1613-14," in Leland. So, at the marriage of Queen Mary and Philip of Spain [in Winchester Cathedral, 1554,] "Wyne and Sopes were hallowed."<sup>6</sup>

In the Workes of John Heiwood,<sup>7</sup> the following passage occurs :

*"The Drinke of my Brydecup* I should have forborne,  
Till temperaunce had tempred the taste beforene.  
I see now, and shall see while I am alive  
Who wedth or he be wife shall die or he thrive."

<sup>1</sup> "Post Missam, Panis, et Vinum, vel aliud bonum potabile in Vasculo proferatur, et gustent in nomine Domini, Sacerdote primò sic dicente: 'Dominus vobiscum.'"

<sup>2</sup> "*Benedicatur* Panis et Vinum vel aliud quid potabile in Vasculo, et gustent in nomine Domini, Sacerdote dicente 'Dominus vobiscum.'" The form of Benediction ran thus: "Benedic Domine panem istum et hunc potum et hoc vasculum, sicut benedixisti quinque panes in Deserto et sex hydrias in Chanaan Galileæ, ut sint sani et sobrii atque immaculati omnes gustantes ex iis," &c.

<sup>3</sup> "Environs," vol. iii. p. 624.

<sup>4</sup> "Coates's Reading," p. 225.

<sup>5</sup> "Collectanea," ed. 1770, no. vi. p. 335.

<sup>6</sup> *Ibid.* no. iv. p. 400.

<sup>7</sup> Edit. 1576, sign. B 4. In the "Compleat Vintner," &c. a poem, 1720, p. 17, it is asked :

"What Priest can join two Lovers hands,  
But Wine must seal the Marriage-bands?"

\*     \*     \*     \*     \*

As if celestial Wine was thought  
Essential to the sacred Knot,  
And that each Bridegroom and his Bride  
Believ'd they were not firmly ty'd,  
Till Bacchus, with his bleeding tun,  
Had finish'd what the Priest had begun."

This custom too has its traces in Gentilism. It is of high antiquity says Malone, for it subsisted among our Gothic ancestors.<sup>1</sup>

In the articles ordained by Henry VII. for the regulation of his household, "Article for the Marriage of a Princess," we read: "Then Pottes of Ypocrice to bee ready, and to be put into the cupps with Soppe, and to be borne to the Estates; and to take a soppe and a drinke," &c. In Dekker's "Satiro-Mastix," 1602, we read: "And when we are at Church bring the Wine and Cakes."

Farmer has adduced a line in an old canzonet on a wedding, set to music by Morley, 1606: "*Sops in Wine, Spice Cakes* are a dealing."

The allusions to this custom in our old plays are very numerous; as in Shakespeare's "Taming of the Shrew," where Gremio calls for wine, gives a health, and having quaffed off the Muscadel, throws the sops in the sexton's face. In the beginning of Armin's "History of the Two Maids of Moreclacke," 1609, the serving-man, who is perfuming the door, says: "*The Muscadine stays for the Bride at Church.*" Again, in Fletcher's "Scornful Lady," act i. sc. 1, [there is an allusion to the *Hippocras and Cakes*.] In Jonson's "Magnetic Lady," the wine drunk on this occasion is called "a Knitting Cup."

The Jews have a custom at this day, when a couple are married, to break the glass in which the bride and bridegroom have drunk, to admonish them of mortality.<sup>2</sup> This custom of nuptial drinking appears to have prevailed in the Greek Church.<sup>3</sup>

In Piers' "Description of Westmeath,"<sup>4</sup> 1682, it is stated, that "in their Marriages, especially in those countries where cattle abound, the parents and friends on each side meet on the side of a hill, or, if the weather be cold, in some place of shelter about mid-way between both dwellings. If agreement ensue, they drink *the Agreement-Bottle*, as they call it, which is a bottle of good Usquebaugh," (*i. e.* Whisky, the Irish *aqua vitæ*, and not what is now understood by Usquebaugh,) "and this goes merrily round. For payment of the portion, which generally is a determinate number of cows, little care is taken. Only the father, or next of kin to the Bride, sends to his neighbours and friends *sub mutæ vicissitudinis obtentu*, and every one gives his cow or heifer, which is all one in the case, and thus the portion is quickly paid; nevertheless, caution is taken from the Bridegroom, on the day

<sup>1</sup> "Ingressus domum convivalem Sponsus cum pronubo suo, sumpto poculo, quod maritalē vocant, ac paucis a Pronubo de mutato vitæ genere prefatis, in signum constantiæ, virtutis, defensionis et tutelæ, propinat Sponsæ et simul Morgennaticam (Dotulitium ob virginitatem) promittit, quod ipsa grato animo recolens, pari ratione et modo, paulo post mutato in uxorium habitum operculo Capitis, ingressa, poculum ut nostrates vocant, uxorium leviter delibans, amorem, fidem, diligentiam, et subjectionem promittit."—Stiernhook *De Jure Sueorum et Gothorum vetusto*, 1672, p. 163, quoted by Malone.

<sup>2</sup> "Wedding Sermons," 1732, vol. i. p. 29. A wedding sermon was anciently preached at almost every marriage of persons of any consequence.

<sup>3</sup> "Certe et in Græcorum ritibus, Compotatio est in Ecclesiâ nuptialis, quæ Confarreationis vicem videtur præstare."—Seldeni *Uxor Hebraica*, Opera, tom. iii. p. 668. [This is a custom also among the modern Russians.]

<sup>4</sup> Vallancey, vol. i. p. 122.

of delivery, for restitution of the cattle, in case the Bride die childless within a certain day limited by agreement, and in this case every man's own beast is restored. Thus care is taken that no man shall grow rich by often Marriages. On the day of bringing home, the Bridegroom and his friends ride out, and meet the Bride and her friends at the place of treaty. Being come near each other, the custom was of old to cast short darts at the company that attended the Bride, but at such a distance that seldom any hurt ensued: yet it is not out of the memory of man that the Lord Hoath on such an occasion lost an eye: this custom of casting darts is now obsolete."

The following is from the "Gentleman's Magazine" for March, 1767: "The antient custom of seizing wives by force, and carrying them off, is still practised in Ireland. A remarkable instance of which happened lately in the county of Kilkenny, where a farmer's son, being refused a neighbour's daughter of only twelve years of age, took an opportunity of running away with her; but being pursued and recovered by the girl's parents, she was brought back and married by her father to a lad of fourteen. But her former lover, determining to maintain his priority, procured a party of armed men, and besieged the house of his rival; and in the contest the father-in-law was shot dead, and several of the besiegers were mortally wounded, and forced to retire without their prize."

## 20. THE NUPTIAL KISS IN THE CHURCH.

This Nuptial Kiss in the church is enjoined both by the York Missal,<sup>1</sup> and the Sarum Manual.<sup>2</sup> It is expressly mentioned in the following line from Marston's "Infatiate Countess":

"The Kisse thou gav'st me in the Church, here take."

It [was once] customary among persons of middling rank as well as the vulgar, in most parts of England, for the young men present at the marriage ceremony to salute the bride, one by one, the moment it is concluded.<sup>3</sup> This, after officiating in the ceremony [himself, Mr. Brand saw] frequently done.<sup>4</sup> [But it is now usual only among the common people.]

The subsequent curious particulars, relating to the *Nuptial Kiss*

<sup>1</sup> "Accipiat Sponsus pacem" (the Pax) "a Sacerdote, et ferat Sponsæ, osculans eam, et neminem alium, nec ipse nec ipsa."

<sup>2</sup> 1553, Rubrick, fol. 69. "Surgant ambo, Sponsus et Sponsa, et accipiat Sponsus pacem a Sacerdote, et ferat Sponsæ, osculans eam, et neminem alium, nec ipse nec ipsa."

<sup>3</sup> Reed's "Shakspeare," vol. xi. p. 142.

<sup>4</sup> In "The Collier's Wedding," the bride is introduced as being waylaid, after the ceremony, at the church stile, for this purpose.

*in the Church*, &c. are from Randolph's "Letters."<sup>1</sup> He is speaking of the marriage of Mary Queen of Scots to Lord Darnley: "She had on her back the great mourning gown of black, with the great wide mourning hood, &c. The rings, which were three, the middle a rich diamond, were put on her finger. They kneel together, and many prayers were said over them; she tarrieth out the mass, and *he taketh a Kiss*, and leaveth her there, and went to her chamber, whither, within a space, she followeth, and being required (according to the solemnity) to cast off her cares, and leave aside these sorrowful garments, and give herself to a more pleasant life, after some pretty refusal, (more, I believe, for manner sake than grief of heart), she suffereth them that stood by, every man that could approach, to take out a pin; and so, being committed to her ladies, changed her garments, but went not to bed: to signifie to the World that it was not lust that moved them to marry, but only the necessity of her country, not, if God will, to leave it without an heir."

Vaughan, in his "Golden-groue," 1600,<sup>2</sup> says: "Among the Romans, the future couple sent certain pledges one to another, which, most commonly they themselves afterwards being present, would confirm with a *religious Kisse*."

By a note in Reed's "Shakspeare" we learn that in dancing, "a Kiss was antiently the establish'd fee of a lady's partner." So in Lovel's "Dialogue between Custom and Veritie," [1581:]

"But some reply, what foole would daunce,  
If that when daunce is doone,  
He may not have at ladyes lips  
That which in daunce he wooon."

This custom is still prevalent among the country people in many, perhaps all, parts of the kingdom; [and Brand here introduces two or three other illustrations of this sufficiently well-known usage, which have, after all, no bearing on the subject.]

It seems from the account left us by Guthrie, that in the last century the nuptial kiss described by Theocritus in his fifth Idyl as usual among his countrymen, that is to say, the form, where the man takes the woman *by the ears* to kiss her, was still preserved among the Russians.<sup>3</sup>

## 21. CARE CLOTH.

Among the Anglo Saxons the nuptial benediction was performed under a veil, or square piece of cloth, held at each corner by a tall man, over the bridegroom and bride, to conceal her virgin blushes: but if the bride was a widow, the veil was esteemed useless.<sup>4</sup>

<sup>1</sup> Cited by Andrews in his Continuation of Henry's History, 1796, p. 148. Note.

<sup>2</sup> Ed. 1608, sign. o 2.

<sup>3</sup> "Differt. sur les Antiquités de Russie," p. 129.

<sup>4</sup> Strutt's "Manners and Customs," vol. i. p. 76.

According to the Sarum use, when there was a marriage before mass, the parties kneeled together and had a fine linen cloth (called the Care Cloth) laid over their heads during the time of mass, till they received the benediction, and then were dismissed.<sup>1</sup>

In the Hereford Missal it is directed that at a particular prayer, the married couple shall prostrate themselves, while four clerks hold the pall, *i. e.* the care cloth over them.<sup>2</sup>

The rubric in the Sarum Manual is somewhat different.<sup>3</sup>

The York Manual also differs here.<sup>4</sup>

[The most rational explanation of the meaning of *Care*<sup>5</sup> here is that suggested in the last edition of Nares, 1859, making it equivalent to the Fr. *carré*. But I am afraid that Palsgrave, 1530, is wrong, as he and the author of the "Promptorium" (ed. Way, *in voce*) intend an altogether different thing when they speak of Carde. See Scheller's Lex. art. DISCERPICULUM.]

Something like this care cloth is used by the modern Jews: from whom it has probably been derived into the Christian Church. [Leo Modena says:] "There is a square Vestment called Taleth, with pendants about it, put over the Head of the Bridegroom and the Bride together,"<sup>6</sup> [and Levi<sup>7</sup> seems to show that this "square vestment," or canopy, was of velvet.]

In the "Statistical Account of Scotland,"<sup>8</sup> the minister of Logierait in Perthshire says: "Immediately before the Celebration of the Marriage Ceremony, every Knot about the Bride and Bridegroom (Garters, Shoe-strings, Strings of Petticoats, &c.) is carefully loosened. After leaving the Church, the whole company walk round it, keeping the Church walls always upon the right hand. The Bridegroom, however, first retires one way with some young men to tie the Knots that were loosened about him; while the young married woman, in the same manner, retires somewhere else to adjust the disorder of her Dress."

<sup>1</sup> Blount, *in verbo*.

<sup>2</sup> App. to Hearne's "Glastonbury," p. 309, *et seq.*

<sup>3</sup> "Prosternant se Sponsus et Sponsa in Oratione ad gradum Altaris, extenso super eos Pallio, quod teneant quatuor Clerici per quatuor cornua in Superpelliceis."

<sup>4</sup> "Missa dein celebratur, illis genuflectentibus sub Pallio super eos extento, quod teneant duo Clerici in Superpelliceis."

<sup>5</sup> Selden's "Uxor Hebraica," cap. 15 (Opera, tom. iii. p. 633), treats "de Velaminibus item quibus obtesti Sponsi."

<sup>6</sup> See Leo Modena's "History of the Rites, &c. of the present Jews throughout the World," by Chilmead, 1650, p. 176.

In the Appendix to Hearne's "Hist. and Antiq. of Glastonbury," p. 309, is preserved "Formula antiqua nuptias in iis partibus Angliæ (occidentalibus nimirum) quæ Ecclesiæ Herefordensis in ritibus Ecclesiasticis ordine sunt usi, celebrandi." The Care-Cloth seems to be described in the following passage: "Hæc Oratio 'S. propiciare Domini,' semper dicatur super Nubentes sub pallio prosternentes."

<sup>7</sup> "Succinct Acc. of the Rites and Cerem. of the Jews," p. 132.]

<sup>8</sup> Vol. v. p. 88.



22. BRIDE-ALE.<sup>1</sup>

Bride-ale, Bride-bush, and Bride-ftake are nearly synonymous terms.

"The expence of a Bride-Ale was probably defrayed by the Relations and Friends of a happy Pair, who were not in circumstances to bear the Charges of a Wedding Dinner."<sup>2</sup>

In the "Christen State of Matrimony," 1543, fol. 48, *verso*, we read: "When they come home from the Church, then beginneth excessse of eatyng and dryncking—and as much is waitted in one daye, as were sufficient for the two newe maried Folkes halfe a year to lyve upon."

The following is from the Court Rolls of Hales-Owen Borough, Salop, of the 15th Eliz.:<sup>3</sup>

*"Custom of Bride-Ale.*

"Item, a payne is made that no person or persons that shall brewe any Weddyn Ale to sell, shall not brewe above twelve strike of Mault at the most, and that the said persons so married shall not keep nor have above eight messe of persons at his dinner within the burrowe: and before his brydall daye he shall keep no unlawfull Games in hys house, nor out of hys house, on pain of 20 shillings."

In Harrison's "Description of Britain" it is remarked: "In feasting also the Husbandmen do exceed after their manner, especially at Bridales, &c. where it is incredible to tell what meat is consumed and spent, ech one brings such a Dish, or so manie with him, as his Wife and he doo consult upon, but alwaies with this consideration, that the leefter Friend shall have the better provision."

Thus it appears that among persons of inferior rank a contribution was expressly made for the purpose of assisting the bridegroom and bride in their new situation. This custom must have doubtless been often abused: it breathed however a great deal of philanthropy, and would naturally help to increase population by encouraging matrimony. This custom of making presents at weddings seems also to have prevailed amongst those of the higher order. From the account before cited of the nuptials of the Lady Susan with Sir Philip Herbert, in the reign of James I. it appears that the presents of plate and other things given by noblemen were valued at £2500, and that the king gave £500 for the bride's jointure. His majesty gave her away, and, as his manner was, archly observed on the occasion that "if he were unmarried he would not *give her*, but *keep her* for himself."

Bride-ales are mentioned by Puttenham in his "Arte of Poesie":<sup>4</sup> "During the course of Queen Elizabeth's Entertainments at Kenil-

<sup>1</sup> Called also Bride-bush, Bride-ftake, Bidding, and Bride-wain.

<sup>2</sup> "Archæol." vol. xii. p. 12.

<sup>3</sup> Communicated to the "Antiq. Repertory" (vol. iii. p. 24) by Mr. Afle.

<sup>4</sup> 4to. Lond. 1589, p. 69. See Warton, "H. E. P." 4to. ed. vol. iii. p. 129.

worth Castle, in 1575, a Bryde-Ale was celebrated with a great variety of shews and sports."

From a passage in Jonson's "Silent Woman," Andrews<sup>1</sup> infers that it seems to have been a general custom to make presents to the married pair, in proportion to the gay appearance of their wedding.

Newton,<sup>2</sup> speaking of rushes, says: "Herewith be made manie pretie imagined Devifes for *Bride-Ales*, and other Solemnities, as little Baskets, Hampers, Paniers, Pitchers, Dishes, Combes, Brusches, Stooles, Chaires, Purfes with strings, Girdles, and manie such other pretie, curious, and artificiall Conceits, which at such times many do take the paines to make and hang up in the Houses, as tokens of good-will to the new married Bride: and after the solemnitie ended, to bestow abroad for Bride-Gifts or Presents." In reference to the rose, he says: "At *Bride-Ales* the Houses and Chambers were wont to be strawed with these odoriferous and sweet Herbes: to signifie, that in Wedlocke all pensive fullennes, and lowring cheer, all wrangling strife, jarring, variance, and discorde, ought to be utterly excluded and abandoned; and that, in place thereof, al Mirth, Pleasantnes, Cheerfulness, Mildnes, Quietnes, and Love should be maintained, and that in matters passing betweene the Husband and the Wife, all secrecie should be used."<sup>3</sup>

Gough<sup>4</sup> says: "At Therfield, as at Braughing, was till lately a set of Kitchen Furniture lent to the poor at Weddings."

Hutchinson,<sup>5</sup> speaking of the parish of Whitbeck, says: "*Newly married Peasants* beg Corn to sow their first Crop with, and are called *Cornlaiters*."

Morant, speaking of Great Yeldham in Hinckford Hundred, says: "A House near the Church, was antiently used and appropriated for dressing a Dinner for poor Folks when married: and had all Utenfils and Furniture convenient for that purpose. It hath since been converted into a School." Again, speaking of Matching in Harlow Half-hundred, he says: "A House close to the Church yard, said to be built by one . . . . Chimney, was designed for the entertainment of poor people on their Wedding Day. It seems to be very antient but ruinous."<sup>6</sup>

<sup>1</sup> "Continuation of Henry's Hist." p. 529.

<sup>2</sup> "Herbal for the Bible," 1587, p. 92.

<sup>3</sup> According to Johnson, the secondary sense of "Bush" is a bough of a tree fixed up at a door to shew that liquors are sold there. Hence the well-known proverb, "Good Wine needs no Bush." There is a wedding sermon by Whateley of Banbury, entitled, "a Bride-Bush," as is another preached to a new-married couple at CEsen in Norfolk. See "Wedding Sermons," 12mo. Lond. 1732.

<sup>4</sup> Edit. of "Camden," 1789, vol. i. p. 341 (Herts).

<sup>5</sup> "Hist. of Cumberland," vol. i. p. 553. Owen, in his "Welsh Dictionary," v. CAWSA, says: "It is customary in some parts of Wales for poor Women newly married to go to Farmers' Houses to ask for Cheese: which is called Cawfa." Also, *ibid.* in v. CYMHORTH. "The poor people in Wales have a Marriage of Contribution, to which every Guest brings a present of some sort of provision or money, to enable the new Couple to begin the World."

<sup>6</sup> "Hist. of Essex," vol. ii. p. 303, 499.

A bush at the end of a stake or pole was the ancient badge of a country alehouse.<sup>1</sup> Around this Bride-stake, the guests were wont to dance as about a May pole.

Thus Jonson :

“ With the Phant’sies of Hey-troll  
Troll about the Bridal Bowl,  
And divide the broad Bride Cake  
Round about the *Brides Stake*.”

[A nuptial scene is introduced into Heywood’s “Woman Kilde with Kindnesse,” 1607. Among the steps in dancing mentioned there, I observe the *horje-trick* and the *cross-point*. These two terpsichorean accomplishments are unnoticed by Strutt, Halliwell, Nares, and others. The same drama alludes to the nosegays and *bride laces* worn by the country lasses on this occasion in their hats. These were the same to which Laneham makes reference in his “Letter from Kenilworth,” 1575.

The following passage is curious, from its enumeration of several old dances, which were usual at weddings :

“ *J. Slime*. I come to dance, not to quarrel. Come, what shall it be? Rogero?

*Jem*. Rogero! no! we will dance *the beginning of the world*.

*Sissy*. I love no dance so well as *John come kiss me now*.

*Nich*. I that have ere now deserv’d a cushion, call for the *Cushion-dance*.

*R. Brick*. For my part, I like nothing so well as *Tom Tyler*.

*Jem*. No; we’ll have *the hunting of the Fox*.

*J. Slime*. The hay; the hay! there’s nothing like the hay—

*Nich*. I have said, do say, and will say again—

*Jem*. Every man agree to have it as Nick says.

*All*. Content.

*Nich*. It hath been, it now is, and it shall be—

*Sissy*. What, Master Nicholas? What?

*Nich*. *Put on your smock o’ Monday*.

*Jem*. So the dance will come cleanly off. Come, for God’s sake agree of something: if you like not that, put it to the musicians; or let me speak for all, and we’ll have *Sellengers round*.”

In Heywood’s “Fayre Mayd of the Exchange,” 1607, Bernard enters with news of a wedding in Gracechurch Street, where dancing is going on :

“ *Bernard*. By Jesu! the rarest dancing in Christendom.

*Bowdler*. Sweet rascal, where? Oh, do not kill my foul

With such delays . . .

*Ber*. At a wedding in Gracious Street.

*Bowd*. Come, come away; I long to see the man  
In dancing art that does more than I can.

*Ber*. Than you, sir? he lives not.

*Bowd*. Why, I did understand thee so.

*Ber*. You only excepted, the world besides

Cannot afford more exquisite dancers

Than are now cap’ring at that bride-ale house.”

It seems to have been customary at weddings, in the time of Eliza-

<sup>1</sup> Dekker’s “Wonderfull Yeare,” 1603, sign. F.

beth, for the party, on their return from church, to have an entertainment like our breakfast, when the bride was placed in the centre by herself, in the seat of honour; but, afterwards, when the gifts were presented to the newly-made couple, the man and his wife were seated side by side. I collect so much from the "Jesse of the Wife Lapped in Morelles Skin" (*circa* 1570), where there is this description of the latter part of the ceremony:

"The father and mother fyrst began  
 To order them in this wise:  
 The Brydegrome was set by the Brydes fyde than,  
*After the country guise.*  
 Then the father the fyrst present brought,  
 And presented them there richly, in fay,  
 With deedes of his land in a boxe well wrought,  
 And made them his heyres for aye—"]

The Bride-ale appears to have been called in some places a Bidding, from the circumstance of the bride and bridegroom's bidding, or inviting the guests.

A writer in the "Gentleman's Magazine" for May, 1784, mentions this custom in some parts of South Wales, peculiar, he thinks, to that country, and still practised at the marriages of servants, trades-folks, and little farmers. "Before the Wedding an Entertainment is provided, to which all the Friends of each party are *bid* or invited, and to which none fail to bring or send some Contribution, from a Cow or Calf down to Half-a-crown, or a Shilling. An account of each is kept, and if the young Couple do well, it is expected that they should give as much at any future bidding of their generous guests. I have frequently known of £50 being thus collected, and have heard of a *Bidding*, which produced even a hundred."

In a publication of the last century<sup>1</sup> we read: "Welsh Weddings are frequently preceded, on the evening before the Marriage, by presents of Provisions and articles of Household Furniture, to the Bride and Bridegroom. On the Wedding-Day, as many as can be collected together accompany them to the Church, and from thence home, where a Collection is made in money from each of the Guests, according to their Inclination or Ability; which sometimes supplies a considerable aid in establishing the newly married couple, and in enabling them 'to begin the World,' as they call it, with more comfort: but it is, at the same time, considered as a debt to be repaid hereafter, if called upon, at any future Wedding of the Contributors, or of their Friends or their Children, in similar circumstances. Some time previous to these Weddings, where they mean to receive Contributions, a Herald with a Crook or Wand, adorned with ribbons, makes the circuit of the neighbourhood, and makes his 'Bidding' or Invitation in a prescribed form. The knight-errant Cavalcade on horseback, the Carrying off the Bride, the Rescue, the wordy War in rhythm between the parties, &c. which formerly formed a singular Spectacle of mock contest at the celebration of Nuptials, I believe

<sup>1</sup> "The Cambrian Register," 1796, p. 430.

to be now almost, if not altogether, laid aside every where through the Principality."

The following is from the "Gentleman's Magazine," for 1789:

" *Bidding.*

"As we intend entering the Nuptial State, we propose having a Bidding on the occasion on Thursday the 20th day of September, instant, at our own House on the Parade: where the favour of your good Company will be highly esteemed; and whatever Benevolence you please to confer on us, shall be gratefully acknowledged and retaliated on a similar occasion by your most obedient humble servants,

William Jones, } Caermarthen,  
Ann Davies, } Sept. 4, 1787.

"N.B. The Young Man's Father (Stephen Jones) and the Young Woman's Aunt (Ann Williams) will be thankful for all favours conferred on them that Day."

Another writer in the "Gentleman's Magazine" for 1784 mentions a similar custom in Scotland called Penny Weddings.

In the "Statistical Account of Scotland,"<sup>1</sup> we are told, "a *Penny Wedding* is when the expence of the Marriage entertainment is not defrayed by the young Couple, or their Relations, but by a Club among the Guests. Two hundred people, of both sexes, will sometimes be convened on an occasion of this kind."

In the same work,<sup>2</sup> under the date of 1799, speaking of the time of "our Fathers," the minister of Monquhitter observes: "Shrove Tuesday, Valentine Eve, the Rood-day, &c. &c. were accompanied by Pastimes and Practices congenial to the youthful and ignorant mind. The Market place was to the Peasant what the Drawing-room is to the Peer, the Theatre of Shew and of Consequence. The Scene, however, which involved every Amusement and every Joy of an idle and illiterate age, was the PENNY BRIDAL. When a Pair were contracted, they for a stipulated consideration bespoke their Wedding at a certain Tavern, and then ranged the Country in every direction to solicit Guests. One, two, and even three hundred would have convened on these occasions, to make merry at their own expence for two or more days. This scene of feasting, drinking, dancing, wooing, fighting, &c. was always enjoyed with the highest relish, and, until obliterated by a similar scene, furnished ample Materials for rural Mirth and rural Scandal. But now *the Penny Bridal is reprobated as an Index of want of Money and of want of Taste.* The Market-place is generally occupied by people in business. Athletic amusements are confined to School-Boys. Dancing taught by itinerant Masters, Cards and Conversation, are the Amusements now in vogue; and the pleasures of the Table, enlivened by a moderate Glass, are frequently enjoyed in a suitable degree by people of every class."

Again,<sup>3</sup> it is said: "Marriages in this place are generally conducted

<sup>1</sup> Vol. iv. p. 86, parish of Drainsy, co. Elgin.

<sup>2</sup> Vol. xxi. p. 146.

<sup>3</sup> Vol. xv. p. 636, parish of Avoch, co. Ross.

in the stile of *Penny Weddings*. Little other fare is provided except Bread, Ale, and Whisky. The Relatives, who assemble in the morning, are entertained with a dram and a drink gratis. But, after the ceremony is performed, every Man pays for his drink. The neighbours then convene in great numbers. A Fiddler or two, with perhaps a boy to scrape on an old violoncello, are engaged. A barn is allotted for the dancing, and a house for drinking. And thus they make merry for two or three days, till Saturday night. On the Sabbath, after returning from church, the married Couple give a sort of Dinner or Entertainment to the present friends on both sides. So that these Weddings, on the whole, bring little gain or loss to the parties."

In Cumberland it had the appellation of a *Bride-wain*, a term which will be best explained by the following extract from the Glossary [1710] to Douglas's *Virgil*, v. Thig: "There was a Custom in the Highlands and North of Scotland, where new married persons, who had no great flock, or others low in their fortune, brought Carts and Horses with them to the Houses of their Relations and Friends, and received from them Corn, Meal, Wool, or whatever else they could get."

The subsequent is extracted from the "*Cumberland Packet*," a newspaper:

*"Bride Wain.*

There let Hymen oft appear  
In Saffron robe and Taper clear,  
And Pomp and Feast and Revelry,  
With Mask and antient Pageantry.

"George Hayton, who married Ann, the daughter of Joseph and Dinah Collin of Crossley Mill, purposes having a *Bride Wain* at his House at Crossley near Mary Port on Thursday May 7th next, (1789) where he will be happy to see his Friends and Well-wishers, for whose amusement there will be a Saddle, two Bridles, a pair of Gands d'amour Gloves, which whoever wins is sure to be married within the Twelve Months, a Girdle (*Ceinture de Venus*) possessing qualities not to be described, and many other Articles, Sports, and Pastimes, too numerous to mention, but which can never prove tedious in the exhibition, &c."

A short time after a match is solemnized, the parties give notice as above, that on such a day they propose to have a *Bride-wain*. In consequence of this, the whole neighbourhood for several miles round assemble at the bridegroom's house, and join in all the various pastimes of the country. This meeting resembles our wakes and fairs: and a plate or bowl is fixed in a convenient place, where each of the company contributes in proportion to his inclination and ability, and according to the degree of respect the parties are held in: and by this very laudable custom a worthy couple have frequently been benefited at setting out in life, with a supply of money of from ten to fourscore pounds.

Eden, in "*The State of the Poor*," 1797,<sup>1</sup> observes, "The Custom of a general Feasting at Weddings and Christenings is still continued

<sup>1</sup> Vol. i. p. 598.

in many Villages in Scotland, in Wales, and in Cumberland: Districts, which, as the refinements of Legislation and Manners are slow in reaching them, are most likely to exhibit Vestiges of Customs deduced from remote antiquity, or founded on the simple dictates of Nature: and indeed it is not singular, that Marriages, Births, Christenings, Housewarmings, &c. should be occasions in which people of all Classes and all Descriptions think it right to rejoice and make merry. In many parts of these Districts of Great Britain, as well as in Sweden and Denmark, all such institutions, now rendered venerable by long use, are religiously observed. It would be deemed ominous, if not impious, to be married, have a Child born, &c. without something of a Feast. And long may the custom last: for it neither leads to drunkenness and riot, nor is it costly; as alas! is so commonly the case in convivial Meetings in more favoured regions. On all these occasions, the greatest part of the provisions is contributed by the Neighbourhood: some furnishing the Wheaten Flour for the Pastry; others, Barley or Oats for Bread and Cakes; some, Poultry for Pies; some, Milk for the Frumenty; some, Eggs; some, Bacon; and some, Butter; and, in short, every article necessary for a plentiful Repast. Every Neighbour, how high or low soever, makes it a point to contribute something.

“At a *Daubing* (which is the erection of a House of Clay,) or at a BRIDE WAIN, (which is the carrying of a Bride home,) in Cumberland, many hundreds of persons are thus brought together, and as it is the Custom also, in the latter instance, to make presents of money, one or even two hundred pounds are said to have been sometimes collected. A deserving young Couple are thus, by a public and unequivocal Testimony of the good will of those who best know them, encouraged to persevere in the paths of Propriety: and are also enabled to begin the world with some advantage. The birth of a Child also, instead of being thought or spoken of as bringing on the parents new and heavy burthens, is thus rendered, as it no doubt always ought to be, a Comfort and a Blessing: and in every sense, an occasion of rejoicing.” “I own,” adds this honourable advocate in the cause of humanity, “I cannot figure to myself a more pleasing, or a more rational way of rendering sociableness and mirth subservient to prudence and virtue.”

[“Some of the Cumbrians,” observes the compiler of the “Westmoreland and Cumberland Dialect,” 1839, “particularly those who are in poor circumstances, have, on their entrance into the married state, what is called a BIDDING, or BIDDEN-WEDDING, [over which a sort of master of the Revels, called a BIRLER, presides] and at which a pecuniary collection is made among the company for the purpose of setting the wedded pair forward in the world. It is always attended with music and dancing, and the fiddler, when the contributions begin, takes care to remind the assembly of their duties by notes imitative of the following couplet:

‘Come, my friends, and freely offer;  
Here’s the bride who has no tocher (dowry).’”

In Cumberland, among the lower, but not poorest, classes, the wedding entertainment is called the *Bride-wain*, and consists of cold pies, furrumety, and ale. "At the close of the day," says the author of the "Westmoreland and Cumberland Dialect," 1839, "the bride and bridegroom are placed in two chairs, in the open air, or in a large barn, the bride with a pewter dish on her knee, half covered with a napkin; into this dish the company put their offerings, which occasionally amount to a considerable sum."

Brockett notices the Cumberland usage, by which the friends of a newly-married couple met together, and erected them a cottage, before separating. This (he says) was called *clay-daubin*.]

"In most parts of Essex it is a common Custom,<sup>1</sup> [we read,] when poor people marry, to make a kind of Dog-hanging or Money-gathering, which they call a Wedding-Dinner, to which they invite Tag and Rag, all that will come: where, after Dinner, upon summons of the Fidler, who setteth forth his Voice like a Town-Crier, a Table being set forth, and the Bride set simpering at the upper end of it: the Bridegroom standing by with a white Sheet athwart his shoulders, whilst the people march up to the Bride, present their money and wheel about. After this offering is over, then is a Pair of Gloves laid upon the Table, most monstrously bedaubed about with Ribbon, which by way of auction is set to sale, at who gives most, and he whose hap it is to have them, shall withall have a Kiss of the Bride."

In the "Statistical Account of Scotland,"<sup>2</sup> parish of Gargunnoch, co. Stirling, we read: "It is seldom there are social Meetings. Marriages, Baptisms, Funerals, and the Conclusion of the Harvest, are almost the only occasion of Feasting. At these times there is much unnecessary expence. Marriages usually happen in April and November. The Month of May is cautiously avoided. A principal tenant's son or daughter has a crowd of attendants at Marriage, and the Entertainment lasts for two days at the expence of the Parties. The Company at large pay for the Music."

Waldron,<sup>3</sup> speaking of the Manks Wedding Feasts, says: "Notice is given to all the Friends and Relations on both sides, tho' they live ever so far distant. Not one of these, unless detained by sickness, fails coming and bringing something towards the Feast: the nearest of kin, if they are able, commonly contribute the most, so that they have vast quantities of Fowls of all sorts: I have seen a dozen of Capons in one platter, and six or eight fat Geese in another; Sheep and Hogs roasted whole, and Oxen divided but into quarters."<sup>4</sup>

<sup>1</sup> "History of St. Billy of Billericay, & his Squire Ricardo," (a very admirable parody on Don Quixote,) chap. ix.

<sup>2</sup> Vol. xxiii. p. 122.

<sup>3</sup> "Description of the Isle of Man," Works, p. 169.

<sup>4</sup> In Ihre's "Glossarium Suo-Gothicum," 1769, we read: *v.* "BRUDSKAL. *Gifwa i Brudskálen* dicitur de Erano vel munere collectio, quod Sponsæ die Nuptiarum a Convivis in pateram mittitur, habito antea brevi Sermone a præsentente Sacerdote. Nescio, an huc quicquam faciat Tributum illud, quod in Gallia Sponsæ dabatur *Efcuellatta* dictum, et de quo Du-Fresne in Gloss. Lat."

*Ibid v.* JUL. p. 1005: "HEMKOMOL, *Convivium quod novi Conjuges in suis ædibus instruunt.*"



[Among the entries in the "Privy Purse Expenses of Henry VII." are several denoting that Henry was in the habit of making "offerings" at the weddings of people whom he liked, or who were in his service. This does not, I think, necessarily imply that the king was present on all these occasions; but that he adopted that plan of paying a compliment to the wedded pair.

There are two instances in the "Privy Purse Expenses of the Princess Mary," under April, 1537, and April, 1538-9, of the princess contributing to the wedding-portions of poor girls. The earlier entry runs thus: "It'm geven to a pore maydenes mariage by my ladies grace at the request of Mr. Tyrrell . . . vijs. vjd." In the second case, Mary gave only 3s. 4d.]

[Sir W. Vaughan of Merioneth observes:!] "The Marriage Day being come, (in some Shires of England,) the invited Ghefts do assemble together, and at the very instant of the Marriage, doe cast their Presents (which they bestowe upon the new-married Folkes) into a Bason, Dish, or Cup, which standeth upon the Table in the Church, ready prepared for that purpose. But this Custome is onely put in use amongst them which stand in need."

[In the "Second Part of Queen Elizabeths Troubles," by T. Heywood, 1606, the author introduces Lady Ramsey, saying:

" — I have known old Hobson  
Sit with his neighbour Gunter, a good man,  
In Christs Church, morn by morn, to watch poor couples  
That come there to be married, and to be  
Their common fathers, and give them in the church,  
And some few angels for a dower to boot."

Mead, in one of his letters to Sir Martin Stuteville, giving an account of the accession and marriage of Charles I. says: "I saw *one of the pieces of money flung about at the marriage*. On one side is Cupid, holding in one hand Lillies, in the other Roses. The Motto, Fundit Amor Lilia mixta Rosis. On the other side, the picture of King and Queene with this, *Carolus Mag. et Henrietta Maria Rex et Regina Magnæ Britannæ.*"

The following remarkable passage occurs in "The Praise of Musicke,"<sup>2</sup> 1586: "I come to Mariages, wherein as our Ancestors, (I do willingly harp upon this string, that our younger Wits may know they stand under correction of elder Judgements,) did fondly and with a kind of doting maintaine many Rites and Ceremonies, some whereof were either Shadowes or Abodements of a pleasant Life to come, as *the eating of a Quince Peare*, to be a preparative of sweete and delightfull dayes between the married persons."

[A present of *quinces*, from a husband to his bride, is noticed as part of the wedding entertainment at an English marriage in 1725. The correspondent of "Notes and Queries," who commented on this usage (if such it was), observes, that it is apt to remind one of the

<sup>1</sup> "Golden Groue," edit. 1608, sign. o 4.

<sup>2</sup> Ascribed to Dr. Cæse [perhaps not correctly,] sign. F 3.

ancient Greek custom, that the married couple should eat a quince together. There is no explicit statement, however, or even suggestion in the record, from which this gentleman quotes, that the ceremony was actually observed on the occasion to which he refers.]

It appears from Allan Ramfay's "Poems," 1721, p. 120, that it was a fashion in Scotland for the friends to assemble in the new-married couple's house, before they had risen out of the bed, and to throw them their several presents upon the bed-clothes :

"As son's the House cou'd pang,  
To see the young Fook or they raise,  
Gossips came in ding dang,  
And wi' a soss aboon the claiths,  
Ilk ane their Gifts down flang," &c.

Here a note informs us, "They commonly throw their Gifts of Household Furniture above the Bed-cloaths where the young Folks are lying." One gives twelve horn spoons; another a pair of tongs, &c.<sup>1</sup>

[The *Bride's Pie* should also be noticed as an important part of the wedding-feast, at least in some places or districts. It is thus referred to by Carr, in the "Dialect of Craven," 1828: "The Bride's pie was so essential a dish on the dining-table, after the celebration of the marriage, that there was no prospect of happiness without it. This was always made round, with a very strong crust, ornamented with various devices. In the middle of it was a fat laying hen, full of eggs, probably intended as an emblem of fecundity. It was also garnished with minced and sweet meats. It would have been deemed an act of neglect and rudeness, if any of the party omitted to partake of it."

In connection with the present subject, must be noticed an usage perhaps peculiar to Northamptonshire, and known as *Propping*. It is confined to marriages where the parties are well-known, or people of station, and consists "in placing pieces of timber or poles round the

<sup>1</sup> Park in his "Travels into the Interior of Africa," describes a wedding among the Moors, p. 135: "April 10, in the evening, the Tabala or large drum was beat, to announce a Wedding. A great number of people of both sexes assembled. A Woman was beating the drum, and the other Women joining at times in chorus, by setting up a shrill scream. Mr. Park soon retired, and having been asleep in his hut, was awakened by an old Woman, who said she had brought him a Present from the Bride. She had a wooden Bowl in her hand; and before Mr. Park was recovered from his surprize, discharged the contents full in his face. Finding it to be the same sort of *Holy Water* with which a Hottentot priest is said to sprinkle a new-married couple, he supposed it to be a mischievous frolic, but was informed it was a nuptial benediction from the Bride's own person, and which on such occasions is always received by the young, unmarried Moors, as a mark of distinguished favour. Such being the case, Mr. Park wiped his face, and sent his acknowledgments to the Lady. The Wedding-drum continued to beat, and the Women to sing all night. About nine in the morning the Bride was brought in state from her Mother's Tent, attended by a number of Women, who carried her Tent, (a present from the husband,) some bearing up the poles, others holding by the frings, and marched singing until they came to the place appointed for her residence, where they pitched the Tent. The Husband followed with a number of Men, leading four Bullocks, which they tied to the Tent-frings, and having killed another and distributed the Beef among the people, the Ceremony closed."

house and against the door of the newly-married couple." Baker adds: "An action, in connection with this curious practice, was tried at Northampton Assizes in 1842. At the marriage of a gentleman at Bugbrook, some of the villagers *propped* his house; and he being annoyed at the proceedings, fired from a window, and wounded the plaintiff, since which time the practice has been discontinued in that village, but is partially observed in some others (1854.)"

Wafers and hippocras were customary at weddings and funerals alike. This sort of refection is mentioned in the "Account of the Coronation of Richard III." 1483, printed in "Excerpta Historica," 1833.

Mr. Halliwell, in a note upon the marriage of the Princess Elizabeth to the Elector Frederick of Bohemia, in 1613, in his edition of the "Autobiography of Sir Simonds D'Ewes," 1845, describes the wedding-ceremonial, quoting Wilson's "Life and Reign of James I." "Her vestments were white, the emblem of innocency; her hair dishevelled, hanging down her back at length, an ornament of virginity; a crown of pure gold upon her head, the cognizance of majesty. . . . her train supported by twelve young ladies in white garments, so adorned with jewels, that her passage looked like a milky way. She was led to church by her brother Prince Charles, and the Earl of Northampton."

In MS. Lansdowne, 33, is preserved an account of the expenses at the wedding of Mr. William Wentworth, son of Lord Wentworth, and Elizabeth Cecil, daughter of the Lord Treasurer Burleigh. The affair was unusually sumptuous, and lasted three days. A curious letter on the subject of the lady's fortune and jointure is printed by Ellis in his Third Series.]

### 23. WINNING THE KAIL.<sup>1</sup>

This is mentioned in "The Collier's Wedding":

"Four rustic Fellows wait the while  
To kiss the Bride at the Church-stile:  
Then vig'rous mount their felter'd steeds—  
—To scourge them going, head and tail,  
To win what Country call 'the Kail.'"

The Glossary to Burns, 1787, describes "BROOSE" (a word which has the same meaning with "Kail,") to be "a Race at Country Weddings, who shall first reach the Bridegroom's House on returning from Church." The meaning of words is every where most strangely

<sup>1</sup> In Scotland termed Broose, in Westmoreland called Riding for the Ribbon. The race from the church to the bride's door used to be formerly on horseback, and was called "Riding the bruse;" and he who reached the goal first, won the bruse, a species of spice-broth, otherwise called *kail*.—Atkinson's *Cleveland Glossary*, 1868.]

corrupted. "Broose" was originally, I take it for granted, the name of the prize on the above occasion, and not of the race itself: for whoever first reaches the house to bring home the good news, wins the "Kail," *i.e.* a smoking prize of spice broth, which stands ready prepared to reward the victor in this singular kind of race.

I know not whether the following passage is to be referred to this, or is given only as describing the bridegroom's awkwardness in supping broth. Stephens,<sup>1</sup> speaking of a plain country bridegroom, says: "Although he points out his bravery with Ribbands, yet he hath no vaine glory; for he contemnes fine cloathes with dropping pottage in his bosome."

[In the early part of the present century, the riding for the broose was still kept up in North Britain.<sup>2</sup>]

Macaulay says:<sup>3</sup> "A Custom formerly prevailed in this Parish and neighbourhood, of *Riding for the Bride-Cake*, which took place when the Bride was brought home to her new habitation. A Pole was erected in the front of the House, three or four yards high, with the Cake stuck upon the top of it. On the instant that the Bride set out from her old habitation, a company of young Men started off on horseback; and he who was fortunate enough to reach the Pole first, and knock the Cake down with his stick, had the honour of receiving it from the hands of a Damsel on the point of a wooden Sword; and with this trophy he returned in triumph to meet the Bride and her attendants, who, upon their arrival in the village, were met by a party, whose office it was to adorn their Horses' heads with Garlands, and to present the Bride with a Posey. The last Ceremony of this sort that took place in the parish of Claybrook was between sixty and seventy years ago, and was witnessed by a person now living in the parish. Sometimes the Bride Cake was tried for by persons on foot, and then it was called, '*throwing the Quintal*,' which was performed with heavy bars of iron; thus affording a trial of muscular strength as well as of gallantry.

"This Custom has been long discontinued as well as the other. The only Custom now remaining at Weddings, that tends to recall a classical image to the mind, is that of sending to a disappointed Lover a *Garland* made of willow, variously ornamented; accompanied, sometimes, with a pair of Gloves, a white Handkerchief, and a Smelling Bottle."

Macaulay mentions that in Minorca [in the earlier part of the eighteenth century,] a custom as old as Theocritus and Virgil was kept up, *i.e.* the ceremony of throwing nuts and almonds at weddings, that the boys might scramble for them.<sup>4</sup>

Malkin<sup>5</sup> says: "Ill may it befall the Traveller, who has the misfortune of meeting a Welsh Wedding on the road. He would be inclined to suppose that he had fallen in with a company of Lunatics

<sup>1</sup> "Essays," edit. 1631, p. 353.

<sup>3</sup> "Hist. of Claybrook," 1791, p. 130.

[<sup>2</sup> "Courier," Jan. 16, 1813.

<sup>4</sup> "Spargite, Marite, Nuces."—*Virg.*

<sup>5</sup> "Tour in South Wales, Glamorganshire," p. 67.

escaped from their confinement. It is the custom of the whole party who are invited, both Men and Women, to ride full speed to the Church-porch; and the person who arrives there first has some privilege or distinction at the Marriage Feast. To this important object all inferior considerations give way; whether the safety of his Majesty's subjects, who are not going to be married, or their own, be incessantly endangered by boisterous, unskilful, and contentious jockeyship. The Natives, who are acquainted with the Custom, and warned against the Cavalcade by its vociferous approach, turn aside at respectful distance: but the Stranger will be fortunate if he escapes being overthrown by an onset, the occasion of which puts out of sight that urbanity so generally characteristic of the people."

A respectable clergyman informed [Brand], that riding in a narrow lane near Macclesfield in Cheshire, in the summer of 1799, he was suddenly overtaken (and indeed they had well nigh rode over him) by a nuptial party at full speed, who before they put up at an inn in the town, where they stopped to take some refreshment, described several circles round the market-place, or rode, as it were, several rings.

[Mr. Atkinson, in his "Cleveland Glossary," 1868, says, after describing the race to the *Bride-Door* for the ribbon, which usually, as he observes, went to the "winner's sweetheart:" "From a MS. I have been permitted to make use of, it appears that much or all of what is thus described is still 'practised at St. Helen's, Auckland, and other villages in Durham, only the handkerchief [or ribbon] is supposed to be a delicate substitute for the bride's garter, which used to be taken off as she knelt at the altar.'"]

It appears that the "Running for the Ribbon" still prevails, and Mr. Atkinson speaks of a tradition that the practice used to be to run from the gate of the church to the bride's house, and for the first to have the privilege not only of receiving the garter (before the ribbon or handkerchief was substituted), but of removing it with his own hands from the lady's leg. This was sometimes, as it may be conceived, accomplished only by main force: and it is to be suspected, indeed, that so coarse an usage was at all times very rare among the more educated classes.]

This same kind of contest is called in Westmoreland "Riding for the Ribbon." In "The Westmorland Dialect," 1790, a country wedding is described with no little humour. The clergyman is represented as chiding the parties for not coming before him nine months sooner. The ceremony being over, we are told that "Awe raaid haam fearful wele, an the youngans raaid for th' Ribband, me Cusen Betty banged awth Lads and gat it for sure."

#### 24. FOOT-BALL MONEY.

In the North of England, among the colliers, &c. it is customary for a party to watch the bridegroom's coming out of church after the

ceremony, in order to demand Money for a Foot-Ball, a claim that admits of no refusal.<sup>1</sup>

Coles, in his "Dictionary," speaks of another kind of Ball Money given by a new bride to her old playfellows.

It is the custom in Normandy for the bride to throw a ball over the church, which bachelors and married men scramble for. They then dance together.<sup>2</sup>

## 25. TORCHES USED AT WEDDINGS.

At Rome the manner was that two children should lead the bride, and a third bear before her a torch of white thorn, in honour of Ceres. I have seen foreign prints of marriages, where torches are represented as carried in the procession. I know not whether this custom ever obtained in England, though from the following lines in Herrick<sup>3</sup> one might be tempted to think that it had :

"Upon a Maid that dyed the Day she was married.

" That Morn which saw me made a Bride,  
The Ev'ning witness that I dy'd.  
Those holy Lights, wherewith they guide  
Unto the Bed the bashful Bride,  
Serv'd but as Tapers for to burne  
And light my Reliques to their Urne.  
This Epitaph, which here you see,  
Supply'd the Epithalamie."

Gough,<sup>4</sup> speaking of funeral torches, says : " The use of Torches was however retained alike in the day-time, as was the case at WEDDINGS ; whence Propertius, beautifully,

" Viximus insignes inter utramque facem :"

[which is] illustrated by Ovid ;<sup>5</sup>

" Et face pro thalami fax mihi mortis adest ;"

and [the same poet,<sup>6</sup>] speaking of February, a month set apart for Parentalia, or funeral anniversaries, and therefore not proper for marriage, writes :

" Conde tuas, Hymenæe, faces, et ab ignibus atris  
Aufer, habent alias mœsta Sepulchra faces."

[According to Sir Thomas Browne,] " The Romans admitted but five Torches in their Nuptial Solemnities."<sup>7</sup>

<sup>1</sup> Thiers' "Traité des Superstitions," 1704, tom. iii. p. 477 [refers to an analogous abuse in France, and describes such practices as "insolences proscrites."]

<sup>2</sup> [Mr. Brand] was informed of this by the Abbé de la Rue.

<sup>3</sup> "Hesperides," p. 194.

<sup>4</sup> "Sepulchr. Mon." ii. Introd.

<sup>5</sup> "Epist. Cydippes ad Acontium," l. 172.

<sup>6</sup> "Fasti," ii. l. 561.

<sup>7</sup> ["Garden of Cyrus,"] or the Quincunx mystically considered [1658,] p. 191.

Swinburne has the following remark: "At their [the gipsies'] Weddings they carry Torches, and have Paranympths to give the Bride away, with many other unufual Rites."<sup>1</sup>

Lamps and flambeaux are in use at present at Japanefe weddings. "The Nuptial Torch," (fays the author of "Hymen, &c. an Account of the Marriage Ceremonies of different Nations," p. 149) "ufed by the Greeks and Romans, has a ftriking conformity to the Flambeaux of the Japanefe. The moft confiderable difference is, that amongft the Romans, this Torch was carried before the Bride by one of her Virgin Attendants; and among the Greeks, that office was performed by the Bride's Mother." In the Greek Church the bridegroom and bride enter the church with lighted wax tapers in their hands; torches are ufed at Turkish marriages.<sup>2</sup>

## 26. MUSIC AT WEDDINGS.

At the marriages of the Anglo-Saxons, the parties were attended to church by mufic.<sup>3</sup>

In "The Chriften State of Matrimony," 1543, p. 48, we read as follows: "Early in the mornynge the Weddyng people begynne to exceed in fuperfluous eatyng and drinkyng, wherof they fpytte untill the halfe Sermon be done, and when they come to the preachynge, they are halfe droncke, fome all together. Therfore regard they neyther the prechyng nor prayer, but ftod there only becaufe of the Cuf tome. Such folkes alfo do come to the Church with all manner of pompe and pride, and gorgiousnes of rayment and jewels. They come with a great noyfe of HARPES, LUTES, KYTTES, BASENS, and DROMMES, wherwyth they trouble the whole Church and hyndre them in matters pertayninge to God.—And even as they come to the Churche, fo go they from the Churche agayne, lyght, nyce, in fhameful pompe and vaine wantoneffe."

The following is from Veron: "I knewe a Prieft (this is a true tale that I tell you, and no Lye) whiche when any of his parifhioners fhould be maryed, woulde take his Backe-pype, and go fetche theym to the Churche, playnge fweetelye afore them, and then would he laye his Inftrument handfomely upon the Aultare, tyll he had maryed them and fayd Maffe. Which thyng being done, he would gentillye bringe them home agayne with Backe-pype. Was not this Prieft a true Miniftrell, thynke ye? for he dyd not conterfayt the Miniftrell, but was one in dede."

<sup>1</sup> "Journey through Calabria," p. 304.

<sup>2</sup> "Deductio fequitur in Domum, nec fine FACIBUS, et Sponfa Matri Sponfi traditur. Quamprimum vero Sponfa Cubiculum ingreditur, Maritus pede fuo Uxoris pedem tangit ftatimque ambo recluduntur."—Selden's *Uxor Hebraica* (Opera, tom. iii. p. 686).

<sup>3</sup> Strutt's "Manners and Customs," vol. i. p. 76.

<sup>4</sup> "Hunting of Purgatory to Death," 1561, fol. 51 verso.

Puttenham<sup>1</sup> speaks of "*blind Harpers* or such like *Tauerne Minstrels* that give a fit of mirth for a groat, and their matters being for the most part *Stories of old time*, as *the Tale of Sir Topas*, the *Reportes of Bevis of Southampton*, *Guy of Warwicke*, *Adam Bell*, and *Clymme of the Clough*, and such other old Romances, or historicall Rimes, made purposely for recreation of the common people at Chrftmasse diners and *Brideales*, and in *Tauerne*s and *Ale-houfes*, and such other places of safe resort."

In [Deloney's] "*History of Jack of Newbury*," [1597,] speaking of his marriage and the bride's going to church, the writer observes, "there was a noise of Musicians that play'd all the way before her."

Dame Sibil Turfe, a character in Jonson's "*Tale of a Tub*," is introduced reproaching her husband as follows: "A Clod you shall be called, to let no Music go afore your Child to Church, to chear her heart up!" and Scriben, seconding the good old Dame's rebuke, adds: "She's ith' right, Sir; for your Wedding Dinner is starved without Music."<sup>2</sup>

The rejoicing by ringing of bells at marriages of any consequence, is every where common. On the fifth bell at the church of Kendall in Westmorland is the following inscription, alluding to this usage:

" In Wedlock bands,  
All ye who join with hands,  
Your hearts unite;  
So shall our tuneful tongues combine  
To laud the nuptial rite."<sup>3</sup>

In Brooke's "*Epithalamium*," 1614, already quoted, we read:

" Now whiles slow Howres doe feed the Times delay,  
Confus'd Discourse, *with Musicke mixt among*,  
Fills up the Semy-circle of the Day."

In the margin opposite is put "*Afternoone Musicke*."

An old writer has the following on marriage feasts:<sup>4</sup> "Some cannot be merry without a noise of Fiddlers, who scrape acquaintance at the first sight; nor sing, unlesse the Divell himselfe come in for a part, and the ditty be made in Hell," &c. He had before said: "We joy indeed at Weddings; but how? Some please themselves in breaking broad, I had almost said bawdy Jests."

Speaking of wedding entertainments, the same author says: "Some drink healths so long till they loose it, and (being more heathenish in this than was Ahafuerus at his Feast) they urge their Companions to drinke by measure, out of measure."

<sup>1</sup> "Arte of English Poetrie," 1589, p. 69.

<sup>2</sup> This requisite has not been omitted in the "*Collier's Wedding*":

" The Pipers wind and take their post,  
And go before to clear the coast."

<sup>3</sup> Nicolson and Burn's "*Westmorland and Cumberland*," vol. i. p. 620.

<sup>4</sup> Griffith's "*Bethel, or a Forme for Families*," 1634, p. 279.



Waldron<sup>1</sup> tells us that at the marriages of the Manx people, "they are preceded (to Church) by Mufick, who play all the while before them the Tune, *the Black and the Grey*, and no other is ever used at Weddings." He adds, "that when they arrive at the Church-yard, they walk three times round the Church before they enter it."

## 27. SPORTS AT WEDDINGS.

Among the Anglo-Saxons,<sup>2</sup> after the nuptial feast, "the remaining part of the day was spent by the youth of both sexes in mirth and dancing, while the graver sort sat down to their drinking bout, in which they highly delighted." Among the higher ranks there was, in later times, a wedding sermon, an epithalamium, and at night a masque. It was a general custom between the wedding dinner and supper to have dancing.<sup>3</sup>

In "The Christen State of Matrimony," 1543, fol. 49, we read: "After the Bancket and Feast, there begynnethe a vayne, madde, and unmanerlye fashion, for the Bryde must be brought into an open *dauncynge place*. Then is there such a rennyng, leapyng and flyngyng amonge them, then is there suche a lyfingyng up and discoveryng of the Damelles clothes and other Womennes apparell, that a Man might thynke they were sworne to the Devels Daunce. Then muste the poore Bryde kepe foote with al Dauncers and refuse none, how scabbed, foule, droncken, rude, and shameles soever he be. Then must she oft tymes heare and se much wyckednesse and many an uncomely word; and that noyse and romblyng endureth even tyll Supper."

So, in the "Summe of the Holy Scripture," 1547, signat. H 3 verso: "Suffer not your Children to go to Weddings or Banckettes; for nowe a daies one can learne nothing there but ribaudry and foule wordes."<sup>4</sup>

[Brand himself notices the masque, which was represented at the nuptials of Sir Philip Herbert, in the time of James I., and evidently supposed it to be a custom peculiar to people of rank.]

The cushion dance at weddings is thus mentioned in the "Apophthegms of King James," 1658, p. 60. A wedding entertainment is spoken of. "At last when the Masque was ended and Time had brought in the Supper, *the Cushion led the Dance out of the Parlour into the Hall*," &c.

In "The Dancing Master," 1698, p. 7, is an account of "*Joan Sanderfon or the Cushion Dance, an old Round Dance*. This Dance

<sup>1</sup> "Description of the Isle of Man" (Works, fol. edit. p. 1695).

<sup>2</sup> Strutt's "Manners and Customs," vol. i. p. 76.

<sup>3</sup> In Herrick's "Hesperides," p. 258, are ten short songs, or rather choral gratulations, entitled "Connubii Flores, or the Well Wishes at Weddings." See "Antiq. Convivial." fol. 68: "Quas epulas omnes Tripudia atque Saltationes comitantur. Postremo Sponsa adrepta ex Saltatione subito atque Sponsus in Thalamum deducuntur."

<sup>4</sup> Compare also Steevens's "Shakespeare," vol. ii. p. 193, note.

is begun by a single person, (either Man or Woman,) who taking a Cushion in his hand, dances about the Room, and at the end of the Tune he stops and sings, *This Dance it will no farther go.* The Musician answers, *I pray you, good Sir, why say you so?* Man. *Because Joan Sanderfon will not come to.* Musick. *She must come to, and she shall come to, and she must come whether she will or no.* Then he lays down the Cushion before a Woman, on which she kneels and he kisses her, singing, *Welcom, Joan Sanderfon, welcom, welcom.* Then she rises, takes up the Cushion, and both dance, singing, *Prinkumprank'um is a fine Dance, and shall we go dance it once again, and once again, and shall we go dance it once again?* Then making a stop, the Woman sings as before, *This Dance it will no farther go.* Musick. *I pray you, Madam, why say you so?* Woman. *Because John Sanderfon will not come to.* Musick. *He must come to, &c. (as before.)* And so she lays down the Cushion before a Man, who, kneeling upon it, salutes her, she singing, *Welcome, John Sanderfon, &c.* Then he taking up the Cushion, they take hands and dance round, singing as before, and thus they do till the whole Company are taken into the Ring. Then the Cushion is laid before the first Man, the Woman singing, *This Dance, &c. (as before,)* only instead of *Come to*, they sing *Go fro*: and, instead of *Welcome John Sanderfon, &c.* they sing *Farewell John Sanderfon, farewell, farewell*; and so they go out, one by one, as they came in. *Note, the Woman is kiss'd by all the Men in the Ring, at her coming in, and going out, and likewise the Man by the Women."*

Northbrooke says: "In the councill of Laoditia (holden in the yeare of our Lorde God 364, vnder Pope Liberius) it was decreed thus: It is not meete for Christian Men to *daunce at their mariages*. Let them dyne and suppe grauely, giuing thanks vnto God for the benefite of mariages. Let the clergie arye and go their wayes, when the players on their instruments (which serue for dauncing) doe begynne to playe, leaft by their presence they shoulde seeme to allowe that wantonneffe."<sup>1</sup>

In Scott's "Mock-Marriage," a comedy, 1696, p. 50, it is said: "You are not so merry as Men in your condition should be; *What! a Couple of Weddings and not a dance.*" So, in the ballad called "The Winchester Wedding:"

"And now they had din'd, advancing  
 Into the midt of the Hall,  
 The Fidlers struck up for dancing,  
 And Jeremy led up the Brawl.  
 Sucky, that danc'd with the Cushion," &c.

In [Selden's "Table Talk," first printed in 1689,] under the head "Excommunication," is an allusion to the custom of *dancing at weddings*: "Like the Wench that was to be Married: she asked her Mother, when 'twas done, if she should go to Bed presently? No, says her Mother, you must dine first. And then to Bed, Mother? No, *you must dance after Dinner.* And then to Bed, Mother? No, you must go to Supper," &c.

<sup>1</sup> "Treatise against Dicing," &c. (1577) [repr. 1845, p. 172.]

[At the nuptials of Margaret, sister of Edward IV. of England, to Charles Duke of Burgundy, in 1468, the Lord Mayor of London, on the entry of the Princess into Cheap, presented her with a pair of rich basins, in each of which were an hundred pounds of gold. The embarkation of the bride at Margate, on her departure, presents the earliest notice I have found of that now celebrated watering-place. "The Fryedaye next after the Nativite of Sainct John Baptist she shippid at Margate, and ther she toke leve of the Kinge and departid."<sup>1</sup> When she landed at Sluys, in Holland, she was received with great honour, and the contemporary narrative states that "thei gave unto my ladie xii marke of golde, the whiche is in valewe twoo hundrithe pounde of Englishe monneye."<sup>2</sup>

In the thirty-sixth volume of "Archæologia" will be found an account of the sumptuous and costly wedding of Richard Polsted, Esq., of Albury, to Elizabeth, daughter of William More, Esq., of Loseley, near Guilford, in 1567, with a list of all the marriage presents and their senders. Mr. Secretary Cecil, afterwards Lord Burleigh, gave a doe.

The grandeur with which the nuptials of Alderman White were celebrated, in 1558, appears to have been somewhat unusual, for after the ceremony, according to Machyn the diarist, there was a masque, with splendid dresses and appointments, and much dancing.

Machyn notices a still more magnificent affair which was witnessed at the nuptials of a citizen in 1562; every luxury which could be procured for money was there, and there were three masques: one in cloth of gold, another of friars, and a third of nuns, and at the conclusion the friars and nuns danced together—a diversion which would not have been sanctioned in the previous reign. The celebrated Thomas Becon preached the wedding-sermon on that occasion.

These masques at citizens' nuptials about this time appear to have been in imitation of the splendid pageants on scriptural and other subjects introduced long before into the marriage-ceremonials of our kings and nobility.

Machyn describes in his "Diary," under December, 1556, a wedding-supper, which was given at Henley-upon-Thames, for Master Venor and his wife, at which he and some other neighbours were present; "and as we wher at soper," says he, "and or whe had supt, ther cam a xij wessells [visors], with maydens syngyng with ther wessells, and after cam the cheyff wyffes syngyng with ther wessells; and the gentyll-woman had hordenyd a grett tabull of bankett, dyffys of spysfys and frut, as marmelad, gynbred [gingerbread], gele, comfett," &c.<sup>3</sup>

[<sup>1</sup> "Archæologia," vol. 31, p. 327.]

[<sup>2</sup> *Ibid.* p. 328. This narrative is too long to be admitted here, even if it illustrated directly, which is not the case, our English wedding-usages.]

[<sup>3</sup> An odd, but very acceptable present is noticed in the accounts of Mrs. Joyce Jeffries, of Hereford, under 1647, as made by her to a bride: "September 5. Paid the butcher for a fatt weather to present this bridewoman at her wedding day, 6s. 6d."—*Archæol.* vol. 37, p. 221.]

In Strype's "Annals,"<sup>1</sup> anno 1575, among the various sports, &c. used to entertain Queen Elizabeth at Kenilworth Castle, he tells us, "That afternoon (as the relator expresth it) in honour of this Kenelworth Castle, and of God and St. Kenelme, (whose day by the Kalendar this was,) was a solemn Country Bridal, *with running at Quintin.*" The Queen staid here nineteen days.

It appears from Kennet,<sup>2</sup> that the Quintain was anciently a customary sport at weddings. He says it was used in his time at Blackthorne, and at Deddington, in Oxfordshire.

Blount<sup>3</sup> bears similar testimony; he says: "It is a Game or Sport still in request at Marriages, in some parts of this Nation, specially in Shropshire: the manner, now corruptly thus;—a *Quintin*, Butrefs, or thick Plank of Wood, is set fast in the Ground of the High-way, where the Bride and Bridegroom are to pass; and Poles are provided; with which the young Men run a Tilt on horseback, and he that breaks most Poles, and shews most activity, wins the Garland." [Something of this sort seems intended in the burlesque account of the marriage of Tybbe the Reve's daughter, in the "Tournament of Tottenham," written probably in the fourteenth century.]

"On Off'ham Green," says Hasted,<sup>4</sup> "there stands a *Quintin*, a thing now rarely to be met with, being a Machine much used in former times by youth, as well to try their own activity, as the swiftness of their Horses in running at it. (He gives an engraving of it.) The Cross-piece of it is broad at one end, and pierced full of Holes; and a Bag of Sand is hung at the other, and swings round on being moved with any blow. The pastime was for the youth on horseback to run at it as fast as possible, and hit the broad part in his career with much force. He that by chance hit it not at all, was treated with loud peals of derision; and he who did hit it, made the best use of his swiftness, lest he should have a sound blow on his neck from the Bag of Sand, which instantly swang round from the other end of the *Quintin*. The great design of this sport, was to try the agility of the Horse and Man, and to break the board, which, whoever did, he was accounted chief of the day's Sport. It stands opposite the dwelling house of the Estate, which is bound to keep it up." The same author, speaking of Bobbing parish, says: "there was formerly a *Quintin* in this parish, there being still a Field in it, called from thence the *Quintin-Field.*"

<sup>1</sup> Vol. ii. p. 394.

<sup>2</sup> "Parochial Antiquities," Gloss. *in v.*

<sup>3</sup> "Glossographia," art. QUINTAIN.

<sup>4</sup> "History of Kent," folio ed. vol. ii. pp. 224, 639.

## 28. DIVINATIONS AT WEDDINGS.

Divination at marriages was practised in times of the remotest antiquity. Vallancey tells us that in the "Memoirs of the Etruscan Academy of Cortona" is the drawing of a picture found in Herculaneum, representing a marriage. In the front is a forceress casting the five stones. The writer of the memoir justly thinks she is divining. The figure exactly corresponds with the first and principal cast of the Irish purin: all five are cast up, and the first catch is on the back of the hand. He has copied the drawing: On the back of the hand stands one, and the remaining four on the ground. Opposite the forceress is the matron, attentive to the success of the cast. No marriage ceremony was performed without consulting the druides and her purin.<sup>1</sup>

Vallancey adds: "This is now played as a Game by the youths of both Sexes in Ireland. The Irish Seic Seona (Shec Shona) was readily turned into Jack Stones, by an English ear, by which name this Game is now known by the English in Ireland. It has another name among the Vulgar, viz. Gobstones."

Pliny<sup>2</sup> mentions that in his time the *circos*, a sort of lame hawk, was accounted a lucky omen at weddings.

In the North, and perhaps all over England, as has been already noticed, slices of the bride-cake are thrice, some say nine times, put through the wedding-ring, which are afterwards by young persons laid under their pillows when they go to bed, for the purpose of making them dream of their lovers; or of exciting prophetic dreams of love and marriage.

[To break the cake over the head of the bride appears to have been sometimes usual in Drayton's time, for that writer, in his "Nymphidia, or the Court of Fairy," 1627, applies the custom, with the licence habitual to poets, to the fairy Tita:

*Mertilla.* But coming back when she is wed,  
Who breaks the cake above her head?  
*Claira.* That shall Mertilla."]

Thus Smollett:<sup>3</sup> "A Cake being broken over the head of Mrs. Tabitha Lismahago, the Fragments were distributed among the Bystanders, according to the Custom of the antient Britons, on the supposition that every person who ate of this hallowed Cake, should that Night have a Vision of the Man or Woman whom Heaven designed should be his or her wedded mate."

The "Spectator" observes also: "The Writer resolved to try his Fortune, fasted all Day, and that he might be sure of dreaming upon something at night, procured an handsome Slice of Bride Cake, which he placed very conveniently under his pillow."

<sup>1</sup> "Auspices solebant nuptiis interesse."—*Juvenal*, Sat. xii.

<sup>2</sup> "Nat. Hist." book x. cap. 8.

<sup>3</sup> "Humphrey Clinker," vol. iii. p. 265, edit. 1771.

The "Connoisseur" says: "Cousin Debby was married a little while ago, and she sent me a piece of Bride-Cake to put under my pillow, and I had the sweetest dream: I thought we were going to be married together."

The following occurs in a poem of the last century:<sup>1</sup>

"But, Madam, as a Present take  
This little Paper of Bride-Cake:  
Fast any Friday in the year,  
When Venus mounts the starry sphere,  
Thrust this at Night in pillowber,  
In morning slumber you will seem  
T' enjoy your Lover in a Dream."

In the "St. James's Chronicle," April 16-18, 1799, are some lines on the "Wedding Cake."

For the sun to shine upon the bride was a good omen.<sup>2</sup>

It was formerly a custom among the noble Germans at weddings for the bride, when she was conducted to the bride-chamber, to take off her shoe, and throw it among the bystanders, which every one strove to catch, and whoever got it, thought it an omen that they themselves would shortly be happily married.<sup>3</sup>

There was an ancient superstition that for a bride to have good fortune it was necessary at her marriage that she should enter the house under two drawn swords placed in the manner of a St. Andrew's Cross.<sup>4</sup>

In a letter from Carleton to Winwood, of Jan. 1604-5, among other notices relating to marriages at Court, is "At Night there was casting off the Bride's left Shoe, and many other pretty Sorceries."

Hutchinson,<sup>5</sup> speaking of a cross near the ruins of the church in Holy Island, says: It is "now called the Petting Stone. Whenever a Marriage is solemnized at the Church, after the Ceremony, the Bride is to step upon it; and if she cannot stride to the end thereof, it is said the Marriage will prove unfortunate." The etymology there given is too ridiculous to be remembered: it is called *petting*, lest the bride should take pet with her supper.

Grose tells us of a vulgar superstition [which is not obsolete] that holds it unlucky to walk under a ladder, as it may prevent your being married that year.

[The month of May is generally considered as an unlucky one for the celebration of marriage. This is an idea, which has been transmitted to us by our popish ancestors, and was borrowed by them from the ancients. Thus Ovid, in his "Fasti," lib. v.:

"Nec viduæ tædis eadem, nec virginis apta  
Tempora. Quæ nupsit, non diuturna fuit.  
Hac quoque de causâ (si te proverbia tangunt),  
Mense malas Maio nubere vulgus ait."]

<sup>1</sup> "The Progress of Matrimony," 1733, p. 30.

<sup>2</sup> Herrick's "Hesperides," p. 252. <sup>3</sup> "Antiquitat. Convivial." fol. 229.

<sup>4</sup> "Delrio Disquisit. Magic." p. 494, from Beezius.

<sup>5</sup> "Hist. of Durham," vol. i. p. 32.

Our rustics retain to this day many superstitious notions concerning the times of the year when it is accounted lucky or otherwise to marry. It has been remarked in the former volume of this work that none are ever married on Childermas Day : for whatever cause, this is a black day in the calendar of impatient lovers.<sup>1</sup> Randle Holme, too, tells us : "Innocence Day on what Day of the week soever it lights upon, that Day of the week is by Astronomers taken to be a Cross Day all the year through."<sup>2</sup>

The following proverb marks another ancient conceit on this head :

"Who marries between the Sickle and the Scythe,  
Will never thrive."

We gather from Aubanus, that the heathen Romans were not without their superstitions on this subject.<sup>3</sup>

In the "Roman Calendar," several days are marked as unfit for marriages, "Nuptiæ non fiunt," *i. e.* "Feb. 11, Jun. 2, Nov. 2, Decemb. 1." On the 16th of September, it is noted, "Tobiæ sacrum. Nuptiarum Ceremoniæ a Nuptiis deductæ, videlicet de Ense, de Pisce, de Pompa, et de Pedibus lavandis." On the 24th of January, the Vigil of St. Paul's Day, there is this singular restriction, "Viri cum Uxoribus non cubant."

In an almanack for the year 1559, by Lewes Vaughan, "made for the merydian of Gloucestre," are noted as follow : "the tymes of Weddings when it begynneth and endeth." "Jan. 14. Weding begin. Jan. 21. Weddinge goth out. April 3. Wedding be. April 29. Wedding goeth out. May 22. Wedding begyn." And in another almanack for 1655, by Andrew Waterman, Mariner, we have pointed out to us, in the last page, the following days as "good to marry, or contract a Wife, (for then Women will be fond and loving,) viz. January 2, 4, 11, 19, and 21. Feb. 1, 3, 10, 19, 21. March 3, 5, 12, 20, 23. April 2, 4, 12, 20, and 22. May 2, 4, 12, 20, 23. June 1, 3, 11, 19, 21. July 1, 3, 19, 19, 21, 31. August 2, 11, 18, 20, 30. Sept. 1, 9, 16, 18, 28. Octob. 1, 8, 15, 17, 27, 29. Nov. 5, 11, 13, 22, 25. Decemb. 1, 8, 10, 19, 23, 29."

Grose tells us of a singular superstition on this occasion : *i. e.* that if

<sup>1</sup> See Aubrey's "Miscell." ed. 1748, p. 5.

<sup>2</sup> "Acad. of Armory," &c. 1688, lib. III. c. iii. p. 131.

<sup>3</sup> "Tempus quoque Nuptiarum celebrandarum" (says Stuckius) "certum a veteribus definitum et constitutum esse invenio. Concilii Ilerdensis, xxxiii. 9, 4. Et in Decreto Ivonis lib. 6, non oportet a Septuagesima usque in Octavam Paschæ, et tribus Hebdomadibus ante Festivitatem S. Joannis Baptistæ, et ab adventu Domini usque post Epiphaniam, nuptias celebrare. Quod si factum fuerit, separentur."—*Antiquitat. Conviv.* p. 72. See also the Formula in the Appendix to Hearne's "Hist. and Antiq. of Glastonbury," p. 309.

I find the following to our purpose,

*"De Tempore prohibiti Matrimonii.*

Conjugium Adventus tollit, sed Stella reducit,  
Mox Cineres stringunt, Lux pascha octava relaxat."

in a family, the youngest daughter should chance to be married before her elder sisters, they must all dance at her wedding without shoes: this will counteract their ill luck, and procure them husbands.

In Braithwaite's "Boulster Lecture," 1640, p. 280, mention occurs of an ancient custom, "when at any time a Couple were married, the sole of the Bridegroom's Shoe was to be laid upon the Bride's Head, implying with what subjection she should serve her Husband."

Notice has been taken of the superstition that the bride was not to step over the threshold in entering the bridegroom's house, but was to be lifted over by her nearest relations.<sup>1</sup> She was also to knit her fillets to the door-posts, and anoint the sides, to avert the mischievous fascinations of witches.<sup>2</sup> Previous to this, too, she was to put on a yellow veil.<sup>3</sup>

In the statistical "Account of Scotland,"<sup>4</sup> the minister of South Ronaldsay and Burray, Orkney, says: "No couple chuses to marry except with a growing Moon, and some even wish for a flowing Tide."

Stephens, in his character of "a plaine Country Bride,"<sup>5</sup> says: "She takes it by tradition from her Fellow-Gossips, that she must weep shoures upon her Marriage Day: though by the vertue of mustard and onions, if she cannot naturally dissemble."

Tying the Point was another fascination, illustrations of which may be found in Scot's "Discoverie of Witchcraft," 1584, and elsewhere.<sup>6</sup>

In "The Witch of Edmonton," 1658, young Banks says: "*Un-girt, unblest'd*, says the Proverb. But my Girdle shall serve a riding Knit; and a Fig for all the Witches in Christendom."

## 29. FLINGING THE STOCKING.

### *A Species of Devination used at Weddings.*

Flinging the Stocking is thus mentioned in a scarce old book,<sup>7</sup> "The Sack Poffet must be eaten and the Stocking flung, to see who can first hit the Bridegroom on the Nose."

<sup>1</sup> See the "Pleasant History of the First Founders," &c. p. 57.

<sup>2</sup> Langley, in his summary of Polydore Vergil, [first printed in 1546] observes: "The Bryde anoynted the pooftes of the Doores with Swynes greafe, because she thought by that meanes to dryve away all misfortune, whereof she had her name in Latin '*Uxor ab unguendo*.'" [Pennant, in his "Tour in Scotland," observed a similar class of superstition. Mr. Brand cited Gesner to show that witches were supposed to be able to deprive men of the faculty of generation by means of toads.]

<sup>3</sup> Herrick's "Hesperides," p. 57.

<sup>4</sup> Vol. xv. p. 311.

<sup>5</sup> "Essays," &c. 1615.

<sup>6</sup> "Fifteen Comforts of Marriage," p. 225; "The British Apollo," 1709, vol. ii. No 35.

<sup>7</sup> "The West-Country Clothier undone by a Peacock," p. 65.



Miffon, in his *Travels*, tells us of this custom, that the young men took the bride's stocking, and the girls those of the bridegroom: each of whom, sitting at the foot of the bed, threw the stocking over their heads, endeavouring to make it fall upon that of the bride, or her spouse: if the bridegroom's stockings, thrown by the girls, fell upon the bridegroom's head, it was a sign that they themselves would soon be married: and a similar prognostic was taken from the falling of the bride's stocking, thrown by the young men.

In the "Fifteen Comforts of Marriage," p. 60, the custom is represented a little different. "One of the young Ladies, instead of throwing the Stocking at the Bride, flings it full in the Bafon," (which held the Sack Poffet,) "and then it's time to take the Poffet away; which done, they last kifs round and so depart."

So, in a little volume printed in the last century: <sup>1</sup> "The Men take the Bride's Stockings, and the Women those of the Bridegroom: they then seat themselves at the bed's feet, and throw the Stockings over their heads, and whenever one hits the owner of them, it is looked upon as an Omen that the person will be married in a short time; and though this Ceremony is looked upon as mere play and foolery, new Marriages are often occasioned by such accidents. Meantime the Poffet is got ready and given to the married Couple. When they awake in the morning, a Sack-Poffet is also given them."

In "A Sing-Song on Clarinda's Wedding," <sup>2</sup> is an account of this ceremony:

"This clutter ore, Clarinda lay  
Half-bedded, like the peeping Day  
Behind Olimpus' Cap;  
Whiles at her head each twitt'ring Girl  
The fatal Stocking quick did whirl  
To know the lucky hap."

So in "Folly in Print," 1667, in the description of a wedding, we read:

"But still the Stockings are to throw,  
Some threw too high, and some too low,  
There's none could hit the mark," &c.

In the "Progress of Matrimony," 1733, is another description:

"Then come all the younger Folk in,  
With Ceremony throw the Stocking;  
Backward, o'er head, in turn they tofs'd it,  
Till in Sack-poffet they had lost it,  
Th' intent of flinging thus the Hose,  
Is to hit him or her o' th' Nose;  
Who hits the mark, thus, o'er left shoulder,  
Must married be, ere twelve months older.  
Deucalion thus, and Pyrrha threw  
Behind them stones, whence Mankind grew!"

<sup>1</sup> "Hymen," &c. 1760, p. 174.

<sup>2</sup> R. Fletcher's "Ex Otio Negotium," 1656, p. 230.

Again, in "The Country Wedding," 1735 :<sup>1</sup>

"Bid the Lasses and Lads to the merry brown bowl,  
While Rashers of Bacon shall smoke on the coal :  
Then Roger and Bridget, and Robin and Nan,  
Hit 'em each on the Nose, with the Hope if you can."

In the "British Apollo,"<sup>2</sup> [it is said, that this ceremony arose from a desire on the part of the company to impress on the wedded couple that "ill or well, the act was all their own."]

Ramfay<sup>3</sup> introduces this custom.

In the "British Apollo," before quoted, No. 133, is the following *Query* : "Why is the Custom observed for the Bride to be placed in Bed next the left hand of her Husband, seeing it is a general use in England for Men to give their Wives the right hand when they walk together. *A.* Because it looks more modest for a Lady to accept the honour her Husband does her as an act of generosity at his hands, than to take it as her right, since the Bride goes to bed first."

[The following passage from the "Christen State of Matrimony," 1543, can scarcely be said to be much to the purpose, yet it was quoted by Brand, and is curious in itself:] "As for Supper, loke how much shameless and dronken the evenynge is more then the mornynge, so much the more vyce, excesse, and mysnourture is used at the Supper. After Supper must they begynne to pype and daunce agayne of the new. And though the yonge perfonnes, beyng wery of the bablynge noyse and inconvenience, come once towarde theyr rest, yet canne they have no quietnes: for a man shall fynde unmannerly and restles people that wyll first go to theyr chambre dore, and there syng vicious and naughty Ballades, that the Dyvell maye have his whole tryumphe nowe to the uttermost."

It appears to have been a waggish custom at weddings to hang a bell under the party's bed.<sup>4</sup>

Throwing the stocking has not been omitted in "The Collier's Wedding."

"The *Stockings thrown*, the Company gone,  
And Tom and Jenny both alone."

### 30. SACK-POSSET, &c.

Among the Anglo-Saxons, as Strutt informs us,<sup>5</sup> at night the bride was by the women attendants placed in the marriage-bed, and the

<sup>1</sup> "Gent. Mag." for March, 1785.

<sup>2</sup> 1708, vol. i. No. 42.

<sup>3</sup> Poems, 1721, p. 116.

<sup>4</sup> See Fletcher's "Night Walker," act i. sc. 1. "Il outt une risée de jeunes hommes qui s'étoient expres cachez aupres de son *Lit*, comme on a coutume de faire en pareilles occasions."—*Contes d'Ouvville*, tom. i. p. 3.

<sup>5</sup> "Manners and Customs," vol. i. p. 77.

bridegroom in the same manner conducted by the men, where having both, with all who were present, drunk the marriage health, the company retired. In the old song of "Arthur of Bradley," we read:

" And then they did foot it and tofs it,  
Till the cook had brought up *the poffet*;  
The *bride-pye* was brought forth,  
A thing of mickle worth,  
And fo all, at the bed-side,  
Took leave of Arthur and his bride."

The Romish rituals give the form of blessing the nuptial bed. We learn from "Articles ordained by King Henry VII. for the Regulation of his Household," that this ceremony was observed at the marriage of a princefs. "All men at her coming in to be voided, except woemen, till ſhe be brought to her bedd: and the man, both: he fitting in his bedd, in his ſhirte, with a gowne caſt about him. Then the biſhoppe with the chaplaines to come in and bleſſe the bedd: then every man to avoide without any drinke, ſave the twoe eſtates, if they liſte priviely."<sup>1</sup>

In the evening of the wedding-day, juſt before the company retired, the Sack-Poffet was eaten. Of this Poffet the bride and bridegroom were always to taſte firſt.

The cuſtom of eating a poſſet at going to bed ſeems to have prevailed generally among our anceſtors. The Tobacconiſt, in a book of Characters printed in 1640,<sup>2</sup> ſays: "And at my going to bed, this is *my poſſet*."<sup>3</sup>

Herrick has not overlooked the poſſet in his "Hesperides," p. 253; nor is it omitted in the "Collier's Wedding." It is mentioned too among the bridal rites in the "Hiſtory of Jack of Newbury" [1597], where we are told "the Sack-Poſſet muſt be eaten." In "The Fifteen Comforts of Marriage," p. 60, it is called "an antient Cuſtom of the Engliſh Matrons, who believe that Sack will make a Man luſty, and Sugar will make him kind."

I find this called *the Benediction Poſſet*. In the papal times no new married couple could go to bed together till the bridal bed had been bleſſed. In a MS. cited by Blakeway,<sup>4</sup> it is ſtated that "the Pride of the Clergy and the Bigotry of the Laity were ſuch that new married Couples were made to wait till Midnight, after the Marriage Day, before they would pronounce a Benediction, unleſs handſomely paid for it, and they durſt not undreſs without it, on pain of excommunication."

<sup>1</sup> See alſo Hearne's "Hiſt. and Antiq. of Glaſtonb." App. 309.

<sup>2</sup> "The Wandering Jew telling fortunes to Engliſhmen," &c. p. 20. [But this traſt is partly borrowed from one of a ſimilar claſs published in 1609.]

<sup>3</sup> Skinner derives the word from the French *poſer*, reſidere, to ſettle; becauſe, when the milk breaks, the cheeſy parts, being heavier, ſubſide. "Nobis proprie designat Lac calidum inſuſo vino creviſiſa, &c. coagulatum."—See Junii *Etymol. in verba*.

<sup>4</sup> "Hiſtorical Paſſages," &c. *ut ſuprà* ("Hiſt. of Shrewſbury," 1779, p. 92).

Miffon<sup>1</sup> fays: "The Poffet is a kind of Cawdle, a potion made up of Milk, Wine, Yolks of Eggs, Sugar, Cinnamon, Nutmeg, &c." He adds: "They never fail to bring them another Sack-Poffet next morning."

The fame writer elfewhere obferves: "The Bride Maids carry the Bride into the Bed-chamber, where they undrefs her, and lay her in the Bed. They muft throw away and lofe all the Pins. Woe be to the Bride if a fingle one is left about her; nothing will go right. Woe alfo to the Bride-Maids if they keep one of them, for they will not be married before Whitfontide." Or as we read in a book of the laft century:<sup>2</sup> "till the Eafter following at fooneft."

A fingular inftance of tantalizing, however incredible it may feem, was moft certainly praftifed by our anceftors on this feftive occafion, *i. e.* fewing up the bride in one of the fheets. Herrick, in his Nuptial Song on Sir Clipesby Crew and his Lady, is exprefs to this purpofe:

"But fince it muft be done, difpatch and fowe  
Up in a Sheet your Bride, and what if fo," &c.

It is mentioned too in the account of the marriage of Sir Philip Herbert: "At night there was *fewing into the Sheet.*"

### [31. THE FEUDAL MERCHETA MULIERUM.

"*Merchet*," fays Tomline,<sup>3</sup> "was a fine or compofition paid by inferior tenants to the lord, for liberty to difpofe of their daughters in marriage. No baron or military tenant could marry his fole daughter and heir, without fuch leave purchafed from the king, *pro maritandâ filiâ*; and many of our fervile tenants could neither fend their fons to fchool, nor give their daughters in marriage, without exprefs licence from their fuperior lord." Freemen were not, it feems, liable to this mercheta,<sup>4</sup> at leaft in all cafes. "*Mercheta*," obferves Whitaker,<sup>5</sup> "is certainly Britifh. This term, which has given rife to that fiction of folly in the beft histories of Scotland,<sup>6</sup> that the lord had a privilege to fleep with the bride of his vaffal on her wedding night . . . is apparently nothing more than the merch-ed of Howel-Dhu, the daughterhood, or the fine for the marriage of a daughter." This view is fupported by the paffage, quoted by Brand himfelf from one of the Cottonian MSS.<sup>7</sup>]

<sup>1</sup> "Travels in England," tranflated by Ozell, p. 352. See Herrick's "Hefperides," p. 132, and "Humphrey Clinker," vol. iii. p. 265, ed. 1771.

<sup>2</sup> "Hymen," &c. 1760, p. 173.

<sup>3</sup> "Law Dictionary," edit. 1835, *in v.*]

<sup>4</sup> Blomefield's "Hift. of Norfolk," vol. iv. p. 221, quoted by Beckwith (edit. of Blount's "Fragm. Antiq." 1815, p. 483).]

<sup>5</sup> "History of Manchester," lib. i. c. 8, feft. 3.]

<sup>6</sup> Heft. Boec. lib. iii. c. 12; Spottifw. "Hift." fol 29]

<sup>7</sup> Vitell. E 5. "Rentale de Tynemuth, factum A.D. 1378.—Omnes Tenentes de Tynemouth, cum contigerit, folvent Layrewite Filiabus vel Ancillis fuis et etiam *Merchet* pro filiabus fuis maritandis."]

## 32. MORNING AFTER THE MARRIAGE.

“Among the Anglo-Saxons,”<sup>1</sup> after the marriage, “next Morning the whole Company came into the Chamber of the new married Couple, before they arose, to hear the Husband declare the Morning’s Gift, when his Relations became Sureties to the Wife’s Relations for the performance of such promises as were made by the Husband.” This was the ancient pin-money, and became the separate property of the wife alone.

Owen<sup>2</sup> explains that word as “signifying a Garment or Cloke with a veil, presented by the Husband to his Bride on the Morning after Marriage: and, in a wider sense the settlement he has made on her of goods and chattels adequate to her rank. In more modern times there is a Custom similar to this in Prussia. There the Husband may (is obliged if he has found her a Virgin) present to his Bride the Morgengabe or Gift on the Morning after Marriage, even though he should have married a Widow.”

The custom of awaking a couple the morning after the marriage with a concert of music is of old standing.

[According to Donne’s “Epithalamium,” at the marriage of the Princess Elizabeth of England and Frederic of Bohemia, 1613, there was a particular hour, at which it was usual to wake the bride:

“Othres neer you shall whisperinge speake,  
And wagers lay at whose side day will breake,  
And win by obseruinge then whose hand it is,  
That opens first [a curtain,] hers or his:  
This wilbe try’d to morrow *after Nyne*,  
Till w<sup>ch</sup> howre we thy day enlarge, O Valentine.”<sup>3</sup>

The ballad of “The Bride’s Good Morrow” is inserted in Mr. Collier’s “Roxburghe Ballads,” 1847, and in Munday’s “John A Kent and John A Cumber,” is a passage which happily illustrates this portion of the subject. It is where Turnop and his companions serenade Marian and Sidanen, and afterwards do the same to the two bridegrooms. Tom Taber says: “Well, then tune all; for it drawes toward day; and if we wake not the bryde, why, then, it is woorth nothing.” In 1557-8, William Pickering obtained licence to print a ballad entitled “A Ryse and Wake.” This was evidently a bride’s good morrow, and perhaps the prototype of the composition found in the Roxburghe collection.]

In Carleton’s account of the nuptials of Sir Philip Herbert, it is stated that “they were lodged in the Council Chamber, where the King gave them a *Reveille Matin* before they were up.”

<sup>1</sup> Strutt’s “Mann. and Customs,” vol. i. p. 77

<sup>2</sup> “Welsh Dict.” *voce* COWYLL.

[<sup>3</sup> This extract is from an early MS. copy of Donne’s “Epithalamium,” now before me. It is contained in a MS. volume of poems by Donne and others, of which I have given some notices in “Notes and Queries,” 4th ser. ii.]

Of such a Reveille Matin, as used on the marriages of respectable merchants of London in his time, Hogarth has left us a curious representation in one of his prints of the "Idle and Industrious Apprentice." So, in the "Comforts of Wooing:" "Next morning, come the Fiddlers and scrape him a wicked Reveillez. The Drums rattle, the Shaumes tote, the Trumpets found tan ta ra ra ra, and the whole Street rings with the benedictions and good wishes of Fiddlers, Drummers, Pipers, and Trumpeters. You may safely say now the Wedding's proclaimed."

Misson,<sup>1</sup> speaking of the Reveillez on the morning after a wedding, says: "If the Drums and Fiddles have notice of it, they will be sure to be with them by Day-break, making a horrible racket, till they have got the pence." Gay, in his "Trivia," has censured the use of the drum in this concert.

"In North Wales," says Pennant, "on the Sunday after Marriage, the Company who were at it, come to Church, *i. e.* the Friends and Relations of the Party make the most splendid appearance, disturb the Church, and strive who shall place the Bride and Groom in the most honourable Seat. After Service is over, the Men, with Fiddlers before them, go into all the Ale-houses in the Town."

In the "Monthly Magazine" for 1798, p. 417, we read: "It is customary, in Country Churches, when a Couple has been newly married, for the Singers to chaunt, on the following Sunday, a particular Psalm, thence called the Wedding Psalm, in which are these words, 'Oh well is thee, and happy shalt thou be.'"

### 33. DUNMOW FLITCH OF BACON.<sup>2</sup>

A custom formerly prevailed, and [is still occasionally] observed, at Dunmow in Essex, of giving a flitch of bacon to any married man or woman, who would swear that neither of them, in a year and a day, either sleeping or waking, repented of their marriage.

[Blount] attributes the origin of this ceremony to an institution of the Lord Fitzwalter, in the reign of Henry III. who ordered that "whatever married man did not repent of his marriage, or quarrel with his wife in a year and a day after it, should go to his priory, and demand the bacon, on his swearing to the truth, kneeling on two stones in the Church-yard." The form and ceremony of the claim, as made in 1701, by William Parsley of Much Easton, in the County of Essex, butcher, and Jane his wife, are detailed in the same work.<sup>1</sup>

[It is to be collected from a MS. in the College of Arms,<sup>3</sup> written by Sir Richard St. George, Garter, about 1640, that this notable usage

<sup>1</sup> "Travels in England," translated by Ozell, p. 352.

<sup>2</sup> Dugdale, "Mon. Angl." vol. ii. p. 79. See also Morant's "Essex," vol. ii. p. 429.

<sup>3</sup> Inserted in Dugdale's "Monasticon," and again in "Antiq. Repert." edit. 1807, vol. iii. p. 341-4.]

originated either in Robert Fitzwater, a favourite of Henry II., or in one of his successors in the lordship of Dunmow and its Priory. It is said of this Fitzwater, by the writer of the MS., that "he betooke himself in his latter dayes to prayers and deeds of Charity . . . and reedified the decayed priorie of Dunmow, . . . in which Priorie arose a Custome begune and instituted either by him or some other of his successors. . . . I have enquired of the manner of yt, and can learne no more but that yt continued untill the Dissolution of that house as also the Abbey." St. George proceeds to say, that in his time two hard-pointed stones were to be seen in the churchyard, on which the claimant was required to take the oath kneeling humbly in the presence of the prior, convent, and people; which process, together with the length and elaborate character of the declaration exacted, "with solemn fingering" into the bargain, seems to have brought St. George to the conclusion that the "partie or Pilgrim for Bacon," as he terms him, had rather a "painful pilgrimage." We are to infer, from Garter's account, that it was at that time considered sufficient for the husband to attend; and he acquaints us that, after the endurance of the solemn ordeal, he was, if his claim were admitted, carried in triumph through the town, with his flitch before him. The quantity given does not seem to have been strictly uniform, for Garter says, "I find that some had a gammon and others a flecke, or a flitch." The earliest record of the presentation of the flitch appears to be in 7 Edw. IV., when Stephen Samuel, of Ayrton, in Essex, claimed and obtained his gammon, on satisfying the usual conditions. In 23 Hen. VI., Richard Wright, of Badborough, near Norwich, was similarly awarded the palm of conjugal harmony; but in his case it was only a flitch. Again, in 1510, 2 Hen. VIII., Thomas Lefuller, of Cogshall, Essex, was allowed the full gammon. But on what ground this variation was made, we do not learn.<sup>1</sup>

Instead of one claimant, namely, the husband, it became customary, it appears, at a later date, for both the man and the woman to attend, and a large oak chair was preserved in Dunmow Church in the present century, in which the fortunate couple were installed, so soon as the decision in their favour was made known. It is probably still to be seen; at any rate an engraved view of it is given in the "Antiquarian Repertory."<sup>2</sup> It is there described as "undoubtedly of great antiquity, probably the official chair of the prior, or that of the lord of the manor."

The singular oath administered to them ran thus [according to Dugdale:

"You shall swear by the Custome of our Confession,  
That you never made any Nuptial Transgression,  
Since you were married to your wife,  
By household brawles, or contentious strife;

---

[<sup>1</sup> These instances, all prior to the Dissolution, are introduced by Garter into the MS. account printed as aforesaid. Brand's text was here, as in so many other places, extremely faulty and *jejune*.]

[<sup>2</sup> Vol. iii. p. 197, edit. 1807.]

Or otherwise in bed or board  
 Offended each other in deed or word;  
 Or since the Parish Clerk said Amen,  
 Withed yourselves unmarried agen.  
 Or in a twelvemonth and a day  
 Repented not in thought any way,  
 But continued true and in desire,  
 As when you joined hands in the Holy Quire.  
 If to these conditions without all fear  
 Of your own accord you will freely swear,  
 A Gammon of Bacon you shall receive,  
 And beare it Hence with Love and Good Leave;  
 For this is our Custom in Dunmow well known,  
 Though the Sport be ours, the Bacon's your own."

It is scarcely necessary to observe, that the preceding lines have every mark of being a modern *local* version of the more ancient formula, now apparently not preserved. Dugdale, however, thought them worth printing in his "Monasticon." ]

The parties were to take this oath before the prior and convent and the whole town, humbly kneeling in the churchyard upon the two hard pointed stones, which have been just noticed. They were afterwards taken upon men's shoulders, and carried, first, about the priory churchyard, and after through the town, with all the friars and brethren, and all the townsfolk, young and old, following them with shouts and acclamations, with their bacon before them.<sup>1</sup>

[Brand describes] a large print, entitled "An exact perspective View of Dunmow, late the Priory in the County of Essex, with a representation of the Ceremony and Procession in that Mannor, on Thursday the 20th of June, 1751, when Thomas Shapshaft of the Parish of Weathersfield in the County aforesaid, Weaver, and Ann his Wife, came to demand, and did actually receive a Gammon of Bacon, having first kneeled down upon two bare stones within the Church Doore and taken the Oath, &c. N.B. Before the Dissolution of Monasteries it does not appear, by searching the most antient Records, to have been demanded above three times, and, including this, just as often since.

"Taken on the spot and engraved by David Ogborne."<sup>2</sup>

The Author of "Piers Ploughman" (1362) and Chaucer in his "Wife of Bath's Prologue,"<sup>3</sup> refer to the Dunmow fitch. A similar usage existed at Whichnovre in Staffordshire,<sup>4</sup> [with the addition of a present of corn. According to the "Contes d'Eutrapel," cited by Tyrwhitt, it was a Breton usage, prevailing at Sainte Helaine, near Rennes. But Dr. Bell, in his erudite researches into Shakespeare's "Puck" has shown that the usage has also a German counterpart; and

<sup>1</sup> Blount's "Jocular Tenures," by Beckwith, [1815, p. 519-23.]

<sup>2</sup> "The Gent. Mag." vol. xxi. p. 282, calls him "John Shakeshanks, wool-comber."

<sup>3</sup> ["I sette hem so on werke, by my fay,  
 That many a night they songen weylaway.  
 The bacoun was nought fet for hem, I trowe,  
 That som men fecche in Essex at Donmowe."]

[<sup>4</sup> Plot's "Staffordshire," p. 440.]



I am inclined certainly to acquiesce in the line of argument, which seems to secure for the idea in its origin a Teutonic source.<sup>1</sup>

We also find a reference to the usage in a MS. which is supposed to have been written not much more than half a century after the death of Chaucer:<sup>2</sup>

“ I can fynd no man now that wille enquere,  
The parfyte wais unto Dunmow ;  
For they repent hem within a yere,  
And many within a weke, and sonner, men trow ;  
That cawthith the weis to be rowgh and over grow,  
That no man may fynd path or gap,  
The world is turnyd to another shap.”]

[The honeymoon does not seem to have been observed of old, and no stated time was understood to elapse between the nuptials and the reception of friends at home by the married couple. Thomas Copley, Esq. of Gatton, county Surrey, in a letter to Sir Thomas Cawarden, July 18th, 1558, says that he was going to be married on the Sunday following, and that on the Wednesday he should be happy to see Sir Thomas at Gatton, “at w<sup>ch</sup> daie I thynke we shall come home.”

In the “Wright’s Chast Wife,” a poem supposed by Mr. Furnivall to have been written about 1462, it is said of the Wright and his magical rose garland :

“ Of thys chaplett hym was fulle fayne,  
And of hys wyfe, was nott to layne ;  
He weddyd her fulle sone,  
And ladde her home wyth solempnite,  
*And hylt her bryddle dayes thre.*  
*Whan they home come.”*

This poem is laid in a humble sphere of life ; and even now it is not usual for working folks to remain more than a few days away after the marriage.

At Whichenovre, a less rigorous oath was exacted. The following is the form which held 10 Edw. III. and which was sworn on a book laid above the fitch. In that year Sir Philip de Somerville was Lord of the Manor :

“ Here ye, Sir Philippe de Somervile, Lord of Whichenovre, maynteyner and gyver of this Baconne ; that I *A.* fithe I wedded *B* my wife, and sythe I hadd hyr in my kepyng, and at my wylle by a yere and a day, after our Mariage, I wold not have chaunged for none other, farer ne fowler, rycher ne pourer, ne for none other descended of greater lynage, flepyng ne waking, at noo tyme. And yf the feyd *B.* were sole, and I sole, I would take her to be my Wyfe, before all the Wymen of the worlde, of what condicions soever they be, good or evylle, as helpe me God ond hys Seyntys ; and this flesh and all fleshes.”

It seems that no religious distinctions were observed, but that the fitch was open to all comers, who had lived in a state of absolute content and felicity a year and a day from the date of their union. It

[<sup>1</sup> “Shakespeare’s Puck,” vol. i. p. 15, *et seqq.*]

[<sup>2</sup> MS. Laud, 416, *apud* “Reliquiæ Antiquæ,” vol. ii. p. 29.]

was also stipulated that it was to hang up in the hall of the Manor-house, "redy arrayede all times of the yere, bott in Lent.]"

## 34. CUCKOLDOM.

"Here is Maryone Marchauntes at Allgate,  
Her Husbode dwells at y<sup>e</sup> fygne of y<sup>e</sup> Cokoldes Pate."

*Cock Lorels Bote.*

"It is said,—Many a man knows no end of his goods: right: many a man has good horns, and knows no end of them. Well, that is the dowry of his Wife; 'tis none of his own getting. Horns? Even so:—Poor men alone?—No, no; the noblest Deer hath them as huge as the rascal."—*As You Like It*, act iii. sc. 3.

"On Dr. Cuckold,

"Who so famous was of late,  
He was *with finger* pointed at:  
What cannot learning do, and single state?

"Being married, he so famous grew,  
As he was pointed at *with two*:  
What cannot learning and a Wife now do?"

Flecknoe's *Diarium*, 1656.

Under the head of Marriage Customs naturally falls the consideration of the vulgar saying that "*a Husband wears Horns*," or is a *Cornute*, when his wife proves false to him; as also that of the meaning of the word *Cuckold*, which has for many ages been the popular indication of the same kind of infamy. In one of Greene's pieces<sup>1</sup> is the following witticism on this head: "Hee that was *bit with the Horne* was pincht at the heart."

Again: "Let him dub her husband Knight of the *forked Order*."

So in "*Othello*," 1622:

"O curse of Marriage!  
—'Tis Destiny, unshunnable like Death.  
Even then *this forked plague* is fated to us,  
When we do quicken."—Act iii. sc. 3.

In "*The English Fortune Teller*,"<sup>2</sup> the author, speaking of a wanton's husband, says: "He is the wanton wench's game amongst themselves, and Wagges sport to *poynt at with two fingers*."

Bulwer<sup>3</sup> says: "To present the Index and Eare-finger (*i. e.* the *fore* and *little* finger) wagging, with the Thumb applied unto the Temples is their expression who would scornfully reprove any. The same Gesture, if you take away the motion, is used, in our nimble-fingered times, to call one *Cuckold*, and to present the *Badge of Cuckoldry*, that mentall and imaginary *Horn*; seeming to cry, "O man of happy note, whom Fortune meaning highly to promote, hath stucke on thy forehead the earnest penny of succeeding good lucke."

The following passage occurs in "*The Horne*," exalted, 1661: "Horns are signified by the *throwing out the little and fore-finger* when we point at such whom we tacitly called Cuckolds."

<sup>1</sup> "Disputation betweene a Hee Conny-catcher and a Shee Conny-catcher," &c. 1592, sign. E 2 and 3.

<sup>2</sup> 1609, sign. F.

<sup>3</sup> "*Chirologia*," 1644, p. 181.

In the print of "a Skimmington,"<sup>1</sup> engraved by Hogarth, for "Hudibras," we observe a tailor's wife employed in this manner to denote her own, but, as she thinks, her husband's infamy.

Winstanley<sup>2</sup> says: "The Italians, when they intend to scoff or disgrace one, use to put their Thumb between two of their Fingers, and say 'Ecco, la fico;' which is counted a Disgrace answerable to our English Custom of making Horns to the Man whom we suspect to be a Cuckold." [Winstanley traces its origin to the probably apocryphal legend of the barbarous treatment of Beatrice, consort of Frederic Barbarossa, in 1161, by the Milanese:] "They placed her on a Mule, with her face towards the Tail, which she was compelled to use instead of a bridle: and when they had thus shewn her to all the Town, they brought her to a Gate, and kicked her out. To avenge this wrong, the Emperor besieged and forced the Town, and adjudged all the people to die, save such as would undergo this Ransome. Between the Buttocks of a skittish Mule a bunch of Figs was fastened; and such as would live must, with their hands bound behind, run after the Mule, till, with their Teeth, they had snatched out one or more of the Figs. This Condition, besides the hazard of many a sound kick, was, by most, accepted and performed."

Dickenson, in "Greene in Concept," 1598, uses this expression of a cornute: "but certainly, beleev'd, that Giraldo his master was as foundly armde for the heade, as either Capricorne, or the stoutest horned signe in the Zodiacke."

It is well known that the word *horn* in the sacred writings denotes fortitude and vigour of mind;<sup>3</sup> and that in the classics, personal courage (metaphorically from the pushing of horned animals) is intimated by horns.<sup>4</sup>

Whence then are we to deduce a very ancient custom which has prevailed almost universally of saying that the unhappy husbands of false women wear horns, or are cornutes? it may be said almost universally, for, we are told that even among the Indians it was the highest indignity that could be offered them even to point at a horn.

In Spain it is a crime as much punishable by the laws to *put up Horns* against a neighbour's house, as to have written a libel against him. [It was an offence also in the eye of the law among the Venetians, and a doge's son was severely punished on this account in the fourteenth century.]<sup>5</sup>

There is a singular passage upon this subject,<sup>6</sup> which I shall give, and leave, too, without comment, as I find it. The historians are speaking of the monument of Thomas the first Lord Wharton, in the

<sup>1</sup> See *infra*.

<sup>2</sup> "Historical Rarities," p. 76.

<sup>3</sup> "His *Horn* shall be exalted." "The *Horn* of my salvation," &c. &c.

<sup>4</sup> "—— Namque in malos asperrimus

Parata tollo Cornua."—Horat. *Epod.*

"Jam feror in pugnas & nondum Cornua sumpti."—Ovid *De Ebrietate*.

<sup>5</sup> [Hazlitt's "Venet. Repub." vol. iii p. 376.]

<sup>6</sup> Nicolson and Burn's "History of Westmoreland and Cumberland," vol. i. p. 540.

church of Kirby Stephen in Westmoreland, the crest of whose arms was a bul's head :

“The Consideration of Horns, generally used upon the Crest, seemeth to account for what hath hitherto by no author or other person ever been accounted for; namely the connexion betwixt Horns and Cuckolds. The notion of Cuckolds wearing Horns prevails through all the modern European Languages, and is of four or five hundred years standing. The particular estimation of Badges and distinction of Arms began in the time of the Crusades, being then more especially necessary to distinguish the several Nations of which the Armies were composed. Horns upon the Crest, according to that of Silius Italicus,

‘*Casside cornigera dependens Infula.*’

were erected in terrorem: and after the Husband had been absent three or four years, and came home in his regimental accoutrements, it might be no impossible supposition that the Man who wore the Horns was a Cuckold. And this accounts, also, why no author at that time, when the droll notion was started, hath ventured to explain the Connexion: for, woe be to the Man in those days that should have made a joke of the Holy War; which, indeed, in consideration of the expence of blood and treasure attending it, was a very serious affair.”

There is a great parade of learning on the subject of this very serious jest in “The Paradise of Pleasant Questions,” 1661.<sup>1</sup>

In Varchi's “Blazon of Jealousie,” 1615, [Tofte, the translator, tells in a note] a very different story of a swan. “The *Tale of the SWANNE* about Windsor, finding a strange Cocke with his mate, and how farre he swam after the other to kill it, and then, returning backe, slew his Hen also, (this being a certaine truth, & not many yeers done vpon this our Thames) is so well knowne to many Gentlemen, and to most Watermen of this Riuer, as it were needlesse to vse any more words about the same.”

Pancirollus derives it from a custom of the Emperor Andronicus, who used to hang up in a frolic, in the porticoes of the Forum, the stag's horns he had taken in hunting, intending, as he says, by this new kind of insignia, to denote at once the manners of the city, the lasciviousness of the wives he had debauched, and the size of the animals he had made his prey, and that from hence the sarcasm spread abroad that the husband of an adulterous wife bare horns.

I cannot satisfy myself with this account, for what Andronicus did seems to have been only a continuation, not the origin of this custom.

In “Titus Andronicus,” [1594,] act ii. sc. 3, the following occurs:

“Under your patience, gentle emperers,  
 'Tis thought you have a goodly gift in horning.  
 Jove shield your husband from his hounds to day!  
 'Tis pity, they should take him for a Stag.”

<sup>1</sup> “*Elysius jucundarum Questionum Campus*,” Bruxellæ, 1661, see “The Resolver of Curiosities of Nature,” 1635, p. 111.

The following is extracted from the "Gentleman's Magazine" for December, 1786: "I know not how far back the Idea of giving his head this ornament may be traced, but it may be met with in Artemidorus (Lib. ii.) and I believe we must have recourse to a Greek Epigram for an illustration:

Ὅστις ἐσὼ πυροῦ καταλαμβάνει οὐκ ἀγοραζών,  
Κεῖνον Ἀμαλθείας ἡ γυνὴ ἐστὶ κερῶ.<sup>1</sup>

Shakespeare and Ben Jonson seem both to have considered the horns in this light: "Well, he may sleep in security, for he hath the Horn of Abundance, and the lightness of his Wife shines through it: and yet he cannot see, though he has his own Lanthorn to light him."<sup>2</sup>

"What! never sigh,  
Be of good cheer, man, for thou art a Cuckold.  
'Tis done, 'tis done! nay, when such flowing store,  
Plenty itself, falls in my wife's lap,  
The Cornu Copiæ will be mine, I know."<sup>3</sup>

In "The Horne exalted," 1661, I find several conjectures on the subject, but such light and superficial ones as I think ought not to be much depended upon.

Armstrong<sup>4</sup> says, the inhabitants [of Minorca] bear hatred to the sight and name of a horn: "for they never mention it but in anger, and then they curse with it, saying *Cuerno*, as they would *Diablo*."

The following is an extract from Hentzner's "Travels in England," 1598: "Upon taking the air down the river (from London), on the left hand lies Ratcliffe, a considerable suburb. On the opposite shore is fixed a long pole, with ram's-horns upon it, the intention of which was vulgarly said to be a reflection upon wilful and contented cuckolds."

Grofe mentions a fair called Horn-Fair, held at Charlton, in Kent, on St. Luke's Day, the 18th of October. It consists of a riotous mob, who, after a printed summons dispersed through the adjacent towns, meet at Cuckold's Point, near Deptford, and march from thence in procession through that town and Greenwich to Charlton, with horns of different kinds upon their heads; and at the fair there are sold ram's-horns, and every sort of toy made of horn; even the gingerbread figures have horns.

A sermon is preached at Charlton church on the fair day. Tradition attributes the origin of this licentious fair to King John, who, being detected in an adulterous amour, compounded for his crime by

<sup>1</sup> "Anthol." lib. ii.

<sup>2</sup> "Hen. IV." Part II. act i. sc. 4. Steevens ("Reed's Shakspeare," vol. xii. p. 29) on the above passage in the Second Part of Henry IV. has some additional illustrations.

<sup>3</sup> "Everie Man in his Humor," 1600, act iii. sc. 6.

<sup>4</sup> "History of Minorca," 1756, 2nd edit. p. 170.

granting to the injured husband all the land from Charlton to Cuckold's Point, and established the fair as a tenure.

It appears that it was the fashion in William Fuller's<sup>1</sup> time to go to Horn Fair dressed in women's clothes. "I remember being there upon Horn Fair day, *I was dressed in my land-lady's best gown, and other women's attire*, and to Horn Fair we went, and as we were coming back by water, all the cloaths were spoiled by dirty water, &c., that was flung on us in an inundation, for which I was obliged to present her with two guineas, to make atonement for the damage sustained," &c.

In an extract from an old newspaper, I find it was formerly a custom for a procession to go from some of the inns in Bishopgate Street, in which were a king, a queen, a miller, a councillor, &c., and a great number of others, with horns in their hats, to Charlton, where they went round the church three times, &c. So many indecencies were committed upon this occasion on Blackheath (as the whipping of females with furze, &c.), that it gave rise to the proverb of "all is fair at Horn Fair."

Lyfons in his "Environs,"<sup>2</sup> says, the burlesque procession has been discontinued since the year 1768. [Grose has noticed two customs evidently connected (as Brand thought) with our present subject. One is the Making a Freeman of Highgate, and the other, the Hoisting, a process, to which soldiers were subjected on returning to barracks for the first time after being married.]

[It appears that, in the parish of St. Clement Danes]<sup>3</sup> "There was formerly a good custom of *Saddling the Spit*, which, for reasons well known at Westminster, is now laid aside: so that Wives, whose Husbands are sea-faring persons, or who are otherwise absent from them, have lodged here ever since very quietly."

[Skelton uses the term "knight of the common hall" in relation to a person in this predicament. He is speaking of "la belle Ifolde," the wife of King Mark:

"Some say she was lyght,  
And made her husband knyghte  
Of the common hal  
What cuckoldes men cal—"

In "Tarlton's Newes out of Purgatory," 1590, we have "The Tale of the Three Cuckolds, of their Impresses and Mottoes."

Cuckold's Point, below Rotherhithe [Redriffe] was anciently known as *Cuckold's Haven*. In "Tarlton's Jestes," first published probably about 1590, we are told, "How Tarlton landed at Cuckolds hauen," "whereupon one gaue him this theame next day:

'Tarlton, tell mee, for fayne would I know,  
If thou wert landed at Cuckold's-hauen, or no?'

<sup>1</sup> "Whole Life of Mr. William Fuller," 1703, p. 122.

<sup>2</sup> Vol. iv. p. 325.

<sup>3</sup> "New View of London and Westminster," 1725, p. 26.

Tarlton answered thus :

‘ Yes, sir, I take ’t in no scorn,  
For many land there, yet misse of the horne.’”

In the play of “ Timon,” edited by Mr. Dyce, act i. sc. 2, Eutrapelus says to Abyffus: “ Di’st euer heare a cuckowe of a note more inaufpicious?” In the same drama, act ii. sc. 5, Timon himself is made to say, in allusion to horns :

“ A common badge to men of eache degree,  
How many hange their heades downe, leaste they splitte  
The signe pofts with their hornes—”

Guilpin, in his “ Skialetheia,” 1598, says :

“ For let Severus heare  
A cuckow sing in June, he sweats for feare—”

Why the writer chooses June, I do not know ; the proverbial lines run :

“ In April,  
The cuckoo shows his bill ;  
*In May,*  
*He sings all day ;*  
In June,  
He alters his tune ;  
In July,  
Away he’ll fly ;  
Come August,  
Away he must.”

In “ Polimanteia,” 1595, we read: “ the Nightingall *and the Cuckow* both grow hoarse at the rising of (*Syrius*) the Dogge-starre.”

There is the following curious epigram in “ Witts Recreations :”

“ *To Festus.*

“ Festus th’ art old, and yet wouldst maryed be :  
Ere thou do so, this counsel take of me :  
Look into Lillies Grammar, there thou’lt find,  
*Cornu a horn*, a word still *undeclin’d.*”

In the “ Sack-full of Newes,” 1640, in one of the tales, it is said: “ So the poore man was cruelly beaten, and made a *Summers Bird* nevertheles.”

The expression *Summer Bird*, however, occurs in the “ Schole House of Women,” 1541 :

“ And all to the end some other knave  
Shall dub her husband a summer bird—”]

### 35. THE SKIMMINGTON.

There used formerly to be a kind of ignominious procession in the North of England, called “ Riding the Stang,” when, as the Glossary to Douglas’s Virgil [1710] informs us, one is made to ride on a pole for his neighbour’s wife’s fault.

This custom [even in Brand's time, was growing into disuse, for] at the assizes at Durham, in 1793, "Thomas Jameſon, Matthew Mar- rington, Geo. Ball, Jos. Rowntree, Simon Emmerſon, Robert Parkin, and Frances Wardell, for *violently aſſaulting* Nicholas Lowes, of Biſhop Wearmouth, *and carrying him on a Stang*, were ſentenced to be imprifoned two years in Durham Gaol, and find ſureties for their good behaviour for three years."<sup>1</sup>

It appears from Ramſay's "Poems," 1721, that riding the ſtang was uſed in Scotland. A Note ſays: "The riding of the Stang on a woman that hath beat her huſband is, as I have deſcribed it, by one's riding upon a ſting, or a long piece of wood, carried by two others on their ſhoulders, where, like a herald, he proclaims the woman's name, and the manner of her unnatural action."

In one of George Houfnagle's "Views in Seville," dated 1593, is a curious representation of riding the ſtang, or "ſkimmington," as then practiſed in that country. The patient cuckold rides on a mule, hand-ſhackled, and having on an amazing large pair of antlers, which are twiſted about with herbs, with four little flags at the top, and three bells. The vixen rides on another mule, and ſeems to be belabouring her huſband with a crabbed ſtick; her face is entirely covered with her long hair. Behind her, on foot, follows a trumpeter, holding in his left hand a trumpet, and in his right a baſtinado, or large ſtrap, ſeemingly of leather, with which he beats her as they go along. The paſſengers, or ſpectators, are each *holding up at them two fingers like ſnail's horns*. In the reference, this proceſſion is ſtyled in Spaniſh "Execution de Juſtitia de *los Cornudos pacientes*." [A ſome- what ſimilar chaſtizement was inflicted in Spain on thoſe married people who diſgrace themſelves; the wife, by infidelity, and the huſband by colluſion and derivation of profit from her ſhame.]

Callender obſerves, ſays Jamieſon in his Dictionary, that, in the North, riding the ſtang, "is a mark of the higheſt infamy." "The perſon," he ſubjoins, "who has been thus treated, ſeldom recovers his honour in the opinion of his neighbours. When they cannot lay hold of the culprit himſelf, they put ſome young fellow on the ſtang, or pole, who proclaims that it is not on his own account that he is thus treated, but on that of another perſon, whom he names."<sup>2</sup> "I am informed," Jamieſon adds, "that in Lothian, and perhaps in other counties, the man who had debauched his neighbour's wife was formerly forced to ride the Stang." Here we have evidently the remains of a very ancient cuſtom. The Goths were wont to erect what they called *Nidſtaeng*, or the pole of infamy, with the moſt dire imprecations againſt the perſon who was thought to deſerve this puniſhment; *Iſl. Nidſtog*. He who was ſubjected to

<sup>1</sup> The word Stang, ſays Ray, is ſtill uſed in ſome colleges in Cambridge: to ſtang ſcholars in Chriſtmas-time being to cauſe them to ride on a colt-ſtaff, or pole, for miſſing chapel. It is derived from the Iſlandic *Staug*, haſta. "Staug Eboraceniſibus eſt Lignum ablongum. Contus bajulorum."—*Hickes*.

<sup>2</sup> "Anc. Scot. Poems," pp. 154-5.



this dishonour was called *Niding*, to which the English word infamous most nearly corresponds; for he could not make oath in any cause. The celebrated Icelandic bard, Egill Skallagrim, having performed this tremendous ceremony at the expense of Eric Bloddox, King of Norway, who, as he supposed, had highly injured him, Eric soon after became hated by all, and was obliged to fly from his dominions.<sup>1</sup> The form of imprecation is quoted by Callender.

There is the following passage on this subject in the "Costume of Yorkshire," 1814, where a plate illustrates the "Riding of the Stang:" "This ancient provincial custom is still occasionally observed in some parts of Yorkshire, though by no means so frequently as it was formerly. It is no doubt intended to expose and ridicule any violent quarrel between man and wife, and more particularly in instances where the pusillanimous husband has suffered himself to be beaten by his virago of a partner. A case of this description is here represented, and a party of boys, assuming the office of public censors, are riding the stang. This is a pole, supported on the shoulders of two or more of the lads, across which one of them is mounted, beating an old kettle or pan with a stick. He at the same time repeats a speech, or what they term a *nominy*, which, for the sake of detailing the whole ceremony is here subjoined:

' With a ran, tan, tan  
On my old tin can,  
Mrs. ——— and her good man.  
She bang'd him, she bang'd him,  
For spending a penny when he stood in need.  
She up with a three-footed stool;  
She struck him so hard, and she cut so deep,  
Till the blood run down like a new stuck sheep! "

It may be added, that the custom of "riding the Stang" seems also to have been known in Scandinavia: for Seren gives *stong-hesten* as signifying the rod, or roddle-horse.

"To ride," or "riding Skimmington," is, according to Grose, a ludicrous cavalcade in ridicule of a man beaten by his wife: it consists of a man riding behind a woman with his face to the horse's tail, holding a distaff in his hand, at which he seems to work, the woman all the while beating him with a ladle: a smock displayed on a staff is carried before them, as an emblematical standard, denoting female superiority: they are accompanied by what is called rough music, that is, frying-pans, bull's-horns, marrow-bones and cleavers, &c., a procession admirably described by Butler in his "*Hudibras*."<sup>2</sup>

In "*Divers Crab-tree Lectures*," &c. 1639, a cut representing a woman beating her husband with a ladle, is called "*Skimmington and her Husband*." This cut is repeated in a chapter, entitled "*Skim-*

<sup>1</sup> V. Ol. Lex Run. vo. NIJD.

<sup>2</sup> This is illustrated by Hogarth in his print of "Ye Skimmington."

mington's *Lecture to her Husband*, which is the *errand Scold*," with some verses wherein occur the following pithy lines :

" But all shall not serve thee,  
For have at thy pate,  
My Ladle of the Crab-tree  
Shall teach thee to cogge and to prate."

Bagford seems to have heard of an old statute made hereupon :<sup>1</sup> In a tract of the last century,<sup>2</sup> is the following account of a skimmington, " There is another Custom in England, which is very extraordinary : a Woman carries something in the shape of a Man, crowned with a huge pair of Horns, a drum goes before and a vast crowd follows, making a strange music with Tongs, Gridirons, and Kettles. This burlesque Ceremony was the invention of a Woman, who thereby vindicated the character of a Neighbour of hers, who had stoutly beaten her Husband for being so faucy as to accuse his Wife of being unfaithful to his bed. The Figure with Horns requires no explanation, it is obvious to every body that it represents the Husband."

Misson<sup>3</sup> says : " I have sometimes met in the Streets of London a Woman carrying a Figure of Straw representing a Man, crown'd with very ample Horns, preceded by a Drum, and followed by a Mob, making a most grating noise with Tongs, Grid-irons, Frying-pans, and Sauce-pans. I asked what was the meaning of all this ; they told me that a Woman had given her Husband a sound beating, for accusing her of making him a Cuckold, and that upon such occasions some kind Neighbour of *the poor innocent injur'd* Creature generally performed this Ceremony."

The following passage is taken from King's " Miscellany Poems :"<sup>4</sup>

" When the young people ride the Skimmington,  
There is a general trembling in a Town,  
Not only he for whom the person rides  
Suffers, but they sweep other doors besides ;  
And by that Hieroglyphic does appear  
That the good Woman is the Maister there."

Hence seemingly it was part of the ceremony *to sweep before the door of the person* whom they intended to satirize—and if they stopped at any other door and *swept there too*, it was a pretty broad hint that there were more skimmingtons, *i. e.* shrews, in the town than one.

In Gloucestershire this is also called " a Skimmington."

[Brand mentions that Douce had] a curious print, entitled, " An exact Representation of the humorous Procession of the Richmond Wedding of Abram Kendrick and Mary Westurn 17\*\*." Two Grenadiers go first, then the flag with a crown on it is carried after them : four men with hand-bells follow : then two men, one carrying

<sup>1</sup> Letter relating to the antiquities of London, printed in the first volume of Leland's "Collectanea," p. lxxvi.

<sup>2</sup> "Hymen," &c. 1760, p. 177.

<sup>3</sup> "Travels in England," by Ozell, p. 129.

<sup>4</sup> "Works," 1776, vol. iii. p. 256.

a block-head, having a hat and wig on it, and a pair of horns, the other bearing a ladle: the pipe and tabor, hautboy, and fiddle: then the bridegroom in a chair, and attendants with hollyhock flowers; and afterward the bride with her attendants carrying also hollyhock flowers. Bride maids and bride men close the procession.

In Strype's Stow,<sup>1</sup> we read: "1562. Shrove Monday, at Charing-Crofs was a Man carried of four Men: and before him a Bagpipe playing, a Shawm, and a Drum beating, and twenty Links burning about him. The cause was, *his next neighbour's wife beat her Husband*: it being so ordered that *the next should ride about the place to expose her.*"

In Lupton's "Too good to be true," 1580, p. 50, *Siuqila* says: "In some places with us, *if a Woman beat her Husband*, the Man that dwelleth next unto hir shall ride on a Cowlstaffe; and there is al the punishment she is like to have." *Omen* observes: "That is rather an uncomly custome than a good order, for he that is in faintnesse, is undecently used, and the unruly offendor is excused thereby. If this be all the punishment your Wives have that beate their simple husbandes, it is rather a boldning than a discouraging of some bolde and shamelesse Dames, to beate their simple husbandes, to make their next neyghbors (whom they spite) to ride on a Cowle staffe, rather rejoicing and flearing at the riding of their neighbours, than sorrowing or repenting for beating of their husbands."

[In the background of Hogarth's signboard of "The Man Loaded with Mischiefe," is an inn called "The Cuckold's Fortune." The sign of the "Cockoldes Pate" is alluded to in "Cock Lorels Bote." In the time of Charles II. there was a favourite country dance known as "Cuckolds all a-row."]

### 36. OF THE WORD CUCKOLD.

I know not how this word, which is generally derived from *cuculus*, a cuckoo, has happened to be given to the injured husband, for it seems more properly to belong to the adulterer, the cuckoo being well known to be a bird that deposits its eggs in other birds' nests.

The Romans seemed to have used *cuculus* in its proper sense as the adulterer, calling with equal propriety the cuckold himself "*Caruca*," or hedge-sparrow, which bird is well known to adopt the other's spurious offspring.

[Richardson and Worcester, in their Dictionaries, endorse Tooke's etymology of *cuckold*, which seems, after all, to be the correct one, namely, *cucol*, from the Italian *cucolo*, a cuckoo; the word should be *cucol*, as in some of our old writers, and not *cucold* (or *cuckold*), and we get the word from the past participle of the English verb formed from the Italian substantive: *cucolo*, *cucol*, *cucol'd*.]

Johnson, in his Dictionary, says: "The Cuckow is said to suck

<sup>1</sup> Book i. p. 258.

the Eggs of other Birds, and lay her own to be hatched in their place; from which practice it was usual to alarm a Husband at the approach of an Adulterer by calling 'Cuckoo,' which by mistake was in time applied to the Husband."

[He was vulgarly supposed to fuck them to make his voice clear, as in the old rhyme:

" He fucks little birds' eggs,  
To make his voice clear;  
And when he sings *Cuckoo*,  
The summer is near."<sup>1</sup>]

Pennant, in his "Zoology," 1776, speaking of the cuckoo, says: "His note is so uniform, that his name in all languages seems to have been derived from it, and in all other Countries it is used in the same reproachful sense. The Reproach seems to arise from this Bird making use of the bed or nest of another to deposit its Eggs in; leaving the care of its young to a wrong parent; but Juvenal, [in his 6th Satire] with more justice, gives the infamy to the Bird in whose nest the supposititious Eggs were layed,

'Tu tibi tunc Curruca places.'

I find the following in Hill's "Naturall and Artificiall Conclusions," 1581: "A very easie and merry conceit to keep off Fleas from your Beds or Chambers. Plinie reporteth that if, when you first hear the Cuckow, you mark well where your right Foot standeth, and take up of that earth, the Fleas will by no means breed, either in your House or Chamber, where any of the same earth is thrown or scattered." So, M. Thiers,<sup>2</sup> "La premiere fois qu'on entend le Coucou, cerner la Terre qui est sous le pied droit de celui qui l'entend, & la repandre dans les Maisons afin d'enchasser les puces."<sup>3</sup>

The cuckoo has been long considered as a bird of omen. Gay, in his "Shepherd's Week," in the fourth Pastoral [describes the popular dread of hearing the first song of the cuckoo in the spring, and the usage of taking off the shoe of the left foot.]

Greene, in "A Quip for an upstart Courtier," 1592, calls a cuckoo the cuckold's quirrister: "It was just at that time when the Cuckoulds quirrister began to bewray Aprill, Gentlemen, with his never changed notes."

From the subsequent passage in Greene's "Quip," 1592, it should seem that lavender was somehow or other vulgarly considered as emblematical of cuckoldom: "There was loyal lavender, but that was

[<sup>1</sup> The following item is from the "Morning Post" of May 17, 1821: "A singular custom prevails in Shropshire at this period of the year, which is peculiar to that county. As soon as the first cuckoo has been heard, all the labouring classes leave work, if in the middle of the day, and the time is devoted to mirth and jollity over what is called the cuckoo ale."]

<sup>2</sup> "Traité des Superstitions," tom. i. p. 322.

<sup>3</sup> To the same purpose is a passage from Cælij Calcagnini "Encomium Publicis," in a work entitled "Differtationum ludicarum & Amœnitatum Scriptores Varii," 1644, p. 81.

full of *cuckow-spittes*, to shew that women's light thoughts make their husbands *heavy heads*."

The following passage is in "Plaine Percevall, the Peace-maker of England:" "You say true, *Sal sapit omnia*; and *service without salt*, by the rite of England, is a cuckold's fee if he claim it."

Steevens, commenting on the mention of *columbine* in "Hamlet," says: "From [Cutwode's] '*Caltha Poetarum*,' 1599, it should seem as if this flower was the emblem of cuckoldom:

'The blue *cornuted* columbine,  
Like to the crooked horns of Acheloy.'

"Columbine," says another of the commentators, S. W., "was an emblem of cuckoldom, on account of the horns of its *nectaria*, which are remarkable in this plant."<sup>1</sup> A third commentator, Holt White, says: "The columbine was emblematical of forsaken lovers:

'The columbine, in tawny often taken,  
Is then ascrib'd to *such as are forsaken*.'"<sup>2</sup>

Among the witticisms on cuckolds that occur in our old plays, must not be omitted the following in "Ram Alley," 1611:

"Why, my good father, what should you do with a wife?  
Would you be *crested*? Will you needs *thrust your head*  
In one of *Vulcan's helmets*? Will you perforce  
*Weare a city cap* and a *court feather*?"

Chaucer, in his "Profopopeia of Jealoufie," brings her in with a garland of gold yellow, and a cuckoo fitting on her fist.

[There is a song in Ritson's collection<sup>3</sup> in which a jealous wife is represented as putting on her *yellow hose*.

Butler, in his "Hudibras," informs us for what a singular purpose carvers used formerly to invoke the names of cuckolds.<sup>4</sup> [This allusion arose, according to a passage in the 59th No. of the "British Apollo," from the dexterity of one Thomas Web, carver to the Lord Mayor, in Charles the First's time, and his fame in a less favourable respect. Whence came the proverb, *Think of a cuckold*, addressed to one who cannot carve the joint before him.]

Notwithstanding this, it is still supposed that the word *Cuculus* gave some rise to the name of cuckold, though the cuckoo lays in others' nests; yet the etymology may still hold, for lawyers tell us that the honours and disgrace of man and wife are reciprocal: so that what the one hath, the other partakes of it. Thus then the lubricity of the woman is thrown upon the man, and her dishonesty thought his dishonour: who, being the head of the wife, and thus abused by her, he gains the name of cuckold from cuckoo.

<sup>1</sup> See *Aquilegia*, in Linnæus's "Genera," p. 684.

<sup>2</sup> Browne's "Britannia's Pastorals," l. ii. 1613.

<sup>3</sup> "Antient Songs," 1792, p. 112.

<sup>4</sup> There are references to this in "Wit and Mirth Improved" and "Batt upon Batt," 1694, both quoted by Nash in his Notes to Butler.]

In "Paradoxical Assertions," by R[obert] H[each?] 1664, it is said: "Since Plautus wittily, and with more reason calls the Adulterer, and not him whose Wife is adulterated, Cuculum, the Cuckold, because he begets Children on others Wives, which the credulous Father believes his own: why should not he then that corrupts another Man's Wife be rather called the Cuckow, for he fits and sings merrily whilst his Eggs are hatched by his neighbours' Hens?"

Douce, however, says: "That the word Cuculus was a term of reproach amongst the antients there is not the least doubt, and that it was used in the sense of our Cuckold is equally clear. Plautus has so introduced it on more than one occasion. In his *Afinaria* he makes a woman thus speak of her husband:

"Ac etiam cubat Cuculus, furge, Amator, i domum:"

and again:

"Cano capite te Cuculum Uxor domum ex lustris rapit."

And yet in another place,<sup>2</sup> where Pseudolus says to Callidorus "Quid fles, Cucule?" the above sense is out of the question, and it is to be taken merely as a term of reproach. Horace certainly uses the word as it is explained by Pliny in the passage already given, and the conclusion there drawn appears to be that which best reconciles the more modern sense of the term, being likewise supported by a note in the *Variorum Horace* [from "*Historia Mirabilium*," by Carystius].

The application of the above passage to our use of the word cuckold, as connected with the cuckoo, is, that the husband, timid, and incapable of protecting his honour, like that bird, is called by its name, and thus converted into an object of contempt and derision.

In the "Athenian Oracle"<sup>3</sup> it is remarked of Cuckoldry, "The Romans were honourable, and yet Pompey, Cæsar, Augustus, Lucullus, Cato and others had this fate, but not its infamy and scandal."

The following singular passage is in Greene's "Quip for an Vpstart Covrtier," 1592. "Questioning," says he, "why these Women were so cholericke, he, like a skofing fellow, pointed to a bush of nettles: Mary (quoth hee) al these women that you heare brawling, frowning, and scolding thus, have severally p . . . on this bush of nettles; and the vertue of them is to force a woman that waters them to be as peevish for a whole day, and as waspish as if shee had bene stung in the brow with a hornet."

[Park, in his *Travels*, has left an account of the barbarous cruelty which at that time was exercised at Color, a large town in the interior of Africa, upon women who had been convicted of infidelity.

There is a very curious letter from Fleetwood, Recorder of London, to Lord Burghley, July 18th, 1583, on the subject of a clandestine and illegal marriage-ceremony, which had just then recently occurred. He tells the story as follows: "Abraham of Abraham, a gen-

<sup>1</sup> "*Afinaria*," act v. sc. 2.

<sup>2</sup> "*Pseudolus*," act i. sc. 1.

<sup>3</sup> Vol. ii. p. 359.

tilman of a hundred poundland in com[*itatu*]Lanc[*astria*] put his dawgh-ter and heire unto my lady Gerrard of the Brenne. Sir Thomas and my lady being here in London, one Dwelles, a fenser nere Cicell howse, and his wiff, by indirec[t] meanes, being of kyn to the girle, dyd invite all my Lady's children and gentilwomen unto a breakfast. They cam thether, and at theire commyng the yowthes and servingmen were caried up to the ffens skolle. My Lady's dowghters and gentilwomen must nedes play at the cardes, will they nill they. The girle Abraham, by the wiff of the howse, was conveyghed in to a chamber, and shut the dowre after her and there left her. The girle found in the chamber iiii. or v. tall men. She knew theym not. And ymediatlie the Girle fell into a great ffearre seyng them to compasseher about. Then began an old priest to read upon a booke, his words she understood not, savyng these words, 'I Henry take the Suzane to my wedded wiff.' This done they charged the wenche never to discover this to any body lyving, and so sent her downe to her fellowes."

Under the Saxon and Langobardic laws, says Sir H. Ellis in his "Original Letters Illustrative of English History," 1825, the custom was equally enforced of a widow not marrying again till a year had elapsed from the death of her first husband. He adds: "The notice of a forfeiture of property on this account occurs once in the 'Domesday Survey.'" In a Letter of Edward IV. in 1477 to Dr. Legh, his ambassador in Scotland, relating to the proposed Scottish intermarriages, the king says: "Forfomoch also as afre the old usaiges of this our Royaume *noon estat ne person honorable* communeth of mariage within the yere of their doole, we therffor as yit can not conveniently speke in this matier."

In the Year-book of xxx Edward I. a case at law is described, in the course of which it was elicited that, in Cornwall, it was then a manorial custom where a bondwoman married out of the manor where she was *reseant*, that she should find surety to the lord of the said manor to return to it after the death of her husband, if he predeceased her. It was also laid down, at the same time, that where a bondwoman, or *neyfe*, married a freeman, the act of marriage merely enfranchised her during the lifetime of her husband, but when she married the lord of the manor, she was thereby enfranchised for ever.

An old woman in the Isle of Thanet adopted an odd method, so recently as 1850, of signifying her disapproval of her nephew's choice of a wife. She pronounced an anathema on the newly married pair at the church-gate, procured a new broom, swept her house with it, and then hung it over the door. This was intended to be equivalent to *cutting off with a shilling*.

An usage connected with marriage, and also with the broom, and of which the origin and significance do not appear to be very obvious, existed some years ago, it seems, *in some parts of England*. A man, when his wife left home for a short time, hung out a broom from one of the windows. Now a broom hung from the mast of a ship has a very different meaning from the one that must have been here intended—that the mistress of the establishment was away.

A correspondent of "Notes and Queries"<sup>1</sup> sent the following account in 1857 to that valuable miscellany. "A month or two back, a family, on leaving one of the Channel Islands, presented to a gardener (it is uncertain whether an inhabitant of the island or no) some pet doves, the conveyance of them to England being likely to prove troublesome. A few days afterwards the man brought them back, stating that *he was engaged to be married*, and the possession of the birds might be (as he had been informed) an obstacle to the course of true love running smooth." This was put in the shape of a query, but no answer appeared.

Michael Woode, in his "Dialogue between two Neighbours," 1554, says: "if a wife were weary of her husband, *she offered Otes at Poules, at London, to St. Uncumber.*" St. Uncumber is not even mentioned by Hone, the "Book of Days," or the "Anniversary Calendar." Sir H. Nicolas, in his "Chronology of History," has also overlooked him.]

## Child-bearing, Churching, and Christening Customs.

### I. LADY IN THE STRAW.

IT is stated,<sup>2</sup> that when the queen of King Henry VII. took her chamber in order to her delivery, "the Erles of Shrewsbury and of Kente hyld the Towelles, whan the Quene toke her Rightes ;<sup>3</sup> and the Torchis were holden by Knightes. When she was comen into hir great Chambre, she stode undre hir Cloth of Estate: then there was ordeyned a Voide of Espices and swet Wyne: that doone, my Lorde, the Quenes Chamberlain, in very goode wordes desired in the Quenes name, the pepul there present to pray God *to sende hir the goode Oure*: and so she departed to her inner Chambre."

In Bonner's Injunctions at his Visitation from September 3rd, 1554, to October 8th, 1555, we read: "A mydwylfe (of the diocese and jurisdiction of London) shal not use or exercyse any witchecraft, charmes, sorcerye, invocations or praieris, other then suche as be allowable and may stand with the lawes and ordinances of the Catholike Church."

In Articles to be enquired in the Visitation, 1 Eliz. 1559, the following occurs: "Item, whether you knowe anye that doe use charmes, sorcery, enchauntmentes, invocations, circles, witchcraftes, south-

<sup>1</sup> 2nd S. vol. iv. p. 25.      <sup>2</sup> Strutt ("Manners and Customs," vol. iii. p. 157).

<sup>3</sup> In the "Examination of the Masse," [circa 1550], signat. B 8, we read: "Yf the Masse and the Supper of y<sup>e</sup> Lord be al one thyng, *the Rightes*, the Houfell, the Sacramente of Christes bodye and bloude, and the Supper of the Lord are all one thyng."



fayinge, or any lyke craftes or imaginacions invented by the Devyl, and *pecially in the tyme of womens travayle.*"

In John Bale's "Comedye concernynge thre Lawes of Nature, Moses, and Christ," 1538, Idolatry says:

"Yea, but now ych am a she  
And a good MYDWYFE perdé,  
Yonge chyldren can I charme,  
With whyfperynges and whyfshynges,  
With croflynge and with kyflynge,  
With blafynges<sup>1</sup> and with bleflynge,  
That fpretres do them no harme."

In the same comedy Hypocryfy is introduced mentioning the following charms against barrenness:

"In Parys we have the mantell of Saynt Lewes,  
Which women feke moch, for helpe of their barrennes:  
For be it ones layed upon a wommanys bellye,  
She go thens with chyldre, the myracles are feene there daylye.

And as for Lyons, there is the length of our Lorde  
In a great pyller. She that will with a coorde  
Be fast bound to it, and *take foche chaunce as fall,*  
Shall sure have chyldre, for within it is hollowe all."

[From a MS. once in the possession of Peter Le Neve, Norroy, containing an account of Ceremonies and Services at the Court of Henry VII.,<sup>2</sup> the following directions to be observed at the lying-in of the queen appear:—

"Item, as for the delyverance of the Quene, it must be knowene in what chambre she shalbe delyvered by the grace of God: And that chambre must be hangid, so that she may haue light, w<sup>th</sup> riche arras, rooffe, fides, and windowes and all, except one windowe whereby she may haue light, when it plesithe hir: w<sup>t</sup> a rialle bedde there in: The flore muste be laid w<sup>t</sup> carpets over and over; and there must be ordained a faire paillet w<sup>t</sup> all the stuf longinge y<sup>r</sup>to, w<sup>t</sup> a riche sparverie hanginge ouer; and there muste be set a cupbord faire coueryd w<sup>t</sup> fute of the same that the chambre is hangid w<sup>t</sup>. And when it plesithe the Quene to take hir chambre, she shalbe brought thedur w<sup>t</sup> lords and ladys of estat, and to be brought vnto the chapelle or the chirche, and there to ressaue hir Godde; and then to com in to the gret chambre, and there to take spice & wyne vnder the clothe of estat; and that done, ij of the greteste estats to led hir into hyr chambre, where she shall be delyuerid, and they to take there leue of the Quene; then all the ladys & gentille women to go in w<sup>t</sup> hir, and no man after to come in to the chambre saue women; and women to be incid; al maner of officers, butlers, panters, sewers, and all maner officers shall bring y<sup>m</sup> al maner things that them shall nede to the gret chambre dore, and the women officers to ressaue it."]

From a MS. formerly in the collection of Herbert, dated 1475, I transcribe the following charm, or more properly charect, to be bound

[<sup>1</sup> Brand refers to Morefini "Papatus," p. 72.]

[<sup>2</sup> "Antiq. Repert," ed. 1807, i. 304-5.]

to the thigh of a lying-in woman: "For woman that travelyth of chylde, bynd thys wryt to her thye: In nomine Patris ✠ et Filii ✠ et Spiritus Sancti ✠ Amen. ✠ Per virtutem Domini sint medicina mei pia crux et passio Christi. ✠. Vulnera quinque Domini sint medicina mei. ✠. Sancta Maria peperit Christum. ✠. Sancta Anna peperit Mariam. ✠. Sancta Elizabeth peperit Johannem. ✠. Sancta Cecilia peperit Remigium. ✠. Arepo tenet opera rotas.<sup>1</sup> ✠. Christus vincit. ✠. Christus regnat. ✠ Christus dixit Lazare veni foras. ✠. Christus imperat. ✠. Christus te vocat. ✠ Mundus te gaudet. ✠. Lex te desiderat. ✠ Deus ultionum Dominus. ✠. Deus preliorum Dominus libera famulam tuam N. ✠ Dextra Domini fecit virtutem. a. g. l. a. ✠ Alpha ✠ et Omega ✠. Anna peperit Mariam, ✠ Elizabeth precurforem, ✠ Maria Dominum nostrum Jesum Christum, sine dolore et tristitia. O infans sine vivus sine mortuus exi foras ✠ Christus te vocat ad lucem. ✠. Agyos. ✠ Agyos. ✠ Agyos. ✠ Christus vincit. ✠ Christus imperat. ✠ Christus regnat. ✠ Sanctus ✠ Sanctus ✠ Sanctus ✠ Dominus Deus. ✠ Christus qui es, qui eras, ✠ et qui venturus es. ✠ Amen. bhurnon ✠ blictaono ✠ Christus Nazarenus ✠ Rex Judeorum filii Dei ✠ miserere mei ✠ Amen."<sup>2</sup>

It should seem that the expression of "*the lady in the straw*," meant to signify the lady who is brought to bed, is derived from the circumstance that all beds were anciently stuffed with straw, so that it is synonymous with saying "the lady in bed," or that is confined to her bed.<sup>3</sup> It appears that even so late as King Henry the Eighth's time there were directions for certain persons to examine every night *the straw of the King's bed*, that no daggers might be concealed therein.

In "Plaine Percevall, the Peace-maker of England" [1589], we find an expression which strongly marks the general use of straw in beds during that reign: "These high-flying Sparks will light on the Heads of us all, and kindle in *our Bed-Straw*."

In [an old book of receipts<sup>4</sup>] we read, "How, and wherewith, the Child-bed Woman's Bed ought to be furnished. A large Boulster, made of linnen Cloth, must be *stuffed with Straw*, and be spread on the ground, that her upper part may lye higher than her lower; on this the woman may lye, so that she may seem to lean and bow, rather than to lye drawing up her feet unto her that she may receive no hurt."

1 SATOR  
AREPO  
TENET  
OPERA  
ROTAS.

<sup>2</sup> Cited by Strutt, vol. iii. p. 157.

<sup>3</sup> In the old Herbals we find descriptions of a herb entitled "*The Ladies Bed-Straw*."

<sup>4</sup> "A Rich Closet of Physical Secrets, &c. [circa, 1640]," p. 9.

Lemnius<sup>1</sup> tells us, that "the Jewel called *Ætites*, found in an Eagle's nest, that has rings with little stones within it, being applied to the Thigh of one that is in labour, makes a speedy and easy delivery; which thing I have found true by experiment."

Lupton<sup>2</sup> speaks of "*Ætites*, called the Eagles stone, tyed to the left arm or side; it brings this benefit to Women with child, that they shall not be delivered before their time: besides that, it brings love between the Man and the Wife: and if a Woman have a painfull Travail in the Birth of her Child, this stone tyed to her Thigh, brings an easy and light Birth."

Elsewhere he says: "Let the Woman that travels with her Child, (is in her labour,) be girded with the skin that a Serpent or Snake casts off, and then she will quickly be delivered."

The following is from Copley's "Wits, Fits, and Fancies," 1595: "A Gentlewoman in extremitie of Labour sware that if it pleased God she might escape Death for that once, she would never in all her life after hazard herselfe to the like daunger againe; but being at last safely delivered, she then said to one of the Midwives, 'So, now put out THE HOLY CANDLE, and keepe it till the next time.'"<sup>3</sup>

[In the "Marriage of Wit and Wisdom," *circa* 1570, *Indulgence* says to *Wit*:—

" Well, yet before the goest, hold heare  
My blessing in a clout;  
Well fare the mother at a neede,  
Stand to thy tackling stout."

The first allusion to this old belief and usage is, so far as I know, in Heywood's "Dialogue," originally printed as early as 1546. The passage is as follows in the edition of 1562:

" Ye haue had of me all that I might make.  
And be a man neuer so greedy to wyn,  
He can haue no more of the foxe but the skyn.  
Well (quoth he) if ye list to bring it out,  
*Ye can geue me your blessing in a clout.*"

The only other example of this usage which I can find occurs in Lovelace:

<sup>1</sup> Engl. transl. 1658, p. 270.

<sup>2</sup> "Notable Things," lib. ii. p. 52.

<sup>3</sup> "I remember once that in the dead time of the night there came a Country-Fellow to my Uncle in a great haste, intreating him to give order for *knocking the Bells, his Wife being in Labour, (a thing usual in SPAIN,)* my good Curate then waked me out of a sound sleep, saying, Rise, Pedro, instantly, and *ring the Bells for Child-birth* quickly, quickly. I got up immediately, and as Fools have good memories, I retained the words quickly, quickly, and knocked the Bells so nimbly, that the Inhabitants of the Town really believed it had been for Fire."—*The Lucky Idiot*, transl. from Quevedo, 1734, p. 13. Several French (or foreign) customs of Child-birth are noticed in the "Traité des Superstitions" of M. Thiers, vol. i. p. 320-34.

*Child-bearing, Churching, and*

"To a Lady with Child that ask'd an old Shirt.<sup>1</sup>

"And why an honour'd ragged Shirt, that shows  
Like tatter'd Ensigns, all its bodies blows?  
Should it be swathed in a veft so dire,  
It were enough to fet the Child on fire.  
But ſince to Ladies 't hath a Cuſtome been  
Linnen to ſend, that travail and lye in;  
To the nine Sempſtreſſes, my former Friends,  
I ſu'd but they had nought but ſhreds and ends.  
At laſt, the jollif't of the three times three,  
Rent th' apron from her Smock, and gave it me.  
'Twas ſoft and gentle, ſubtly ſpun, no doubt;  
Pardon my boldneſs, Madam; Here's the Clout."

But Davies of Hereford ſeems to allude to the uſage, where, in his "Scourge of Folly," (1611), he gives the proverb:

"God-fathers oft give their bleſſings in a clout."

In the "Privy Purſe Expences of Henry VIII." under 1530-1, are two entries of ſums paid "in reward" to perſons who brought "Relick water" to the King. It does not ſeem to be very intelligible what was meant by this. Hone, in his "Every-day Book," enumerates a liſt of relics, in which occur: "A tear which our Lord ſhed over Lazarus; it was preſerved by an angel, who gave it in a phial to Mary Magdalene," and a "phial of the ſweat of St. Michael, when he contended with Satan." But perhaps the water offered to Henry's acceptance was merely holy water, additionally conſecrated by the immerſion of certain relics in it. The firſt entry in the book of Expences ſtands thus: "Itm̄ the ſame daye (18 Aug. 1530,) to Roger for bringing a glaſſe of Relike water fro Wyndefor to hampton-courte . . . . xiiid.;" and on the 22nd July, 1531, the Abbot of Weſtminſter received 20s. for bringing relic water to the King at Chertſey.]

A note in Nichols's "Leiceſterſhire" informs us that "upon the diſſolution of the Monaſteries at Leiceſter, a multitude of falſe miracles and ſuperſtitious relics were detected. Amongſt the reſt, *Our Ladies Girdle* ſhewn in eleven ſeveral places, and her *Milk* in eight; the Penknife of St. Thomas of Canterbury, and a *Piece of his Shirt*, much revered by big-bellied women."

Under December, 1502, in the Privy Purſe Expences of Elizabeth of York, there is this entry: "— to a monke that brought *our Lady gyrdelle* to the Quene in rewarde . . . vjs. viijd."—upon which the editor notes: "Probably one of the numerous relics, with which the monaſteries and abbeys then abounded, and which might have been brought to the Queen for her to put on when in labour, as it was a common practice for women in this ſituation to wear bleſſed girdles." It appears that lying-in women were alſo accuſtomed ſometimes to wrap round them under ſimilar circumſtances a long ſcroll, containing the *Magnificat* written upon it.

[<sup>1</sup> Poems (1659), edit. 1864, p. 183. The term *clout* is ſtill in uſe in this old ſenſe, but *diaper* is the more conventional phraſe.]

It appears from Strype's Annals,<sup>1</sup> under 1567, that then midwives took an oath, *inter alia*, not to "suffer any other Bodies Child to be fet, brought, or laid before any Woman delivered of Child in the place of her natural Child, so far forth as I can know and understand. Also I will not use any kind of Sorcery<sup>2</sup> or Incantation in the time of the Travail of any Woman."

Henry<sup>3</sup> tells us, that "amongst the antient Britons, when a Birth was attended with any difficulty, they put certain Girdles made for that purpose, about the Women in labour, which they imagined gave immediate and effectual relief. Such Girdles were kept with care, till very lately, in many families in the Highlands of Scotland. They were impressed with several mystical figures; and the ceremony of binding them about the Woman's waist was accompanied with words and gestures, which shewed the custom to have been of great antiquity, and to have come originally from the Druids."

[A passage in one of the "Towneley Mysteries" points to a very curious, yet very common superstition in this, as well as in other countries, in former times—the power of evil spirits to produce deformity upon a child at its birth. The hour of midnight was looked upon by our forefathers as the season when this species of forcery was generally accomplished. The passage referred to above is as follows :

"*Tercius Pastor.* I know hym by the eere marke :  
that is a good tokyn.

*Mak.* I telle you, fyrs, hark : hys noys was  
broken.

Sythen told me a clerk, that he was forspokyn.

*Primus Pastor.* This is a false work. I wold  
fayn be wrokyn :

Gett wepyn.

*Uxor.* He was takyn with an elfe :

I saw it myself.

*When the clok stroke twelf,*  
*Was he forshapyn."*

Pecock, in his "Repressor of Over-much Blaming of the Clergy," observes: "Sum other vntrewe opinioun of men is . . . . that iij fittris (whiche ben spirits) comen to the cradilis of infantis, for to sette to the babe what schal bifalle to him." These are, of course, the Three Weird Sisters, or *Parcæ*.

The unusual tenderness for women in childbed is pleasantly illustrated by an ordinance of Henry V., published for the information of his army abroad, to the effect that any English soldier found robbing a woman so situated should forfeit all his goods and hold his life at the King's mercy.

<sup>1</sup> Vol. i. p. 537.

<sup>2</sup> In "Sylva, or the Wood," p. 130, we read that "a few years ago, in this same village, the women in labour used to drinke the urine of their husbands, who were all the while stationed, as I have seen the Cows in St. James's Park, and straining themselves to give as much as they can."

<sup>3</sup> "History of Britain," vol. i. p. 459.

Thomas Thacker, in a letter to Thomas Cromwell, written about 1538, refers to "the Image of Seint Moodwyn of Burton upon Trent, with hir red kowe and hir staff, which wymen laboryng of child in those parties were very desirous to have with them to leane upon, and to walke with yt."

Ralph Sadler, in a letter to Cromwell, without date, but about 1532-3, asking him to stand sponsor for his newly-born child, says: "I wold also be right glad to have Mr. Richards wyf, or my lady Weston to be the godmother. *Ther is a certen superstycious opynyon and vsage amongst women*, which is, that in case a woman go with childe *she may chrysten no other mannes childe as long as she is in that case*: and therfore not knowing whether Mr. Rychards wyf be with childe or not, I do name my lady Weston."

It is a common expression, when a lady pays visits to her neighbours after her confinement, to say, that she comes to scatter her mice; the origin of the phrase is not so clear; but the meaning is, that the person whom she thus visits is thought to be so placed in a fair way of being the next to fall into a similar predicament.]

## 2. GROANING CAKE AND CHEESE.

"For a Nurse, the Child to dandle,  
Sugar, Sope, *Spic'd Pots*, and Candle,  
*A Groaning Chair*, and eke a *Cradle*.—  
Blanckets of a severall scantling  
Therein for to wrap the bantling:  
*Sweetmeats* from Comfit-maker's trade  
When the Childs a Christian made—  
*Pincussions* and other such knacks  
A Child-bed Woman always lacks,  
Caudles, Grewels, costly Jellies, &c."—

*Poor Robin for 1676.*

Against the time of the good wife's delivery, it [used to be] everywhere the custom for the husband to provide a large cheese and a cake. These, from time immemorial, have been the objects of ancient superstition.

It is customary at Oxford to cut the cheese (called in the north of England, in allusion to the mother's complaints at her delivery, "the Groaning Cheese") in the middle when the child is born, and so by degrees form it into a large kind of ring, through which the child must be passed on the day of the christening.

It was not unusual to preserve for many years, I know not for what superstitious intent, pieces of "the Groaning Cake." Thus I read in Gayton:<sup>1</sup> "And hath a piece of the Groaning Cake (as they call it) which she kept religiously with her Good Friday Bun, full forty years un-mouldy and un-mouse-eaten."

<sup>1</sup> "Festivous Notes on Don Quixote," 1654, p. 17.

Miffon<sup>1</sup> says: "The Custom here is not to make great Feasts at the Birth of their Children. They drink a Glafs of Wine, and eat a Bit of a *certain Cake*, which is seldom made but upon these occasions."

In other places the first cut of the sick wife's cheefe (so also they call the Groaning Cheefe) is to be divided into little pieces and tossed in the Midwife's smock, to cause young women to dream of their lovers.

Slices of the first cut of the Groaning Cheefe are in the north of England laid under the pillows of young persons for the above purpose.

In "The Vow-Breaker," 1636, in a scene where is discovered "a Bed covered with white, enter Prattle, Magpy, Long-tongue, Barren with a child, *Anne in bed*;" Boote says, "Neece bring *the groaning Cheece*, and all requisites, I must supply the Father's place, and bid God-fathers."

In "Seven Dialogues" [from Erasmus], by W. Burton, 1606, in that of the Woman in Child-bed occurs the following passage: "*Eut.* By chance I (passing by these Houses) *sawe the Crowe*, or *the Ring of the Doore bound about with a white linnen Cloth*, and I marvelled what the reason of it should be. *Fab.* Are you such a stranger in this Countrey that you doe not know the reason of that? doe not you knowe that *it is a Signe that there is a Woman lying in where that is?*"

[So, in an old account of Holland:]<sup>2</sup> "Where the Woman lies in *the Ringle of the Door does pennance*, and is lapped about with Linnen, either to shew you that loud knocking may wake the Child, or else that for a month the Ring is not to be run at: but if the Child be dead there is thrust out a Nosegay tied to a stick's end; perhaps for an Emblem of the Life of Man, which may wither as soon as born; or else to let you know, that though these fade upon their gathering, yet from the same stock the next year a new shoot may spring."

Bartholinus informs us that the Danish women, before they put the new-born infant into the cradle, place there, or over the door, as amulets, to prevent the evil spirit from hurting the child, garlick, salt, bread, and steel, or some cutting instrument made of that metal.<sup>3</sup>

In Scotland, children dying unbaptized (called Tarans) were supposed to wander in woods and solitudes, lamenting their hard fate, and were said to be often seen.<sup>4</sup> In the north of England it is thought

<sup>1</sup> "Travels in England," transl. by Ozell, p. 35.

<sup>2</sup> "A Voyage to Holland, &c.," by an English Gentleman, 1691, p. 23.

<sup>3</sup> "Century of rare Anatomical Histories," p. 19.

<sup>4</sup> Pennant's "Tour in Scotland," 1769, p. 157. It was thought that fairies could only change their weakly and starveling elves for the more robust offspring of men *before Baptism*, whence the above custom in the Highlands. One of the methods of discovering whether a child belongs to the fairies or not, is printed in a book entitled "A Pleasant Treatise of Witchcraft." See Grose's Account.

The word CHANGELING, in its modern acceptation, implies one almost an idiot,

very unlucky to go over their graves. It is vulgarly called going over "unchristened ground."

[That an unbaptized infant cannot die, is a belief still entertained in Lancashire; but the authors of "Lancashire Folk-Lore," 1867, do not appear to have been aware, that the superstition is a very ancient and wide-spread one, and that this description of spirit was known as the LATEWICH.]

In the highlands of Scotland, as Pennant informs us, children are watched till the christening is over, lest they should be stolen or changed by the fairies. This belief was entertained by the ancients.<sup>1</sup>

Something like this obtained in England. Gregory<sup>2</sup> mentions "an ordinarie Superstition of the old Wives, who dare not intrust a Child in a Cradle by itself alone without a Candle." This he attributes to their fear of Night-Hags.

In the "Gentle Shepherd," Bauldy describing Maufe as a witch, says of her:

"At midnight hours o'er the Kirk-yard she raves,  
And howks unchristen'd Weans out of their Graves."<sup>3</sup>

To this notion Shakspeare alludes when he makes Henry IV., speaking of Hotspur, in comparison with his own profligate son, say as follows:

"O that it could be prov'd  
That some night-tripping Fairy had exchange'd,  
In Cradle-cloaths our Children where they lay,  
And call'd mine Percy, his Plantagenet!  
Then would I have his Harry, and he mine."

Spenser has the like thought in the first book of the "Faery Queene:"

"From thence a Fairy thee unweeting reft  
There as thou slep't in tender swadling band,  
And her base Elfin brood there for the left,  
Such men do CHANGELINGS call, so chang'd by Fairy theft."

Pennant,<sup>4</sup> speaking of "the Fairy Oak," of which also he exhibits a portrait, relates [1796] this curious circumstance respecting it: "In this very century, a poor Cottager, who lived near the spot, had a Child who grew uncommonly peevish; the parents attributed this to the Fairies, and imagined that it was a CHANGELING. They took the Child, put it in a Cradle, and left it all night beneath the Tree, in hopes that the *tylwydd tég*, or *Fairy family*, or *the Fairy folk*, would

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evinced what was once the popular creed on this subject, for as all the fairy children were a little backward of their tongue and seemingly idiots, therefore stunted and idiotical children were supposed changelings. This superstition has not escaped the learned Morefin: "Papatus credit albatas Mulieres, et id genus Larvas, pueros integros auferre, alioque suggerere monstruosos, et debiles multis partibus; aut ad Baptisterium cum aliis commutare, aut ad Templi introitum."—*Papatus*, p. 139.

<sup>1</sup> Bartholinus "De Puerperio Veterum," lib. vi. p. 157.

<sup>2</sup> "Posthuma," 1649, p. 97.

<sup>3</sup> Aët ii. fc. 2.

<sup>4</sup> "History of Whiteford," p. 5.



restore their own before morning. When morning came, they found the Child perfectly quiet, so went away with it, quite confirmed in their belief."

Waldron<sup>1</sup> tells us: "The old story of Infants being changed in their Cradles, is here in such credit, that Mothers are in continual terrors at the thoughts of it. I was prevailed upon myself to go and see a Child, who, they told me, was one of these Changelings, and indeed must own was not a little surprized as well as shocked at the sight. Nothing under Heaven could have a more beautiful face: but tho' between five and six years old, and seemingly healthy, he was so far from being able to walk or stand, that he could not so much as move any one joint: his limbs were vastly long for his age, but smaller than an Infant's of six months: his complexion was perfectly delicate, and he had the finest hair in the world: he never spoke nor cried, eat scarce any thing, and was very seldom seen to smile; but if any one called him a Fairy-Elf he would frown, and fix his eyes so earnestly on those who said it, as if he would look them through. His Mother, or at least his supposed Mother, being very poor, frequently went out a Chairing, and left him a whole day together: the neighbours out of curiosity, have often looked in at the window to see how he behaved when alone, which, whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without Company more pleasing to him than any mortal's could be; and what made this conjecture seem the more reasonable, was, that if he were left ever so dirty, the Woman, at her return, saw him with a clean face, and his hair combed with the utmost exactness and nicety."

He also mentions "Another Woman, who, being great with Child, and expecting every moment the good hour, as she lay awake one night in her bed, she saw seven or eight little Women come into her Chamber, one of whom had an Infant in her arms. They were followed by a Man of the same size, in the habit of a Minister." A mock Christening ensued, and "they baptized the Infant by the name of Joan, which made her know she was pregnant of a Girl, as it proved a few days after, when she was delivered."

In a Proclamation, dated 16th November, 30 Henry VIII., among many "laudable ceremonies and rites" enjoined to be retained, is the following: "Ceremonies used at purification of women delivered of chylde, and offeringe of theyr crysomes."

In "A Parte of a Register" [1593,] in a list of "grosse poyntes of Poperie, evident to all men," is enumerated the following: "The Churching of women with this psalme, *that the sunne and moone shall not burne them:*" as is also, "The offeringe of the woman at hir Churching."

Lupton<sup>2</sup> says: "If a man be the first that a woman meets after she comes out of the church, when she is newly churched, it signifies

<sup>1</sup> "Description of the Isle of Man," Works, p. 128.

<sup>2</sup> First book of "Notable Things," [1579,] ed. 1660.

that her next child will be a boy; if she meet a woman, then a wench is likely to be her next child. This is credibly reported to me to be true."

It appears anciently to have been customary to give a large entertainment at the churching, and previous to that at the christening.

[This was formerly, and until the early part of the present century at least, if not still, known as the *Upsitting*, or *Getting-up*. Fletcher, in the "Woman Hater," 1607, makes Valore say to Gondarino:

"Farewell, my lord; I was entreated  
To invite your worship to a lady's upsitting—"

which Cotgrave seems to have confounded with the churching itself, whereas it is rather the celebration of the mother's recovery from her lying-in.]

On a passage in his "History of Craven," where Master John Norton "gate leave of my old Lord to have half a Stag for his Wife's Churching," Whitaker observes in a note: "Hence it appears that Thanksgivings after Child-Birth were anciently celebrated with feasting."<sup>1</sup> He adds: "For this Custom I have a still older authority: 'In iij<sup>bis</sup> Hogsheveds Vini albi empt' apud Ebor. erga purificationem Dominæ, tam post partum Mag'ri mei nuper de Clifford, quam post partum Mag'ri mei nunc de Clifford. . . lxvis. viij<sup>d</sup>.'"<sup>2</sup>

Harrison, in his "Description of Britain," complains of the excessive feasting, as well at other festive meetings, as at "Purifications of Women."

In Deloney's "Thomas of Reading," 1632, signat. H iii. we read: "Suttons Wife of Salisbury, which had lately bin delivered of a Sonne, against her going to Church prepared great cheare: at what time Simons Wife of Southampton came thither, and so did divers others of the Clothiers Wives, onely to make merry at this *Churching-Feast*."

In "The Batchellor's Banquet," 1603 [attributed to Dekker,] the lady (A 3) is introduced telling her husband: "You willed me (I was sent for) to go to Mistreis M. *Churching*, and when I came thither I found great *Cbeer* and no small company of *Wives*." And at c 2, the lady is asked: "If I had ever a new Gown to be churched in."

Among Shipman's Poems,<sup>3</sup> is one dated 1667, and entitled, "*The Churching Feast,—to St Clifford Clifton for a fat Doe*."

[Herrick, however, where he speaks of the churching ceremony, omits reference to this entertainment.]<sup>4</sup>

An essayist in the "Gentleman's Magazine" for May, 1732, observes; "Among the women there is the *groaning chair*, in which the matron sits to receive visits of congratulation. This is a kind of

<sup>1</sup> "History of Craven," p. 220.

<sup>2</sup> "Computus Tho. Dom. Clifford, a<sup>o</sup> 15 Hen. VI."

<sup>3</sup> 8vo. 1683, p. 123.

<sup>4</sup> "Hesperides," 1648, p. 339.

*female ovation* due to every good woman who goes through such eminent perils in the service of her country."

In the "Statistical Account of Scotland,"<sup>1</sup> it is said: "It was most unhappy for a woman, after bringing forth a child, to offer a visit, or for her neighbours to receive it, till she had been duly churched. How strongly did this enforce gratitude to the Supreme Being for a safe delivery! On the day when such a woman was churched, every family, favoured with a call, were bound to set meat and drink before her: and when they omitted to do so, they and theirs were to be loaded with her hunger. What was this, but an obligation on all who had it in their power to do the needful to prevent a feeble woman from fainting for want?"

[It is considered lucky for the mother before she goes down stairs after her confinement, to ascend one step, and back, and I believe that it is considered sufficient by the learned, if the lady lifts her foot, and lays it for a moment on a stool or other similar object.]

In Scotland (Edinburgh), a piece of silver, an egg, and some bread presented to a child on entering a house for the first time, are supposed to bring luck. That a horse-shoe nailed to the mast of a fishing-smack will protect it against the weather, is also a piece of Scottish folk-lore. Among the Forfarshire fishermen, the portent of the hare crossing the path, which in many other places is regarded as unlucky, has sufficient influence to deter any one from going out.]

### 3. CHRISTENING CUSTOMS.

[The following order for the christening of a prince or princess of England was established (or confirmed) in the reign of Henry VII.:<sup>2</sup>

"— ffor the criftynynge off the prince or a princefe, the chirche or the chapelle dore where the criftynynge fhallbe, the dore muft be hangid roof and fides all w<sup>t</sup> clothe of golde and carpets well vndyre the feet; then the font muft be fet on hight, y<sup>t</sup> the pepill may fee the criftenynge, and preffe not to ny; and the font muft be hangid withe a riche fele, and overlaid about w<sup>t</sup> carpets on the greces (steps) and oy<sup>r</sup> places; and the font muft be hangide all about w<sup>t</sup> clothe of golde, and laid w<sup>t</sup>in withe small lyn clothe; and the chirche muft be hangid all about the fides w<sup>t</sup> arras; and the highe aucter muft be araid in the recheffe wife, well carpetted afor the aucter; then in the fide of the chirche be fides the font muft be hangid a travers, and a feyre of coles well brynt or they com there, withe fumidory caft y<sup>t</sup>in for the eyre, and a faire chauffure w<sup>t</sup> water bafyn of silver; Also yt muft be ordained that the goffepes be neghe loggid againfte the Quenes dellyverans; and when God fendithe tym that the prince be borne, then

<sup>1</sup> Vol. xxi. p. 147, parish of Monquhitter.

<sup>2</sup> "Antiq. Repert." ed. 1807, vol. i. p. 305.]

the gossapes to be redy to go w<sup>t</sup> the child to the chirche, and a duches to bere the cufyne afore it on her shulder on a kerchef of smalle reynes : and if it be a prince, an erle to bere his trayne ; and it be a princefe, a countesse to bere the trayne : And then y<sup>r</sup> muste be born afore it to the chirche ij cc torches, xxiiij of them about the child, and the oy<sup>r</sup> dele borne w<sup>t</sup> yomen afore it ; and when yey com to the chirche, the torches to stand alle about the font, as ny the walles as they may : Then must the fargiant of the pantry be redy at the chirche dore w<sup>t</sup> a towelle about his neke, w<sup>t</sup> a faire salt sellere of gold in his hand, w<sup>t</sup> salt y<sup>r</sup>in ; then the fergiant of the ewery to be there w<sup>t</sup> basyn and ewere for the gossapes to wescche w<sup>t</sup> ; and the fergiant of the spicery and 2 butlers to be y<sup>r</sup> redy w<sup>t</sup> spice and wyne, that when the prince is cristenyde, the gossapes and oy<sup>r</sup> estats may take spice and wyne, and a bischope to crytyn the child : and when y<sup>e</sup> child is baptizede, all the torches to be lightide, and then to be born vp the highe auctere ; and there to be confermyde ; and then spice and wyne to be takyne, and the void to be hade ; and there the yests to be gevyne and the yests takene, to erles, barrons, and baronets ; and they to bere them afore the child to the Quenes chambre dore . . . And if it be a princefe, then the yests to be borne of ladys, and they to bere yem to the Quene."

A curious representation of the procession at the christening of Prince Arthur, eldest son of Henry VII., is given from a drawing in outline in the "Antiquarian Repertory,"<sup>1</sup> with an account of the ceremony from an old MS.

On the 17th of December, 1566, James, the son of Mary, Queen of Scots, was baptized according to the rites of the Popish Church, at Edinburgh. Queen Elizabeth had been asked to become one of the sponsors, and sent the Earl of Bedford with a gold font as a present. The prince was held up by the Countess of Argyll in the behalf of the English queen ; after the baptism had been solemnized, the names and the titles of the royal infant were proclaimed to the sound of trumpets. Grindal, writing from London to Henry Bullinger, Feb. 8, 1567, says : "Her [Mary's] eldest son was baptized in December last, after the popish manner, by some mitred pseudo-bishop ; but two only could be found out of the whole nobility of that kingdom, who thought proper to be present at the christening. The rest only accompanied the infant, both in going and returning, as far as the door of the chapel."<sup>2</sup>

Strype in his "Annals," A.D. 1559, informs us that "on the 27th of October that year, the Prince of Sweden, the Lord Robert and the Lady Marchioness of Northampton, stood sureties at the christening of Sir Thomas Chamberlaynes son, who was baptized at St. Benet's church, at Pauls Wharf. The church was hung with cloth of arras ; and, after the christening, were brought wafers, comfits, and divers

[<sup>1</sup> 2nd edit. vol. i. p. 353.]

[<sup>2</sup> "Zurich Letters," Parker Soc. 1st series, p. 182.]

banqueting dishes, and hypocras and Muscadine wine, to entertain the guests."

In Stow's "Chronicle," by Howes, 1631, speaking of the life and reign of King James, he observes: "At this time, and for many yeares before, it was not the use and custome (as now it is) for godfathers and godmothers generally to give plate at the baptisme of children (as *spoons*, cupps, and such like), but onely to give *christening shirts*, with *little bands and cuffs*, wrought either with filke or blew threed, the best of them, for chiefe persons weare, edged with a small lace of blacke filke and gold, the highest price of which for great men's children was feldom above a noble, and the common fort, two, three, or foure, and five shillings a piece."

It was anciently the custom for the sponsors at christenings to offer gilt spoons as presents to the child: these spoons were called *Apostle spoons*, because the figures of the twelve Apostles were chased or carved on the tops of the handles. Opulent sponsors gave the whole twelve. Those in middling circumstances gave four; and the poorer fort contented themselves with the gift of one, exhibiting the figure of any saint in honour of whom the child received its name. It is in allusion to this custom that when Cranmer professes to be unworthy of being sponsor to the young Princess, Shakespeare makes the King reply, "Come, come, my lord, you'd spare your spoons." In the year 1560, we find entered in the books of the Stationers' Company: "A spoyn, the gyfte of Master Reginold Wolfe, all gylte, with the picture of *St. John*." Ben Jonson, also, in his "Bartholomew Fair," mentions spoons of this kind: "And all this for the hope of a couple of *Apostle spoons* and a cup to eat caudle in." So, in Middleton's "Chaste Maid in Cheapside," 1620: "*Second Gossip*. What has he given her? What is it, Gossip?—*Third Gos*. A faire high-standing cup and two great *posle spoons*, one of them gilt." Again, in Davenant's "Wits," 1636:

"My pendants, carcanets, and rings,  
My christening caudle-cup and *spoons*,  
Are dissolved into that lump."

Again, in the "Noble Gentleman," by Beaumont and Fletcher:

"I'll be a gossip. Bewford,  
I have an odd *Apostle spoon*."

Shipman, in his "Gossips," is pleasant on the failure of the old custom of giving *Apostle Spoons*, &c. at christenings:

"Especially since Gossips now  
Eat more at Christnings, than bestow.  
Formerly, when they us'd to troul  
Gilt Bowls of Sack, they gave the Bowl;  
*Two Spoons at least*; an Use ill kept;  
'Tis well now if our own be left."

Morefin informs us of a remarkable custom, which he himself was an eye-witness of in Scotland. They take, says he, on their return

from church, the newly-baptized infant, and vibrate it three or four times gently over a flame, saying, and repeating it thrice, "Let the Flame consume thee now or never."<sup>1</sup>

Borlase writes: <sup>2</sup> "The same lustration, by carrying of fire, is performed round about women after child-bearing, and round about children *before they are christened*, as an effectual means to preserve both the mother and infant from the power of evil spirits."

It is very observable here, that there was a feast at Athens, kept by private families, called Amphidromia, on the fifth day after the birth of the child, when it was the custom for the gossips to run round the fire with the infant in their arms, and then, having delivered it to the nurse, they were entertained with feasting and dancing.

We read: <sup>3</sup> "About children's necks the wild Irish hung the beginning of St. John's Gospel, a crooked nail of an horse-shoe, or a piece of a wolves-skin, and both the sucking child and nurse were girt with girdles finely plated with woman's hair: so far they wandered into the ways of error, in making these arms the strength of their healths." . . . "Of the same people Solinus affirmeth, that they are so given to war, that the mother, at the birth of a man child, feedeth the first meat into her infant's mouth upon the point of her husband's sword, and with heathenish imprecations wishes that it may dye no otherwise than in war, or by sword." Giraldus Cambrensis saith, "At the baptizing of the infants of the wild Irish, their manner was not to dip their right arms into the water, that so as they thought they might give a more deep and incurable blow." Here is a proof that the whole body of the child was anciently *commonly* immersed in the baptismal font. Camden<sup>4</sup> relates, in addition to this, that, "if a child is at any time out of order, they sprinkle it with the stalest urine they can get." Pennant informs us, that in the Highlands midwives gave new-born babes a small spoonful of earth and whisky, as the first food they take.

In the "Statistical Account of Scotland,"<sup>5</sup> we read that the inhabitants "would consider it as an unhappy omen, were they by any means disappointed in getting themselves married, or their children baptized, on the very day which they had previously fixed in their mind for that purpose."

Again,<sup>6</sup> parish of Kilfinan, Argyleshire, we read: "There is one pernicious practice that prevails much in this parish, which took its rise from this source, which is, that of carrying their children out to baptism on the first or second day after birth. Many of them, although they had it in their option to have their children baptized in their own houses, by waiting one day, prefer carrying them seven

<sup>1</sup> "Papatus," p. 72.

<sup>2</sup> Quoting (in his "Account of Cornwall") Martin's "Description of the Western Islands," p. 117.

<sup>3</sup> "Memorable Things noted in the Description of the World," p. 111-13.

<sup>4</sup> Gough's edit. of "Britannia," 1789, vol. iii. p. 658.

<sup>5</sup> Vol. vii. p. 560, parishes of Kirkwall and St. Ola.

<sup>6</sup> Vol. xiv. p. 261.

or eight miles to church in the worst weather in December or January, by which folly they too often sacrifice the lives of their infants to the phantom of superstition."

Again:<sup>1</sup> the minister of the parishes of South Ronaldsay and Burray, Orkney, says: "Within these last seven years [*i. e. circa* 1790], the Minister has been twice interrupted in administering Baptism to a female child, *before the male child*, who was baptized immediately after. When the service was over, he was gravely told he had done very wrong, for, as the female child was first baptized, she would, on her coming to the years of discretion, most certainly have a strong beard, and the boy would have none." Lastly:<sup>2</sup> the minister of Logierait, Perthshire, says: "When a child was baptized privately, it was, not long since, customary to put the child upon a clean basket, having a cloth previously spread over it, with bread and cheese put into the cloth; and thus to move the basket three times successively round the iron crook, which hangs over the fire, from the roof of the house, for the purpose of supporting the pots when water is boiled, or victuals are prepared. This might be anciently intended to counteract the malignant arts which witches and evil spirits were imagined to practise against new-born infants."

[The font was usually covered, and the cover was made fast with a lock, in order to guard against malignant influences.<sup>3</sup> There was more reason in the practice which formerly prevailed of securing the poor-boxes in the churches with locks and keys, and even iron-plates, not *propter sortilegia*, but to guard the donations of the charitable against common-place depredators.]

Grose tells us there is a superstition that a child who does not cry when sprinkled in baptism will not live. He has added another idea equally well founded, that children prematurely wise are not long-lived, that is, rarely reach maturity; a notion which we find quoted by Shakespeare, and put into the mouth of Richard III.

Bulwer remarks<sup>4</sup> that "There is a tradition our midwives have concerning children borne open-handed, that such will prove of a bountiful disposition and frank-handed." The following occurs in the second part of Dekker's "Honest Whore," 1630: "I am the most wretched fellow: *sure some left-handed priest christened me*, I am so unlucky."

[Herrick names a crust of holy bread laid under the head of a sleeping child as a charm against hags, and a knife placed near the child's heart, with the point upward, as a charm against peril in general.]

It appears to have been anciently the custom at christening entertainments, for the guests not only to eat as much as they pleased, but

<sup>1</sup> Vol. xv. p. 311.

<sup>2</sup> Vol. v. p. 83.

<sup>3</sup> "Archæologia," vol. x. p. 207-8, where "Gent. Mag." vol. xlv. p. 500 and vol. xlv. p. 13 are cited. The passage requiring this protection to fonts is curious: "Fontes baptismales sub *fera* clausi teneantur *propter sortilegia*."

"Chirolgia," p. 62.

also, for the ladies, at least, to carry away as much as they liked in their pockets. In Strype's "Stow" accounts are given of two great christenings, in 1561 and 1562. After the first was "a splendid banquet at home;" and the other, we read, "was concluded with a great banquet, consisting of wafers and hypocras, French, Gascoign, and Rhenish wines, with great plenty, and all their servants had a banquet in the hall with divers dishes."

The following Scottish modern superstitions respecting new-born children are enumerated by Rosse:<sup>1</sup>

"Gryte was the care, and tut'ry that was ha'en,  
Baith night and day about the bony Weeane,  
The Jizzen-bed wi' rantry leaves was fa'n'd,  
And sik like things as the auld Grannies kend,  
Jeans paps wi' sa't and water washen clean,  
Reed that her milk get wrang, fan it was green.  
Neist the first hippen to the green was flung,  
And thereat feeul words baith said and fung.  
A clear brunt coal wi' the het Tongs was ta'en  
Frae out the Ingle-mids fu' clear and clean,  
And throw the *corfy-belly* letten fa,  
For fear the weeane should be ta'en awa;  
Dowing and growing, was the daily pray'r,  
And Nory was brought up wi' unco care."

Waldron,<sup>2</sup> speaking of the Manks' christenings, says: "The whole country round are invited to them; and, after having baptized the child, which they always do in the church, let them live ever so distant from it, they return to the house, and spend the whole day, and good part of the night, in feasting."

Cowell<sup>3</sup> says: "It was a good old custom for godfathers and godmothers, every time their godchildren asked them blessing, to give them a cake, which was a gods-kichell; it is still a proverbial saying in some countries, 'Ask me a blessing, and I will give you some plum-cake.'"<sup>4</sup>

Hutchinson<sup>5</sup> tells us that children in Northumberland, when first sent abroad in the arms of the nurse to visit a neighbour, are presented with an egg, salt, and fine bread.

He observes that "the Egg was a sacred emblem, and seems a gift well adapted to infancy." Bryant says, "An Egg, containing in it the elements of life, was thought no improper emblem of the ark, in which were preserved the rudiments of the future world: hence in the Dionusiaca and in other Mysteries, one part of the nocturnal ceremony consisted in the consecration of an Egg. By this, as we are informed by Porphyry, was signified the World. It seems to have been a favourite symbol, and very antient, and we find it adopted among

<sup>1</sup> "Helenore, or the Fortunate Shepherdess," 1778, p. 12.

<sup>2</sup> "Description of the Isle of Man," Works, p. 170.

<sup>3</sup> "Law Dictionary," *voce* KICHELL.

[<sup>4</sup> See, for a singular notion about children's bread and butter, Petri Molinæi "Vates," p. 154.]

<sup>5</sup> "Northumberland," vol. ii. p. 4 *ad finem*, and p. 13.



many nations. It was said by the Persians of Orosmaides, that he formed Mankind and inclosed them in an Egg. Cakes and Salt were used in religious rites by the antients. The Jews probably adopted their appropriation from the Egyptians: 'And if thou bring an oblation of a Meat-offering baken in the oven, it shall be unleavened Cakes of fine flour,' &c. *Levit. ii. 4.*—'With all thine offerings thou shalt offer Salt.'"

At the christening entertainments of many of the poorer sort of people in the North of England (who are so unfortunate as to provide more mouths than they can with convenience find meat for) great collections are oftentimes made by the guests, and such as will far more than defray the expences of the feast of which they have been partaking.

There was an ancient custom called *Bid-ale*, or *Bidder-ale*, from the Saxon word *biðdan* to pray or supplicate, when any honest man, decayed in his estate, was set up again by the liberal benevolence and contributions of friends at a feast, to which those friends were bid, or invited. It was most used in the West of England, and in some counties called a *Help-ale*.

It is customary in the North also 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 procession to church at a 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. The gentleman who informed [Brand] of this, 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 halfpenny, 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.

In Braithwaite's "Whimzies," 1631, speaking of a yealous (jealous) neighbour, the author says: "Store of bisket, wafers, and careawayes, hee bestowes at his childs christning, yet are his cares nothing lessned; he is perswaded that he may eate his part of this babe, and never breake his fast."

There is a singular custom prevailing in the country of the Lefgins, one of the seventeen Tartarian nations. "Whenever the Usmei, or Chief, has a son, he is carried round from village to village, and alternately suckled by every woman who has a child at her breast, till he is weaned. This custom by establishing a kind of brotherhood between the Prince and his subjects, singularly endears them to each other."<sup>1</sup>

Among superstitions relating to children, the following is cited by Bourne,<sup>2</sup> from Bingham on St. Austin: "If when two friends are

<sup>1</sup> "Europ. Mag." for June, 1801, p. 408.

<sup>2</sup> "Antiq. Vulg." ch. 18.

talking together a Stone, or a Dog, or a Child, happens to come between them, they tread the Stone to pieces as the divider of their friendship, and this is tolerable in comparison of beating an innocent Child that comes between them. But it is more pleasant that sometimes the Children's quarrel is revenged by the dogs: for many times they are so superstitious as to dare to beat the Dog that comes between them, who turning again upon him that smites him, sends him from seeking a vain remedy, to seek a real physician indeed."

In Shipman's "Gossips," 1666,<sup>1</sup> we read:

"Since friends are scarce, and neighbours many,  
Who will lend mouths, but not a penny,  
I (if you grant not a supply)  
Must e'en provide a *chrifome pye*."

With respect to the "Crifome Pye" [already mentioned in the quotation from Shipman's "Gossips," 1666,] it is well known that "Crifome [says Blount] signifies properly the white cloth, which is set by the Minister of Baptism upon the head of a Child newly anointed with Chrifm (a kind of hallowed ointment used by Roman Catholics in the Sacrament of Baptism and for certain other unctions, composed of oyl and balm) after his Baptism. Now it is vulgarly taken for the white cloth put about or upon a Child newly christened, in token of his Baptism; wherewith the women used to shrowd the Child, if dying within the month; otherwise it is usually brought to Church at the Day of Purification."<sup>2</sup>

Stevenfon,<sup>3</sup> speaking of the month of August, observes: "*The new Wheat makes the Gossips Cake*, and the Bride-Cup is carried above the heads of the whole parish."

In Strype,<sup>4</sup> it is said to be enjoined that, "to avoid contention, let the curate have the value of the Chrifome, not under the value of 4*l.* and above as they can agree, and as the state of the parents may require."

In an account of Dunton Church, in Barnstable Hundred,<sup>5</sup> is the following remark: "Here has been a custom, time out of mind at the churching of a woman, for her to give a white Cambrick Handkerchief to the Minister as an offering. This is observed by Mr. Lewis in his 'History of the Isle of Thanet,' where the same custom is kept up."

In the Chichester Articles of Inquiry, 1639, occurs the passage: "Doth the Woman who is to be churched use the antient accustomed habit in such cases, *with a white veil or kerchiefe upon her head?*"

Under "Natal or Natalitious Gifts," Blount observes that "among the Grecians, the fifth Day after the Child's birth, the neighbours sent

<sup>1</sup> "Poems," 1683, p. 113.

<sup>2</sup> Blount's "Glossographia," *in voce*.

<sup>3</sup> "The Twelve Moneths," 1661, p. 37.

<sup>4</sup> *Ut supra*, p. 148, A.D. 1560.

<sup>5</sup> Morant's "Essex," vol. i. p. 219.

in Gifts, or small Tokens; from which custom, that among Christians of the Godfathers sending gifts to the baptized infant, is thought to have flown: and that also of the neighbours sending gifts to the mother of it, as is still used in North Wales."

In a tract of the last century<sup>1</sup> it is said: "The Godmother, hearing when the Child's to be *coated*, brings it a gilt Coral, a silver Spoon, and Porringer, and a brave new Tankard of the same metal. The Godfather comes too, the one with a whole piece of flower'd filk, the other with a set of *gilt Spoons*, the gifts of Lord Mayors at several times."

[Queen Elizabeth stood sponsor in person or by proxy for a great number of the children of her courtiers and favourites, and some of her predecessors had done the same to a certain extent. In the Privy Purse Expenses of our early kings are many entries, showing that where they did not honour the ceremony with their presence, they sent a suitable person to represent them, and a gift.

At the christening of Prince Charles, afterwards Charles I., in 1630, the Duchefs of Richmond, who stood proxy for the queen-mother of France, presented a jewel valued at £7000 or £8000, and gave the *melch*, or wet-nurse, a chain of rubies of the estimated worth of £200.

In the "Autobiography of Sir John Brampton," there is a reference to an usage, which is not noticed by Mr. Brand or by Sir Henry Ellis. Sir John relates how, after the death of King Edward VI., in 1553, Rose, a daughter of Sir William Lock, in the time of her first husband, Anthony Hickman, fled ultimately to Antwerp from the persecution of Mary's government, they being Protestants. Mr. and Mrs. Hickman took two children abroad with them, and while they remained at Antwerp, she had a third, which she caused to be baptized in the house according to the rites of the Reformed Church. "The fashion was," writes the author of these memoirs, "*to hange a peece of lawne out at the window where a child was to be baptised*; and her house havinge two dores into two streetes, she hunge lawne out at each doore, soe the neighbours of each side, thinckinge the child was caried out at the other dore, inquired no farther."]

There was formerly a custom of having *Sermons at Christenings*. I had the honour of presenting to the Earl of Leicester one preached at the baptism of Theophilus Earl of Huntingdon.

The well-known toy, with bells, &c. and a piece of Coral at the end, which is generally suspended from the necks of infants to assist them in cutting their teeth, is with the greatest probability supposed to have had its origin in an ancient superstition, which considered coral as an amulet or defensative against fascination: for this we have the authority of Pliny.<sup>2</sup> It was thought too to preserve and fasten the teeth in men.

<sup>1</sup> "The Fifteen Comforts of Wooing," &c. p. 162.

<sup>2</sup> "Aruspices religiosum Coralli gestamen amoliendis periculis arbitrantur: et Surchuli Infantie alligati tutelam habere creduntur."

Scot, in his "Discovery of Witchcraft," 1584,<sup>1</sup> says: "The Coral preserveth such as bear it from fascination or bewitching, and in this respect they are hanged about children's necks. But from whence that superstition is derived, or who invented the lye I know not: but I see how ready the people are to give credit thereunto by the multitude of coralls that were employed."

Steevens<sup>2</sup> informs us that there appears to have been an old superstition that coral would change its colour and look pale when the wearer of it was sick. So in the [play of "The] Three Ladies of London," 1584:

"You may say Jet will take up a straw, Amber will make one fat,  
CORAL will look pale when you be sick, and Chrystal will stanch blood."

In Bartholomeus "de Proprietatibus Rerum,"<sup>3</sup> we read: "Wytches tell, that this stone (*Coral*) withstandeth lyghtenyng.—It putteth of lyghtnyng, whirlewynde, tempeste and stormes fro shyppes and houses that it is in.—The Red [*Corall*] helpeth ayenst the fendes gyle and scorne, and ayenst divers wonderous doying, and multiplieth fruite and spedeth begynnyng and ending of causes and of nedes."

Coles, in his "Adam in Eden," speaking of coral, says: "It helpeth Children to breed their teeth, their gums being rubbed therewith; and to that purpose they have it fastened at the ends of their mantles." And Plat, in his "Jewel-House of Art and Nature," 1594, says, "Coral is good to be hanged about Children's necks, as well to rub their gums, as to preserve them from the falling sickness: it hath also some special sympathy with nature, for the best Coral being worn about the neck, will turn pale and wan, if the party that wears it be sick, and comes to its former colour again, as they recover health."

In Erondel's "French Garden," edit. 1621, signat. H 2, in a dialogue relative to the dress of a child, we have another proof of the long continuance of this custom: "You need not yet give him his CORALL with the small golden Chayne, for I beleve it is better to let him sleepe untill the afternoone."

In "A short Description of Antichrist," &c. 1554, is this passage: "I note all their Popishe traditions of Confirmation of yonge Children with oynting of oyle and creame, and with a *Ragge knitte aboute the necke of the yonge Babe*," &c.

[Wafers and hippocras wine were the customary refreshment served up after the return from a christening, as appears from the case of Alderman White's child in 1559, when the Marquis of Winchester, Lord Treasurer, stood as one of the sponsors. The same entertainment was also very usual (with other dainties) at weddings about the same period.]

<sup>1</sup> Ed. 1665, p. 166.

<sup>2</sup> Reed's "Shakespeare," vol. vii. p. 308.

<sup>3</sup> Edit. 1536, fol. 229.

## [Bishopping.]

**T**HIS is what is now generally known as Confirmation, a term which was not understood in early times. In the Privy Purse Expenses of the Princess Mary, under December, 1536, we have: "Itm Payed for the fascion of a Tablet geven to my lady Carowes [Carew's] Dought<sup>r</sup> beeng my ladyes goddoughter *at the byshopping* . . . vjs."]

Dr. Rimbault, in "A Little Book of Songs and Ballads," 1851, has printed from a collection of music with the words, published about 1530, an ancient lullaby song, which commences with this stanza:

"By by, lullaby,  
Rockyd I my chyld:  
In a dream late as I lay,  
Methought I heard a mayden say  
And spak thes wordys mylde:  
My lytil sone with the I play,  
And ever she song by lullaby,  
Thus rockyd she hyr chyld.  
By by Lullaby,  
Rockid I my child, by by."]

## Customs at Deaths.

### THE PASSING BELL.

CALLED ALSO THE SOUL [OR SAUNCING] BELL.

["Ring out your *belles*, let mourning shewes be spread,  
For Loue is dead."—*Englands Helicon*, 1600.]

"Make me a fraine speake groaning like a BELL,  
That towles *departing* Soules."

—Marlton's *Works*, 1633, sign. D 5 *verso*.

["Hark, hark! what noise is this; a *Passing Bell*,  
That doth our own fate in an others tell."]

—Sparks's *Scintillula Ataris*, 1652.

**T**HE following clause in the "Advertisements for due Order," &c. 1565, is much to our purpose:

"Item, that when anye Christian Bodie is *in passing*, that the *Bell* be tolled, and that the Curate be speciallie called for to comforte the sicke person; and *after the time of his passinge*, to ringe no more but one

fhorte peale; and one before the Buriall, and another fhort peale after the Buriall"<sup>1</sup>

In Catholic times, here, it has been customary to toll the Passing Bell at all hours of the night as well as by day: as the fubfequent extract from the Churchwardens' Accounts for the parifh of Wolchurch,<sup>2</sup> 1526, proves: "Item, the Clerke to have for tollynge of the paffynge Belle, for Manne, Womanne, or Childes, if it be in the day, iij*d.* Item, if it be in the Night, for the fame, viij*d.*"

The following is a paffage in Stubbes' "Anatomic of Abufes,"<sup>3</sup> 1583. He is relating the dreadful end of a fwearer in Lincolnfhire: "At the laft the people perceiving his ende to approche, *caufed the Bell to tolle*; who hearing the Bell toll for him rufhed up in his Bed very vehemently."

There is a paffage in Shakefpeare's "Henry the Fourth," which proves that our poet has not been a more accurate obferver of nature than of the manners and customs of his time:

" And his Tongue  
Sounds ever after as a fullen Bell  
Remember'd knolling a departing Friend."

The word "Passing," as ufed here, fignifies clearly the fame as "departing," that is, paffing from life to death. So that even from the name we may gather that it was the intention in tolling a paffing bell to pray for the perfon dying, and who was not yet dead.

Douce was inclined to think that the paffing bell was originally intended to drive away any demon that might feek to take poffeffion of the foul of the deceafed. In the cuts to thofe Horæ which contain the Service of the Dead, feveral devils are waiting for this purpose in the chamber of the dying man, to whom the prieft is adminiftering extreme unctiõn.<sup>4</sup> He adds: "It is to be hoped that this ridiculous cuftom will never be revived, which has moft probably been the Caufe of fending many a good Soul to the other world before its time: nor can the practice of tolling Bells for the dead be defended upon any principle of Common Senfe, Prayers for the Dead being contrary to the Articles of our Religion."

Caffalon has this taunt againft the Proteftants: "Though," fays he, "the Englifh now deny that Prayers are of any fervice to the dead, yet I could meet with no other account of this Ceremony than that it was a Custom of the old Church of England, *i. e.* the Church of Rome."<sup>5</sup>

Among the many objections of the Brownifts, it is laid to the charge of the Church of England, that though we deny the doctrine of Pur-

<sup>1</sup> "His gowned Brothers follow him, and bring him to his long home. *A fhort peale clofeth up his Funeral Pile.*"—*Whimzies*, 1631, p. 64. See *ibid.* p. 206.

<sup>2</sup> Harl. MS. 2256, quoted by Strutt, "Mann, and Cust." vol iii. p. 172.

<sup>3</sup> Ed. 1585, p. 76.

<sup>4</sup> He refers to the Schol. in Theocrit. Idyll. ii. v. 36.

<sup>5</sup> Caffal. "De Vet. Sac. Chrif. Rit p. 241. Bourne, "Antiq. Vulg." ch. i.

gatory and teach the contrary, yet how well our practice suits with it may be considered in our ringing of hallowed bells for the soul.<sup>1</sup>

Wheatley, in his "Illustration of the Book of Common Prayer," 1741, apologizes for our retaining this ceremony: "Our Church," says he, "in imitation of the Saints in former ages, calls on the Minister and others, who are at hand, to assist their Brother in his last extremity. In order to this she directs that when any one is passing out of this Life, a Bell should be tolled," &c. It is called from thence the Passing Bell.

I find the following in the York Articles (any year till 1640): "Whether doth your Clark or Sexton, *when any one is passing out of this Life, neglect to toll a Bell*, having notice thereof: or, *the party being dead*, doth he suffer any more ringing than one short Peale, and, before his Burial one, and after the same another?" Inquiry is also directed to be made, "whether at the death of any there be any *superstitious ringing?*"

"The Passing Bell," says Grose, "was antiently rung for two purposes: one to bespeak the Prayers of all good Christians, for a Soul just departing; the other, to drive away the evil Spirits who stood at the Bed's foot, and about the House, ready to seize their prey, or at least to molest and terrify the Soul in its passage: but by the ringing of that Bell (for Durandus informs us Evil Spirits are much afraid of Bells,) they were kept aloof; and the Soul, like a hunted Hare, gained the start, or had what is by Sportsmen called Law.<sup>2</sup>

"Hence, perhaps, exclusive of the additional Labour, was occasioned the high price demanded for tolling the greatest Bell of the Church; for that, being louder, the Evil Spirits must go farther off to be clear of its sound, by which the poor Soul got so much more the start of them: besides, being heard farther off, it would likewise procure the dying man a greater number of Prayers. This dislike of Spirits to Bells is mentioned in the Golden Legend."

Bourne tells that it was a custom with several religious families at Newcastle-upon-Tyne, to use prayers, as for a soul departing, at the tolling of the Passing Bell. There is a proverb:

"When thou dost hear a Toll or Knell,  
Then think upon *THY Passing Bell.*"

In Heywood's "Rape of Lucrece," [first printed in 1608], Valerius says: "Nay *if he be dying*, as I could wish he were, *P'le ring out his funerall peale*, and this it is:

"Come list and harke,  
The Bell doth towle,  
*For some but NOW*  
*Departing Soule.*

<sup>1</sup> See Bishop Hall's "Apology against the Brownists." "We call them," says the Bishop, *ibid.* p. 568, "SOUL BELLS, for that they signify the departure of the Soul, not for that they help the passage of the Soul."—BOURNE.

<sup>2</sup> "Rationale," lib. c. xxii. sect. 6.

*Customs at Deaths.*

And was not that  
 Some ominous fowle,  
 The Batt, the Night-  
 Crow, or Skreech-Owle.  
 To these I heare  
 The wild Woolfe howle  
 In this black night  
 That seems to skowle.  
 All these my black-  
 Booke shall in-rowle.  
 For hark, still, still,  
 The Bell doth towle,  
*For some but now*  
*Departing Sowle."*

As for the title of "SOUL BELL," if that bell is so called, which they toll after a person's breath is out, and mean by it that it is a call upon us to pray for *the soul* of the deceased person, I know not how the Church of England can be defended against the charge of those who, in this instance, would seem to tax us with praying for the dead.

[In "The Shepherds description of Loue," by Sir W. Raleigh, in "Englands Helicon," 1600, are the following lines, in which the Paſſing Bell is termed the *Sauncing* Bell :

" *Milibeus.* Sheeheard, whats Loue, I pray thee tell ?  
*Faufus.* It's that Fountaine, and that Well,  
 Where pleasure and repentance dwell.  
 It is perhaps that sauncing bell,  
 That toules all into heauen or hell,  
 And this is Loue as I heard tell."

In an anonymous tract of 1604, it is called the *Saunce Bell*, where Signior Stramazoon says: "Stoote, the mad Butchir, squeakes shriller then the Saunce Bell at Westminster."]<sup>1</sup>

Bourne considers the custom as old as the use of bells themselves in Christian churches, *i. e.* about the seventh century. He thinks the custom originated in the Roman Catholic idea of the prevalency of prayers for the dead. Bede, speaking of the death of the Abbess of St. Hilda, tells us, that one of the sisters of a distant monastery, as she was sleeping,<sup>2</sup> thought she heard the well-known sound of that bell which called them to prayers, when any of them had departed this life. The abbess had no sooner heard this, than she raised all the sisters and called them into the church, where she exhorted them to pray fervently, and sing a requiem for the soul of their mother.

The same author contends that this bell, contrary to the present custom, should be tolled before the person's departure, that good men might give him their prayers, adding, that, if they do no good the departing sinner, they at least evince the disinterested charity of the person that prefers them.

[<sup>1</sup> "The Meeting of Gallants at an Ordinary, or the Walkes in Powles," repr 1841, p. 15.]

<sup>2</sup> Bed. "Eccles. Hist." lib. iv. cap. 23.



In Hooper's "Funeral Oration," 1549,<sup>1</sup> occurs this singular passage : "Theyr Remedyes be folythe and to be mocked at, as *the Ryngynge of Belles, to ease the payne of the dead wythe other*:" as if the purpose of tolling the Passing Bell had been intended to give an easy passage to the dying person.

The following passage is from Veron :<sup>2</sup> "*If they shoulde tolle theyr Belles (as they did in good Kynge Edwardes dayes) when any bodye is drawing to his Ende and departing out of this Worlde, for to cause all menne to praye unto God for him, that of his accustomed Goodnesse and Mercye, he should vouchsafe to receive him unto his Mercye, forgevinge him all his Sinnes : Their ringinge shuld have better appearance and should be more conformable to the aunciente Catholicke Church.*"

In Birrel's "Diary,"<sup>3</sup> is the following curious entry : "1566. The 25 of OOctober, vord came to the Toun of Edinburghe, frome the Queine, y<sup>e</sup> her Majestie wes deadly seike, and desyrit y<sup>e</sup> Bells to be runge, and all y<sup>e</sup> peopill to resort to y<sup>e</sup> kirk to pray for her, for she wes so seike that none lipned her Life."

In Copley's "Wits, Fits, and Fancies," 1595,<sup>4</sup> we find that the Passing Bell was aiently rung while the person was dying. "A Gentleman lying very sicke abed, heard a Passing Bell ring out, and said unto his Physition, tell me (Maister Doctör) *is yonder Musicke for my Dancing?*"

Again, concerning "*The ringing out at the Burial*," is this anecdote : "A rich Churle and a Begger were buried, at one time, in the same Church-yard, and *the Belles rung out amaine for the Miser* : Now, the wise-acre his Son and Executor, to the ende the Worlde might not thinke that all that ringing was for the begger, but for his father, hyred a Trumpetter to stand all the ringing-while in the Belfrie, and betweene every peale to found his Trumpet, and proclaime aloude and say : Sirres, this next Peale is not for R. but for Maister N. his father."

The following passage is in Dekker's "Strange Horfe-Race," 1613. Speaking of "rich curmudgeons" lying sick, he says : "Their sonnes and heires cursing as fast (as the mothers pray) until the great *capon-bell* ring out." If this does not mean the Passing Bell, I cannot explain it.<sup>5</sup>

In the Chichester Articles of Enquiry, 1638, under the head of Visitation of the Sicke and Persons at the point of Death, we read : "*In the meane-time is there a passing-bell tolled, that they who are within the hearing of it may be moved in their private Devotions to recommend the state of the departing Soule into the hands of their Re-*

<sup>1</sup> 1550, 8vo. sign. C 3.

<sup>2</sup> "Hunting of Purgatory to Death," 1561, fol. 60.

<sup>3</sup> "Fragm. of Scottish History," 1796.

<sup>4</sup> Edit. 1614, p. 195-6.

<sup>5</sup> Mr. Halliwell cites this passage for the term, and explains it similarly, but furnishes no corroborative evidence.—(*Arch. Diçt.* 1847, *in voce.*)

deemer, a duty which all Christians are bound to, out of a fellow-feeling of their common Mortality."

Fuller writes: <sup>1</sup> "Hearing a Passing-Bell, I prayed that the sick Man might have, through Christ, a safe Voyage to his long Home. Afterwards I understood that the Party *was dead some hours before*; and, it seems in some places of London, the Tolling of the Bell is but a preface of course to the ringing it out. Bells are better silent than thus telling Lyes. What is this but giving a false Alarme to Men's Devotions, to make them to be ready armed with their Prayers for the assistance of such who have already fought the good fight, yea and gotten the Conquest? Not to say that Men's Charity herein may be suspected of Superstition in praying for the Dead."

Zouch<sup>2</sup> says: "The Soul-bell was tolled before the departure of a person out of Life, as a signal for good Men to offer up their prayers for the dying. Hence the abuse commenced of praying for the dead.<sup>3</sup> He is citing Donne's Letter to Wotton in verse:

"And thicken on you now, as prayers ascend  
To Heaven on troops at a good Man's Passing Bell."

[We read in Camden:] "When a person is at the point of death, just before he expires, certain Women Mourners, standing in the Cross-ways, spread their hands, and call him with cries adapted to the purpose, and endeavour to stop the departing soul, reminding it of the advantages it enjoys in goods, wives, person, reputation, kindred, friends, and horses: asking why it will go, and where, and to whom, and upbraiding it with ingratitude, and lastly, complaining that the departing Spirit will be transformed into those forms which appear at night and in the dark: and after it has quitted the Body, they bewail it with howlings and clapping of hands. They follow the funeral with such a noise, that one would think there was an end both of living and dead. The most violent in these lamentations are the Nurses, Daughters, and Mistresses. They make as much lamentation for those slain in battle, as for those who die in their beds, though they esteem it the easiest Death to die fighting or robbing; but they vent every reproach *against their enemies*, and cherish a lasting deadly hatred against all their kindred."<sup>4</sup>

[The minister of Nigg, co. Kincardine, reported in 1793, of the people thereabout]:<sup>5</sup> "On the sudden Death of their Relations, or fear of it, by the Sea turning dangerous, the Fisher people, especially the Females, express their sorrow by Exclamation of Voice and Gesture of Body, like the Eastern Nations, and those in an early State of Civilization."

<sup>1</sup> "Good Thoughts in Worse Times," 1647, p. 2.

<sup>2</sup> Walton's "Lives," ed. 1796, p. 144.

<sup>3</sup> "Durandi Rationale." "Aliquo moriente Campanæ debent pulsari, ut Populus hoc audiens oret pro illo."

<sup>4</sup> Brit. [Ireland] edit. 1789, vol. iii. p. 668.

<sup>5</sup> "Statist. Acc. of Scotl." vol. viii. p. 213.

Bourne says, the custom was held to be popish and superstitious during the Grand Rebellion, for in a vestry book belonging to the chapel of All Saints, in Newcastle-upon-Tyne, it is observable that the tolling of the bell is not mentioned in the parish from the year 1643 till 1655, when the church by this and such like means having been brought in dilapidations, through want of money, it was at a Vestry, held January 21, that year, ordered to be tolled again.<sup>1</sup>

I find the following in the Worcester Articles of Visitation, 1662: "Doth the parish clerk or sexton take care to *admonish the living*, by tolling of a passing-bell of any that are dying, thereby to meditate of their own deaths, and to commend the other's weak condition to the mercy of God?" In similar Articles for the Diocese of St. David in the same year, I read as follows: "Doth the parish clerk, or sexton, when any person is passing out of this life, upon notice being given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?"

The "British Apollo"<sup>2</sup> informs us that "The Passing Peal was constituted, at first, to be rung when the party was dying, to give notice to the religious people of the neighbourhood to pray for his soul; and therefore properly called the Passing Peal." There seems to be nothing intended at present by tolling the Passing Bell, but to inform the neighbourhood of any person's death.

Pennant<sup>3</sup> says: [that in the last century the *Passing Bell* was punctually sounded.] "I mention this," [he says] "because idle niceties have, in great towns, often caused the disuse. It originated before the Reformation, to give notice to the priest to do the last duty of extreme unction to the departing person, in case he had no other admonition. The canon (67) allows one short peal after death, one other before the funeral, and one other after the funeral. The second is still in use, and is a single bell solemnly tolled. The third is a merry peal, rung at the request of the relations; as if, Scythian like, they rejoiced at the escape of the departed out of this troublesome World." He adds: "BELL-CORN is a small perquisite belonging to the clerk of certain parishes. I cannot learn the origin."

I cannot agree with Bourne in thinking that the ceremony of tolling a bell on this occasion was as ancient as the use of bells, which were first intended as signals to convene the people to their public devotions. It has more probably been an after-invention of superstition. Thus praying for the dying was improved upon into praying for the dead.

The Minister of Borrowstowness, Linlithgow, reported in 1796:<sup>4</sup> "At the burials of the poor people, a custom, almost obsolete in other parts of Scotland, is continued here. The beadle perambulates

<sup>1</sup> "Antiq. Vulg." ch. i.

<sup>2</sup> For Oct. 1709, vol. ii. no. 7.

<sup>3</sup> "Hist. of Whiteford and Holywell," pp. 99-100.

<sup>4</sup> "Statist. Acc. of Scotl." vol. xviii. p. 489.

the streets with a Bell, and intimates the death of the individual in the following language: ‘ All brethren and sisters, I let ye to wit, there is a *brother* (or *sister*) departed at the pleasure of the Almighty, (here he lifts his hat,) called — All those that come to the burial, come at — of clock. The corpse is at—.’ He also walks before the corpse to the church-yard, ringing his Bell.”

Durandus<sup>1</sup> tells us, that, “when any one is dying, Bells must be tolled, that the people may put up their prayers: twice for a woman and thrice for a man: if for a Clergyman, as many times as he had Orders, and at the conclusion a peal on all the Bells, to distinguish the quality of the person for whom the people are to put up their prayers. A Bell, too, must be rung while the corpse is conducted to church, and during the bringing it out of the church to the grave.” This seems to account for a custom still preserved in the North of England, of making numeral distinctions at the conclusion of this ceremony: *i. e.* nine knells for a man, six for a woman, and three for a child, which are undoubtedly the vestiges of this ancient injunction of popery.

*Distinction of rank* is preserved in the North of England, in the tolling of the Soul Bell. A high fee annexed excludes the common people and appropriates to the death of persons of consequence the tolling of the great bell in each church on this occasion. There too, as Durandus, above cited, orders, a bell is tolled, and sometimes chimes are rung, a little before the burial, and while they are conducting the corpse to church. They chime, or ring, too, at some places, while the grave is filling up.

Till the middle of the last century, a person called the Bell-man of the Dead, went about the streets of Paris, dressed in a deacon’s robe, ornamented with deaths’ heads, bones, and tears, ringing a Bell, and exclaiming, “Awake, you that sleep! and pray to God for the dead!” This custom prevailed still longer in some of the Provinces, where they permitted even the trivial parody, “Prenez vos femmes embrasser les.”<sup>2</sup>

In an old English Homily for Trinity Sunday,<sup>3</sup> occurs: “The fourme of the Trinity, was founded in Manne, that was Adam our forefadir, of earth oon personne, and Eve of Adam the secunde personne: and of them both was the third personne. At the deth of a manne three Bellis ihulde be ronge, as his knyll, in worscheppe of the Trinetee, and for a womanne, who was the secunde personne of the Trinetee, two Bellis should be rungen.”

[The following is a description of a Funeral or Dead Peale: <sup>4</sup>] “It being customary not only in this City of London, upon the death of any person that is a Member of any of the honourable Societies of Ringers therein, (but likewise in most Countries and Towns in England, not only upon the death of a Ringer, but likewise of any

<sup>1</sup> “Rationale,” lib. i. c. iv p. 13.

<sup>2</sup> “Voyageur à Paris,” tom. i. p. 72, cited by Douce.

<sup>3</sup> Cited by Strutt “M. and C.” vol. iii. p. 176.

<sup>4</sup> “Campanologia, or the Art of Ringing,” ed. 1753, p. 200.]

young Man or Woman,) at the Funeral of every such person to ring a Peal; which Peal ought to be different from those for mirth and recreation, (as the musick at the Funeral of any Master of Musick, or the Ceremony at the Funeral of any person belonging to military discipline,) and may be performed two different ways: the one is by ringing the Bells round at a set pull, thereby keeping them up so as to delay their striking, that there may be the distance of three notes at least, (according to the true compass of ringing upon other occasions,) between Bell and Bell; and having gone round one whole pull every Bell, (except the Tenor,) to set and stand; whilst the Tenor rings one pull in the same compass as before; and this is to be done whilst the person deceased is bringing to the ground; and after he is interred, to ring a short Peal of round ringing, or Changes in true time and compass, and so conclude. The other way is call'd *buffeting the Bells*, that is, *by tying pieces of Leather, old Hat, or any other thing that is pretty thick, round the ball of the clapper of each Bell, and then by ringing them as before is shewn, they make a most doleful and mournful sound: concluding with a short Peal after the Funeral is over, (the clappers being clear as at other times:)* which way of buffeting is most practis'd in this City of London."

The peal of the church-bell, prescribed by the Canonists, was thought indispensable to the translation of the soul of a dead person, and as an unbaptized infant could not receive this rite, the parents were haunted by the fear, that the soul of the departed would not quit the body. [It is scarcely necessary to remind the reader of the almost invariable craving which persons *in articulo mortis* manifest for abundance of fresh air, and for a place near the open window. The motive is obvious enough, and can have no affinity with the custom which prevailed very widely at one time of throwing the window and door open, immediately after death, that the liberated soul might properly pass.

In the will of John Hales, of Eton, "the ever-memorable," proved in March, 1666, there is a passage, in which he says that he desires to be buried "the next evening song after he shall die," in a plain simple manner, "without Sermon or ringing of Bells, Commensations, Computations, or such like solemnities."

## 2. EMBALMING.

This was a very common practice in this country in Catholic times, and remains so abroad to this day. In one of the most interesting of our early romances, "The Squyr of Low Degre," there is a description of the manner in which the daughter of the King of Hungary buried and *embalmed* the body (as she supposed) of her lover the squire, but in reality that of the false steward:

" Into the chamber she dyd hym bere;  
His bowels soone she dyd out drawe,  
And buryed them in goddes lawe.

She fered that body with specery,  
 With wyrgin waxe and commendry;  
 And clofed hym in a mafer tre,  
 And fet on hym lockes thre.  
 She put him in a marble stone,  
 With quaynt gyvues many one,  
 And fet hym at hir beddeshead,  
 And euery day she kyft that dead."<sup>1</sup>

Some embalmed remains were discovered at Bury St. Edmunds in 1772, which, on examination, were found to be in as perfectly found a condition as an Egyptian mummy. Even the brain, the colour of the eyes and hair, the shape of the features, every thing, had remained through hundreds of years inaccessible to decomposing influences.]<sup>2</sup>

### 3. WATCHING WITH THE DEAD.<sup>3</sup>

The word *Lake-wake* is plainly derived from the Anglo-Saxon *lic* or *lice*, a corpse, and *wæcce*, a wake, vigil, or watching. It is used in this sense by Chaucer in his "Knight's Tale":

"Shall not be told by me  
 How that Arcite is brent to ashen cold,  
 Ne how that there the Liche-Wake was yhold  
 All that night long."

Thus also we read:<sup>4</sup> "Proper Like Wakes (Scotish) are the Meetings of the Friends of the deceased, a night or nights before the Burial."

They were wont, says Bourne, to sit by the corpse from the time of death till its exportation to the grave, either in the house it died in, or in the church itself. To prove this he cites St. Austin, concerning the watching the dead body of his mother Monica; and Gregory Turon. concerning that of St. Ambrose, whose body was carried into the church the same hour he died.

Jamieson says:<sup>5</sup> "This antient custom most probably originated from a silly superstition with respect to the danger of a corpse being carried off by some of the agents of the invisible World, or exposed to the ominous liberties of brute animals. But, in itself, it is certainly a decent and proper one; because of the possibility of the person, considered as dead, being only in a swoon. Whatever was the original design, the *lik-wake* seems to have very early degenerated into a scene of festivity extremely incongruous to the melancholy occasion."

[<sup>1</sup> "Rem. of the Early Popular Poetry of England," vol. ii. p. 49.]

[<sup>2</sup> "Antiq. Repert." ed. 1808, vol. iii. pp. 331-2.]

[<sup>3</sup> Called in the North of England the *Lake-wake*. [It is otherwise known as the *Lich-wake*, *Like-wake*, and *Late-wake*.—Atkinson's *Cleveland Gloss.* 1868, p. 327-8.]

[<sup>4</sup> Ruddiman's *Gloss.* to Douglas's "*Æneid*," 1710, in *v.* WALKIN.

[<sup>5</sup> "Etymolog. Dict." *v.* LYK-WAİK.

Pennant, in describing Highland ceremonies, says: "The Late Wake is a Ceremony used at Funerals. The Evening after the death of any person, the Relations or Friends of the deceased meet at the House attended by a Bag-pipe or Fiddle: the nearest of kin, be it wife, son, or daughter, opens a melancholy Ball, dancing, and greeting, *i. e.* crying violently at the same time; and this continues till day-light, but with such Gambols and Frolicks among the younger part of the Company, that the loss which occasioned them is often more than supplied by the consequences of that night. If the Corps remain unburied for two nights the same rites are renewed. Thus, Scythian like they rejoice at the deliverance of their Friends out of this Life of Misery." He tells us in the same place that "the Coranich or singing at Funerals is still in use in some places. The Songs are generally in praise of the deceased, or a recital of the valiant deeds of their ancestors."<sup>1</sup>

"In North Wales," says the same gentleman (speaking of the manners of the 18th century), "the Night before a dead body is to be interred, the friends and neighbours of the deceased resort to the House the corpse is in, each bringing with him some small present of Bread, Meat, Drink, (if the family be something poor;) but more especially Candles, whatever the Family be: and this Night is called *wyl nôs*, whereby the country people seem to mean a Watching Night. Their going to such a House, they say is, *i wilior corph*, *i. e.* to watch the corpse; but *wyl* signifies to weep and lament, and so *wyl nôs* may be a night of lamentation: while they stay together on that night they are either singing Psalms, or reading some part of the Holy Scriptures.

"Whenever any body comes into a Room where a dead Body lyes, especially the *wyl nôs* and the day of its Interment, the first thing he does, he falls on his knees by the Corps, and says the Lord's Prayer."

In "The Irish Hudibras," 1689, is an [exaggerated] description of what is called in the margin "*An Irish Wake*."<sup>2</sup>

That watching with the corpse was an ancient custom every where practised, numerous passages from ecclesiastical writers might be cited to prove, could there be any doubt of the antiquity of a custom, which, owing its origin to the tenderest affections of human nature, has perhaps on that account been used from the infancy of time.

In the "Gentleman's Magazine" for August, 1771, it is said of a girl who was killed by lightning in Ireland, that "she could not be *waked* within doors, an expression which is explained as alluding to a custom among the Irish of dressing their dead in their best cloaths, to receive as many Visitors as please to see them; and this is called keeping their Wake. The Corpse of this Girl, it seems, was so offensive, that this Ceremony could not be performed within doors."

Hutchinson,<sup>3</sup> speaking of the parish of Whitbeck [in Cumberland,]

<sup>1</sup> "Tour in Scotland," 1769, p. 112.

[<sup>2</sup> An account of the wake, less overcharged, is to be found, as Sir H. Ellis pointed out, in the Glossary to Miss Edgeworth's "Castle Rackrent." See also the "Survey of the South of Ireland," p. 210.]

<sup>3</sup> "Cumberland," vol. i. p. 553.

says: "People always keep *wake* with the dead," [and we learn from another source<sup>1</sup>] "that the Late Wake [was in the last century] a practice common in many parts of Scotland, and not yet exploded [in Aberdeenshire] of people sitting up all night with the dead corps, in the chamber of the deceased." Again,<sup>2</sup> we read: "It was customary for [the folks at Campsie, co. Stirling] to have at least two Lyke-Wakes (the Corpse being kept two nights before the Interment) where the young Neighbours watched the Corpse, being merry or sorrowful, according to the situation or rank of the deceased."

Waldron<sup>3</sup> says that "When a person [in the Isle of Man] dies, several of his acquaintance come to sit up with him, which they call the Wake. The Clerk of the Parish is obliged to sing a Psalm, in which all the Company join; and after that they begin some pastime to divert themselves, having strong beer and tobacco allowed them in great plenty. This is a Custom borrowed from the Irish, as indeed are many others much in fashion with them."

[In Jamieson's<sup>4</sup> time, the Lik-Wake was] retained in Sweden, where it was called *Wakstuga*, from *wak-a* to watch, and perhaps *stuga*, a room, an apartment, or cottage. Ihre<sup>5</sup> observes, that "although these Wakes should be dedicated to the contemplation of our mortality, they have been generally passed in plays and computations, whence they were prohibited in public Edicts."

Durandus cites one of the ancient councils, in which it is observed that psalms were wont to be sung, not only when the corpse was conducted to church, but that the ancients watched on the night before the burial, and spent the vigil in singing psalms.<sup>6</sup>

It appears that among the primitive Christians the corpse was sometimes kept four days. Pelagia, in Gregory of Tours, requests of her son, that he would not bury her before the fourth day.

The abuse of this vigil, or Lake Wake is of pretty old standing. The 10th Canon at the provincial Synod held in London temp. Edw. III.<sup>7</sup> "endeavours to prevent the disorders committed at people's Watching a Corps before Burial. Here the Synod takes notice that the design of people's meeting together upon such occasions, was to join their prayers for the benefit of the dead person; that this antient and serviceable usage was overgrown with Superstition and turned into a convenience for theft and debauchery: therefore, for a remedy against this disorder, 'tis decreed, that, upon the death of any person, none should be allowed to watch before the Corpse in a private House, excepting near Relations and Friends of the deceased, and such as

<sup>1</sup> "Statistical Account of Scotland," vol. v. p. 435.

<sup>2</sup> *Ibid.* vol. xv. p. 372.

<sup>3</sup> "Description of the Isle of Man," Works, p. 170.

<sup>4</sup> "Etymolog. Dict." v. LYK-WAİK.

<sup>5</sup> "Glossar. Suio-Goth," v. WAKE.

<sup>6</sup> St. Gregory in the epistle treating of the death of his sister Macrina, says: "Cum igitur nocturna Pervigilatio, ut in Martyrum celebritate canendis Psalmis perfecta esset, et Crepusculum advenisset," &c.

<sup>7</sup> Collier's "Ecclesiast. History," vol. i. p. 546.



offered to repeat a set number of Psalms for the benefit of his Soul." The penalty annexed is excommunication. This is also mentioned in Becon's "Reliques of Rome," [1563] and comprized in the catalogue of crimes that were anciently curf'd with bell, book, and candle.

Bourne complains of the sport, drinking, and lewdness used at these Lake Wakes in his time. [Even in Brand's day, they still continued] to resemble too much the ancient Bacchanalian orgies.

#### 4. LAYING OUT OR STREEKING THE BODY.

Durandus gives a pretty exact account of some of the ceremonies used at laying out the body, as they [were, in the last century, and are, for the most part, still] practis'd in the North of England, where the laying out is called streeking.<sup>1</sup> He mentions the closing of the eyes and lips, the decent washing, dressing, and wrapping up in a winding sheet or linen shroud: of which shroud Prudentius [in his "Hymnus ad Exequias Defunct."] thus speaks [in Beaumont's translation:]

"The custome is to spread abroad  
White linens, grac'd with splendour pure."

Gough<sup>2</sup> says: "Funeral Ceremonies in Orkney are much the same as in Scotland. The Corpse is laid out after being stretcht on a Board till it is coffined for burial. I know not for what reason they lock up all the Cats of the House, and cover all the Looking Glasses as soon as any person dies; nor can they give any solid reason." It by no means seems difficult to assign a reason for locking up the cats on the occasion; it is obviously to prevent their making any depredations upon the corpse, which it is known they would attempt to do if not prevented.

[The Scots used to believe that] "It disturbed the Ghost of the dead, and was fatal to the living, if a Tear was allowed to fall on a Winding Sheet. What was the intention of this, but to prevent the effects of a Wild or Frantic Sorrow? If a Cat was permitted to leap over a Corpse, it portended Misfortune. The meaning of this was to prevent that carnivorous Animal from coming near the Body of the deceased, lest, when the Watchers were asleep, it should endeavour to prey upon it, &c."<sup>3</sup> These notions appear to have been called in Scotland "Frets."

In Copley's "Wits, Fits, and Fancies," 1595,<sup>4</sup> is the following, alluding to the practice of laying out, or streeking the body: "One

<sup>1</sup> Anglo-Saxon *ƿƿrecan*, *extendere*. A streeking board is that on which they stretch out and compose the limbs of the dead body. See Durandus "Rationale,"

pp. 224-5.

<sup>2</sup> "Sep. Mon." vol. ii. Introd. ccv. citing Lowe's MS. History of Orkney.

<sup>3</sup> "Statist. Acc. of Scotland," vol. xxi. p. 147, parish of Monquhitter.

<sup>4</sup> Edit. 1614, p. 126.

said to a little Child, *whose Father died that Morning*, and was *layd out in a Coffin in the Kitchen*, Alas! my pretty Child, thy Father is now in heaven: the Child answered, Nay, that he is not: for he is yet in the Kitchen."

Laying out the corpse is an office always performed by women, who claim the linen, &c. about the person of the deceased at the time of performing the ceremony. It would be thought very unlucky to the friends of the person departed, were they to keep back any portion of what is thus found. These women give this away in their turn by small divisions; and they who can obtain any part of it, think it an omen or preface of future good fortune to them or theirs.

The face-cloth too is of great antiquity. Strutt tells us that "after the closing of the Eyes, &c. a Linen Cloth was put over the Face of the deceased. Thus we are told that Henry the fourth, in his last illness, seeming to be dead, his Chamberlain covered his face with a Linen Cloth."<sup>1</sup>

Misson<sup>2</sup> mentions, under the head of funerals, "the washing the Body thoroughly clean, and shaving it, if it be a man, and his beard be grown during his sickness."

Stafford<sup>3</sup> says: "I am so great an Enemy to Ceremonies, as that I would onelie wish to have that *one Ceremonie at my Buriall*, which I had at my *Birth*; I mean, *swadling*: and yet I am indifferent for that too."

We have the very coffin of the present age described in Durandus.<sup>4</sup> *Loculus* is a box or chest. Thus in old registers I find coffins called *kists*, *i. q.* *chests*.<sup>5</sup>

The interests of our woollen manufactures have interfered with this ancient rite in England. Misson, speaking of funerals in England, says:<sup>6</sup> "There is an Act of Parliament [1678]<sup>7</sup> which ordains that the Dead shall be buried in a Woollen stuff, which is a kind of a thin Bays, which they call Flannel; nor is it lawful to use the least needleful of thread or Silk. (The intention of this Act is, for the encouragement of the Woollen Manufacture.) This Shift is always white; but there are different sorts of it as to fineness, and consequently of different prices. To make these dresses is a particular Trade, and there are many that sell nothing else." The Shirt, for a Man "has commonly a Sleeve purled about the wrists, and the slit of the Shirt, down the breast, done in the same manner. This should be at least

<sup>1</sup> "Engl. Æra," p. 105 (Manners and Customs).

<sup>2</sup> "Travels," p. 80.

<sup>3</sup> "Niobe," 1611, p. 162.

<sup>4</sup> "Corpus lotum et sindone obvolutum, ac Loculo conditum, Veteres in cœnaculis, seu Tricliniis exponebant," p. 225.

<sup>5</sup> Gough's "Sep. Mon." vol. ii. Introd.

<sup>6</sup> "Travels," pp. 88-90.

[<sup>7</sup> "An Act for Burying in Woollen." There was a great outcry against it at the time on the part of the "good wives." In the Churchwardens' Accounts of Minchinhampton, co. Gloucester, for 1678, occurs this item: "Paid for a booke to enter y<sup>e</sup> burials in woollen, 2s."]

half a foot longer than the Body, that the feet of the deceased may be wrapped in it, as in a Bag. Upon the head they put a Cap, which they fasten with a very broad chin-cloth; with Gloves on the hands, and a cravat round the neck, all of Woollen. The Women have a kind of head-dress with a Fore-head cloth." He adds, "that the Body may ly the softer, some put a lay of bran, about four inches thick, at the bottom of the coffin. The coffin is sometimes very magnificent. The Body is visited to see that it is buryed in flannel, and that nothing about it is sowed with Thread. They let it lye three or four days."

5. SETTING SALT OR CANDLES UPON THE DEAD BODY.

"Ah hopeless lasting Flames! like those that burn  
To light the dead, and warm th' unfruitful urn."  
Pope's *Eloisa to Abelard*.

It [was] customary [in Brand's] day in some parts of Northumberland, to set a pewter plate, containing a little salt, upon the corpse. A candle, too, was sometimes set upon the body, in like manner. In [the York] Articles [any year till 1640] I find the following curious item: "Whether at the Death of any, there be any superstitious burning of Candles over the Corps in the Day after it be light."<sup>1</sup>

[The Devil abhors] salt, says Morefin, [which] is the emblem of eternity and immortality. It is not liable to putrefaction itself, and it preserves things that are seasoned with it from decay.<sup>2</sup> Considered in reference to this symbolical explication, how beautiful is that expression: "Ye are the Salt of the Earth!" Scot, in his "Discoverie," 1584, cites Bodin, as telling us that "the Devil loveth no Salt in his Meat, for that is a sign of Eternity, and used by God's commandment in all Sacrifices."

Douce says, the custom of putting a plate of salt upon corpses is still retained in many parts of England, and particularly in Leicestershire, but it is not done for the reason here given. The pewter plate and salt are laid on the corpse with an intent to hinder air from getting into the bowels and swelling up the belly, so as to occasion either a bursting, or, at least, a difficulty in closing the coffin.<sup>3</sup>

Campbell<sup>4</sup> mentions this custom as obtaining in Ireland, and says, that the plate of salt is placed over the heart. It should seem as if he had seen Morefin's remark, by his supposing that they consider the salt as the emblem of the incorruptible part. "The Body itself," says he, "being the Type of Corruption."

<sup>1</sup> By the blank left in the date of this tract after the 3 there appear to have been as many copies ordered to be printed at once as would last till the year 1640. The last figure to be filled up occasionally in writing.

<sup>2</sup> "Papatus," p. 154.

<sup>3</sup> See "Gent. Mag." for 1785, vol. lv. pp. 603, 760.

<sup>4</sup> "Survey of the South of Ireland," 1777, p. 210.

Pennant, in his "Tour in Scotland," tells us, that on the death of a highlander, the corpse being stretched on a board, and covered with a coarse linen wrapper, the friends lay on the breast of the deceased a wooden platter, containing a small quantity of salt and earth, separate and unmixed. The earth an emblem of the corruptible body; the salt an emblem of the immortal spirit. All fire is extinguished where a corpse is kept: and it is reckoned so ominous for a dog or cat to pass over it, that the poor animal is killed without mercy.

From the following passage in Braithwaite's "Boulster Lecture," 1640, the corpse appears anciently to have been stuck with flowers: "*Marry another, before those Flowers that stuck his Corpse be withered.*" Herrick says:

"The Body's salt the Soule is, which when gone,  
The flesh soone sucks in putrifaction."

In the same work is a copy of verses "*To Perilla,*" abounding with tender allusions to the funeral customs of his time.

Morefin gives us also his conjecture on the use of the candle upon this occasion: "It was an Egyptian Hieroglyphic for Life, meant to express here the ardent desire of having had the Life of the deceased prolonged."<sup>1</sup>

We read<sup>2</sup> that when any of the sick among [the Jews] have departed, the corpse is taken and laid on the ground, and a pillow put under its head; and the hands and feet are laid out even, and the body is covered over with a black cloth, *and a light is set at its head.*

It appears from Scogin's "Jests," 1626,<sup>3</sup> that in Henry the Eighth's time it was the custom *to set two burning candles over the dead body.* The passage is curious, as illustrative of more customs than one: "On Maundy-Thursdai, Scogin said to his chamber-fellow, we wil make our maundy, and eate and drink with advantage. Be it, said the scholar. On Maundy-thursdai at night they made such cheere that the Scholler was drunke. Scogin then pulled off all the Schollers clothes, and laid him stark naked on the rushes, and set a forme over him, and spread a coverlet over it, and *set up two tallow candles in candlesticks over him,* one at his head, the other at his feet, and ran from chamber to chamber, and told the fellowes of that place that his chamber-fellow was dead: and they asked of Scogin if he died of the pestilence? Scogin said: no, I pray you go up, and pray for his soule; and so they did. And when the scholler had slept his first sleepe, he began to turne himselfe, and cast downe the forme and the candles. The fellowes of the house seeing that Scogin did run first out of the chamber, they and all that were in the chamber, one running and tumbling down on anothers neck, were afraid. The scholler, seeing them run so fast out of the chamber, followed them starke naked; and the fellowes seeing him runne after them like a ghost,

<sup>1</sup> "Papatus," pp. 26, 89.

<sup>2</sup> Levi's "Account of the Rites and Ceremonies of the Modern Jews," p. 163.

[<sup>3</sup> "Old English Jest-Books," vol. ii. p. 55.]

some ran into their chambers, and some ran into one corner, and some into another. Scogin ran into the chamber to see *that the candles should doe no harme*, and at last fetcht up his chamber-fellow, which ran about naked like a madman, and brought him to bed; for which matter Scogin had rebuke."

In the "Life of Henrietta Maria," 1669, p. 3, we read: "On the 25th of June 1610, she was carried with her Brother to perform the *Ceremony of casting Holy-water on the Corps of her dead Father* (Henry the Fourth of France,) who was buried the 28th following."

## 6. FOLLOWING THE CORPSE TO THE GRAVE<sup>1</sup> WITH EVERGREENS AND PSALMODY.

"Non convenit enim eum quem humiliter vivere decet, pompofè sepeliri, nisi velit, et id frustra, cadaveri mortuo majores honores deberi quam corpori vivo."—*Will of Archbishop Wareham*, 1530.]

Bourne tells us<sup>2</sup> that the heathens followed the corpse to the grave, because it presented to them what would shortly follow, how they themselves should be so carried out to be deposited in the grave.<sup>3</sup> [Dunbar, in his "Testament of Andro Kennedy," has parodied some of the rites which, in his day (he died about 1515), were observed at the interment of the dead. But the old Scottish Makar had less sympathy than the Southerners with this class of solemnity, for he belonged to a church, which treated the burial-service lightly enough. In the Genevan "Forme of prayers," 1584, occurs "The maner of Buriall," in which there is the following direction: "The corps is reverentlie brought to the grave, accompanied with the Congregation, *without any further ceremonies*: which being buried, the Minister, *if he be present, and required*, goeth to the Church, *if it be not farr off*, and maketh some *comfortable exhortation* to the people, touching death and resurrection." Even the "comfortable exhortation" is struck out in the Middleborough Book, 1587.]

In Langley's abridgment of Polydore Vergil, 1546, we read: "In Burials the old Rite was that the ded Corps was borne afore, and the people folowed after, as one should saie we shall dye and folowe after hym, as their laste woordes to the Coarse did pretende. For thei used too saie, when it was buried, on this wise, farewell, wee come after thee, and of the folowyng of the multitude thei were called Exequies."

In Articles to be enquired of within the Archdeaconry of Yorke [1640,] I find the following: "Whether at the death of any there be *praying for the dead at Crosses, or places where Crosses have been, in the way to the Church.*"

<sup>1</sup> Graves were anciently called ΠΥΤΤΕΣ. See Strutt's "Manners and Customs," vol. iii. p. 172.

<sup>2</sup> "Antiq. Vulg." chap. iii.

<sup>3</sup> Alex. ab. Alexand. lib. iii. p. 67; Polyd. Verg. lib. vi. c. 10, p. 405.

Mifflon,<sup>1</sup> speaking of funerals, says: "They let the body lye three or four days, as well to give the dead person an opportunity of coming to life again, if his soul has not quite left his body, as to prepare mourning, and the Ceremonies of the Funeral. They send the Beadle with a list of such Friends and Relations as they have a mind to invite; and sometimes they have printed Tickets which they leave at their Houses. A little before the Company is set in order for the march," he continues, "they lay the Body into the Coffin, upon two stools, in a room, where all that please may go and see it; then they take off the top of the Coffin, and remove from off the Face a little square piece of Flannel, made on purpose to cover it, and not fastened to any thing. Being ready to move, one or more Beadles march first, each carrying a long Staff, at the end of which is a great Apple, or knob of silver. The Body comes just after the Minister or Ministers attended by the Clerk. The Relations in close mourning, and all the Guests, two and two, make up the rest of the procession."

Macaulay<sup>2</sup> observes: "At the Funeral of a Yeoman, or Farmer, the Clergyman generally leads the van in the procession, in his canonical habiliments; and the Relations follow the Corpse, two and two, of each sex, in the order of proximity, linked in each others' arms. At the Funeral of a young Man it is customary to have six young Women, clad in white, as Pall-bearers; and the same number of young Men, with white Gloves and Hat-bands, at the Funeral of a young Woman. But these usages are not so universally prevalent as they were in the days of our Fathers."

Gough<sup>3</sup> says: "In Flintshire it is customary to say the Lord's Prayer on bringing the Corpse out of the House."

At South Shields, co. Durham, the bidders, *i. e.* the inviters to a funeral, never use the rapper of the door when they go about, but always knock with a key, which they carry with them for that purpose. I know not whether this custom be retained any where else.

The following form of inviting to burials by the public bellman of the town [was, in Brand's time,] in use at Hexham, Northumberland: "Blessed are the dead which die in the Lord. Joseph Dixon is departed, son of Christopher Dixon was. Their Company is desired to-morrow at five o'clock, and at six he is to be bu—ri—ed. For him and all faithful people give God most hearty Thanks."

Grose says: "If you meet a funeral Procession, or one passes by you, always take off your Hat: this keeps all Evil Spirits attending the Body in good humour, [but this, though very usual abroad, is very rarely practised here, at least in large towns.]"

There is a most concise epitaph on a stone that covers the body of one of the fellows of St. John's College, Oxford, in the anti-chapel there. It is "*Prævit*," he is gone before.

[The necessity of inviting *bees* to the funeral of their late owner,

<sup>1</sup> "Travels," p. 90.

<sup>2</sup> "History of Claybrook," 1791, p. 131.

<sup>3</sup> "Sep. Mon." vol. ii. p. cciv.

having previously apprised them of his decease, and of clothing the hive in mourning, is a very common and familiar superstition still, or at least very recently, cherished in many parts of England. The correspondents of "Notes and Queries" have contributed to assemble very numerous examples of its existence. The bees are thought to have a prescience of the death of their master; but formal notice of the event, and a summons or request to serve his successor, are thought to be essential to the preservation and welfare of the insects.]

Bourne further remarks, that as the form of procession is an emblem of our dying shortly after our friend, so the carrying in our hands of ivy, sprigs of laurel, rosemary, or other evergreens, is an emblem of the soul's immortality.

Many instances of the use of rosemary at funerals are to be collected from old writers. In the second part of Dekker's "Honest Whore," 1630, signat. c 2 *verso*, is the following passage: "My Winding-sheete was taken out of Lavender to be stucke with Rosemary." In Shirley's "Wedding," 1633, signat. G 4 *verso*, scene "A Table set forth with two Tapers: Servants placing Ewe, Bayes, and *Rosemary*," &c.

It appears<sup>1</sup> that "at the Funeral of Robert Lockier, (who was shot for mutiny April 27th or 28th, 1649, the manner of whose Funeral was most remarkable, considering the person to be in no higher quality than a private Trooper, for the late King had not half so many to attend his Corps,) *the Corps was adorned with bundles of Rosemary on each side, one half of each was stained in blood, and the Sword of the deceased with them.*"

Miffon<sup>2</sup> says, when the Funeral Procession is ready to set out, "they nail up the Coffin, and a Servant presents the Company with *Sprigs of Rosemary: every one takes a Sprig and carries it in his hand till the Body is put into the Grave, at which time they all throw in their Sprigs after it.*"

In Hogarth's "Harlot's Progress," at the Prostitute's Funeral, there are sprigs of rosemary, and Gay, in his "Pastorals," has this passage:

"To shew their love, the Neighbours far and near,  
Follow'd with wistful look the Damsel's Bier:  
*Sprigg'd Rosemary* the Lads and Lasses bore,  
While distinally the Parson walk'd before."

[In Lancashire, it is still usual in some districts for each mourner to carry with him to the place of interment a sprig of *box* provided for the purpose, and cast it, before leaving, into the grave of the departed.]<sup>3</sup>

It is doubtful whether the cypress was meant by the ancients, to be an emblem of an immortal state, or of annihilation after death; since the properties of the tree apply, happily enough, to each. The cypress was used on funeral occasions, say the commentators, "*vel quia cariem non sentit, ad gloriæ immortalitatem significandam; vel quia semel excisa, non renascitur, ad mortem exprimendam;*"<sup>4</sup> but, instead of that,

<sup>1</sup> "Perfect Diurnall," April 30th to May 7th, 1649.      <sup>2</sup> "Travels," p. 91.

<sup>3</sup> "Notes and Queries," Dec. 26, 1868.]

<sup>4</sup> Vide Servius in "Æn." iii. l. 64, and the Delphin edit. on the same passage.

the ancient Christians used the things before mentioned, and deposited them under the corpse in the grave, to signify that they who die in Christ, do not cease to live; for though, as to the body, they die to the world, yet, as to their souls, they live and revive to God. And as the carrying of these evergreens is an emblem of the soul's immortality, so it is also of the resurrection of the body: for as these herbs are not entirely plucked up, but only cut down, and will, at the returning season, revive and spring up again; so the body, like them, is but cut down for a while, and will rise and shoot up again at the resurrection. For in the language of the evangelical prophet, our bones shall flourish like an herb. The reader conversant with the classics will call to mind here the beautiful thought in the *Idyllium on Bion* by Moschus: though the fine spirit of it will evaporate when we apply it to the Christian doctrine of the resurrection. The antithesis will be destroyed.<sup>1</sup>

The cypress, however, appears to have been retained to later times. Coles<sup>2</sup> says: "*Cypresse Garlands* are of great account at Funeralls amongst the gentiler sort, but Rosemary and Bayes are used by the Commons both at Funeralls and Weddings. They are all Plants which fade not a good while after they are gathered, and used (as I conceive) to intimate unto us that the remembrance of the present Solemnity might not dye presently, but be kept in minde for many yeares."

The line,

"And Cypress which doth Biers adorn,"

is cited in Poole's "*English Parnassus*," 1657. Spenser mentions

"The Aspin, good for Staves, the *Cypress* funerall."

Dekker, in his "*Wonderfull Yeare*," 1603, signat. c 3 verso, describes a charnell-house pavement, "instead of greene Rushes, strewe with blasted Rosemary, wither'd Hyacinthes, *fatall Cypresse*, and Ewe, thickly mingled with heapes of dead Mens bones." He says, signat. D 2 verso, "*Rosemary*, which had wont to be sold for twelve pence an armefull, went now" (on account of the Plague,) "at six shillings a handfull."

In "*The Exequies*," by Stanley,<sup>3</sup> we read:

"Yet strew  
Upon my disinal Grave,  
Such Offerings as you have,  
Forfaken *Cypresse*, and sad Ewe,  
For kinder Flowers can take no Birth  
Or growth from such unhappy Earth."

In "*The Marrow of Complements*," &c. 1655, is "*A Mayden's Song*

<sup>1</sup> Moschi "*Idyll*," iii. l. 100.

<sup>2</sup> "*Introduction to the Knowledge of Plants*," p. 64.

<sup>3</sup> Stanley's "*Poems*," 1651, p. 54.



for her dead Lover," in which cypres and yew are particularly mentioned as funeral plants :

1.

" Come you whose Loves are dead,  
And, whilst I sing,  
Weepe and wring  
Every hand, and every head  
Bind with *Cypresse*, and *sad Erwe*,  
Ribbands black, and Candles blue ;  
For him that was of Men most true.

2.

" Come with heavy moaning,  
And on his Grave  
Let him have  
Sacrifice of Sighes and Groaning,  
Let him have faire Flowers enough,  
White, and Purple, Green, and Yellow,  
For him that was of Men most true."

["In the case of an unmarried female," says the author of the "Cleveland Glossary," 1868, "the custom, until recently, was to carry a Garland, composed of two circular hoops crossing each other, dressed with white paper cut into flowers or leaves, or in the form of a wreath of parti-coloured ribbons, having a white glove in the centre inscribed with the name, or initials, and age of the deceased. This garland was laid on the coffin during its passage from the church to the grave, and afterwards, at least in some cases, suspended from the ceiling of the church. In the chancels at Hinderwell and Robin Hood's Bay some of these garlands were still in being only a few years since."]

[In the time of Durandus] coals, holy water, and frankincense, were, in some places, put into the grave. The holy water was to drive away the devils ; the frankincense to counteract the ill smells of the body."<sup>1</sup>

In "The Fatall Dowry," 1632, act ii. sc. 1, are some curious thoughts on this subject : spoken at the funeral of a marshal in the army, who died in debt, on account of which the corpse was arrested :

" What weepe ye, Souldier ?  
The Jaylors and the Credit rs do weepe ;  
Be these thy Bodies balme : *these* and *thy vertue*  
*Keepe thy Fame ever odoriferous—*  
Whilst the great, proud, rich, undeserving Man  
Shall quickly, both in bone and name consume,  
Though wrapt in lead, spice, seare-cloth, and perfume.  
—This is a sacrifice our Showre shall crowne  
His Sepulcher with *Olive*, *Myrrh*, and *Bayes*,  
*The Plants of Peace, of Sorrow, Victorie.*"

Herbs and flowers appear to have been sometimes used at funerals with the same intention as evergreens. In the Account of the Funeral

<sup>1</sup> Durandi "Rationale," lib. vii. cap. 35, 38.

Expences of Sir John Rudstone, Mayor of London, 1531, I find the following article: "For Yerbys at the Bewryal £.0 1 0."<sup>1</sup> So, in a song in "Wit's Interpreter," 1655, we read:

"Shrouded she is from top to toe  
With Lillies which all o'er her grow,  
Instead of Bays and Rosemary."

Griffith,<sup>2</sup> speaking of a woman's attire, says: "By her Habit, you may give a neere guesse at her Heart. If, (like a Coffin,) shee be crowned with Garlands, and *stuck with gay and gaudy Flowers*, it is certaine there is somewhat *dead* within." Browne, in his "Urne Burial," p. 56, says, that "in strewing their tombs, the Romans affected the Rose, the Greeks Amaranthus and Myrtle."

To the remarks which have been already made on evergreens used at funerals may be added, that *the planting of yew trees in church-yards* seems to derive its origin from ancient funeral rites: in which, Browne conjectures, from its perpetual verdure, it was used as an emblem of the resurrection. He observes farther that the Christian custom of decking the coffin with bay is a most elegant emblem. It is said that this tree, when seemingly dead, will revive from the root, and its dry leaves resume their wonted verdure.

The yew is called by Shakespeare, in his "Richard the Second," 1597, *the double fatal yew*, because the leaves of the yew are poison, and the wood is employed for instruments of death. On this Steevens observes, that "from some of the antient Statutes it appears that every Englishman, while Archery was practised, was obliged to keep in his House either a Bow of Yew or some other wood. It should seem, therefore, that Yews were not only planted in Church Yards to defend the Churches from the Wind, but on account of their use in making Bows; while by the benefit of being secured in enclosed places, their poisonous quality was kept from doing mischief to Cattle."<sup>3</sup>

Barrington<sup>4</sup> calls the above the last statute of the reign of Edw. I., and observes on the passage, "that Trees in a Church Yard were often planted to skreen the Church from the Wind; that, low as Churches were built at this time, the thick foliage of the Yew answered this purpose better than any other Tree. I have been informed, accordingly, that the Yew Trees in the Church Yard of Gyffin, near Conway, having been lately felled, the Roof of the Church hath suffered excessively." On the statute 22 Edw. IV., ch. 4, which declares

<sup>1</sup> Strutt's "Manners and Customs," vol. iii. p. 170.

<sup>2</sup> "Bethel, or a Forme for Families," 1634, p. 261.

<sup>3</sup> Reed's "Shakspeare," vol. xi. p. 94. In "Magna Carta," &c. 12mo. Lond. 1556:—"Secunda Pars veterum Statutorum," signat. E 5, I find the statute, "*Ne Rector prosterneat Arbores in Cemeterio.*"

<sup>4</sup> "Observations on the Statutes," p. 191.

that the price of a yew bow is not to exceed 3s. 4d., he further observes: "I should imagine that the planting Yews in Church Yards, being places fenced from Cattle, arose, at least in many instances, from an attention to the material from which the best Bows are made; nor do we hear of such Trees being planted in the Church Yards of other parts of Europe." It appears by 4 Hen. V. ch. 3, that the wood of which the best arrows were made was the ash. [But from the act 6 Henry VIII. c. 13, it seems to be inferible that at that time bows were made of *elm* or any "other wode of easy pryce."] There is a statute so late as the 8th Eliz. c. 10, which relates to bowyers, each of whom is always to have in his house fifty bows made of elm, witch, hazel, or ash.

[Wood, in his "Bow Man's Glory," 1682, has republished some of the statutes relating to archery; but the earliest which he gives is of the 29 Hen. VIII. A remarkably curious tract is printed by Wood in the same volume, called "A Remembrance of the Worthy Show and Shooting of the Duke of Shoreditch (a man named *Barlow*, whom Henry VIII. jocularly so entitled) and his Associates, &c. 1583." But the particulars it gives seem to belong rather to the pages of Strutt.]

Drayton, in his "Polyolbion," says:

"All made of Spanish Yew, their Bows are wondrous strong."

[On which there is this note:] By 5 Edw. IV. ch. 4 (Irish Statutes), "every Englishman is obliged to have a Bow in his House of his own length, either of Yew, Wych, Hasel, Ash, or Awburn, probably Alder."

In the "Gentleman's Magazine" for Dec., 1779, A. B. mentions the two reasons already assigned for the planting of yew trees in churchyards: but he considers the slow growth of these trees as an objection to the idea of their protecting the church from storms; and the rarity of their occurrence (it being very uncommon to meet with more than one or two in the same place), an indication that they could not have been much cultivated for the purposes of archery. He adds, "I cannot find any Statute or Proclamation that directs the cultivation of the Yew Tree in any place whatever." By different extracts from our old statutes, he continues, "it appears that we depended principally upon imported Bow-staves for our best Bows; which one would think needed not to have been the case, if our Church Yards had been well stocked with Yew Trees." "The English Yew," moreover, "was of an inferior goodness;" and that our brave countrymen were forced to have recourse to foreign materials, appears from the following prices settled in "An Act of Bowyers," 8 Eliz.: "Bows meet for Men's shooting, *being outlandish Yew of the best sort*, not over the price of 6s. 8d.; Bows meet for men's shooting, of the second sort, 3s. 4d.; bows for men, of a coarser sort, called livery bows, 2s.; *bows being English Yew*, 2s."

"Gerard," he says, "mentions their growing in Church Yards where they have been planted. Evelyn only says, that the propagation of them has been forborne since the use of Bows has been laid aside."

A writer, J. O.,<sup>1</sup> dislikes all the reasons assigned for planting yew trees in churchyards, except their *gloomy aspect*, and their *noxious quality*. The first intended to add solemnity to the consecrated ground, the other to preserve it from the ravages of cattle. To countenance his first reason, he quotes Dryden, who calls the yew *the mourner yew*, and Virgil, who calls it *the baneful yew*; and to make it still more fitting for the place, adds the magic use which Shakespeare makes of it in Macbeth :

"Liver of blaspheming Jew,  
Gall of Goats, and *Slips of YEW*  
Sliver'd in the Moon's Eclipse."

He adds, "the great Dramatist's opinion of its noxious properties is evident from Hecate's answer to the aerial Spirit :

"With new fall'n Dew,  
From *Church Yard Yew*,  
I will but 'noint,  
And then I'll mount," &c.

A fourth writer in the same work, for January, 1781, says: "We read in the Antiquities of Greece and Rome, that the Branches of the Cypress and Yew were the usual signals to denote a House in mourning."

Gough,<sup>2</sup> speaking of the signs of death in houses among the ancients, notices branches of *pine* and *cypress*, on the authority of Euripides, Suetonius and Virgil.<sup>3</sup> He says, in a note, "Will it be thought a far-fetched conjecture that Yew Trees in Church Yards supply the place of Cyprus round Tombs, where Ovid, *Trist.* III. xiii. 21, says they were placed.

Warner,<sup>4</sup> speaking of Brokenhurst Church [Hants], says: "The church-yard exhibits two examples of enormous vegetation. A large Oak, apparently coeval with the mound on which it grows, measuring five and twenty feet in girth; and a straight majestic Yew Tree. On the latter, the Axe has committed sad depredations; despoiling it of five or six huge branches, a circumstance that doubtless has taken greatly from its antient dignity. Still, however, it is a noble Tree, measuring in girth fifteen feet, and in height upwards of sixty. I should think it might lay claim to an antiquity, nearly equal to its venerable neighbour. The New-forest, and Brockenhurst in particular (as we learn from its name), being formerly so famous for the production of Yews, it might be a matter of wonder that so few

<sup>1</sup> "Gent. Mag." for Feb. 1780, p. 183.

<sup>2</sup> "Sep. Mon." *Introd.* vol. ii. p. 5.

<sup>3</sup> Euripides, "*Hecuba*," 191-2; Suetonius, "*Life of Augustus*;" Virg. *Æneid*, xi. 31.

<sup>4</sup> "Remarks relating to the S. W. Parts of Hampsh.," 1793, vol. i. p. 95.

remained to the present day, did we not recollect that the old English Yeomanry were supplied from this Tree with those excellent bows, which rendered them the best and most dreaded archers in Europe. This constant and universal demand for Yew, produced in time such a scarcity, that recourse was had to foreign countries for a supply: and the importation of them was enjoined, by express acts of parliament passed for that purpose.<sup>1</sup>

The Yew is now become the funereal tree; and the same honours are paid to it by the poets of the present age, as the Cypresses enjoyed from the bards of antiquity.<sup>2</sup>

Grofe<sup>3</sup> observes that "Yew at length became so scarce (as I have hinted in a preceding note) that to prevent a too great consumption of it, bowyers were directed to make four bows of Witch-Hazle, Ash or Elm, to one of Yew. And no person under seventeen, unless possessed of moveables worth forty marks, or the son of parents having an estate of ten pounds per annum, might shoot in a Yew Bow." "Here," says [Macpherson, in his Ossianic poems, which of course merely illustrate the old Scottish usage] speaking of two departed lovers, "rests their dust, Cuthullin! These lonely Yews sprang from their tomb, and shade them from the storm!"

White, in his "History of Selborne," remarks: "Deborah, Rebe-kah's Nurfe, (Gen. xxxv. 8.) was buried under an Oak; the most honourable place of Interment, probably, next to the Cave of Machpelah (Gen. xxiii. 9), which seems to have been appropriated to the Remains of the patriarchal Family alone. In the South of England, every Church Yard, almost, has its Tree, and some two; but in the North, we understand, few are to be found."<sup>4</sup>

In a printed account of the parish of Burton (Preston Patrick) Westmoreland,<sup>5</sup> we read: "Mr. Machel takes notice of a Yew Tree in the Chapel Yard, which he says was very old and decayed (1692); which shews, he observes, the antiquity of the Chapel. The Yew Tree is there yet, which shews also the longevity of that species of wood. These Yew Trees in Church and Chapel Yards seem to have been intended originally for the use of Archery. But this is only matter of conjecture: Antiquity having not furnished any account (so far as we have been able to find) of the design of this kind of Plantation."

[A gentleman assured Brand] that he remembered to have read in a Book of Churchwardens' Accounts in the possession of Mr. Littleton,

<sup>1</sup> Stat. Edw. IV. c. 2; 1 Rich. III. c. ii.

<sup>2</sup> Stat. 13th Edw. I. ii. c. 6; 3rd Hen. VIII. c. 3.

<sup>3</sup> "Military Antiquities," vol. i. p. 142. See also Ducange "Gloss." Art. ARBORES SACR.]

<sup>4</sup> Upon looking into Wotton's "Leges Wallicæ," 1730, p. 262, I find the following: "TAXUS Sancti libram valet;" with the subsequent note. "Sancti] Sancto nempe alicui dicata, Dubritio v. gr. vel Teliao, quales apud Wallos in Cœmeteriis etiamnum frequentes videntur."

<sup>5</sup> Nicholson and Burn's "Westm. and Cumb." vol. i. p. 242.

of Bridgnorth, Salop, an account of a yew tree being ordered to be planted in the churchyard *for reverence' sake*.

One may ask those who favour the opinion that yews were planted in churchyards for making bows, and as being there fenced from the cattle, are not all plantation grounds fenced from cattle? and whence is it that there are usually but one yew tree, or two at the most, in each churchyard?

Browne, in his "Urneburiall," tells us that among the antients, "the Funerall Pyre consisted of sweet suell, Cypresse, Firre, Larix, YEWE, and Trees perpetually verdant." And he asks, or rather observes, "Whether the planting of *Yewe* in Church Yards holds its original from antient funerall rites, or as an embleme of Resurrection from its perpetual verdure, may also admit conjecture."

Lyfons<sup>1</sup> notices several Yew Trees of enormous growth in the counties of Berks and Bucks; particularly one at Wyardisbury in the latter county, which, at six feet from the ground, measures thirty feet five inches in girth. There is a yew tree of vast bulk at Iley in Oxfordshire, supposed to be coeval with the church; which is known to have been erected in the twelfth century. Others of great age may be seen in various parts of England.

[The parishioners of Fortingal, county Perth,<sup>2</sup> reckoned among their curiosities in the last century a yew tree in the churchyard fifty-two feet in circumference, and the minister of Dunscore, co. Dumfries, reported in 1792, that in one corner of the churchyard there] "grew a large Yew Tree, which was consumed in the heart. Three Men have stood in it at once; but it was overturned by the wind this season."<sup>3</sup>

It appears that<sup>4</sup> "in Lord Hopetoun's Garden at Ormiston Hall, there was a remarkable Yew Tree. About the twentieth part of an English Acre was covered by it. [The minister of the parish of Ormiston thus described it in 1792]: "the diameter of the Ground overspread by its branches is fifty-three feet. Its trunk eleven feet in circumference. From the best information it cannot be under two hundred years old. It seems rather more probable to be between three hundred and four hundred years old." Again:<sup>5</sup> "Two Yew Trees at Ballikinrain, Killearn, co. Stirling, at a distance like one Tree, cover an area of eighteen yards diameter." And lastly:<sup>6</sup> "There is a Yew Tree in the Garden of Broich, Kippen, co. Perth and Stirling. The Circumference of the Circle overspread by the lower branches is a hundred and forty feet. It is supposed to be two hundred or three hundred years old." [This was of course in the last century.]

[<sup>1</sup> "Magna Brit." vol. i pp. 254, 578, 643, 1681.]

<sup>2</sup> "Statist. Acc. of Scotl." vol. ii. p. 453.

<sup>3</sup> *Ibid.* vol. iii. p. 144.

<sup>4</sup> *Ibid.* vol. iv. p. 172; Par. of Ormiston, E. Lothian.

<sup>5</sup> *Ibid.* vol. xvi. p. 111.

<sup>6</sup> *Ibid.* vol. xxiii. p. 328.

The song in Shakespeare's "Twelfth Night," act ii. sc. 4, commencing, "Come away, come away, Death," mentions the custom of *sticking Yew in the Shroud*.

There is another song in the "Maid's Tragedy," by Beaumont and Fletcher, 1619, beginning,

"Lay a Garland on my heartie,  
Of the *dismal* YEW,"

which forms an appropriate illustration of this subject.<sup>1</sup>

In Poole's "English Parnassus," 1657, the Yew has the epithets of "warlick, dismal, fatal, mortal, venomous, unhappy, verdant, deadly, dreadful," annexed to it: these are all from old English poets. Chaucer, in his "Assemble of Foules," calls it "the *shooter Ewe*." The Yew tree is thus mentioned in "Loves Festivall at Lusts Funerall," at the end of Braithwaite's "Boulster Lecture," 1640:

"The Screech Oule frights us not, nor th' towling-Bell  
Summons our vading-startling Ghosts to Hell.  
Tombs, forlorne Charnels, unfrequented Caves,  
The *fatall Ewe*, *sad Sociate to Graves*,  
Present no figures to our dying eyes  
'Cause Vertue was our goale, her praise our prize."

In Gayton's "Art of Longevity," 1659, p. 58, is the following passage alluding to St. Paul's Churchyard having been turned into an herb market:

"The Ewe, sad Box, and Cypres (solemn Trees)  
Once Church-yard guests (till burial rites did cease)  
Give place to Sallads," &c.

A credible person, who was born and brought up in a village in Suffolk, informed [Mr. Brand] that when he was a boy, it was customary there to cut sprigs and boughs of yew trees, to strew on the graves, &c., at rustic funerals. Coles gives an account<sup>2</sup> of "the Leaves of Yew Trees poisoning a Clergyman's Cows that eat them, who seeing some Boyes *breaking Boughs from the Yew Tree in the Church Yard*, thought himselfe much injured. To prevent the like Trespasses, he sent one presently to cut downe the Tree and to bring it into his back yard." Two of the cows feeding upon the leaves, died in a few hours afterwards, and Coles remarks that the clergyman had a just reward.

Bourne cites Gregory<sup>3</sup> as observing, that it was customary among the ancient Jews, as they returned from the grave, to pluck up the grafs two or three times, and then throw it behind them, saying these words of the Psalmist, "They shall flourish out of the city, like grafs upon the earth," which they did to shew that the body, though dead, should spring up again as the grafs.

<sup>1</sup> See also Herrick's "Hesperides," 1648, p. 27.]

<sup>2</sup> "Introd. to the Knowl. of Plants," 1656, p. 59.

<sup>3</sup> "Poethuma," 1649, c. 26.

In "The Burnynge of Paules Church," 1561, we read:<sup>1</sup> "In burials we do not assemble a number of priestes to swepe Purgatorye, or bye forgiveness of Synnes, of them which have no authoritye to sell, but accordinge to Saint Jeroms example *we followe*. At the death of Fabiola, sais he, the people of Ro. were gathered to the Solemnite of the Buriall. *Psalmes were songe*, and *Alleluia sounding oute on height*, did shake the gildet Celinges of the Temple. Here was one Companye of yonge menne and there another which *did singe the prayfes and worthy dedes of the Woman*. And no mervaile if men rejoyce of her Salvation, of whose Conversion th' angelles in heaven be glad. Thus Jerom used burials."

Various are the proofs of the ancient custom of carrying out the dead with psalmody in the primitive church: in imitation of which it is still customary in many parts of this nation, to carry out the dead with singing of psalms and hymns of triumph; to show that they have ended their spiritual warfare, that they have finished their course with joy, and are become conquerors. This exultation, as it were, for the conquest of their deceased friend over hell, sin, and death, was the great ceremony used in all funeral processions among the ancient Christians.

Collinson,<sup>2</sup> speaking of two very large yew trees in the church-yard of Ashill, the author observes in a note, that "our Forefathers were particularly careful in preserving this funereal Tree, whose branches it was *usual for Mourners to carry in solemn procession to the Grave, and afterwards*" (as has been already noticed) "*to deposit therein under the Bodies of their departed friends.*"

Levi<sup>3</sup> says, that among the modern Jews, "the Corpse is carried forward to the grave and interred by some of the Society; and as they go forth from the Burying-Ground, they pluck some Grass and say, 'They shall spring forth from the city, as the Grass of the Earth:' meaning at the Day of the Resurrection."

Bourne<sup>4</sup> cites Socrates telling us "that when the Body of Babylas the Martyr, was removed by the order of Julian the Apostate, the Christians, with their Women and Children, rejoiced and sung Psalms all the way as they bore the Corps from Dauphne to Antioch. Thus was Paula buried at Bethlehem, and thus did St. Anthony bury Paul the Hermite." Stopford<sup>5</sup> says: "The Heathens sang their dead to their Graves or places of Burial." And Macrobius<sup>6</sup> affirms, that this custom was according to the Institutions of several Nations, and grounded upon this reason, because they believed that Souls after death returned to the original of musical sweetness, that is

<sup>1</sup> 8vo. 1563, sign. G 6 verso.

<sup>2</sup> "Somersetshire, Hundred of Abdick and Bulston," p. 13.

<sup>3</sup> "Rites and Ceremonies of the Jews," p. 169.

<sup>4</sup> "Antiq. Vulg." ch. 3.

<sup>5</sup> "Pagano-papismus," p. 282, citing Alex. ab Alexandro. "Gen. Dier." lib. iii. cap. 7.

<sup>6</sup> "In Somn. Scipionis," lib. ii. cap. 3.



Heaven: and therefore in this Life every Soul is taken with muscical founds, &c." Other reasons are assigned by Kirkman,<sup>1</sup> and several authorities urged for this custom.

I find the following passage in Dickenſon's "Greene in Concept," 1598, p. 43: "It is a Cuſtome ſtill in uſe with Chriſtians, to attend the funeral of their deceaſed Friendes, with whole Chantries of choyce Quire-men, ſinging ſolemnly before them: but behinde followes a Troope all clad in blacke, which argues mourning: much have I marveled at this Ceremony, deeming it ſome hidden paradox, confounding thus in one things ſo oppoſite as theſe ſignes of joy and forrowe."

Pennant ſays, "there is a Cuſtom [in North Wales] of ſinging Pſalms on the way as the Corps is carried to Church."

Waldron,<sup>2</sup> ſpeaking of the Manks burials, ſays: "The Proceſſion of carrying the Corps to the Grave is in this manner: when they come within a quarter of a Mile of the Church, they are met by the parſon, who walks before them ſinging a Pſalm, all the Company joining with him. In every Church Yard there is a Croſs round which they go three times before they enter the Church."

In "Cymbeline," act iv. ſc. 2, Arviragus, ſpeaking of the apparently dead body of Imogen, diſguiſed in men's clothes, ſays:

"And let us, Polydore, ſing him to the ground,  
As once our Mother; uſe like Note and Words,  
Save that *Euriphile* muſt be *Fidele*."

Gough<sup>3</sup> tells us that muſic and ſinging made a part of funerals. Macrobius assigns as a reaſon that it implied the ſoul's return to the origin of harmony or heaven. Hyginus underſtands it to mean a ſignal of a decent diſpoſal of the dead, and that they came fairly by their death, as the tolling bell among Chriſtians."

In [a book ſuppoſed to be by Dr. Caſe]<sup>4</sup> the author ſays: "I will end with death, the end of all mortality, which though it be the diſſolution of Nature and parting of the Soul from the Body, terrible in itſelf to fleſh and blood, and amplified with a number of diſpleaſant and uncomforable Accidents, as the ſhaving of the head, howling, mourning apparel. *Funeral Boughes of Yeu, Box, Cipreſſe, and the like,* yet we ſhall find by reſorting to Antiquities, that *MUSICK bath had a ſhare amongſt them,* as being unſeaſonable at no time."

A modern writer on Ireland<sup>5</sup> tells us: "It is the cuſtom of this

<sup>1</sup> "De Funeribus Roman." lib. ii. cap. 4. The following paſſage is curious on the ſubject of ſinging pſalms before the corpe: "Cantilena feralis per Antiphonas in pompa funebri et Fano debacchata hinc eſt. Inter Græcos demortui cadavere depoſito in inferiori domus aula ad portam, et peractis cæteris Ceremoniis, Cantores funerales accedunt et *θρηνα* canunt, quibus per intervalla reſpondebant domeſtica ſervæ, cum aſſiſentium corona, neque ſolum domi, ſed uſque ad Sepulchrum præcedebant feretrum ita canentes." Guichard. lib. ii. cap. 2. "Funeral." apud Morilini "Papatum," &c. p. 32.

<sup>2</sup> "Deſcription of the Iſle of Man," (Works, fol. p. 170).

<sup>3</sup> "Sep. Mon." vol. ii. Introd. p. vii.

<sup>4</sup> "The Praiſe of Muſicke," 1586, ſign. F 3 *verſo*.

<sup>5</sup> "Survey of the South of Ireland," pp. 206, 209.

country to conduct their dead to the grave in all the parade they can display; and as they pass through any town, or meet any remarkable person, they set up their howl. The conclamation among the Romans coincides with the Irish cry. The ‘*Mulieres præficæ*’ exactly correspond with the women who lead the Irish band, and who make an outcry too outrageous for real grief.

‘*Ut qui conducti plorant in funere, dicunt  
Et faciunt prope plura dolentibus ex animo.*’

That this custom was Phœnician we may learn from Virgil, who was very correct in the costume of his characters. The conclamation over the Phœnician Dido, as described by him, is similar to the Irish cry:

“*Lamentis gemituque et fœmineo ululatu  
Tecta fremunt.*”

The very word *ululatus*,” or “*hulluloo*,” and the Greek word of the same import, have all a strong affinity to each other.

Rich, in his “*Irish Hubbub*,” 1616, writes: “*Stan[ny]hurst* in his *History of Ireland*, [1584], maketh this report of his Countrymen: they follow the dead Corps to the Ground, with howling and barbarous Outcries, pitifull in appearance, whereof (as he supposeth) grew this Proverb, ‘*to weep Irish.*’ Myselfe am partly of his opinion, that (indeede) to weepe Irish, is to weep at pleasure, without either cause or greefe, when it is an usuall matter amongst them, upon the buriall of their Dead, to hire a Company of Women, that for some small recompence given them, they will follow the corps, and furnish out the cry with such howling and barbarous outcries, that hee that should but heare them, and did not know the Ceremony, would rather thinke they did sing than weep. And yet in Dublin itselfe, there is not a Corps carried to the Buriall, which is not followed with this kinde of Mourners, which you shall heare by their howling and their hollowing, but never see them to shed any Tears. Such a kinde of Lamentation,” he adds, it is “as in the Judgement of any Man that should but heare, and did not know their Custome, would think it to bee some prodigious prefigement, prognosticating some unlucky or ill successe, as they use to attribute to the howling of Doggs, to the croaking of Ravens, and the shrieking of Owles, fitter for Infidels and Barbarians, than to bee in use and custome among Christians.”<sup>1</sup> [In the early part of the last century, this fashion and taste for *howling* at Irish funerals still prevailed, nor is the practice even now discontinued.]

<sup>1</sup> “The Comical Pilgrim’s Pilgrimage into Ireland,” 1723, p. 92. This custom is also alluded to in King’s “*Art of Cookery*,” (Works, 1776, vol. iii. p. 87), and in the Irish “*Hudibras*,” 1689, p. 31. The author of the “*Philosophical Survey of the South of Ireland*,” says, p. 207: “It was formerly usual to have a Bard to write the Elegy of the deceased, which contained an enumeration of his good qualities, his genealogy, his riches, &c. the burden being, ‘O why did he die?’”

The following is from [a Paper by the third Lord Chesterfield :]<sup>1</sup>  
 “When the lower sort of Irish, in the most uncivilized parts of Ireland, attend the Funeral of a deceased friend or neighbour, before they give the last parting *Howl*, they expostulate with the dead Body, and reproach him with having died, notwithstanding that he had an excellent Wife, a Milch Cow, seven fine Children, and a competency of Potatoes.”

Piers, in his “Description of West Meath,” 1682,<sup>2</sup> observes: In Ireland “at Funerals they have their Wakes, which as now they celebrate, were more befitting Heathens than Christians. They sit up commonly in a barn or large Room, and are entertained with Beer and Tobacco. The Lights are set up on a Table over the Dead; they spend most of the Night in obscene Stories and bawdye Songs, untill the Hour comes for the exercise of their Devotions; then the priest calls on them to fall to their prayers for the Soul of the dead, which they perform by repetition of Aves and Paters on their Beads, and close the whole with a ‘De profundis,’ and then immediately to the Story or Song again, till another Hour of Prayer comes. Thus is the whole Night spent till day. When the time of Burial comes, all the Women run out like mad, and now the scene is altered, nothing heard but *wretched Exclamations, howling and clapping of hands*, enough to destroy their own and others sense of hearing: and this was of old the heathenish custom as [Virgil] hath observed [in Dryden’s translation:]

‘The gaping croud around the body stand,  
 All weep . . . . . his Fate,  
 And hasten to perform the Fun’ral state.’

“This they fail not to do, especially if the deceased were of good parentage, or of wealth and repute, or a Landlord, &c. and think it a great honour to the dead to keep all this coyl, and some have been so vain as to hire these kind of Mourners to attend their dead; and yet they do not by all this attain the end they seem to aim at, which is to be thought to mourn for the dead; for the Poet hath well observed,

‘Fortiter ille dolet, qui sine teste dolet.’

“At some stages, where commonly they meet with great heaps of Stones in the way, the Corpse is laid down and the priest or priests and all the learned fall again to their Aves and Paters, &c. During this office all is quiet and hushed. But this done, the Corpse is raised, and with it the Out-cry again. But that done, and while the Corpse is laying down and the earth throwing on, is the last and most vehement scene of this formal Grief; and all this perhaps but to earn a Groat, and from this Egyptian custom they are to be weaned. In some parts of Connaught, if the party deceased were of good note, they will send to the Wake hogheads of excellent stale beer and wine from all parts, with other provisions, as beef, &c. to help the expence

<sup>1</sup> “The World,” No. 24.

<sup>2</sup> “Vallancey, Collect.” vol. i. p. 124.

at the Funeral, and oftentimes more is sent in than can well be spent."<sup>1</sup>

["Uncovered coffins of wainscot," observes Mr. Atkinson, in the "Cleveland Glossary," 1868, "were common some years ago, with the initials and figures of the name and age studded on the lid in brass-headed nails; but coffins covered with black cloth are now commonly seen. The coffin is almost never borne on the shoulders, but either suspended by means of towels passed under it, or on short staves provided for the purpose by the undertakers, and which were customarily, in past days, cast into the grave before beginning to fill it up. The author saw one of these bearing staves dug out when re-digging an old grave in August, 1863. Men are usually borne by men, women by women, and children by boys and girls according to sex. Women who have died in childbirth have white sheets thrown over their coffins."

"Other peculiarities in the conduct of a Cleveland funeral," says the same gentleman, "are yet (1868) or have been till lately, that when the corpse of an unmarried female is carried to the churchyard, the bearers are all single, and usually young women dressed in a kind of uniform, in some places all in white, in other in black dresses with white shawls and white straw bonnets trimmed with white. The servers [the young women who wait at the arval-supper] also always precede the coffin, as it approaches the churchyard, sometimes in white, more usually in black with a broad white ribbon worn scarf-wise over one shoulder, and crossing over the black shawl; or else with knots or rosettes of white on the breast.]"

Gough says: "The Women of Picardy have a custom of calling the deceased by his name, as he is carried to the Grave.<sup>2</sup> So do the Indians, and expostulate with him for dying. *Χαίρει* was a common and affecting parting exclamation at the Grave."

Howling at funerals appears to have been of general use in the Papal times from the following passage in Veron,<sup>3</sup> where speaking of St. Chrysostom, he says: "No mention at all doth he make of that manner of singing or rather unseemly *howling* that *your Papists use* for the Salvation of their dead, thereby, under a pretence of godliness, picking the purses of the poor simple and ignorant people."

Stafford<sup>4</sup> observes: "It is a wonder to see the *childish whining* we now-adayes use at the funeralls of our Friends. If we could *howl* them back againe, our Lamentations were to some purpose; but as they are, they are vaine, and in vain."

Braithwaite,<sup>5</sup> speaking of the death of "a Zealous Brother," says: "Some *Mourners* hee hath of his owne, who *howle* not so much that hee should leave them, as that nothing is left them."

<sup>1</sup> Compare also Cotgrave's "English Treasury of Wit and Language," p. 35, and "Memorable Things noted in the Description of the World," p. 15.

<sup>2</sup> "Incert. des Signes de la Mort," p. 180.

<sup>3</sup> "Hunting of Purgatory to Death," 1561, fol. 37 *verso*.

<sup>4</sup> "Meditations and Resolutions," 1612, p. 16.

<sup>5</sup> "Whimzies," 1631, p. 207.

[A common funeral at Avoch, in Rosshire, in the last century, is thus described:]<sup>1</sup> “the Corpse is preceded by the parish Officer tolling a Hand-Bell. The Pall or Mort Cloth is of plain black velvet, without any decoration, except a fringe. An immense crowd of both Sexes attend; and the Lamentations of the Women, in some cases, on seeing a beloved Relative put into the Grave, would almost pierce a heart of stone.”

Park, in his “Travels,” relates that among the Moors, a child died in one of the tents, “and the Mother and the Relations immediately began the Death-Howl. They were joined by a number of female Visitors, who came on purpose to assist at this melancholy Concert. I had no opportunity of seeing the Burial, which is generally performed secretly in the dusk of the Evening, and frequently at only a few yards distance from the Tent. Over the Grave they plant one particular Shrub; and no stranger is allowed to pluck a leaf, or even to touch it.” Speaking elsewhere of the Negroes, he says: “When a person of consequence dies, the Relations and Neighbours meet together and manifest their sorrow by loud howlings.”

The ancient Christians, to testify their abhorrence of Heathen rites, rejected the Pagan custom of burning the dead, depositing the inanimate body entire in the ground. Thus I found at Rutchester, one of the Stations upon the Roman Wall in Northumberland, a sepulchre hewn out of the living rock, wherein Leland says Paulinus who converted the Northumbrians to Christianity was interred.

[The whole subject of cremation is ably taken up and treated in the thirty-seventh volume of the Archæologia by William Michael Wylie, Esq. Mr. Wylie shows that the burning of the dead was commonly put in practice in this country in early times; and he observes: “The recent researches of Mr. Akerman, in a Keltic cemetery at Brighton in Oxfordshire, disclosed a great number of examples of cremation, *unmixed with inhumation.*”<sup>2</sup>

In North’s “Forest of Varieties,” 1645, at p. 80, is preserved the following Requiem at the Entertainment of Lady Rich, who died August 24th, 1638:

“Who ’ere you are, Patron subordinate,  
Unto this House of Prayer, and doe extend  
Your Eare and Care to what we pray and lend;  
May this place stand for ever consecrate:

And may this ground and you propitious be  
To this once powerful, now potential dust,  
Concredited to your fraternal trust,  
Till Friends, Souls, Bodies meet eternally.

And thou *her tutelary Angel*, who  
Wer’t happy Guardian to so faire a charge,  
O leave not now part of thy care at large,  
But tender it as thou wer’t wont to do.

<sup>1</sup> “Statist. Acc. of Scotl.” vol. xv. p. 636.

[<sup>2</sup> This paper was read March 25, 1858.]

Time, common Father, join with Mother-Earth,  
 And though you all confound, and she convert,  
 Favour this Relique of divine Defert,  
 Deposited for a ne're dying Birth.

Saint, Church, Earth, Angel, Time, prove truly kind  
 As she to you, to this bequest consign'd."

In "Batt upon Batt," 1694, we find a notice of what is called *Stirrup Verse* at the Grave, p. 12 :

"Must Megg, the wife of Batt, aged eightie  
 Deceas'd November thirteenth, seventy three,  
 Be cast, like common Dust, into the Pit,  
 Without one Line of Monumental Wit?  
 One Death's head Distich, or Mortality-Staff  
 With Sense enough for Church-yard Epitaph?  
 No *Stirrup-Verse* at *Grave* before She go?  
 Batt does not use to part at Tavern so."

Browne, in his "Urne-burial" observes, that "the Custom of carrying the Corpse as it were out of the World with its feet forward, is not inconsonant to Reason, as contrary to the native posture of Man, and his production first into it."

"In Scotland," [observes the Rev. John Black,]<sup>1</sup> "it is the Custom of the Relations of the deceased themselves to let down the Corpse into the Grave, by mourning Cords, fastened to the handles of the Coffin: the Chief-Mourner standing at the head, and the rest of the Relations arranged according to their propinquity. When the Coffin is let down and adjusted in the Grave, the Mourners first, and then all the surrounding multitude, uncover their heads: there is no Funeral Service read: no Oration delivered: but that solemn pause, for about the space of ten minutes, when every one is supposed to be meditating on Death and Immortality, always struck my heart in the most awful manner: never more than on the occasion here alluded to. The sound of the Cord, when it fell on the Coffin, still seems to vibrate on my Ear."

[In Aubrey's "Remains of Gentilism and Judaism," inserted in "Anecdotes and Traditions," 1839, is an account of the vulgar belief which formerly prevailed of the souls of the dead going over Whitney Moor, and the author gives a song, which down to 1624 used to be sung at funerals there, like a Predica.<sup>2</sup>]

This song, with one or two trifling variations, is printed under the title of "A Lvke-Wake Dirge," in Scott's "Minstrelsy of the Scottish Border."

<sup>1</sup> Poems, 1799, p. 10, note upon a line in his "Elegy on his Mother."]

<sup>2</sup> [But see Atkinson's "Cleveland Glossary," 1868, p. 595, for a differing version and for notices of others.]

7. ARVALS.

These funeral entertainments are of very old date. Cecrops is said to have instituted them for the purpose of renewing decayed friendship amongst old friends, &c. Morefin<sup>1</sup> tells us that in England in his time they were so profuse on this occasion, that it cost less to portion off a daughter, than to bury a dead wife. These burial feasts are still [1869] kept up in the North of England, and are there called arvals or arvils.<sup>2</sup> The bread distributed on these occasions is called arvil bread. The custom seems borrowed from the ancients, amongst whom many examples of it are collected by Hornman.<sup>3</sup>

Gough<sup>4</sup> says: "An Entertainment or Supper, which the Greeks called Περιδειπνον, and Cicero *Circopotatio*, made a part of a Funeral, whence our practice of giving Wine and Cake among the rich, and Ale among the poor."

The ancients had several kinds of suppers made in honour of the deceased. First, that which was laid upon the funeral pile, such as we find in the 23rd Book of Homer, and the 6th *Æneis* of Virgil, in Catullus (Ep. lv.) and Ovid (*Fasti* ii.) Secondly, the supper given to the friends and relations at their return from the funeral: as in the 24th Book of Homer's *Ilias*, in honour of Hector. This kind of supper is mentioned in Lucian's *Treatise of Grief*, and Cicero's third Book of *Laws*. Thirdly, the *Silicernium*, a supper laid at the Sepulchre, called Ἐμάτης δειπνον. Others will have it to be a meeting of the very old relations, who went in a very solemn manner after the funeral, and took their leaves one of the other, as if they were never to meet again. The fourth was called *Epulum Novendiale*. Juvenal, in his fifth Satire, mentions the *cæna feralis*, which was intended to appease the ghosts of the dead, and consisted of milk, honey, water, wine, olives, and strewed flowers. The modern arvals, however, are intended to appease the appetites of the living, who have upon these occasions superseded the manes of the dead. An allusion to these feasts occurs in "Hamlet," 1602, where, speaking of his mother's marriage, Hamlet says:

———— "The funeral bak'd meats  
Did coldly furnish forth the marriage-tables."

Upon which Steevens noted: It was anciently the general custom to give a cold entertainment to mourners at a funeral. In distant

<sup>1</sup> "Papatus," &c. p. 44.

<sup>2</sup> This word occurs in "The Praise of Yorkshire Ale:"

"Come, bring my Jerkin, Tibb, I'll to the Arvil,  
Yon man's ded feny scoun, it makes me marvill."—P. 58.

<sup>3</sup> "De Miraculis Mortuorum," cap. 36.

<sup>4</sup> "Sep. Mon. of Great Britain," vol. ii. *Introd.* vi.

counties this practice is continued among the yeomanry. So Dicken-son, in "Greene in Concept," 1598: "His corpes was with funerall pompe conveyed to the church and there solemnly entered, nothing omitted which necessitie or custome could claime: a sermon, a banquet, and like observations." Again, in "Syr Degore" [circa 1500]:

"A great feaste would he holde  
Upon his quenes mornynge day,  
That was buried in an abbay."

[Mr. Atkinson notices a special kind of bread formerly made at Whitby, for use at the arval-suppers; he describes it as "a thin, light, sweet cake." It has occurred to me that the game of hot cockles, of which Aubrey has left us a tolerably full description, originated in the practice of kneading one of these funeral loaves, as the rhyme with which the girls used to accompany the supposed moulding of cockle-bread, begins—

"My dame is sick and gonne to bed,  
And Ile go mould my cockle-bread—"

And it is not an unreasonable supposition that, in course of time, the reason of the thing was lost, and the practice degenerated into a stupid and indelicate female sport.

In connection with the subject of "funeral baked meats," Henry Machyn notes in his most valuable Diary, under 1552-3, March 22: "The same day, wyche was the xxij day of marche, was bered master John Heth, dwellynge in Fanchyrche Strett, and ther whent a-ffor hym a C. Childeryn of Grey freres, boys and gyrles, ij and iij together, and he gayff [left] them shurts and smokes, and gyrdulls, and moketors, and after they had wy[ne] and fygs and good alle, and ther wher [was] a grett dener; and ther wher the cumpene of Panters, and the Clarkes, and ys cumpony had xxs. to make mere with-alle at the tavarne."

At the obsequies of Francis, Earl of Shrewsbury, in 1560, the funeral banquet consisted of 320 messes, each mess containing eight dishes.

In the first funeral which he seems to have witnessed after the accession of Queen Elizabeth, and the return to Protestantism, Machyn is rather minute in his description. He says: "Ther was a gret compene of pepull, ij and ij together, and nodur (neither) prest nor clarke, the nuw [new] prychers in ther gowne lyke leymen, nodur nor sayhyng tyll they cam to the grave, and a-for she was pute into the grayff a collect in Englys, and then put in-to the grayff, and after took some heythe [earth] and caste yt on the corse, and red a thyng . . . for the sam, and contenant [incontinently] cast the heth in-to the grave, and contenant red the pystyl of sant Poll to the Steffelonians [Theffalonians] the . . . chapter, and after that they song pater-noster in Englys, boyth prychers and odor, and [. . .] of a nuw fassyon, and after on of them whent in-to the pulpytt and mad a sermon." This narrative, in spite of its uncouth phraseology and orthography, seemed worth transcribing, as being the earliest account we



have of a funeral rite subseqently to the re-establishment of the reformed faith.]

Hutchinson<sup>1</sup> thus mentions the Arvel Dinner: "On the decease of any person possessed of valuable effects, the friends and neighbours of the Family are invited to dinner on the Day of Interment, which is called the Arthel or Arvel Dinner. Arthel is a British word, and is frequently more correctly written Arddelw. In Wales it is written Arddel, and signifies, according to Dr. Davies Dictionary, *asserere*, to avouch. This Custom seems of very distant Antiquity, and was a solemn Festival, made at the time of publicly exposing the corps, to exculpate the Heir and those entitled to the possessions of the deceased, from Fines and Mulcts to the Lord of the Manor, and from all accusation of having used violence; so that the persons then convoked might avouch that the person died fairly and without suffering any personal injury. The dead were thus exhibited by antient Nations, and perhaps the Custom was introduced here by the Romans."

It was customary, in the Christian burials of the Anglo-Saxons, to leave the head and shoulders of the corps uncovered till the time of burial, that relations, &c. might take a last view of their deceased friend. To this day we yet retain (in our way) this old custom, leaving the coffin of the deceased unscrewed till the time of burial.<sup>2</sup>

Among Smith's Extracts from the Berkeley MSS. [printed in 1821,] the following occurs: "From the time of the death of Maurice the fourth Lord Berkeley, which happened June 8, 1368, untill his interment, the Reeve of his Manor of Hinton spent three quarters and seven bushells of beanes in fatting one hundred geese towards his funerall, and divers other Reeves of other Manors the like, in geese, duckes, and other pultry."

In Strype's edition of Stow<sup>3</sup> we read: "Margaret Atkinson, widow, by her will, October 18, 1544, orders that *the next Sunday after her Burial* there be provided two dozen of bread, a kilderkin of ale, two gammons of bacon, three shoulders of mutton, and two couple of rabbits. Desiring all the parish, as well rich as poor, to take part thereof; and *a table to be set in the midst of the church*, with every thing necessary thereto."

At the funeral of Sir John Gresham, Knight, Mercer, [1556,] the church and streets were all hung with black, and arms, great store. A sermon was preached by the Archdeacon of Canterbury, "and after, *all the company came home to as great a dinner as had been seen for a fish day, for all that came.* For nothing was lacking."<sup>4</sup>

Again: At the funeral of Thomas Percy, 1561, late skinner to

<sup>1</sup> "Northumberland," vol. ii. p. 20. Kennet in his MS. Glossary defines *Arvel Bread*, "Bread distributed at Funerals, which Mr. Nicholson derives from Sax. Arþfull, *pius, religiosus*; more probably from Sax. ȳnfe, ȳnfe, *hereditas*. ȳnfe boc the last Will, which nominates the heir, and disposes the inheritance. ȳnfe þool *sedes hereditaria*. Island. Arffur *hereditas*. Goth. Arbia *hæres*. Arbi *hereditas*."

<sup>2</sup> Strutt's "Manners and Customs," vol. i. p. 66.

<sup>3</sup> 1720, book i. p. 259.

<sup>4</sup> *Ibid.*

Queen Mary, he was "attended to his burial in Saint Mary Aldermary church, with twenty black gowns and coats, twenty clerks singing, &c. The Floor strewed with rushes for the chief mourners. Mr. Crowley preached. Afterwards was a great dole of money; and then *all went home to a dinner*. The company of Skinners, to their Hall, to dine together. At this Funeral, all the mourners offered: and so did the said company."<sup>1</sup>

A.D. 1562, at the funeral of Sir Humphrey Brown, Knight, Lord Chief Justice, Dec. 15, Mr. Reneger made the sermon, "and after, *they went home to a great dinner*. The church was hung with black, and arms. The helmet and crest were offered (on the Altar), and after that his target; after that his sword; then his coat-armour; then his standard was offered, and his penon: and after all, the mourners, and judges, and sergeants of the law, and servants, offered."<sup>2</sup>

Waldron<sup>3</sup> says: "As to their Funerals, they give no invitation, but every body that had any acquaintance with the deceased comes, either on foot or horseback. I have seen sometimes, at a Manks Burial, upwards of an hundred horsemen, and twice the number on foot: all these are entertained at long tables, spread with all sorts of cold provision, and rum and brandy flies about at a lavish rate."

Misson,<sup>4</sup> under the head of funerals, says: "Before they set out, and after they return, it is usual to present the guests with something to drink, either red or white wine, boiled with sugar and cinnamon, or some other such liquor. Every one drinks two or three cups. Butler, the keeper of a tavern, (the Crown and Sceptre in St. Martin's Street,) told me that there was a tun of red port wine drank at his wife's Burial, besides mull'd white wine. Note, no men ever go to womens Burials, nor the women to mens, so that there were none but women at the drinking of Butler's wine."

In the Minute Book of the Society of Antiquaries of London, July 21, 1725,<sup>5</sup> we read: "Mr. Anderfon gave the Society an account of the manner of a Highland Lord's Funeral. The body is put into a litter between two horses, and, attended by the whole clan, is brought to the place of Burial in the churchyard. The nearest relations dig the grave, the neighbours having set out the ground, so that it may not encroach on the graves of others. While this is performing, some hired women, for that purpose, lament the dead, setting forth his genealogy and noble exploits. After the body is interred, a hundred black cattle, and two or three hundred sheep, are killed for the entertainment of the company."

[Speaking of Scottish manners in the 18th century,]<sup>6</sup> it is said: "The desire of what is called a decent Funeral, *i. e.* one to which all the inhabitants of the district are invited, and at which every part of the usual entertainment is given, is one of the strongest in the poor.

<sup>1</sup> Strype's edition of Stow, 1720, book i. p. 259.

<sup>2</sup> *Ibid.*

<sup>3</sup> "Description of the Isle of Man," Works, p. 170.

<sup>4</sup> Travels, p. 91.

<sup>5</sup> Vol. i. p. 169.

<sup>6</sup> "Stat. Acc. of Scotl." vol. vi. p. 487, parish of Kincardine, co Perth.

The expence of it amounts nearly to two pounds. This sum, therefore, every person in mean circumstances is anxious to lay up, and he will not spare it, unless reduced to the greatest extremity."

Again: "Complaints occur against the expensive mode of conducting Burials in the parish of Dunlop, in Ayrshire. It is pointed out as an object of taxation."<sup>1</sup>

In the same publication,<sup>2</sup> parish of Lochbroom, co. Ross, "At their Burials and Marriages," we are told, the inhabitants "too much adhere to the folly of their ancestors. On these occasions they have a custom of feasting a great number of their friends and neighbours, and this often at an expence which proves greatly to the prejudice of poor orphans and young people: although these feasts are seldom productive of any quarrels or irregularities among them."

And, under parish of Campsie,<sup>3</sup> co. Stirling, we read: "It was customary, till within these few years, when any head of a family died, to invite the whole parish: *they were served on boards in the barn*, where a prayer was pronounced before and after the service, which duty was most religiously observed. The entertainment consisted of the following parts: first, there was a Drink of Ale, then a Dram, then a piece of Short-bread, then another dram of some other species of liquor, then a piece of Currant-bread, and a third Dram, either of spirits or wine, which was followed by Loaves and Cheese, Pipes and Tobacco. This was *the old Funeral Entertainment* in the parish of Campsie, and was stiled their Service: and sometimes this was repeated, and was then stiled a Double Service; and it was sure of being repeated at the *Dredgy*. A Funeral cost, at least, a hundred pounds Scots, to any family who followed the old course. The most active young man was pointed out to the office of *Server*; and, in those days, while the manners were simple, and at the same time serious, it was no small honour to be a *Server at a Burial*. However distant any part of the parish was from the place of Interment, it was customary for the attendants to carry the corpse on hand spoked. The mode of invitation to the Entertainment was, by some special messenger; which was stiled bidding to the Burial, the form being nearly in the following words: 'You are desired to come to such-a-one's Burial tomorrow, against ten hours.' No person was invited by letter; and, though invited against ten of the clock, the corpse never was interred till the evening: time not being so much valued in those days."

The minister<sup>4</sup> of Gargunnoch, co. Stirling, reported, [1796:] "The manner of conducting Funerals in the Country needs much amendment. From the death to the Interment, the House is thronged by Night and Day, and the Conversation is often very unsuitable to the occasion. The whole parish is invited at 10 o'clock in the forenoon of the day of the Funeral, but it is soon enough to attend at 3 o'clock in the Afternoon. Every one is entertained with a variety of Meats and Drinks. Not a few return to the Dirge, and sometimes forget

<sup>1</sup> "Statistical Account of Scotland," vol. ix. p. 543.

<sup>2</sup> *Ibid.* vol. x. p. 469.

<sup>3</sup> *Ibid.* vol. xv. p. 372.

<sup>4</sup> *Ibid.* vol. xxiii. p. 123.

what they have been doing and where they are. Attempts have been lately made to provide a remedy for this evil ; but old Customs are not easily abolished."

The minister of Carmunnock, co. Lanark, tells us:<sup>1</sup> "We must mention a Custom, which still prevails, and which certainly ought to be abolished. It is usual, in this Parish, as in many other parts of Scotland, when a death has taken place, to invite on such occasions the greater part of the Country round, and though called to attend at an early hour in the forenoon, yet it is generally towards evening, before they think of carrying forth the Corpse to the Churchyard for Interment. While, on these occasions, the good Folks are assembled, though they never run into excess, yet no small expence is incurred by the family: who often vie with those around them, in giving, as they call it, an honourable burial to their deceased friend. Such a Custom is attended with many evils, and frequently involves in debt, or reduces to poverty many Families otherwise frugal and industrious, by this piece of useless parade, and ill-judged expence."

In his "Whimsies," 1631, p. 89, speaking of a Launderer, Braithwaite says: "So much she hath reserv'd out of all the labours of her life, as will buy some small portion of *diet Bread, Comfits, and burnt Claret*, to welcome in her Neighbours *now at her departing*, of whose cost they never so freely tasted while she was living."<sup>2</sup>

Again, in describing a jealous neighbour, he concludes with observing: "Meate for his *funerall pye* is shred, some few ceremonial teares on his funerall pile are shed; but the wormes are scarce entred his shroud, his corpse flowers not fully dead, till this Jealous Earth-worme is forgot, and another more amorous, but lesse jealous mounted his bed."

[Jorevin, whose travels to England were published in 1672] speaking of a lord's burial at Shrewsbury, which his host procured him a fight of, tells us: "The Relations and Friends being assembled in the house of the defunct, the minister advanced into the middle of the Chamber, where, before the company, he made a funeral oration, representing the great actions of the deceased, his virtues, his qualities, his titles of nobility, and those of the whole family, &c. It is to be remarked that during this oration, there stood *upon the Coffin a large pot of wine, out of which every one drank to the health of the deceased*. This being finished, six men took up the corps, and carried it on their shoulders to the church."<sup>3</sup>

<sup>1</sup> "Statistical Account of Scotland," vol. xxiii. p. 174.

<sup>2</sup> "In Northern Customs Duty was express  
To Friends departed by their Fun'ral Feast.  
Tho' I've consulted Hollingshead and Stow,  
I find it very difficult to know  
Who to refresh th' Attendants to the Grave,  
*Burnt Claret* first, or *Naples-Bisket* gave."

*King's Art of Cookery*, p. 65.

<sup>3</sup> "Antiq. Reperit." [edit. 1808, vol. iv. p. 549, *et seq.*]

A writer in the "Gentleman's Magazine" for March, 1780, says: "Our ancient Funerals, as well as some modern ones, were closed with *Merry Makings*, at least equal to the preceding sorrow, most of the Testators directing, among other things, *Viſuals and Drink to be distributed at their Exequies*; one in particular, I remember, orders a sum of money for a *drinking for his Soul*."

Another writer, apparently describing the manners of Yorkshire, in the volume for July 1798, says: "At Funerals, on which occasions a large party is generally invited, the Attendant who serves the Company with Ale or Wine has upon the handle of the Tankard a piece of Lemon-Peel, and also upon her left arm a clean white Napkin. I believe these Customs are invariably observed. From what cause they originated, some ingenious Correspondent may be able to inform me."

By the following extract [from the Obituary of Richard Smyth,<sup>1</sup>] *Waffers* appear to have been used at funeral entertainments: "1671-2, [January 2. Mr. Cornelius Bee, bookseller in Little Brittain, died *hora xi<sup>o</sup> ante merid.* his 2 eldest daughters M<sup>is</sup> Norwood and M<sup>is</sup> Fletcher, widows, executrixes; buried Jan. 4 at Great St. Bartholomew's, without wine or *waffers*, only gloves and rosmary, &c."]

In Lord North's "Forest of Varieties," 1645, is the following: "Nor are all *Banquets* (no more than Musick) ordained for merry humors, some being used even at *Funeralls*."

In "Pleasant Remarks on the Humors of Mankind,"<sup>2</sup> we read: "'Tis common in England for Prentices, when they are out of their time, to make an entertainment, and call it the Burial of their Wives." [This remains a common expression.] Again: "How like Epicurists do some persons drink at a Funeral, as if they were met there to be merry, and make it a matter of rejoycing that they have got rid of their Friends and Relations."

[In the North of England, upon these occasions, a particular sort of loaf, called *arvel-bread* is distributed among the poor.<sup>3</sup>

"At the funerals of the rich in former days," says the compiler of the "Whitby Glossary" (quoted by Atkinson, in his "Cleveland Glossary," 1868), "it was here a custom to hand burnt wine to the company in a silver flagon, out of which every one drank. This cordial seems to have been a heated preparation of port wine with spices and sugar. And if any remained, it was sent round in the flagon to the houses of friends for distribution."

Flecknoe,<sup>4</sup> speaking of "a curious Glutton," observes: "In fine, he thinks of nothing else, as long as he lives, and when he dyes, onely regrets that *Funeral Feasts are quite left off*, else he should have the pleasure of one Feast more, (in imagination at least,) even after death; which he can't endure to hear of, onely because they say there is no eating nor drinking in the other World."

<sup>1</sup> [Camd. Soc. ed. p. 93.]

<sup>2</sup> Pp. 62, 83.

<sup>3</sup> [Brockett's "North Country Glossary," edit. 1825, p. 7.]

<sup>4</sup> "Ænigmatical Characters," edit. 1665, p. 14.

Books, by way of funeral tokens, used to be given away at the burials of the better sort in England. In my Collection of Portraits [notes Mr. Brand] I have one of John Bunyan, taken from before an old edition of his works, which I bought at Ware, in Hertfordshire. It is thus inscribed on the back in MS. "Funeral Token in remembrance of Mr. Hen. Plomer, who departed this life Oct. 2, 1696, being 79 years of age, and is designed to put us that are alive in mind of our great change. Mr. Daniel Clerk the elder his book, Oct. 23, 1696." [A writer in the "Athenian Oracle,"<sup>1</sup> considers that "a Book would be a far more convenient, more durable, and more valuable present, than what are generally given, and more profitably preserve the Memory of a deceased Friend."]

#### 8. SIN EATERS.

"Within the Memory of our Fathers," [remarks Bagford,<sup>2</sup>] "in Shropshire, in those villages adjoining to Wales, when a person dyed, there was notice given to an old Sire, (for so they called him), who presently repaired to the place where the deceased lay, and stood before the door of the house, when some of the Family came out and furnished him with a Cricket, on which he sat down facing the door. Then they gave him a Groat, which he put in his pocket; a Crust of Bread, which he eat; and a full bowl of Ale, which he drank off at a draught. After this, he got up from the Cricket and pronounced, with a composed gesture, *the ease and rest of the Soul departed, for which he would pawn his own Soul.* This I had from the ingenious John Aubrey, Esq. who made a Collection of curious Observations, which I have seen, and is now remaining in the hands of Mr. Churchill, the bookfeller.<sup>3</sup> How can a Man think otherwise of this, than that it proceeded from the ancient Heathens?"

"In the County of Hereford," says Aubrey,<sup>4</sup> "was an old Custom at Funerals to hire poor People, who were to take upon them the Sinnes of the Party deceased. One of them, (he was a long, leane, ugly, lamentable poor Raskal,) I remember lived in a Cottage on Rolfe high-way. The manner was, that when the Corps was brought out of the House, and layd on the Biere, a Loafe of Bread was brought out, and delivered to the Sinne Eater, over the Corps, as also a Mazar Bowle, of Maple, full of Beer, (which he was to drink up,) and Sixpence in money: in consideration whereof he took upon him, *ipso facto*, all the Sinnes of the defunct, and freed him or her from walking after they were dead. This custome alludes, methinks, something to the Scape-Goat in the old Lawe, Levit. chap. xvi. v. 21, 22, 'And Aaron shall lay both his hands on the head of the live

<sup>1</sup> Vol. iii. p. 114.

<sup>2</sup> Letter before cited, [1714], in Leland's "Collect." ed. Hearne, p. lxxvi.

<sup>3</sup> His "Remains of Gentilism and Judaism" (?)

<sup>4</sup> "Remains of Gentilism and Judaism," in MS. Lansd. 226, fol. 116.

Goate, and confesse over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goat, and shall send him away by the hand of a fit man into the Wilderneys. And the Goat shall bear upon him all their iniquities unto a Land not inhabited: and he shall let the Goat goe into the Wilderneys.'

"This Custome, (though rarely used in our dayes) yet by some people was observed even in the strictest time of the Presbyterian Government, as at Dynder; (*volens nolens* the Parson of the Parish,) the kindred of a Woman deceased there had this Ceremonie punctually performed, according to her Will: and, also, the like was done at the City of Hereford in those times, where a Woman kept, many yeares before her death, a Mazard Bowle for the Sinne-Eater; and the like in other places in this Countie: as also in Brecon.<sup>1</sup> I believe this Custom was heretofore used all over Wales."

In another page, Aubrey says: "A.D. 1686. This Custom is used to this day in North Wales:" where milk seems to have been the substitute for beer.

Kennet, in whose possession Aubrey's MS. appears to have been, has added this Note. "It seems a remainder of this Custom which lately obtained at Amerfsden, in the county of Oxford, where at the burial of every Corpse, one Cake and one Flaggon of Ale, just after the interment, were brought to the Minister in the Church Porch."

[Some years ago, a gentleman, writing in the "Athenæum," observed: "I can tell you of a fancy that some people have in the wilder parts of Craven, that if the mark of a dead person (the body, however, not being cold) be put to a will, it is valid in law. A few years ago, a case of this nature occurred. A farmer had omitted to make his will; he died, and before the body was cold, a will was prepared by some relative (of course in his own favour), and a mark, purporting to be that of the deceased, was made by putting the pen into the hand of the dead man, and so making his mark to the will. The body of the man was not then cold. The will was contested by some parties, and, I believe, proceeded to a trial at law: when the circumstance of the belief of the parties came out in evidence."]

#### 9. MORTUARIES.

The payment of mortuaries is of great antiquity. It was anciently done by leading or driving a horse or cow, &c. before the corps of the deceased at his funeral. It was considered as a gift left by a man at his death, by way of recompense for all failures in the payment of tithes and oblations, and called a corse present. It is mentioned in the National Council of Ensham about the year 1006.<sup>2</sup>

<sup>1</sup> "E. g. at Llanggors, where Mr. Gwin, the Minister, about 1640, could not hinder the performance of this ancient Custome."

<sup>2</sup> Collier's "Ecclesiast. History," vol. i. p. 487.

Mortuaries were called by our Saxon Ancestors *Saul ꝛceat* [*Soul shot, or payment.*]<sup>1</sup> "*Offeringes at Burialles*" are condemned in a list of "Grosse Poyntes of Poperie, evident to all Men," in "A Parte of a Register," &c. [*circa* 1593.]

[It was on mortuaries, and on an annual poll-tax of three hens which he received from the population of a particular district that the Bishop of Olivolo, one of the old Venetian Sees, almost wholly relied for his income; and on the former account, he was jocularly called the *Bishop of the Dead.*]<sup>2</sup>

#### 10. TORCHES AND LIGHTS AT FUNERALS.

[It was pretended at the time, as appears from a letter addressed to Secretary Cromwell by a Frenchman, that on the day before the execution of Anne Boleyn, the tapers round the tomb of Katherine of Arragon "kendeld of them selfs," and that after matins, at *Deo Gratias*, "the said tapers quenched of them selfs."]

The custom of using torches and lights at funerals, or in funeral processions, appears to have been of long standing.<sup>3</sup> Gregory tells us that "the Funeral Tapers, however thought of by some, are of harmelesse import. Their meaning is to shew, that the departed Soules are not quite put out, but, having walked here as the Children of Light, are now gone to walk before God in the light of the living."<sup>4</sup>

Strutt tells us the burning of torches was very honourable. To have a great many was a special mark of esteem in the person who made the funeral to the deceased. By the will of William de

<sup>1</sup> See a curious account of them in Dugdale's "Hist. of Warwickshire," 1st edit. p. 679. See also, Cowel's "Interpreter *in vocce*," and Selden's "History of Tithes," p. 287.

<sup>2</sup> Hazlitt's "Venetian Republic," vol. i. p. 117.]

<sup>3</sup> Durand. "de Ritibus," p. 228.

<sup>4</sup> "Posthuma," 1649, p. 112. See also Gough's "Sep. Mon." Introd. vol. ii. p. vii. "All Funerals," says Adam, in his "Roman Antiquities," p. 476, "used antiently to be solemnized in the night time with Torches, that they might not fall in the way of Magistrates and Priests, who were supposed to be violated by seeing a Corpse, so that they could not perform sacred rites, till they were purified by an expiatory sacrifice, Serv. in Virg. xi. 143; Donat. Ter. And. i. 1, 81. Thus, to diminish the expenses of Funerals, it was ordained by Demetrius Phalereus at Athens, Cic. de Legg. ii. 26, according to an ancient law, which seems to have fallen into desuetude, Demosth. adv. Macartatum, p. 666. Hence FUNUS, a Funeral from *funes accensæ*, Isid. xi. 2. xx. 10. or *funalia, funales cerei, cereæ faces, vel candelæ*, Torches, Candles, or Tapers, originally made of small ropes or cords, (*funes vel funiculi*,) covered with wax or tallow, (*servum vel sebum*,) Serv. ibid. et Æn. i. 727; Val. Max. iii. 6. 4; Varr. de vit. pop. R.

"But in after ages, public Funerals (*funera indifferiva*) were celebrated in the daytime, at an early hour in the forenoon, as it is thought from Plutarch, in Syll. with Torches also, Serv. in Virg. Æn. vi. 224. Tacit. Ann. iii. 4. Private or ordinary Funerals (*tacita*) were always at night, Fest. in VESPILONES."



Montacute, Earl of Salisbury, executed April 29, 1397,<sup>1</sup> "Twenty-four door people, cloathed in black gowns and red hoods, are ordered to attend the Funeral, *each carrying a lighted Torch of eight pounds weight;*" and from the account given by Stow<sup>2</sup> of Sir John Grelham's funeral in 1556, it appears that he "had *four dozen of great Staff Torches and a dozen of great long Torches.*"

In the Churchwardens' Accounts of St. Margaret's, Westminster, under 1460-1 is the following article: "Item. rec' de Joh'e Braddyns die sepultur' Robti Thorp gen' p. iiii. Tor'. vjs. viijd." on which Pegge observes: "Little was done in these ages of gross Popery without Lights. These Torches cost 1s. 8d. apiece; but we find them of various prices, according, as we may suppose, to their size. The Churchwardens appear to have provided them, and consequently they were an article of profit to the Church." The Editor<sup>3</sup> adds: "These Torches, it is conceived, were made of wax, which in ordinary cases were let out by the Church, and charged to the Party according to the consumption at the moment. This appears in the York Churchwardens' Accompts, where Wax is charged."

*Ibid.* A.D. 1519:

"Item, Mr. Hall, the Curate, for iv. Torches, and for the best Lights, at the Buryal of Mr. Henry Vued, my Lord Cardinal's Servant, vjs. vjd."

In the Churchwardens' Accounts of St. Lawrence Parish, Reading, are the following articles:<sup>4</sup> "A. D. 1502. It. rec. of waft of Torchis at the berying of sir John Hide, Vicar of Sonyng, ijs. vjd." "A. D. 1503. It. rec. for waft of Torchys at the burying of John Long, maist' of the Gram' Scole, vjs. viijd." "A. D. 1504. It. rec. of the fame Margaret," (late the wife of Thomas Platt,) "for waft of Torchis at the yer mind of the seid Thomas, xxd."

Veron<sup>5</sup> says: "If the Christians should bury their dead in the *night* time, or if they should burne their bodies, as the Painims did, *they might well use Torches* as well as the Painims without any just reprehension and blame." He observes [a little further on], "Moreover it is not to be doubted but that the auncient Byshops and Ministers of the Church did bryng in this manner of *bearinge of Torches*, and of *singing* in Funerals, not for thentent and purpose that the Painimes did use it, nor yet for to confirme their superstitious abuses and errours, but rather for to abolishe them. For they did see that it was an hard thing to pluck those old and inveterate Customes from the hartes of them that had been noufelled in them from their youth. They did fsee that if they had buried their dead without som honest ceremonies, as the worlde did then take them, it had bene yet more harde to put away those olde rotten errors from them that

<sup>1</sup> "Manners and Customs," vol. ii. p. 108.

<sup>2</sup> "Stow," by Strype, 1720, Book I. p. 258-9.

<sup>3</sup> Nichols' "Illustr." 1797, p. 243.

<sup>4</sup> Coates's "History of Reading," p. 215.

<sup>5</sup> "Hunting of Purgatory to death," 1561, fol. 40, *verso*, and fol. 45, 47.

were altogether wedded unto them." Our author tells us: "Christofome, likening the deade whome they followed with burnynge Torches unto Wrestlers and Runners, had a respect unto the customes and fashions of Grekeland, beyng a Greeke himcelfe, among whiche there was a certain kind of running, after this maner, The firste did beare a Torche, being lighted, in his hand, which being weary, he did deliver unto him that followeth next after him. He againe, that had received the Torche, if he chaunced to be wery, did the like: and so all the residue that followeth in order;" hence "among the Grekes and Latines to geve the Lampe or Torche unto another, hath beene taken for to put other in his place, after that one is werye and hath performed his course." He concludes: "This may very wel be applyed unto them, that departe out of this world."

Again, at folio 151, he says: "Singing, *bearinge of Lightes*, and other like Ceremonies as were used in their Buringes and Funeralles, were ordeyned, or rather permitted and suffred by y<sup>e</sup> auncient Bishoppes and Pastours, for to abolish, put downe, and dryve awai the superstition and ydolatri y<sup>t</sup> the heathen and paynymes used about their dead: and not for anye opinion y<sup>t</sup> they had, y<sup>t</sup> such thinges could profite the Soules departed, as it doth manifestly appear by their owne writings."<sup>1</sup>

Monsieur Jorevin, before cited, describing a lord's burial near Shrewsbury, speaking of six men taking up the corps and carrying it on their shoulders to the church, says "it was covered with a large Cloth, which the four nearest Relations held each by a corner with one hand, and in the other carried a bough;" (this must have been a branch of rosemary:) "the other Relations and Friends had in one hand a *Flambeau*, and in the other a Bough, marching thus through the Street, without singing or saying any Prayer, till they came to the Church." After the burial service, he adds, the clergyman, "having his bough in his hand like the rest of the Congregation, threw it on the dead Body when it was put into the Grave, as did all the Relations, *extinguishing their Flambeaux in the Earth* with which the Corps was to be covered. This finished, every one retired to his home without farther ceremony."<sup>2</sup>

<sup>1</sup> The following is the epitaph of the great Budè at St. Genevieve, Paris:

"Que n'a-ton plus en Torches dependu,  
Suivant la mode accoutumée en Sainte?  
Afin qu'il soit *par l'obscur entendu*  
Que des François *la lumiere est éteinte.*"

<sup>2</sup> "Antiq. Repert." vol. iv. p. 585.

II. FUNERAL SERMONS.

Funeral Sermons are of great antiquity.<sup>1</sup> This custom used to be very general in England.<sup>2</sup> [Mr. Brand says:] I know no where that it is retained at present, except upon Portland Island, Dorsetshire, where the minister has half-a-guinea for every sermon he preaches, by which he raises annually a very considerable sum. This species of luxury in grief is very common there, and indeed, as it conveys the idea of posthumous honour, all are desirous of procuring it even for the youngest of their children as well as their deceased friends. The fee is nearly the same as that mentioned by Gay in his Dirge :

“Twenty good Shillings in a Rag I laid,  
Be *Ten* the Parson’s for his Sermon paid.”

In “The Burnynge of Paules Church,”<sup>3</sup> 1561, we read : “Gregory Nazanzene hais his Funerall Sermons and Orations in the commendacion of the party departed ; so hais Ambrose for Theodosius and Valentinian the Emperours, for his brother Statirus,” &c.

Misson<sup>4</sup> says : “The common practice is to carry the Corpse into the body of the Church, where they set it down upon two Treffiels, while either a *Funeral Sermon is preached, containing an Elogium upon the deceased*, or certain Prayers said, adapted to the occasion. If the Body is not buried in the Church, they carry it to the Church Yard, where it is interred, (after the Minister has performed the Service which may be seen in the Book of Common Prayer,) in the presence of the Guests, who are round the Grave, and do not leave it till the earth is thrown in upon it. Then they return home in the same order that they came.” It is still [1869] a custom for the Ordinary of Newgate to preach a funeral sermon before each execution.<sup>5</sup>

Gough<sup>6</sup> says : “From Funeral Orations over Christian Martyrs have followed Funeral Sermons for eminent Christians of all denominations, whether founded in esteem, or sanctioned by fashion, or secured by reward. Our ancestors, before the Reformation, took especial care to secure the repose and well-being of their Souls, by Masses and other deeds of piety and charity. After that event was supposed to have dispelled the gloom of Superstition, and done away the painful doctrine of Purgatory, they became more solicitous to

<sup>1</sup> Durand. p. 236.

<sup>2</sup> In Cotgrave’s “Treasury of Wit and Language,” p. 35, we read :

“In all this Sermon I have heard little commendations  
Of our dear Brother departed : rich men doe not go  
To the Pit-hole without Complement of Christian Buriall.”

<sup>3</sup> 8vo. 1563, sign. C 6 verso.

<sup>4</sup> “Travels in England,” transl. by Ozell, p. 93.

<sup>5</sup> See Braithwaite’s “Whimzies,” 1631, p. 70.

<sup>6</sup> “Sep. Mon.” vol. ii. Introd. p. xi.

have their memories embalmed, and the example of their good works held forth to posterity. Texts were left to be preached from, and sometimes money to pay for such preaching. Gratitude founded *commemorative Sermons* as well as commemorative Dinners for Benefactors."

Even such an infamous character as Madam Creswell had her funeral sermon. She desired by will to have a sermon preached *at her funeral*, for which the preacher was to have ten pounds; but upon this express condition, that he was to say nothing but what was *well* of her. A preacher was, with some difficulty, found, who undertook the task. He, after a sermon preached on the general subject of mortality, and the good uses to be made of it, concluded with saying, "By the will of the deceased it is expected that I should mention her, and say nothing but what was *well* of her. All that I shall say of her, therefore, is this: she was born *well*, she lived *well*, and she died *well*; for she was born with the name of Creswell, she lived in Clerkenwell, and she died in Bridewell."

Grainger quotes Fuller<sup>1</sup> for this: "When one was to preach the funeral sermon of a most vicious and generally hated person, all wondered what he would say in his praise; the preacher's friends fearing, his foes hoping, that, for his fee, he would force his conscience to flattery. For one thing, said the minister, this man is to be spoken well of by all; and, for another thing, he is to be spoken ill of by none. The first is, because God made him; the second, because he is dead."

## 12. BLACK USED IN MOURNING AT FUNERALS.

Durandus mentions black as anciently in use at funerals, which St. Cyprian seems to have inveighed against as the indication of sorrow, on an event which to the Christian was matter of joy.<sup>2</sup>

Gough<sup>3</sup> gives us numerous references to the classics to prove that the colour of mourning garments has, in most instances, been black from the earliest antiquity. [Polydore Vergil also has a passage to this effect:]

"Plutarch writeth that the Women in their Mourning laied a parte all purple, golde, and sumptuous Apparell, and were clothed bothe they and their kinsfolk in white Apparel, like as then the ded Body was wrapped in white Clothes. The white colour was thought fittest for the ded, because it is clere, pure, and sincer, and leaste defiled. Of this Ceremonie, as I take it, the French Quenes took occasion, after the death of their housebandes the Kyniges, to weare onely white Clothynge, and, if there bee any suche Widdowe, she is commonly called the White Quene."

<sup>1</sup> "Appeal of Injured Innocence," part iii. p. 75.

<sup>2</sup> Durand. "de Rit." p. 225. Cyprian's words are: "Cum sciamus fratres nostros acerfione dominica de Seculo liberatos, non amitti sed præmitti, *non sunt nobis hic accipiendæ atræ vestes*, quando illi ibi indumenta alba jam sumperint."

<sup>3</sup> "Sep. Mon." vol. ii. Introd. p. xx.

[A writer in the "Gorgious Gallery of Gallant Inventions," 1578, describing the death of Pyramus and Thisbe, says :

"And mulberies in signe of woe, from white to blacke turnde were."]

So in "Romeo and Juliet," 1597 :

"All things, that we ordained festival,  
Turn from their office to *black Funeral*;  
Our Instruments, to melancholy Bells;  
Our Wedding cheer, to a sad burial feast;  
Our solem Hymns to sullen Dirges change;  
Our bridal Flowers serve for a buried Corse,  
And all things change them to their contraries."

Granger, however, tells us, "it is recorded that Anne Boleyn wore yellow Mourning for Catharine of Arragon." For his authority he refers to Walpole's "Anecdotes of Painting." The same circumstance is found in Hall's "Chronicle," with the addition of Henry's wearing white mourning for Anne Boleyn.<sup>1</sup> [Yellow is the usual mourning colour in some countries, as much as white and black are in Europe. White and black not being colours at all in strictness, may be considered as occupying the same neutral position; but, as Brand presently observes, the former is used only at the obsequies of unmarried persons (and not always then) and very young children.] Crimson would have been a much more suitable colour. [In the last century, a writer from Galfston, co. Ayr, informs us that it was usual<sup>2</sup>] "for even the Women to attend Funerals in the Village, dressed in black or red cloaks." [Women, and even ladies, sometimes follow the dead, especially (in the former case) among the poor, and in the latter, where the deceased is a child. At the obsequies of a person of high rank, it often happens that, where the funeral takes place (as indeed it usually does) in the country, one or two of the nearest female relatives claim the right of accompanying the remains. The same thing is occasionally witnessed in large towns, and among the middle classes I believe that the custom is growing more and more common.]

In Hill's Book on Dreams, signat. M 1, is the following passage: "To a sicke person to have or weare on white Garments doothe promyse death, for that *dead Bodyes bee caryed foorth in white Clothes*. And to weare on a blacke Garmente, it doothe promyse, for the more parte, healthe to a sicke person, for that not dead personnes, but suche as mourne for the deade, do use to be clothed in Blacke." At the funerals of unmarried persons of both sexes, as well as infants, the scarves, hatbands, and gloves given as mourning are white.

It is stated that<sup>3</sup> "Black is the fittest emblem of that sorrow and grief the mind is supposed to be clouded with; and, as Death is the privation of Life, and Black a privation of Light, 'tis very probable

[<sup>1</sup> The Bretons formerly employed yellow for this purpose, and even now, in Lower Brittany, saffron is recognized.]

<sup>2</sup> "Statist. Acc. of Scotland," vol. ii. p. 80.

<sup>3</sup> "Athenian Oracle," Suppl. p. 301.

this colour has been chosen to denote sadness, upon that account; and accordingly this colour has, for Mourning, been preferred by most people throughout Europe. The Syrians, Cappadocians, and Armenians use Sky-colour, to denote the place they wish the dead to be in, *i.e.* the Heavens: the Egyptians yellow, or fillemot, to shew that as Herbs being faded become yellow, so Death is the end of human hope: and the Ethiopians grey, because it resembles the colour of the Earth, which receives the dead."

[A writer of the early part of this century<sup>1</sup> has remarked:] "In such obscure parts of the Kingdom ancient Customs are frequently retained. The common people of this parish tie a dirty Cloth about their heads when they appear as *chief Mourners at a Funeral*. The same custom likewise prevails in different places."

In England it was formerly the fashion to mourn a year for very near relations. Thus Pope:

"Grieve for an hour perhaps, then mourn a year."

Dupré tells us<sup>2</sup> that the ancient Romans employed certain persons, named *Designatores*, clothed in black, to invite people to funerals, and to carry the coffin. There are persons in our days who wear the same cloathing, and serve the same office. The Romans, saith Marolles, had, in their ceremonies, *lictors*, dressed in black, who did the office of our mourners.

### 13. PALL AND UNDER-BEARERS.

Something, instead of the Pall used at present to cover the coffin, appears by Durandus to have been of great antiquity.<sup>3</sup> The same writer informs us,<sup>4</sup> in many quotations from the ancient Christian writers, that those of the highest orders of clergy, thought it no reproach to their dignity, in ancient times, to carry the bier, and that at the funeral of Paula, bishops were what in modern language we call under bearers. How different an idea of this office prevails in our times.

Walton,<sup>5</sup> speaking of Herbert's ordination, tells us: "at which time the reverend Dr. Humphrey Henchman, now Lord Bishop of London, tells me, he laid his hand on Mr. Herbert's head, and (alas!) within less than three years, *leant his shoulder to carry his dear friend to his Grave.*"

[In Ceremonies and Services at Court in the reign of Henry VII. there is a reference to the manner in which the body of Henry V.

<sup>1</sup> Archæol. vol. xii. p. 100 (Notices relating to Llanvetherine, co. Monmouth).

<sup>2</sup> "Conformity," p. 181.

<sup>3</sup> Durand. p. 225.

<sup>4</sup> *Ibid.* p. 227. From him it appears, too, that the corpse was carried shoulder-height, as the term now is.

<sup>5</sup> "Life of Mr. George Herbert," 1670, p. 70.

was brought over to England from France in 1422 : " In conveynge over of King Henry V<sup>th</sup>. out of France into England," the narrative informs us, " his coursers were trappid w<sup>t</sup> trappers of party coloures : one sid was blewe velwet embrodured w<sup>t</sup> antilopes drawenge iij. iuillis ; the toy<sup>r</sup> sid was grene velwet embrowdered withe antelopes sittinge on fires w<sup>t</sup> long flours springinge betwene the hornes ; the trap[p]ers aftur, by the comandment of kinge Henry the VI<sup>th</sup>, were sent to the Vestry of Westm<sup>r</sup> ; and of every coloure was mad a cope, a chesabille, and ij tenacles ; and the gefereys of one coloure was of the clothe of oy<sup>r</sup> coloure."<sup>1</sup>

Braithwaite<sup>2</sup> mentions that it was the function of the gentleman of the horse to lead the earl's charger caparisoned in black velvet after the body, and that these trappings remained the official's perquisites.]

Misson<sup>3</sup> says : " The parish has always three or four mortuary cloths of different prices (the handsomest is hired out at five or six crowns), to furnish those who are at the charge of the interment. These cloths, which they call *palls*, are some of black velvet, others of cloth with an edge of white linen or silk a foot broad or thereabouts. For a bachelor or maid, or for a woman that dies in childbed, the pall is white. This is spread over the coffin, and is so broad that the six or eight men in black clothes that carry the body (upon their shoulders) are quite hid beneath it to their waist ; and the corners and sides of it hang down low enough to be borne by those (six friends, men or women, according to the occasion) who, according to custom, are invited for that purpose. They generally give black or white gloves, and black crape hatbands, to those that carry the pall ; sometimes, also, white silk scarves."

In the " Irish Hudibras," 1689, is given the following description of the burial of an Irish piper :

" They mounted him upon a bier,  
Through which the wattles did appear,  
Like ribs on either side made fast,  
With a white velvet (i. e. *blanket*) over cast :  
So poor Macshane, God rest his shoul,  
Was after put him in a hole ;  
In which, with many sighs and screeches,  
They throw his trouses and his breeches ;  
The tatter'd brogue was after throw,  
With a new heel-piece on the toe ;

[<sup>1</sup> Many other curious and important particulars relative to funeral ceremonies may be gathered from the same paper ("Antiq. Repert." ed. 1807, vol. i. p. 311.) At the obsequies of Catherine of Arragon, the divorced wife of King Henry VIII. four knights bore the canopy, six knights supported the pall, and six barons or other noblemen were appointed to assist. The paper communicated from an original MS. in the Chapter House, Westminster, to the sixteenth volume of "Archæologia," contains very explicit particulars respecting this ceremony, the furniture of the funeral-car, the number of mourners, their dress, the etiquette to be observed on the occasion, and other interesting details.]

[<sup>2</sup> "Rules for the Government of the House of an Earle (about 1640)" "Miscellanea Antiq. Anglicana," 1821, p. 16.]

<sup>3</sup> Travels, p. 91.

And stockings fine as friez to feel,  
 Worn out with praying at the heel ;  
 And in his mouth, 'gainst he took wherry,  
 Dropt a *white groat* to pay the ferry.  
 Thus did they make this last hard shift,  
 To furnish him for a *dead list*."

[Kennett<sup>1</sup> acquaints us that :] "At the burial of the Dead, it was a Custom for the surviving friends to offer liberally at the Altar for the pious use of the priest, and the good estate of the soul of the deceased. This pious Custom does still obtain in North Wales, where at the Rails which decently defend the Communion Table, I have seen a small tablet or flat-board, conveniently fixt, to receive the money, which at every Funeral is offered by the surviving friends, according to their own ability, and the quality of the party deceased. Which seems a providential augmentation to some of those poor Churches."

Browne,<sup>2</sup> speaking of the ancient heathens, says : "Their last Valediction thrice uttered by the Attendants was also very solemn ; 'Vale, Vale, Vale, nos te ordine quo Natura permittet sequemur : ' and somewhat answered by Christians, who thought it too little, *if they threw not the earth thrice upon the enterred Body.*"

Pennant, in his "Tours in Wales," informs us that "at these words 'we commit the Body to the ground,' the Minister holds the Spade and throws in the first spadeful of Earth."

He adds : "At Skiv'og, from the Park to the Church *I have seen the Bier carried by the next of kin, Husband, Brothers, and Father in law.* All along from the House to the Church Yard at every Cross-way, the Bier is laid down, and the Lord's Prayer rehearsed, and so when they first come into the Church Yard, before any of the Verses appointed in the Service be said. There is a Custom of ringing a little Bell before the Corps, from the House to the Church Yard. (Dymerchion.) Some particular places are called resting-places.

"Skyvi'og. When a Corps is carried to Church from any part of the Town, the Bearers take care to carry it so that the Corps may be on their right hand, though the way be nearer and it be less trouble to go on the other side ; nor will they bring the Corps through any other way than the South gate.

"If it should happen to rain while the Corps is carried to Church, it is reckoned to bode well to the deceased, whose Bier is wet with the dew of Heaven. At Church the Evening Service is read, with the Office of Burial. The Minister goes to the Altar, and there says the Lord's Prayer, with one of the Prayers appointed to be read at the Grave : after which the Congregation offer upon the Altar, or on a little Board for that purpose fixed to the Rails of the Altar, their benevolence to the officiating Minister. A friend of the deceased is appointed to stand at the Altar, observing who gives, and how much. When all have given, he counts the Money with the Minister, and

<sup>1</sup> "Par. Antiq." Gloss. 3rt. OBLATIONES FUNERALES.

<sup>2</sup> "Urne-buriall," 1658, p. 56.



signifies the Sum to the Congregation, thanking them all for their good will."

[In Sutherlandshire, in the last century, a contemporary says:¹] "The Friends of the deceased, and Neighbours of the Village, who come to witness the Interment, are drawn up in rank and file, by an old Serjeant, or some veteran who has been in the Army, and who attends to maintain order, and give as they term it here, the word of relief. Upon his crying *Relief!* the four under the bier prepare to leave their stations, and make room for other four, that instantly succeed. This progression is observed at the interval of every five minutes, till the whole attendants come in regularly, and, if the distance requires it, there is a second, a third, or a fourth round of such evolutions gone through. When the persons present are not inflamed with liquor, there is a profound silence generally observed, from the time the Corpse has been taken up till the interment is over."

In another part of the same description² we read: "Country Burials are not well regulated. The Company are invited at 11 o'clock forenoon, but they are probably not all arrived at 2. Till of late a Pipe and Tobacco was provided for every one of the Company; but this Custom is entirely laid aside."

Undertakers now provide the palls. For men, black silk scarves are sometimes given, sometimes they are of black satin.

#### 14. DOLES AND INVITATIONS TO THE POOR.

[It was formerly customary for a sum of money to be given to certain persons or institutions, with whom or which the deceased had been connected. This usage is illustrated by a document inserted among the "Egerton Papers," being the memoranda relating to the will of one of the Rokeby family, who died in 1600. Among the items are gifts of sums of money to the principals of Lincoln's Inn, Furnival's Inn, and Thavis' Inn, for drink to be supplied to the members of those societies *in honour of the occasion*. This custom of funeral libations is still not uncommon in the country.

By his will made in 1639, Francis Pynner, of Bury St. Edmunds, directed that out of certain rents and revenues accruing from his property, from and after the Michaelmas following his decease, forty poor parishioners of St. Mary's, Bury, should, on coming to the church, be entitled to a twopenny wheaten loaf on the last Friday in every month throughout the year, for ever.]

Doles were used at funerals, as we learn from St. Chrysoptom, to procure rest to the soul of the deceased, that he might find his Judge propitious.³

[¹ "Statist. Acc. of Scot." vol. iii. p. 525.]

[² *Ibid.* vol. vii. p. 622, Dundonald Parish, Ayrshire.

[³ Μαλλον δε τι μετα ταυτα πένητας καλείς; να εις αναπανσιν απεληθη να ιδεω σχη του εικαστην.—*Homilia xxxi. in Matthei, cap. non.*

The giving of a dole, and the inviting of the poor<sup>1</sup> on this occasion, are synonymous terms. There are some strong figurative expressions on this subject in St. Ambrose's Funeral Oration on Satyrus, cited by Durandus. Speaking of those who mourned on the occasion, he says: "The poor also shed their tears; precious and fruitful tears, that washed away the sins of the deceased. They let fall floods of redeeming tears." From such passages as the above in the first Christian writers, literally understood, the Romanists may have derived their superstitious doctrine of praying for the dead.

By the will of William de Montacute, Earl of Salisbury (1397), he directs "that twenty-five shillings should be daily distributed among three hundred poor people from the time of his death to the arrival of his Body at the Conventual Church of Buxleham, in which it was to be deposited."<sup>2</sup>

Strutt tells us that Sir Robert Knolles, in the eighth year of Henry IV. died at his manor in Norfolk, and his dead body was brought in a litter to London with great pomp and much torch-light, and it was buried in the White Friars Church, "where was done for him a solemn Obsequie, with a great Feaste and *lyberal Dole* to the poore." This custom, says Strutt, of giving a funeral feast to the chief mourners, was universally practised all over the Kingdom, as well as giving alms to the poor, in proportion to the quality and finances of the deceased.<sup>3</sup>

In "Dives and Pauper," 1493, we read: "*Dives*. What seyest thou of them that wole no solemnnyte have in their buryinge, but be putt in erthe anon, and that that shulde be spent aboute the burying they bydde that it shulde be yoven to the pore folke blynde and lame?—*Pauper*. Comonly in such prive burynges ben *ful smalle doles and lytel almes yoven, and in solemne burynges been grete doles and moche almesse yoven, for moche pore people come thanne to seke almesse*. But whanne it is done prively, fewe wytte therof, and fewe come to axe almesse! for they wote nat whanne ne where, ne whom they shulde axe it. And therefore I leve fikerly that summe fals executoures that wolde kepe all to themself biganne firste this errour and this folye, that wolden make themself riche with ded mennys godes, and nat dele to the pore after dedes wylle, as nowe all false executoures use by custome."

Among the Articles of Expençe at the Funeral of Sir John Rudstone, Mayor of London, 1531, given by Strutt,<sup>4</sup> we find the following charges:

<sup>1</sup> "Preterea convocabantur et invitabantur necdum Sacerdotes et Religiosi, sed et egeni pauperes."—DURANDUS. Had Pope an eye to this in ordering by will poor men to support his pall?

<sup>2</sup> Warner's "Remarks relating to the S. W. Parts of Hamp." vol. ii. p. 73.

<sup>3</sup> "Manners and Customs," vol. ii. p. 209. See a curious account of doles in Dr. Ducarel's "Tour through Normandy," fol. edit. p. 81.

<sup>4</sup> "Man. and Cust." vol. iii. p. 169. *Ennelling* is the receiving of extreme unction.

	£	s.	d.
“ Item, to the preifts at his enneling . . . .	0	9	0
To poor folke in almys . . . . .	1	5	0
22 Days to 6 poor folke . . . . .	0	2	0
26 Days to a poor folke . . . . .	0	0	8.”

Hutchinson,<sup>1</sup> fpeaking of Eskdale chapelry, fays: “Wakes and Doles are customary; and weddings, chriftenings, and Funerals, are always attended by the Neighbours, fometimes to the amount of a hundred people. The popular diverfions are hunting and cock-fighting.”

Nichols,<sup>2</sup> fpeaking of Stathern in Framland Hundred, fays: “In 1790, there were 432 Inhabitants; the number taken by the laft perfon who carried about Bread, which was given for *dole* at a Funeral; a Custom formerly common throughout this part of England, though now fallen much into difufe.” “The practice was fometimes to bequeath it by Will; but, whether fo fpecified or not, the ceremony was feldom omitted. On fuch occasions a fmall Loaf was fent to every perfon, without any diftinction of age or circumftances, and not to receive it was a mark of particular difrefpect.”

Pennant<sup>3</sup> fays: “Offerings at Funerals are kept up here [Whiteford,] and I believe, in all the Welch Churches.”

The fame writer obferves: “In North Wales, pence and half-pence, (in lieu of little rolls of Bread) which were heretofore, and by fome ftill are, given on thefe occasions, are now diftributed to the poor, who flock in great numbers to the houfe of the dead before the corpf is brought out. When the corpf is brought out of the houfe, layd upon the bier and covered, before it be taken up, the next of kin to the deceafed, widow, mother, daughter or coufin, (never done by a man) gives over the corps to one of the pooreft Neighbours three *2d.* or four *3d.* white Loaves of Bread, or a Cheefe with a piece of money ftuck in it, and then a new wooden Cup of Drink, which fome will require the poor perfon who receives it immediately to drink a little of. When this is done, the Minifter, if prefent, fays the Lord’s Prayer, and then they fet forward for Church. The things mentioned above as given to a poor Body, are brought upon a large Difh, over the Corpf, and the poor Body returns thanks for them, and bleffes God for the happinefs of his Friend and Neighbour deceafed.” This cuftom is evidently a remain of the Sin-Eating.

In the laft century,<sup>4</sup> it appears that at Glasgou large donations at funerals were made to the poor, “which are never lefs than £5, and never exceeded ten Guineas, in which cafe the Bells of the City are tolled.”

“The auncient Fathers,”<sup>5</sup> writes Veron, “being veri defirous to

<sup>1</sup> “Cumberland,” vol. i. p. 579.

<sup>2</sup> “Leicefterfhire,” vol. ii. part i. p. 357. Lyfons’ “Environs,” vol. iii. p. 341.

<sup>3</sup> “History of Whiteford Parifh,” p. 99.

<sup>4</sup> “Statift. Acc. of Scotl.” vol. v. p. 523.

<sup>5</sup> “Huntyng of Purgatory,” &c. 1567, fol. 106.

move their audience unto charitye and almofe dedes, did exhorte them to refresh the poore and to give almofes in the Funerallles, & Yeares Myndes of their Frenedes & Kynnesfolks, in stedde of the bankettes that the paynymes & Heathen were wont to make at fuche doinges, and in stedde of the Meates that they did bring to their Sepulchres and Graves.”

[Machyn, the Diarist, relates that after the interment of Sir John Rainford, Kt. on the 20th September, 1559, there was a grand dinner proposed for the mourners, at which the widow, however, did not show herself. When the party had left, her ladyship came down, and had her dinner—four eggs and a dish of butter.

At the funeral of Lady Cicily Mansfield, in 1558, Lady Petre was chief mourner.

The infant son of Sir Simonds D'Ewes, who died in March, 1629-30, was carried to the burial-place in his father's private carriage.]

#### [15. GAME, WILD-FOWL, AND PIGEON FEATHERS.

There is a well-known article of popular belief in some districts, particularly in the eastern counties, that the presence of *game-feathers* in a feather bed will *prolong the agonies of death*. There is a curious paper on this subject, by Mr. Albert Way, in the fourth volume of “Notes and Queries,” 1st series.

The same idea is entertained in some parts of Yorkshire with regard to *pigeon's* feathers, and in Cumberland respecting those of the turkey. The objection to *game* feathers is widely prevalent, occurring in Derbyshire, and in several parts of Wales, and I hardly think that the superstition can be explained on the utilitarian theory propounded by the writer in the “Athenæum,” “that none of these feathers are fit for use, being too hard and sharp in the barrel.”]

It is impossible, according to Grose, for a person to die, while resting on a pillow stuffed with the feathers of a dove; but he will struggle with Death in the most exquisite torture. The pillows of dying persons are therefore taken away, says he, when they appear in great agonies, lest they may have pigeons' feathers in them. [A more ridiculous or degrading superstition can scarcely be imagined, and as to the removal of the pillow from under the head of a dying person, it is almost always followed by suffocation. Nurses, when they are not carefully watched, will snatch this support away suddenly, to accelerate the result, and *save trouble*.

The “British Apollo” very properly characterizes this as an “old woman's story,” and adds:] “But the scent of Pigeon's Feathers is so strong, that they are not fit to make Beds with, insomuch that the offence of their smell may be said (like other strong smells) to revive any Body dying, and if troubled with hysteric Fits. But as common practice, by reason of the nauseousness of the smell, has introduced a disuse of Pigeons' Feathers to make Beds, so no experience doth or hath ever given us any example of the reality of the fact.”

[In the Isle of Man, observes Train,<sup>1</sup> “When a person dies, the corpse is laid on what is called a *straightening-board*; a trencher, with salt in it, and a lighted candle, are placed on the breast, and the bed, on which the straightening-board bearing the corpse rests, is generally strewed with strong-scented flowers.”

In some places abroad, it is customary to set out the departed person's toilette, and go through many of the same forms which he or she observed in life. In the Island of Madeira, they are in the habit of closing the chamber of death during a twelvemonth after the event.]

## Church-Yards.

“ Oft in the lone Church Yard at Night I've seen  
By glimpse of Moon-shine, checqu'ring thro' the Trees,  
The School-boy, with his Satchel in his hand,  
Whistling aloud to bear his courage up,  
And, lightly tripping o'er the long flat stones  
(With Nettles skirted, and with Moss o'ergrown,)  
That tell in homely phrase who lie below.  
Sudden he starts! and hears, or thinks he hears,  
The sound of something purring at his heels:  
Full fast he flies, and dares not look behind him,  
Till, out of Breath, he overtakes his fellows;  
Who gather round, and wonder at the Tale  
Of horrid Apparition, tall and ghastly,  
That walks at dead of Night, or takes his stand,  
O'er some new open'd Grave; and (strange to tell!)  
Evaniſhes at crowing of the Cock.”—*Blair's Grave.*

IT having been a current opinion in the times of heathenism, that places of burial were frequently haunted with spectres and apparitions, it is easy to imagine that the opinion has been transmitted from them, among the ignorant and unlearned, throughout all the ages of Christianity to this present day. The ancients believed that the ghosts of departed persons came out of their tombs and sepulchres, and wandered about the place where their remains lay buried. Thus Virgil tells us, that Mœris could call the ghosts out of their sepulchres;<sup>2</sup> and Ovid, that ghosts came out of their sepulchres and wandered about:<sup>2</sup> and Clemens Alexandrinus, in his “Admonitions to the Gentiles,” upbraids them with the gods they worshipped; which, says he, are wont to appear at tombs and sepulchres, and which are nothing but fading spectres and airy forms.<sup>3</sup>

<sup>1</sup> “Hist. and Statist. Acc.” vol. ii. p. 136.

<sup>2</sup> “Mœris sæpe animis imis excire Sepulchris,  
——vidi.”—— Virg. *Bucol.* viii. l. 98.

“Nunc animæ tenues—Sepulchris—errant.”  
Ovid, *Fasti.*

<sup>3</sup> “Admonit. ad Gent.” p. 37. Mede observes from a passage of this same an-

We learn from Morefin,<sup>1</sup> that churchyards were used for the purposes of interment in order to remove superstition. Burial was in ancient times without the walls of cities and towns. Licurgus, he tells us, first introduced grave stones within the walls, and as it were brought home the ghosts to the very doors. Thus we compel horses, that are apt to startle, to make the nearest approaches we can to the objects at which they have taken the alarm.

Strutt tells us,<sup>2</sup> "that before the time of Christianity it was held unlawful to bury the dead within the Cities, but they used to carry them out into the Fields hard by, and there deposited them. Towards the end of the sixth Century, Augustine obtained of king Ethelbert, a Temple of Idols, (where the King used to worship before his conversion) and made a Burying Place of it; but St. Cuthbert afterwards obtained leave to have Yards made to the Churches, proper for the reception of the dead."

In the Suffolk Articles of Enquiry, 1638, we read: "Have any Playes, Feasts, Banquets, Suppers, Church Ales, Drinkings, Temporal Courts or Leets, Lay Juries, Musters, Exercise of Dauncing, Stool ball, Foot ball, or the like, or any other prophane usage been suffered to be kept in your Church, Chappell, or Church Yard?"

Churchyards are certainly as little frequented by apparitions and ghosts as other places, and therefore it is a weakness to be afraid of passing through them. Superstition, however, will always attend ignorance; and the night,<sup>3</sup> as she continues to be the mother of dews, will also never fail of being the fruitful parent of chimerical fears. So Dryden:

"When the Sun sets, Shadows that shew'd at Noon  
But small, appear most long and terrible."

There is a singular superstition respecting the burial in that part of the churchyard which lies north of the church, that still pervades many of the inland parts and northern districts of this kingdom, though every idea of it has been eradicated in the vicinity of the metropolis. It is that that is the part appropriated for the interment of unbaptized infants, of persons excommunicated, or that have been executed, or that have laid violent hands upon themselves.

In "Martins Months Mind," 1589, we read: "*He died excommunicate, and they might not therefore burie him in Christian Buriall, and his Will was not to come there in any wife. His Bodie should not be buried in any Church, (especiallye Cathedrall, which ever he*

cient father, That the Heathens supposed the presence and power of Dæmons (for so the Greeks called the Souls of Men departed) at their Coffins and Sepulchres: as tho' there always remained some natural tie between the deceased and their Relicks.—*Bourne*, chap. vii.

<sup>1</sup> "Papatus," p. 40.

<sup>2</sup> "Mann, and Cust." vol. i. p. 69.

<sup>3</sup> "Now it is the Time of Night,  
That the Graves, all gaping wide,  
Ev'ry one lets forth his Sprite  
In the Church-way path to glide."—*Shakespeare*.

detested,) Chappell, nor Church Yard; for they have been prophaned with Superstition. He would not be laid *East and West*, (for he ever went against the haire,) but *North and South*: I thinke because ‘Ab Aquilone omne malum,’ and the South wind ever brings corruption with it.”

“Christians,” says Laurence,<sup>1</sup> “distinguished their Oratories into an Atrium, a Church Yard; a Sanctum, a Church; a Sanctum Sanctorum, a Chancell. They did conceive a greater degree of Sanctitie in one of them, than in another, and in one place of them than another, *Churchyards* they thought profained by Sports, the whole circuit both before and after Christ was privileged for refuge, none out of the Communion of the Kirke permitted to lie there, any consecrate Ground preferred for Interment before that which was not consecrat, and that in an higher esteem which was in an higher degree of Consecration, and that in the highest which was neerest the Altar.”

Benjamin Rhodes, steward to one of the earls of Elgin, requested, it seems,<sup>2</sup> “to be interred in the open Church Yard, *on the North side* (to crosse the received superstition, as he thought, of the constant choice of the South side,) near the new Chappel.” Rhodes was interred in Malden Church in Bedfordshire.

Gilbert White, speaking of Selborne Church Yard, observes: “Considering the size of the Church, and the extent of the Parish, the Church Yard is very scanty; and especially as all wish to be buried on the South side, which is become such a Mass of Mortality, that no person can be there interred without disturbing or displacing the Bones of his Ancestors. There is reason to suppose that it once was larger, and extended to what is now the Vicarage Court and Garden. At the East end are a few Graves; yet *none, till very lately, on the North side*; but as two or three Families of best repute have begun to bury in that quarter, prejudice may wear out by degrees, and their example be followed by the rest of the neighbourhood.”

Cullum<sup>3</sup> says: “There is a great partiality here, to burying on the South and East sides of the Church Yard. About twenty years ago, when I first became Rector, and observed how those sides (particularly the South), were crowded with Graves, I prevailed upon a few persons to bury their friends on the North, which was entirely vacant; but the example was not followed as I hoped it would: and they continue to bury on the South, where a Corpse is rarely interred without disturbing the bones of its Ancestors.

“This partiality may perhaps at first have partly arisen from the antient Custom of praying for the dead; for as the usual approach to this and most Country Churches is by the South, it was natural for

<sup>1</sup> “Sermon preached before the King, &c.,” p. 9, cited in “The Canterbury’s Self-conviction, &c.,” 1640, p. 83, note.

<sup>2</sup> “Life and Death of Mr. Benjamin Rhodes,” &c., by P. Samwaies, his lordship’s chaplain, 1657, p. 27.

<sup>3</sup> “History and Antiquities of Hawsted, Suffolk,” 1784 (Bibl. Top. Brit. No. xxiii.)

burials to be on that side, that those who were going to divine service might, in their way, by the sight of the graves of their friends, be put in mind to offer up a prayer for the welfare of their souls; and even now, since the custom of praying for the dead is abolished, the same obvious situation of Graves may excite some tender recollection in those who view them, and silently implore 'the passing tribute of a sigh.' That this motive has its influence, may be concluded from the Graves that appear on the North side of the Church Yard, when the approach to the Church happens to be that way; of this there are some few instances in this neighbourhood."

Pennant, in allusion to Whiteford Church,<sup>1</sup> says: "I step into the Church Yard and sigh over the number of departed which fill the inevitable retreat. In no distant time the North side, like those of all other Welsh Churches, was through some Superstition, to be occupied only by persons executed, or by Suicides. It is now nearly as much crowded as the other parts."

He adds, that, in North Wales none but excommunicated, or very poor and friendless people, are buried on the North side of the Church Yard.

In the Cambrian Register,<sup>2</sup> is the following very apposite passage respecting church-yards in Wales. "*In Country Church Yards the Relations of the deceased crowd them into that part which is South of the Church; the North side, in their Opinion, being unhallowed Ground, fit only to be the Dormitory of still born Infants and Suicides. For an example to his neighbours, and as well to escape the barbarities of the Sextons, the Writer of the above Account ordered himself to be buried on the North side of the Church Yard. But as he was accounted an Infidel when alive, his Neighbours could not think it creditable to associate with him when dead. His dust, therefore, is likely to pass a solitary retirement, and for ages to remain undisturbed by the hands of Men.*"

In the Trial of Robert Fitzgerald, Esq., and others, for the murder of Patrick Randal M'Donnell, Esq. [in Ireland in 1786,] we read: "The body of Mr. Fitzgerald, immediately after execution, was carried to the ruins of Turlagh House, and was *waked in a Stable* adjoining, with a few Candles placed about it. On the next day it was carried to the Church Yard of Turlagh, where he was *buried on what is generally termed the WRONG SIDE OF THE CHURCH*, in his cloaths, without a Coffin."<sup>3</sup>

Morefin says that in Popish burying grounds, those who were reputed good Christians lay towards the South and East; others, who had suffered capital punishment, laid violent hands on themselves, or

<sup>1</sup> "Hist. of Whiteford and Hollywell," p. 102.

<sup>2</sup> 1796, p. 374, notes.

<sup>3</sup> In "Paradoxical Assertions," &c., by R. H., 1664, we read:

"Cælo tegitur, qui non habet urnam.

"Doubtless that Man's Bones in the *North Church Yard* rest in more quiet than his that lies entomb'd in the Chancel."



the like, were buried *towards the North*: a custom that had formerly been of frequent use in Scotland.<sup>1</sup>

From what has been already quoted from "Martins Months Mind," it should appear too that there was something honourable or dishonourable in the position of the Graves: the common and honourable direction is from *East to West*, the dishonourable one from *North to South*.

Hearne had such correct notions on this head, that he left orders for his Grave to be made straight by a Compass, due *East and West*: in consequence of which his monument, which I have often seen, is placed in a direction *not parallel with any of the other Graves*. Its being placed seemingly awry, gives it a very remarkable appearance.

Craven Ord, Esq. informed Brand that "at the East end of the Chancel, in the Church Yard, of Fornham All Saints, near Bury, Suffolk, is the coffin-shaped Monument of Henrietta Maria Cornwallis, who died in 1707. It stands *North and South*, and the Parish tradition says that she ordered that position of it as *a mark of penitence and humiliation*."<sup>2</sup>

"As to the position in the Grave, though we decline," says Browne in his "Urne-burial," "the religious consideration, yet in cœmeterial and narrower burying places, to avoid confusion and cross-position, a certain posture were to be admitted. The Persians lay North and South; the Megarians and Phœnicians placed their heads to the East: the Athenians, some think, towards the West, which Christians still retain: and Bede will have it to be the posture of our Saviour. That Christians buried their dead on their backs, or in a supine position, seems agreeable to profound sleep and the common posture of dying; contrary also to the most natural way of Birth; not unlike our pendulous posture in the doubtful state of the womb. Diogenes was singular, who preferred a prone situation in the Grave; and some Christians like neither, (Russians, &c.) who decline the figure of rest, and make choice of an erect posture." [One of Mr. Brand's lady-correspondents seems to have thought that if she died an old maid, she would have to lie in her grave with her face downwards.]

In the Ely Articles of Enquiry, (with some Directions intermingled), 1662, it is asked, "When Graves are digged, are they made six foot deep, (at the least,) and East and West?"

In "Cymbeline," act iv. sc. 2, Guiderius, speaking of the disguised and (supposed) dead Imogen, says: "Nay, Cadwal, *we must lay his head to the East*; my Father has a reason for't." There is a passage in the grave-digger's scene in "Hamlet," act v. sc. 1:

— "Make her Grave *straight*;"

<sup>1</sup> "Papatus," p. 157.

<sup>2</sup> I find in "Durandus," lib. vii. De Officio Mortuorum, cap. 35-39, the following: "Debet autem quis sic sepeliri, ut *capite ad occidentem posito, pedes dirigat ad Orientem*, in quâ quasi ipsa positione orat: et innuit quod promptus est, ut de occasu festinet ad ortum: de Mundo ad Seculum."

[where the meaning of *straight* is undoubtedly *forthwith*, though by some of the commentators it has been otherwise explained.]

Arnot,<sup>1</sup> speaking of St. Leonard Hill, says, "In a Northern part of it," (he mentioned before that part of it was the Quakers' Burying-ground,) "Children who have died without receiving Baptism, and Men who have fallen by their own hand, use to be interred."<sup>2</sup>

Elsewhere,<sup>3</sup> we read: "The custom of dancing in the Church-yard at their Feasts and Revels is universal in Radnorshire, and very common in other parts of the Principality. Indeed this solemn abode is rendered a kind of Circus for every sport and exercise. The young Men play at Fives and Tennis against the wall of the Church. It is not however to be understood that they literally dance over the Graves of their progenitors. This amusement takes place *on the North side of the Church-yard, where it is the custom not to bury*. It is rather singular, however, that the association of the place, surrounded by memorials of mortality, should not deaden the impulses of joy in minds, in other respects not insensible to the suggestions of vulgar superstition."

Again, under Aberedwy, "In this Church Yard are two uncommonly large Yew Trees, evidently of great age, but in unimpaired luxuriance and preservation, under the shade of which an intelligent Clergyman of the neighbourhood informed me that he had frequently seen sixty couple dancing at Aberedwy Feast on the 14th of June. The boughs of the two trees intertwine, and afford ample space for the evolutions of so numerous a company within their ample covering."

In "The Description of the Isles of Scotland,"<sup>4</sup> by J. Monney-penny, under the Island of Rona is the following passage: "There is in this Island a Chapel dedicated to Saint Ronan: wherein (as aged men report) there is alwayes a Spade wherewith when as any is dead, they find the place of his Grave marked."

Gough<sup>5</sup> says: "It is the custom at this day all over Wales to strew the graves both within and without the church, with green herbs, branches of box, flowers, rushes, and flags, for one year; after which, such as can afford it *lay down a stone*. Mr. Grose calls this a filthy custom, because he happened to see some of the flowers dead and turned to dung, and some bones and bits of coffins scattered about in Ewenny church, Glamorganshire. The common Welsh graves are curiously matted round with single or double matting, and stuck

<sup>1</sup> "History of Edinburgh," p. 252.

<sup>2</sup> "Infantumque Animæ flentes in limine primo:  
Quos dulcis Vitæ exfortis; et ab ubere raptos,  
Abstulit atra dies, et funere merfit acerbo,—  
Proxima deinde tenent mæsti loca, qui sibi letum  
Infantes peperere manu, lucemque perofi  
Projecere Animas."—*Virg. Æn.* l. vi. 427.

<sup>3</sup> Malkin's "Scenery, Antiquities and Biography of South Wales," 1804, p. 251.

<sup>4</sup> For an account of this book, see Gough's "Topography," vol. ii. p. 568.

<sup>5</sup> "Sep. Mon." vol. ii. Introd. p. 294.

with flowers, box, or laurel, which are frequently renewed." Pepys, in his "Memoirs," vol. i. p. 139, mentions a churchyard near Southampton, where, in the year 1662, the graves were "accustomed to be all sowed with sage."

[The minister of Kilfinichen and Kilviceven, co. Argyll, writing in the last century, says:]<sup>1</sup> The inhabitants "are by no means superstitious, yet they still retain some opinions handed down by their ancestors, perhaps from the time of the Druids. It is believed by them that the Spirit of the last person that was buried watches round the Church Yard till another is buried, to whom he delivers his charge."

In the same work,<sup>2</sup> it is said, "in one division of this County, where it was believed that the Ghost of the person last buried kept the Gate of the Church Yard till relieved by the next victim of Death, a singular scene occurred, when two Burials were to take place in one Church Yard on the same day. Both parties staggered forward as fast as possible to consign their respective friend in the first place to the dust. If they met at the Gate, the dead were thrown down till the living decided by blows whose ghost should be condemned to porter it."

The following is an extract from the old Register-book of Christ Church, Hants.: "April 14, 1604. Christian Steevens, the wife of Thomas Steevens, was buried in child-birth, and *buried by women, for she was a Papishe.*"<sup>3</sup>

In "The Living Librarie,"<sup>4</sup> we read: "Who would beleeve without superstition, (if experience did not make it credible,) that most commonly all the BEES *die in their Hives, if the Master or Mistress of the House chance to die, except the Hives be presently removed into some other place.* And yet I know this hath hapned to folke no way flained with superstition." A vulgar prejudice prevails in many places of England that when bees remove or go away from their hives, the owner of them will die soon after. A clergyman in Devonshire informed Mr. Brand, about 1790, that when a Devonian makes a purchase of bees, the payment is never made in money, but in things, (corn for instance,) to the value of the sum agreed upon. And the bees are never removed but on a Good Friday.<sup>5</sup>

<sup>1</sup> "Statist. Acc. of Scot." vol. iv. p. 210.

<sup>2</sup> Vol. xxi. p. 144.

<sup>3</sup> Warner's "Remarks relating to the S.W. Parts of Hampshire," vol. ii. p. 130.

<sup>4</sup> Englished by John Molle, Esq., 1621, p. 283.

<sup>5</sup> I found the following in the "Argus," a London newspaper, Sept. 13, 1790. "A superstitious custom prevails at every Funeral in Devonshire, of turning round the Bee-hives that belonged to the deceased, if he had any, and that at the moment the Corpse is carrying out of the House. At a Funeral some time since at Cullompton, of a rich old Farmer, a laughable circumstance of this sort occurred: for just as the Corpse was placed in the Hearse, and the horsemen, to a large number, were drawn up in order for the procession of the Funeral, a person called out, 'Turn the Bees,' when a Servant who had no knowledge of such a Custom, instead of turning the Hives about, lifted them up, and then laid them down on their sides. The Bees, thus hastily invaded, instantly attacked and fastened on the Horses and their Riders. It was in vain they galloped off, the Bees as precipitately followed, and

## 2. THE CUSTOM OF LAYING FLAT STONES IN OUR CHURCHES AND CHURCH YARDS OVER THE GRAVES.

The custom of laying flat stones in our churches and church-yards over the graves of the better sort of persons, on which are inscribed epitaphs containing the name, age, character, &c. of the deceased, has been transmitted from very ancient times, as appears from the writings of Cicero and others.<sup>1</sup>

[In the poet Maſon's time, it appears to have been uſual to whiten the head and footſtones of graves at Chriſtmas, Eaſter, and Whitſuntide; but of courſe the cuſtom was one which would vary exceedingly. I do not exactly know the origin of the phraſe, *to mark with a white ſtone*, employed in alluſion to a lucky or auſpicious day in one of Hazlitt's Eſſays.]

## 3. GARLANDS IN COUNTRY CHURCHES AND STREWING FLOWERS ON THE GRAVES.

[“ Let my bier  
Be borne by virgins, that ſhall ſing by courſe  
The truth of maids and perjuries of men.”

Beaum. and Fl. *Maid's Tragedy*, 1619.]

“ Some ſay no evil thing that walks by night,  
In Fog or Fire, by Lake, or Moorish Fen,  
Blue meager Hag, or ſtubborn unlaid Gholt,  
That breaks his magic chains at Curfeu time,  
No Goblin, or ſwart Faery of the Mine,  
Hath hurtful power o'er true Virginitie.”

Milton's *Comus*, 1637.

It is ſtill the cuſtom in many country churches to hang a garland of flowers over the ſeats of deceased virgins, in token, ſays Bourne, of eſteem and love, and as an emblem of their reward in the heavenly Church. It was uſual in the primitive Chriſtian Church to place crowns of flowers at the heads of deceased virgins:<sup>2</sup> for this we have the authority of Damascen, Gregory Nyſſen, St. Jerom, and St. Auſtin.

In Yorkſhire, [it ſeems to have been uſual,] when a virgin died in a village, one, neareſt to her in ſize, and age, and reſemblance, carried the garland before the corſe in the funeral proceſſion, which was afterwards hung up in the church. This was ſometimes compoſed entirely of white paper, and at others, the flowers, &c. cut out upon it were coloured.

There appeared in the “Morning Chronicle” for Sept. 25th,

left their ſtings as marks of their indignation. A general Confuſion took place, attended with loſs of Hats, Wigs, &c. and the Corſe during the conflict was left unattended; nor was it till after a conſiderable time that the Funeral Attendants could be rallied, in order to proceed to the interment of their deceased friend.”

<sup>1</sup> Cicero “de Legibus,” xi. See alſo Moreſini “Papatus,” &c. p. 86; Malkin's “Scenery, Antiquities, and Biography of South Wales,” 1804, p. 604, and Maſon's “Elegy in Neath Churchyard,” quoted by Malkin.

<sup>2</sup> Caſs. “de Vet. Sac. Chriſti,” p. 334.

1792, an elegiac ode by Miss Seward, whereto in reference to Eyam in Derbyshire, the following note was subjoined: "The antient custom of hanging a Garland of white Roses made of writing paper, and a pair of white Gloves, over the Pew of the unmarried Villagers who die in the flower of their age, prevails to this day in the village of Eyam, and in most other Villages and little Towns in the Peak."

Nichols,<sup>1</sup> speaking of Waltham in Framland Hundred, says: "In this Church, under every arch, a *Garland is suspended*; one of which is customarily placed there whenever any young unmarried Woman dies."

It appears that on June 4th, 1747, a letter was read by the Secretary to the Society of Antiquaries "from Mr. Edward Steel of Bromley, concerning the Custom of burying the dead, especially Bachelors and Maidens, with Garlands of Flowers, &c. used formerly in several parts of this Kingdom."

Coles,<sup>2</sup> probably speaking of the metropolis only, says: "It is not very long since *the Custome of setting up Garlands in Churches hath been left off with us.*"

The following legend, intended to honour the Virgin Mother, [was considered by Brand worth inserting, and I have retained it: <sup>3</sup>] "Eating some Dates with an old Man, but a credulous Christian, he said: 'that the Letter O remained upon the Stone of a Date for a remembrance that our blessed Lady, the Virgin, with her divine Babe in her arms, resting herself at the foot of a Palm-tree, (which inclined her branches and offered a Cluster of Dates to her Creatour,) our Lady plucked some of the Dates and eating them, satisfied with the taste and flavour, cried out in amazement, *Oh!* how sweet they are! This exclamation engraved the Letter O, the first word of her Speech, upon the Date Stone, which being very hard, better preserved it.'"

In the earliest ages of Christianity, virginity was honoured, out of deference most likely to the Virgin Mother, with almost divine adoration, and there is but little doubt but that the origin of nunneries is closely connected with that of the virgin garland.

"In North Wales," as Pennant informs us, "when they bless another, they are very apt to join to the blessing of God, the blessing of white Mary."

In the Papal times in England, sometimes, the form of a last testament ran thus: "Commendo Animam meam Deo, beatæ Mariæ, et omnibus Sanctis." I saw in the churches of Wolsingham and Stanhope, Durham, specimens of those garlands: the form of a woman's glove, cut in white paper, hung in the centre of each of them. Douce saw a similar instance in the church at Bolton in Craven, in 1783. At Skipton, too, the like custom still prevailed [in Brand's time.] In 1794, Sir H. Ellis states that he saw garlands of white paper hanging up in a church no farther from the metropolis than Paul's Cray in Kent.

Dr. Lort observed in August, 1785, that "At Grey's-foot Church, between Wrexham and Chester, were Garlands, or rather Shields,

<sup>1</sup> "Leicestershire," vol. ii. pt. i. p. 382.

<sup>2</sup> "Introduction to the Knowledge of Plants," (1656), p. 64.

<sup>3</sup> "Short Relation of the River Nile," 1672, p. 87.

fixed against the pillars, finely decorated with artificial Flowers and cut gilt paper."

[These are mentioned in the "Dialect of Craven," 1828, as common ornaments of the churches in that deanery. They are "made of flowers, or of variegated coloured paper, fastened to small sticks, crossing each other at the top, and fixed at the bottom by a similar hoop, which was also covered with paper. From the top were suspended two papers, cut in the form of gloves, on which the name and age of the deceased virgin were written. One of these votive garlands was solemnly borne before the corpse by two girls, who placed it on the coffin in the church during the service. Thence it was conveyed in the same manner to the grave, and afterwards was carefully deposited on the screen dividing the choir from the nave either as an emblem of virgin purity, or of the guilt and uncertainty of human life."

I do not observe that any of our writers on popular antiquities has noticed the indication of virginity, which Browne mentions as apparently a matter of current belief in this country at the time he wrote his "Pastorals:"

"There is a weed vpon whose head growes Downe;  
Sow-thistle 'tis ycleep'd, whose downy wreath,  
If any one can blow off at a breath,  
We deeme her for a Maid—"

In "Syr Gyles Gooscappe Knight," a comedy, 1606, sign. A 4 verso, a different text is, of course jocularly, proposed:

"Will. Ile answere for her, because I know her Ladiship to be a perfect maide indeede.

*Bullaker.* How canst thou know that?

*Will.* Passing perfectly I warrant ye.

*Iacke.* By measuring her necke twice, and trying if it will come about hir forehead, and slyp ouer her nose."

There is still a common saying, that twice round the wrist (in a woman) once round the neck, and twice round the neck once round the waist.]

The following occurs in Marston's "Dutch Courtezan:":

"I was afraid, I'faith, that I should ha seene a Garland on this beauties herse."<sup>1</sup>

A writer in the "Antiquarian Repertory"<sup>2</sup> says: "that in this nation, as well as others, by the abundant zeal of our Ancestors

<sup>1</sup> The author of "The Comical Pilgrim's Pilgrimage into Ireland," 1723, says: "When a Virgin dies, a Garland, made of all sorts of Flowers and sweet Herbs, is carried by a young Woman on her head, before the Coffin, from which hang down two black Ribbons, signifying our mortal state, and two white, as an emblem of purity and innocence. The ends thereof are held by four young Maids, before whom a Basket full of Herbs and Flowers is supported by two other Maids, who strew them along the Streets to the place of Burial: then, after the deceased, follow all her relations and acquaintance."

The following is copied from the "Argus," Aug. 5, 1790. "Dublin, July 31: Sunday being St. James's Day, the Votaries of St. James's Church Yard attended in considerable crowds at the Shrines of their departed Friends, and paid the usual tributary honours of paper Gloves and Garlands of Flowers on their Graves."

<sup>2</sup> Vol. iv. p. 239.

Virginity was held in great estimation: infomuch that those who died in that state were rewarded at their death with a Garland or Crown on their heads, denoting their triumphant victory over the lusts of the flesh. Nay, this honour was extended even to a Widow who had never enjoyed but one Husband. These Garlands, or Crowns, were most artificially wrought in filagree work, with gold and silver wire, in resemblance of myrtle, with which plant the Funerial Garlands of the Antients were always composed, whose leaves were fastened to Hoops of larger iron wire, and they were lined with cloth of silver.

“ Besides these Crowns, the Antients had also their depository Garlands, the use of which continued till of late years, and may perhaps still in some parts of England. These Garlands, at the Funerals of the deceased, were carried solemnly before the Corpse by two Maids, and afterwards hung up in some conspicuous place within the Church, and were made in the following manner; *viz.* the lower rim or circlet was a broad Hoop of wood, whereunto was fixed at the sides thereof part of two other Hoops, crossing each other at the top at right angles, which formed the upper part, being about one-third longer than the width. These Hoops were wholly covered with artificial Flowers of paper, *dyed Horn*,<sup>1</sup> and Silk, and more or less beautiful according to the skill or ingenuity of the performer. In the vacancy of the inside from the top hung white paper cut in form of Gloves, whereon was written the deceased’s name, age, &c., together with long slips of various coloured paper or ribbons: these were many times intermixed with gilded or painted empty shells of blown eggs, as farther ornaments, or it may be as emblems of bubbles, or [the] bitterness of this life: while other Garlands had only a solitary Hour-glass hanging therein, as a more significant symbol of mortality.”

There is a passage in Shakspeare’s “Hamlet,” act v. sc. 1:

“ Yet here she is allow’d her virgin *crants*,”

upon which Johnson says, “ I have been informed by an anonymous correspondent, that *Crants* is the German word for *Garlands*, and I suppose it was retained by us from the Saxons. To carry Garlands before the bier of a Maiden, and to hang them over her Grave, is still the practice in rural parishes.”<sup>2</sup>

In “The Life and lamented Death of Mrs. Sufannah Perwich,” 1661, we have the rites of a virgin lady’s funeral minutely described: “The Herse, covered with velvet, was carried by six servant Maidens of the Family, all in white. The Sheet was held up by six of those Gentlewomen in the School that had most acquaintance with her, in mourning habit, with *white Scarfs* and *Gloves*. A rich costly *Garland of gumwork* adorned with Banners and Scutcheons, was borne immediately before the Herse by two proper young Ladies, that entirely

<sup>1</sup> “Our Garlands in the Winter, and at Virgin’s Funerals, are they not made of Horns?”—*The Horn exalted*, 1661. The Speaker is an Italian.

<sup>2</sup> Reed’s “Shakspeare,” 1803, vol. xviii. p. 336. “KRANS, *Sertum* Ill. & Belg. id. Germ. *krantz*. Helvigius natum putat a *κρανίς*; alii a *cranium*; Wachterus a C. B. *crann*, rotundus, quum circulari figura caput ambiat.”—*Ihre. Gloss. Suio-Goth.* tom. i. p. 1156.

loved her. Her Father and Mother, with other near relations and their children, followed next the Herse, in due order, all in mourning: the kindred next to them, after whom came the whole School of Gentlewomen, and then persons of chief rank from the neighbourhood and from the City of London, *all in white Gloves, both Men, Women, Children, and Servants, having been first served with Wine.* The Herse being set down (in Hackney Church) *with the Garland upon it*, the Rev. Dr. Spurstow preached her Funeral Sermon. This done, the rich Coffin, *anointed with sweet odors*, was put down into the Grave in the middle alley of the said Church," &c. Her father, it seems, kept a great boarding school for young ladies at Hackney.

In the Ely Articles of Enquiry, 1662, p. 7, I read as follows: "Are any Garlands and other ordinary Funeral Ensigns suffered to hang where they hinder the prospect, or until they grow foul and dusty, withered and rotten?"

These garlands are thus described by Gay:

"To her sweet mem'ry flow'ry Garlands strung,  
On her now empty seat aloft were hung."

Wax appears to have been used in the formation of these garlands from the subsequent passage in Hyll's book on Dreams: "*A Garlande of Waxe* (to dream of) signifyeth evill to all personnes, but especiallye to the Sicke, for as muche as it is commonlye occupyed aboute Burialls."

Gough<sup>1</sup> has the following passage: "The antients used to crown the deceased with Flowers, in token of the shortness of life; and the practice is still retained in some places in regard to young Women and Children. The Roman Ritual recommends it in regard of those who die soon after Baptism, in token of purity and virginity. It still obtains in Holland and parts of Germany. The primitive Christians buried young Women with flowers, and Martyrs with the instruments of their martyrdom. I have seen fresh Flowers put into the Coffins of Children and young Girls."

The custom of strewing flowers upon the graves of departed friends,<sup>2</sup> which has been already incidentally noticed, is also derived from a custom of the ancient Church. St. Ambrose has these words: "I will not sprinkle his Grave with Flowers, but pour on his Spirit the odour of Christ. Let others scatter baskets of Flowers: Christ is our Lilly, and with this I will consecrate his Relicks."<sup>3</sup> And St. Jerome tells us: "Whilst other Husbands strewed Violets, Roses, Lillies, and purple Flowers upon the Graves of their Wives, and comforted

<sup>1</sup> "Sep. Mon." vol. ii. introd. p. 5. "Cum igitur Infans vel. Puer baptizatus, defunctus fuerit ante usum Rationis, induitur juxta ætatem, et imponitur ei Corona de floribus, seu de herbis aromaticis et odoriferis, in signum integritatis Carnis et Virginitatis" "Ordo Baptizandi, &c. pro Anglia, Hibernia, et Scotia," 1626, p. 97.

<sup>2</sup> Pennant says that in North Wales "the people kneel and say the Lord's Prayer on the Graves of their dead Friends for some Sundays after their interment: and this is done generally upon their first coming to Church, and, after that, they dress the Grave with Flowers. Llanvechan."

<sup>3</sup> Orat. Funebr. de Obitu Valentin.



themselves with such like offices, Pammachius bedewed her ashes and venerable bones with the balsam of Alms."<sup>1</sup>

Durandus tells us that the ancient Christians, after the funeral, used to scatter flowers on the tomb.<sup>2</sup> There is a great deal of learning in Morefin upon this subject.<sup>3</sup> It appears from Pliny's "Natural History," from Cicero in his "Oration on Lucius Plancus," and from Virgil's sixth *Æneid*, that this was a funeral rite among the Heathens. They used also to scatter them on the unburied corpse.

Gay describes thus the strewing of flowers upon the graves :

"Upon her Grave the Rosemary they threw,  
The Daisy, Butter'd-flow'r, and Endive blue."

He adds the custom, still used in the south of England of fencing the graves with osiers, &c. ; and glances at clerical economy, for which there is oftentimes too much occasion, in the last two lines :

"With wicker rods we fenced her Tomb around,  
To ward from Man and Beast the hallow'd ground.  
Left her new Grave the Parson's Cattle raze,  
For both his Horse and Cow the Church Yard graze."

[Mr. Brand has here inserted some notes from "Malkin's Works<sup>4</sup> on South Wales," which, though perhaps of no great authority, I scarcely like to disturb]: "The Bed on which the Corpse lies is always strewed with Flowers, and the same custom is observed after it is laid in the Coffin. They bury much earlier than we do in England ; seldom later than the third day, and very frequently on the second.

"The habit of filling the Bed, the Coffin, and the Room, with sweet-scented Flowers, though originating probably in delicacy as well as affection, must of course have a strong tendency to expedite the progress of decay. It is an invariable practice, both by day and night, to watch a Corpse ; and so firm a hold has this supposed duty gained on their imaginations, that probably there is no instance upon record of a Family so unfeeling and abandoned as to leave a dead Body in the Room by itself, for a single minute, in the interval between the Death and Burial. Such a violation of decency would be remembered for generations.

"The hospitality of the Country is not less remarkable on melancholy than on joyful occasions. The invitations to a Funeral are very general and extensive, and the refreshments are not light and taken standing, but substantial and prolonged. Any deficiency in the supply of Ale would be as severely censured on this occasion as at a Festival.

<sup>1</sup> "Epist. ad Pammachium de Obitu Uxoris."

<sup>2</sup> Durand. p. 237.

<sup>3</sup> "Papatius," p. 156. This writer observes, at p. 61 : "Flores et Serta, educto Cadavere, certatim injiciebant Athenienses. Guichard. Lib. ii. cap. 3. Funeral. Retinent Papani morem."

<sup>4</sup> "Scenery, Antiquities, and Biography of South Wales," 1804 (Glamorgan-shire).

“The Grave of the deceased is constantly overspread with plucked Flowers for a Week or two after the Funeral. The planting of Graves with Flowers is confined to the Villages and the poorer people. It is perhaps a prettier custom. It is very common to dress the Graves on Whitfunday and other Festivals, when Flowers are to be procured: and the frequency of this observance is a good deal affected by the respect in which the deceased was held. My Father-in-law’s Grave in Cowbridge Church has been strewed by his surviving Servants, every Sunday Morning, for these twenty years. It is usual for a Family not to appear at Church till what is called the Month’s end, when they go in a body, and then are considered as having returned to the common offices of life.

“It is a very antient and general practice in Glamorgan to plant Flowers on the Graves; so that many Church Yards have something like the splendour of a rich and various parterre. Besides this it is usual to strew the Graves with Flowers and Ever-greens, within the Church as well as out of it, thrice at least every year, on the same principle of delicate respect as the Stones are whitened.

“No Flowers or Ever-greens are permitted to be planted on Graves but such as are sweet-scented: the Pink and Polyanthus, Sweet Williams, Gilliflowers, and Carnations, Mignonette, Thyme, Hyffop, Camomile, and Rosemary, make up the pious decoration of this consecrated Garden.

“Turnfoles, Pionies, the African Marigold, the Anemony, and many others I could mention, though beautiful, are never planted on Graves, because they are not sweet-scented. It is to be observed, however, that this tender Custom is sometimes converted into an instrument of satire; so that where persons have been distinguished for their pride, vanity, or any other unpopular quality, the neighbours whom they may have offended plant these also by stealth upon their Graves.

“The white Rose is always planted on a Virgin’s Tomb. The red Rose is appropriated to the Grave of any person distinguished for goodness, and especially benevolence of character.

“In the Easter week most generally the Graves are newly dressed, and manured with fresh earth, when such Flowers or Ever-greens as may be wanted or wished for are planted. In the Whitfuntide Holidays, or rather the preceding week, the Graves are again looked after, weeded, and otherwise dressed, or if necessary, planted again. It is a very common saying of such persons as employ themselves in thus planting and dressing the Graves of their Friends, that they are cultivating their own freeholds. This work the nearest Relations of the deceased always do with their own hands, and never by servants or hired persons. Should a neighbour assist, he or she never takes, never expects, and indeed is never insulted by the offer of any reward, by those who are acquainted with the ancient customs.

“The vulgar and illiberal prejudice against old Maids and old Bachelors subsists among the Welsh in a very disgraceful degree, so that their Graves have not unfrequently been planted by some satirical

neighbours, not only with Rue, but with Thistles, Nettles, Henbane, and other noxious weeds.

“When a young unmarried person dies, his or her ways to the Grave are also strewed with sweet Flowers and Ever-greens; and on such occasions it is the usual phrase, that those persons are going to their nuptial Beds, not to their Graves. There seems to be a remarkable coincidence between these people and the antient Greeks, with respect to the avoiding of ill-omened words. None ever molest the Flowers that grow on Graves; for it is deemed a kind of sacrilege to do so. A Relation or Friend will occasionally take a Pink, if it can be spared, or a sprig of Thyme, from the Grave of a beloved or respected person, to wear it in remembrance; but they never take much, lest they should deface the growth on the Grave. This custom prevails principally in the most retired Villages; and I have been assured, that in such Villages where the right of grazing the Church Yard has been enforced, the practice has alienated the affections of very great numbers from the Clergymen and their Churches; so that many have become Dissenters for the singularly uncommon reason that they may bury their Friends in Dissenting Burying-grounds, plant their Graves with Flowers, and keep them clean and neat, without any danger of their being cropt.

“The natives of the Principality pride themselves much on these antient ornaments [the yews] of their Church Yards; and it is nearly as general a custom in Brecknockshire, to decorate the Graves of the deceased with slips either of Bay or Yew, stuck in the green turf, for an emblem of pious remembrance, as it is in Glamorganshire to pay a tribute of similar import, in the cultivation of sweet-scented Flowers on the same spot.”

Gough<sup>1</sup> says: “The Tombs were decked with Flowers, particularly Roses and Lilies. The Greeks used the Amaranth and the Polianthus, one species of which resembles the Hyacinth, Parsley, Myrtle. The Romans added fillets or bandeaux of wool. The primitive Christians reprobated these as impertinent practices; but in Prudentius’s time they had adopted them, and they obtain in a degree in some parts of our own country, as the Garland hung up in some Village Churches in Cambridgeshire, and other Counties, after the Funeral of a young Woman, and the inclosure of Roses round Graves in the Welch Church Yards, testify.”<sup>2</sup>

He adds<sup>3</sup>: “Aubrey takes notice of a custom of planting Rose Trees on the Graves of Lovers by the survivors, at Oakley, Surrey, which may be a remain of Roman manners among us; it being in practice among them and the Greeks to have Roses yearly strewed on

<sup>1</sup> “Sep. Mon. Introd.” vol. ii. p. xviii.

<sup>2</sup> “I saw a Beggar put into an open Coffin, with an abundance of Bay leaves, Rosemary, sweet Bryar, and Floures, who was a drunken rogue, and his wife worse, yet she cried at the putting of him in.”—*Letter of a Private Christian to the Lady Consideration*, 1655, p. 5.]

<sup>3</sup> Gough, p. cciv.

their Graves, as Bishop Gibson<sup>1</sup> remarks from two inscriptions at Ravenna and Milan. The practice in Propertius<sup>2</sup> of burying the dead in Roses is common among our country people; and to it Anacreon seems to allude, in his 53rd Ode, where he says, ῥόδον νεκροῖς ἀμύνει."

Bishop Gibson is also cited as an authority for this practice by Strutt.<sup>3</sup>

[A work<sup>4</sup> cited by Mr. Brand introduces us to a further parallel between our own usages and those of the ancients.]

Friar Laurence in "Romeo and Juliet" says:

"Dry up your tears, and stick your Rosemary  
On this fair Corse."

Of Paris, the intended husband of Juliet, who, to all appearance, died on her wedding-day, it is said, in the language of Shakspeare, "He came with Flowers to strew his Ladies Grave," when he provoked, and met his fate by the hand of Romeo. Overbury, in his "Characters," describing the "faire and happy Milk-maid," says: "Thus lives she, and all her care is *that she may die in the Spring time, to have store of Flowers stucke upon her Winding-sheet.*"

[A writer in the "British Apollo" is of opinion that the use of rosemary at funerals proceeded in the first instance from its supposed properties as a disinfectant.<sup>5</sup>

The custom of placing salt on the dead body is said to be prevalent in Ireland *with a difference*. There they place snuff in the same manner, and each of the mourners is expected *to take a pinch.*]

Pennant, in his "Tour in Scotland," remarks a singular Custom in many parts of North Britain, of painting, on the Doors and Window-shutters, white tadpole-like figures, on a black ground, designed to express the Tears of the Country for the loss of any person of distinction. Nothing seems wanting to render this mode of expressing sorrow completely ridiculous, but the subjoining of a "N.B. These are Tears." I saw a door that led into a Family Vault in Kelfo Churchyard in 1785, which was painted over in the above manner with very large ones.

<sup>1</sup> Kirkman "De Funeribus Romanor." p. 498. "Virgil [in Dryden's version] describing Anchises grieving for Marcellus, makes him say:

' Full Canisters of fragrant Lilies bring,  
Mix'd with the purple Roses of the Spring:  
Let me with fun'ral Flow'rs his Body strow,  
This Gift which Parents to their Children owe,  
This unavailing Gift, at least I may bestow.' }  
}

The Graves of Glamorganshire, decorated with Flowers and Herbs, at once gratify the Relations of the departed and please the Observer."

<sup>2</sup> "Eleg." vol. i. p. 17.

<sup>3</sup> "Mann. and Customs, Anglo-Saxon Era," vol. i. p. 69. [See also Bray's "Surrey," vol. ii. p. 165. I do not find that the custom is at present retained.—ELLIS, 1813.]

<sup>4</sup> "The Female Mentor," 1798, vol. ii. pp. 205-6.

<sup>5</sup> 1708, vol. i. No. 73.

## The Month's Mind.

“MINNYNG Days,” says Blount, “from the Saxon *Lemýnde*,<sup>1</sup> Days which our ancestors called their Monthes Mind, their Years Mind, and the like, being the Days whereon their Souls, (after their deaths), were had in special remembrance, and some Office or Obsequies said for them: as Obits, Dirges, &c. This word is still retained in Lancashire; but elsewhere they are more commonly called Anniversary Days. The common expression of ‘having a Month’s Mind,’ implying a longing desire, is evidently derived from hence.”<sup>2</sup>

The following is in Peck:<sup>2</sup> “By saying they have a Month’s Mind to it, they antiently must undoubtedly mean, that, if they had what they so much longed for, it would, (hyperbolically speaking,) do them as much good (they thought) as they believed a Month’s Mind, or Service said once a Month, (could they afford to have it,) would benefit their souls after their decease.” [But this expression, which was originally special and strict, being applied to the masses or other funeral services performed in remembrance of the departed, acquired the general meaning of a commemoration, as in the case of Robert Tofte’s “Alba, or the Month’s Mind of a Melancholy Lover,” 1598.]

We read in “Fabian’s Chronicle” that “In 1439 died Sir Roberde Chichely, Grocer, and twice Mayor of London, the which wyllled in his Testament that upon his Mynde Day a good and competent Dyner should be ordayned to xxiiii. C. pore Men, and that of householders of the Citee, yf they myght be founde. And over that was xx pounce distributed among them, which was to every Man two pence.”

Fabyan the historian himself, also, in his will, gives directions for his Month’s Mind: “At whiche tyme of burying, and also the Monethis Mynde, I will that myne Executrice doo cause to be carried from London .xii. newe Torchis, there beyng redy made, to burn in the tymes of the said burying and *Monethes Minde*: and also that they do purvay for .iiii. Tapers of .iiii. lb. evry pece, to brenne about the Corps and Herse for the foresaid .ii. seasons, whiche Torchis and Tapers to be bestowed as hereafter shalbe devised; which .iiii. Tapers I will be holden at every tyme by foure poore men, to the whiche I will that to everyche of them be geven for their labours at either of the saide .ij. tymes .iiii. d. to asmany as been weddid men: and if any of them happen to be unmarried, than they to have but .iiij. d. a pece, and in lyke maner I will that the Torche berers be orderid.” In another part of his will he says: “Also I will, that if I deceffe at my tenemente of Halstedis, that myn Executrice doo purvay ayenst my burying competent brede, ale, and chese, for all comers to the parishe Church, and ayenst the Moneths Mynde I will be ordeyned, at the said Church, competent brede, ale, pieces of beffe and moton, and

<sup>1</sup> *i. e.* the Mind, *q.* Myndyng Days, Bede, “Hist. Ecl.” lib. iv. c. 30, *Commemorationis Dies*.

<sup>2</sup> “*Desiderata Curiosa*,” vol. i. p. 230.

roft rybbys of beffe, as shalbe thought nedefull by the discrecion of myn Executrice, for all comers to the said obsequy, over and above brede, ale, and chefe, for the comers unto the dirige over night. And furthermore I will that my said Executrice doo purvay ayenst the said Moneths Mynde .xxiiij. peces of beffe and moton, and .xxiiij. treen platers and .xxiiij. treen sponys; the whiche peces of fleshe with the said platers and spoonys, w<sup>t</sup>. .xxiiij.*d.* of siluer, I will be geven unto .xxiiij. poore perfones of the said parishe of Theydon Garnon, if w<sup>in</sup> that parishe so many may be founde: for lake whereof, I will the .xxiiij. peces of flesh and .ij.*s.* in money, w<sup>t</sup> the foresaid platers and sponys be geven unto suche poore perfones as may be found in the parishes of Theydon at Mount, and Theydon Boys, after the discrecion of myn Executors; and if my said Moneths Mynde fall in Lent, or upon a fyfsh day, than I will that the said .xxiiij. peces of fleshe be altered unto saltfyche or stokfyche, unwatered, and unsofeyn, and that every piece of beef or moton, saltfyche or stokfysh, be well in value of a peny or a peny at the leest; and that noo dyner be purveyed for at hom but for my household and kynnysfolks: and I will that my Knyll be rongyn at my Moneths Mynde after the guyse of London. Also I will that myn Executrice doo assemble upon the said day of Moneths Mynde .xii. of the poreft menys childern of the foresaid parishe, and after the Masse is ended and other obseruances, the said Childern to be ordered about my Grave, and there knelyng, to say for my soule and all Cristen soules, ‘De profundis,’ as many of them as can, and the residue to say a Pater noster, and an Ave oonly; to the which .xij. childern I will be geven .xiiij.*d.* that is to meane, to that childe that beginneth ‘De profundis’ and faith the preces, ij.*d.* and to eueryche of the other j.*d.*”<sup>1</sup>

“I shulde speake nothing,” says Veron,<sup>2</sup> “in the mean season, of the costly feastes and bankettes that are commonly made unto the priestes (whiche come to suche doinges from all partes, as Ravens do to a deade Carkase,) in their buryinges, *moneths* mindes and yeares myndes.”

The following is an extract from the “Will of Thomas Windfor, Esq.,” 1479: “Item, I will that I have brennyng at my Burying and Funeral Service, four Tapers and twenty-two Torches of wax, every Taper to conteyn the weight of ten pounds, and every Torch sixteen pounds, which I will that twenty-four very poor Men, and well disposed, shall hold as well at the tyme of my burying as at my *Moneths Minde*. Item, I will that after my Moneths Minde be done, the said four Tapers be delivered to the Churchwardens, &c. And that there be a hundred Children within the age of sixteen years to be at my Moneths Minde, to say for my soul. That against my Moneths Minde, the Candles bren before the rude in the Parish Church. Also that at my Moneths Minde my Executors provide twenty Priests to singe Placebo, Dirige, &c.”<sup>3</sup>

<sup>1</sup> Fabyan's "Chron." new edit. Pref. pp. 4-6.

<sup>2</sup> "Hunting of Purgatory," 1561, fol. 36.

<sup>3</sup> See "Gent. Mag. for 1793," vol. lxxiii. p. 1191.

[Some of these *month's minds* appear to have been conducted with great solemnity and at very considerable cost. Anne Barneys, in a letter to Cromwell, Lord Privy Seal, about 1536, speaks of one where there were as many as a hundred priests in attendance.]

In the "Churchwardens' Accounts of St. Mary at Hill, London, 17 & 19 Edw. IV.," are the following articles:

"Pd to Sir I. Philips for keepyng the Morrow Mass at 6 o'clock upon feryall days, each quarter v.s."

"To the Par. Priest to remember in the pulpit the soul of R. Bliet, who gave vj.s. viijd. to the Church works. ij.d."

In the "Accounts of St. Margaret, Westminster," we read:

"Item, at the Monyth Mynde of Lady Elizabeth Countess of Oxford, for four Tapers, viijd."

Under the year 1531, is,

"Item, for mette for the theff that stalle the Pyx. iiijd."

And, in 1532:

"Item, received for iiij. Torches of the black Guard. viijd."

On these occasions the word "Mind" signified *Remembrance*: and the expression a "Month's Mind," a "Year's Mind," &c. meant that on that Day, Month, or Year after the party's decease, some solemn service for the good of his soul should be celebrated.

"In Ireland," writes Sir Henry Piers, 1682,<sup>1</sup> "after the day of interment of a great personage, they count four weeks; and that day four weeks, all Priests and Friars, and all Gentry, far and near, are invited to a great Feast (usually termed the Month's Mind); the preparation to this Feast are Masses, said in all parts of the House at once, for the Soul of the departed; if the Room be large, you shall have three or four Priests together celebrating in the several corners thereof; the Masses done, they proceed to their Feastings; and after all, every Priest and Friar is discharged with his largess."

[Perhaps this subject ought not to be dismissed without a passing reference to the rather revolting practice of destroying the remains of executed convicts by means of quick lime, partly no doubt in consequence of the law, which directs that such persons shall be buried within the precincts of the gaol at which the execution occurred. It is well known, that the body of Ritson the antiquary, by his own express desire, underwent this barbarous form of combustion, which all the ingenuity of the author of "Urn-Burial" could not reconcile with Christian ideas.]

## [Funeral Rings.]

THE practice of offering rings at funerals is referred to or rather is introduced as an incident in *Sir Amadas*. The same romance affords one of the earliest English examples, perhaps, on record, and

<sup>1</sup> "Descr. of West Meath," *apud* Vallancey, Collect. vol. i. p. 126.

probably the only one in romantic fiction, of the body of a dead man being seized for debt, and not being released for interment, till the means of redemption were found.

Anne of Cleves, who survived Henry VIII. several years, left by her will very numerous bequests, and among them we meet with several mourning-rings of various value to be distributed among her friends and dependants.

By the will of Lady Anne Drury, of Hardwicke, Suffolk, who died in 1621, in the possession of considerable property, rings were to be given to all her brothers' wives, to her brothers themselves, to her two brothers-in-law, and to such of her friends as the executors thought fit. This lady was the sister of Sir Edmund Bacon, Knt., of the Suffolk family of that name.

Mr. Wright, in "Miscellanea Graphica," 1857, describes a gold enamelled mourning ring, "formed of two skeletons, who support a small sarcophagus. The skeletons are covered with white enamel, and the lid of the sarcophagus is also enamelled, and has a Maltese cross in red on a black ground studded with gilt hearts, and when removed displays another skeleton."]

## Bowing towards the Altar or Communion Table on Entering the Church.

THIS custom, which was prevalent when Bourne wrote,<sup>1</sup> he deduces from the ancient practice of the Church of worshipping towards the east.<sup>2</sup> This, says he, they did, that by so worshipping they might lift up their minds to God, who is called the Light, and the Creator of Light, therefore turning, says St. Austin,<sup>3</sup> our faces to the east, from whence the day springs, that we might be reminded of turning to a more excellent nature, namely the Lord. As also, that as man was driven out of Paradise, which is towards the east, he ought to look that way, which is an emblem of his desire to return thither. St. Damascen<sup>4</sup> therefore tells us that because the Scripture says that God planted Paradise in Eden towards the east, where he placed the man which he had formed, whom he punished with banishment upon his transgression, and made him dwell over against Paradise in the western part, we therefore pray (says he) being in quest of our ancient country, and, as it were, panting after it, do worship God that way. Comber

<sup>1</sup> "Antiq. Vulgares," chap. v.

<sup>2</sup> "The maner of turnyng our faces into the Easte when wee praie, is taken of the old Ethnikes, whiche as Apuleius remembreth, used to loke Eastwarde and salute the Sonne: we take it in a Custom to put us in remembrance that Christe is the sonne of Righteousnes, that discloseth all Secretes."—Langley's "Polydore Virgil," fol. 100, *versò*.

<sup>3</sup> "De Sermone Domini in Mont." lib. ii. cap. 5.

<sup>4</sup> Lib. iv. c. 14. *Orthod. Fid.*



says, "some antient authors tell us that the old Inhabitants of Attica buried thus before the Days of Solon, who, as they report, convinced the Athenians that the Island of Salamis did of right belong to them by shewing them dead bodies looking that way, and Sepulchres turned towards the East, as they used to bury."<sup>1</sup> And the Scholiast upon Thucydides says, it was the manner of all the Greeks to bury their dead thus. Again, it was used when they were baptized: they first turned their faces to the west, and so renounced the Devil, and then to the east, and made their covenant with Christ. Lastly, those of the ancient Church prayed that way, believing that our Saviour would come to Judgment from that quarter of the Heavens, St. Damascen asserting that when he ascended into Heaven, he was taken up eastward, and that his Disciples worshipped him that way; and therefore chiefly it was, that in the ancient Church they prayed with their faces to the east.

Hence it is that at this day many persons turn their faces to that quarter of the world at the repetition of the Creed. But what speaks it to have been the universal opinion of the Church, is the ancient custom of burying corpses with the feet to the east and head to the west, continued to this day by the Church of England. Gregory tells us, that the holy men of Jerusalem held a tradition generally received from the ancients that our Saviour himself was buried with his face and feet towards the east. Bourne quotes Bede<sup>2</sup> as his authority for saying, "that as the holy Women entered at the Eastern part into the circular House hewn out in the Rock, they saw the Angel sitting at the South part of the place, where the body of Jesus had lain, *i. e.* at his right hand: for undoubtedly his Body, having its face upwards and the head to the West, must have its right hand to the South."

I find the following in "A Light shining out of Darknes, or Occasional Queries," 1659, p. 26: "This reason likewise the Common people give for their being buried with their feet towards the East, so that they may be in a fitter posture to meet the Sun of Righteousness when he shall appear with healing in his wings, viz. at the Resurrection." The subsequent remark is found at p. 30, "Whether it be not a pretty foundation for the Oxford Doctors to stand booted and spurred in the ACT? because there is mention made in the Scripture of being *shod with the preparation of the Gospel?*" "'Tis in the main allowed," says Selden, "that the Heathens did, in general, look towards the East, when they prayed, even from the earliest Ages of the World."<sup>3</sup>

In this enlightened age it is almost superfluous to observe that bowing towards the altar is a vestige of the ancient Ceremonial Law.

One<sup>4</sup> who has left a severe satire on the retainers of those forms and ceremonies that lean towards popish superstition, tells us: "If I

<sup>1</sup> Diog. Laert. "Vit. Solon," &c.      <sup>2</sup> "In Die Sanct. Paschæ," tom. vii.

<sup>3</sup> See Asplin's "Alkibla; a Disquisition upon worshipping towards the East," 1728-31, quoted by Ellis.

<sup>4</sup> Hicckeringill's "Ceremony Monger," p. 15.

were a Papist or Anthro-po-morphite, who believes that God is enthroned in the East like a grave old King, I profess I would bow and cringe as well as any limber-ham of them all, and pay my adoration to that point of the Compass (the East): but if men believe that the Holy One who inhabits Eternity, is also omnipresent, why do not they make correspondent Ceremonies of adoration to every point of the Compass?"

Concession must be made by every advocate for manly and rational worship, that there is nothing more in the East,<sup>1</sup> than in the belfry at the West end, or in the body of the Church. We wonder, therefore, however this custom was retained by Protestants. The cringes and bowings of the Roman Catholics to the altar is in adoration of the corporal presence, their wafer God, whom their fancies have seated and enthroned in this quarter of the East.

Mede tells us, that what reverential guise, ceremony, or worship they used at their ingress into churches, in the ages next to the apostles (and some he believes they did) is wholly buried in silence and oblivion. The Jews used to bow themselves towards the mercy-seat. The Christians, after them, in the Greek and Oriental churches, have, time out of mind, and without any known beginning, used to bow in like manner. They do it at this day.

Among the charges brought by Peter Smart, in 1628, against Bishop Cosens are the following:

"Fifthly. He hath brought in a new Custome of bowing the Body downe to the ground before the Altar (on which he hath set Candlesticks, Basons, and Crosses, Crucifixes, and Tapers which stand there for a dumbe shew): hee hath taught and enjoyned all such as come neere the Altar to cringe and bow unto it: he hath commanded the Choresters to make low leggs unto it, when they goe to light the Tapers that are on it in the Winter nights; and in their returne from it, hee hath enjoined them to make low leggs unto it againe, going backwards with their faces towards the East, till they are out of the Inclosure where they usually stand.

"Sixthly. Hee enjoynes all them that come to the Cathedrall Church to pray with their Faces towards the East, scoulding and brawling with them, even in time of divine Service, which refuse to doe it, and bidding them either to pray towards the East, or to be packing out of the Church, so devoted is hee to this Easterne Superstition."

In the "Lincoln Articles of Enquiry," 1641, the following occurs: "Do you know of any Parson, Vicar, or Curate that hath introduced any offensive Rites or Ceremonies into the Church, not established by the Lawes of the Land; as namely, that make *three Courtesies* towards the Communion Table, that call the said Table an Altar, that enjoyne the people at their comming into the Church to *bow towards the East*, or towards the Communion-Table?"

<sup>1</sup> Durandi "Rationale," p. 226.

We are informed by Crofton<sup>1</sup> that "The late ARCHBISHOP LAUD was the first that ever framed a Canon for bowing to, towards, or before the Communion Table." This shrewd writer adds: "For which, Reason will require some Symbol of divine Nature and Presence. Its being an holy Instrument of divine Service, being of no more force for the Altar, than for the Tongs, or Snuffers of the Tabernacle, or Aaron's Breeches under the Law, or for Surplices, Organs, Chalices, Patens, and Canonical Coates and Girdles, which are made Instruments of Holy Service, by our Altar-Adorers; and if on that reason they must be bowed unto, we shall abound in cringing not only in every Church, but in every Street. On Maundy Thursday, 1636, Mrs. Charnock, &c. went to see the King's Chapel, where they saw an Altar, with Tapers and other Furniture on it, and a Crucifix over it: and presently came Dr. Brown one of his Majesties Chaplaines, and his Curate, into the Chappel, and turning themselves towards the Altar, bowed three times; and then performing some private devotion departed: and immediately came two seminarie Priests and did as the Doctor and his Curate had done before them."

[Mr. Brand tells us that he observed this practice in College Chapels at Oxford. But, in 1813, Sir H. Ellis remarks:] "The practice of bowing to the Altar, the Editor believes, is now entirely left off at Oxford. That of turning to it at the repetition of the Creed is pretty generally retained: and certainly has its use, in contributing very often to recall the wandering thoughts of those who attend the Chapel Service."

An old writer,<sup>2</sup> speaking of a proud woman, says: "Shee likes standing at the Creed, not because the Church commands it, but because her gay Cloathes are more spectable." And in a tract<sup>3</sup> by T[homas] F[ord,] is the following: "Like that notorious Pick-pocket, that whilst (according to the Custome) every one held up their hands at rehearsing the Creed, he by a device had a false Hand, which he held up like the rest, whilst his true one was safe in other mens pockets."

The author of a curious little old work writes,<sup>4</sup> that "It is a Custom in Poland, that when in the Churches the Gospel is reading, the Nobility and Gentry of that Country draw out their Swords, to signify that they are ready to defend the same, if any dare oppugn it. The same Reason questionless gave beginning to our Custom of standing up at the Creed, whereby we expresse how prepared and resolute we are to maintain it, although in the late times of Rebellion, some tender Consciences, holding it to be a Relique of Popery, being more nice than wise, did undiscreeetly refuse the same."

<sup>1</sup> "Altar-Worship, or Bowing to the Communion Table considered," 1661, pp. 60, 116.

<sup>2</sup> Browne's "Map of the Microcosme," 1642, fign. H 2.

<sup>3</sup> "The Times Anatomized in severall Characters," by Thomas Ford, 1647, fign. C 4 verso.

<sup>4</sup> "A New Help to Discourse," 3rd edit. 1684, p. 36.

[In a Compendious Buik of Godly Sanges, &c., printed before 1578, is] the following passage, which has been intended, no doubt, as an argument against transubstantiation :

[“ Give God be transubstantiall  
In breid with *Hoc est corpus meum*,  
Quhy war ze sa vnnaturall  
As tak him in your teith, and fla him ?”]

In Heath's “ Epigrammes,” 1610, I find the following :

“ *In Transubstantiatores.*

The Cannibals eat Men with greedineffe ;  
And Transubstantiators do no lesse ;  
No lesse ? Nay more ; and that farre more by ods ;  
Those eat Man's flesh, these ravine upon Gods.”

Thus hath superstition made the most awful mysteries of our faith the subjects of ridicule.

Morefin<sup>1</sup> tells us, that altars in Papal Rome were placed towards the east, in imitation of ancient and heathen Rome. Thus we read in Virgil's Eleventh Æneid :

“ *Illi ad surgentem conversi lumina Solem  
Dant fruges manibus falsas.*”

An early, but unknown authority,<sup>2</sup> reprobates a custom then prevalent for the audience to *sit in churches with their hats on*. “ Thine own Children [the writer says] even glory in their Shame, when not as Masters, but as Scholars, not as Teachers, but as Disciples, *they sit covered at their most solemn holy Meetings*, without difference of place, degree, age, season, or of any personal relation whatsoever. Although we have known some, and those not a few, who have presumed to sit covered in the presence of God at such a time as this ; but when a great person hath come into the Assembly, *have honoured him with the uncovering of the head*, as though civil respect towards a mortal prince were to be expressed by more evident signs of submission from the outward man than religious worship towards the immortal God.” He tells us, however, that *they were uncovered when they sang the Psalms*.<sup>3</sup> “ When the Minister prayeth or praiseth God in the Words of the Psalmist, as he frequently doth ; at which time every one almost is veiled, who, notwithstanding, presently condemn themselves in this very thing which they allow, forasmuch as they all uncover the head when the same Psalmes are sung by them, only changed into Meeter, and that perchance for the worse.” Our author concludes this head with observing, properly enough, that “ we cannot imagine

<sup>1</sup> “ Papatus,” p. 117. [Mr. Brand rather inconsiderately introduced here a long extract from this work, almost exclusively illustrative of foreign or classical usages and opinions.]

<sup>2</sup> “ England's Faithful Reprover and Monitour,” 1653, pp. 48, 50.

<sup>3</sup> So, in “ A Character of England,” 1659, p. 13 : “ I have beheld a whole Congregation sitting on their \* \* \* with their hats on, at the reading of the Psalms, and yet bare-headed when they sing them.”

leffe, than that this covering of the head in the Congregation, where Infirmary or Sicknefs doth not plead for it, tendeth to the difhonour of Jefus Chrift, whose Servants we profefs ourfelves to be, efppecially at this Time, and to the contempt of his Meflenger representing the Office and Perfon of Chrift before our Eyes."<sup>1</sup>

The cuftom of ruftics in marking the outlines of their fhoes on the tops of their church fteeples, and engraving their names in the areas has been by Mr. Smart in his poem on "The Hop-Garden" very fenfibly referred to motives of vanity.<sup>2</sup> As is the following, in the fubfequent lines, to the pride of office :

"With pride of Heart the Churchwarden furveys  
High o'er the Belfry, girt with Birds and Flow'rs,  
His ftory wrote in capitals; 'Twas I  
That bought the Font; and I repair'd the Pews.'"

Hutton, fpeaking of St. Bartholomew's Chapel, Birmingham, obferves: "The Chancel hath this fingular difference from others, that it veres toward the North. Whether the Projector committed an error I leave to the Critics. It was the general practice of the pagan Church to fix their Altar, upon which they facrificed, in the Eaft, towards the rifing Sun, the object of worfhip. The Chriftian Church, in the time of the Romans, immediately fucceeded the Pagan, and fcrupuloufly adopted the fame method; which has been ftrictly adhered to."<sup>3</sup>

Gilbert White<sup>4</sup> fays, in fpeaking of his church: "I have all along talked of the Eaft and Weft end, as if the Chancel flood exactly true to thofe points of the Compafs; but this is by no means the cafe, for the fabrick bears fo much to the North of the Eaft, that the four corners of the Tower, and not the four fides, ftand to the four Cardinal points. The beft method of accounting for this deviation feems to be, that the workmen, who probably were employed in the longeft Days, endeavoured to fet the Chancels to the rifing of the Sun."

[<sup>1</sup> There is a cuftom at Tenterden, in Kent, a borough-town, of which I fcarcely know the origin, but which, I underftand, is obferved every Sunday. Two men, one carrying a gold mace, the other a filver one, and both quaintly attired in the old ftyle, precede the Mayor of Tenterden into church, efkort his worfhip to his pew, and at the conclufion of the fervice, repeat the ceremony by conducting him back to his carriage. It may not be improper to add, that in the parifh of St. Stephen, Hackington, in the fame county, it was formerly ufual for every perfon to pay twopence to the minifter as an offering at the Communion, and a penny towards the purchafe of wine for the Sacrament.]

<sup>2</sup> Book ii, l. 165.

<sup>3</sup> "History of Birmingham," p. 113.

<sup>4</sup> "History of Selborne," p. 323.

## Bells.

[IT is well known that before the present principles of horology were established, a clock was nothing more than a piece of striking machinery, moved first by hydraulic pressure, and afterwards by the action of a bell. Hence in German, Anglo-Saxon, French, and other languages, the same word stood, and still stands, for a bell and for a clock.]<sup>1</sup>

The ancients had some sort of bells. I find the word "Tintinnabula," which we usually render bells, in Martial, Juvenal, and Suetonius. The Romans appear to have been summoned by these, of whatever size or form they were, to their hot baths, and to the business of public places.<sup>2</sup>

Durandus would have thought it a prostitution of the sacred utensils, had he heard them rung, as I have often done, with the greatest impropriety, on winning a long main at cock-fighting. He would, perhaps, have talked in another strain, and have represented these aerial enemies as lending their assistance to ring them.<sup>3</sup>

On the ringing of bells to drive away spirits, much may be collected from Magius "de Tintinnabulis."<sup>4</sup>

The small bells which are seen in ancient representations of hermitages were most probably intended to drive away evil spirits. St. Anthony stood in particular need of such assistance.

The large kind of bells, now used in churches, are said to have been invented by Paulinus, Bishop of Nola, in Campania, whence the Campana of the lower Latinity, about the 400th year of the Christian æra. Two hundred years afterwards they appear to have been in general use in churches. Mr. Bingham, however, thinks this a vulgar error;<sup>5</sup> [and at the same time he] informs us of an invention before bells for convening religious assemblies in monasteries: it was

[<sup>1</sup> Hazlitt's "Venetian History," 1860, vol. iv. p. 344 6.]

<sup>2</sup> See some curious particulars upon the subject of bells in Spelman's "History of Sacrilege," p. 284, *et seq.* I find the following monkish rhymes on bells in "A Helpe to Discourse," edit. 1633, p. 63:

"En ego Campana, nunquam denuntio vana,  
Laudo Deum verum, Plebem voco, congrego Clerum,  
Defunctos plango, vivos voco, fulmina frango,  
Vox mea, vox vitæ, voco vos ad sacra venite.  
Sanctos collaudo, tonitrua fugo, funera claudio,  
Funera plango, fulgura frango, Sabbatha pango:  
Excito lentos, dissipio ventos, paco cruentos."

There were no clocks in England in King Alfred's time. He is said to have measured his time by wax candles, marked with circular lines to distinguish the hour.

<sup>3</sup> "Statist. Acc. of Scot.," vol. x. p. 511.

<sup>4</sup> See Swinburne's "Travels in the Two Sicilies," vol. i. p. 98.

<sup>5</sup> "Antiq. of the Christian Church," vol. i. p. 316.

going by turns to every one's cell, and with the knock of a hammer calling the monks to church. This instrument was called the Night Signal and the Wakening Mallet. In many of the colleges at Oxford, the Bible-clerk knocks at every room door with a key to waken the students in the morning, before he begins to ring the chapel bell. A vestige, it should seem, of the ancient monastic custom.

The Jews used trumpets for bells. The Turks do not permit the use of them at all: the Greek church under their dominion still follows their old custom of using wooden boards, or iron plates full of holes, which they hold in their hands and knock with a hammer or mallet, to call the people together to church.<sup>1</sup> China has been remarkably famous for its bells. Father Le Comte tells us, that at Pekin there are seven bells, each of which weighs one hundred and twenty thousand pounds.

Baronius<sup>2</sup> informs us that Pope John XIII., in 968, consecrated a very large new cast bell in the Lateran Church, and gave it the name of John. This is the first instance I meet with of what has been since called "*the baptizing of bells*," a superstition which the reader may find ridiculed in the "*Beehive of the Romish Church*," 1579. The vestiges of this custom may be yet traced in England, in *Tom of Lincoln*, and *Great Tom* at Christ-Church in Oxford.

["The following ceremonies," observes Mr. Tanfwell, "were formerly used at the baptism of bells:—1, the bell must be first baptized before it may be hung in the steeple; 2, the bell must be baptized by a bishop or his deputy; 3, in the baptism of the bell there is used holy water, oil, salt, cream, &c.; 4, the bell must have god-fathers, and they must be persons of high rank; 5, the bell must be washed by the hand of a bishop; 6, the bell must be solemnly crossed by the bishop; 7, the bell must be anointed by the bishop; 8, the bell must be washed and anointed in the name of the Trinity; 9, at the baptism of the bell they pray literally for the bell. The following is part of the curious prayers used at the above ceremony:

"Lord, grant that whatsoever this holy bell, thus washed and baptized and blessed, shall found, all deceits of Satan, all danger of whirlwind, thunder, and lightning, and tempests, may be driven away, and that devotion may increase in Christian men when they hear it. O Lord, pour upon it thy heavenly blessing, that when it sounds in thy people's ears they may adore thee; may their faith and devotion increase; the devil be afraid and tremble, and fly at the sound of it. O Lord, sanction it by thy Holy Spirit, that the fiery darts of the devil may be made to fly backwards at the sound thereof, that it may deliver us from the danger of wind, thunder, &c., and grant, Lord, that all that come to the church at the sound of it may be free from all temptations of the devil." <sup>3</sup>]

<sup>1</sup> See Dr. Smith's Account of the Greek Church. He was an eye-witness of this remarkable custom, which Durandus tells us was retained in the Romish church on the three last days of the week preceding Easter.—*Rationale, ubi suprà.*

<sup>2</sup> Baronii "*Annal.*" A.D. 968, p. 871.

<sup>3</sup> "*History of Lambeth*," 1858, p. 105.]

In the Churchwardens' Accounts of St. Laurence's Parish, Reading, anno 14 Hen. VII.<sup>1</sup> is the following article: "It. payed for halowing of the Bell named *Harry*, vjs. viij*d.* and ovir that Sir Will<sup>m</sup> Symys, Richard Clech, and Maittres Smyth, beyng Godfaders and Godmoder at the Consecracyon of the same Bell, and beryng all oth' cofts to the Suffrygan."

Pennant, speaking of St. Wenefride's Well, (in Flintshire,) says: "A Bell belonging to the Church was also christened in honour of her. I cannot learn the names of the Gossips, who, as usual, were doubtless rich persons. On the Ceremony they all laid hold of the Rope; bestowed a name on the Bell; and the Priest, sprinkling it with holy water, baptized it in the name of the Father, &c. &c; he then clothed it with a fine garment. After this the Gossips gave a grand feast, and made great presents, which the Priest received in behalf of the Bell. Thus blessed it was endowed with great powers; allayed (on being rung) all storms; diverted the Thunder-bolt; drove away evil Spirits. These consecrated Bells were always inscribed."<sup>2</sup>

Egelrick, Abbot of Croyland, about the time of King Edgar, cast a ring of six bells, to all which he gave names, as Bartholomew, Beth-helm, Turketul, &c. The Historian tells us his predecessor Turketul had led the way in this fancy.<sup>3</sup>

The custom of rejoicing with bells on high festivals, Christmas Day, &c. is derived to us from the times of popery.<sup>4</sup> The ringing of bells on the arrival of emperors, bishops, abbots, &c. at places under their own jurisdiction was also an old custom.<sup>5</sup> Whence we seem to have derived the modern compliment of welcoming persons of consequence by a cheerful peal.

Hering<sup>6</sup> advises that "the Bells in Cities and Townes be rung often, and the great Ordnance discharged; thereby the aire is purified."

[Ringing the bells *backwards* was anciently a practice to which the authorities of towns, &c. resorted as a sign of distress, or as an alarm to the people.<sup>7</sup> The custom has escaped the notice of our popular antiquaries. Cleveland, in his "Poems," 1669, employs the term meta-

<sup>1</sup> Coates' "Hist. of Reading," p. 214.

<sup>2</sup> The inscription on that in question ran thus:

"Sancta Wenefreda, Deo hoc commendare memento,  
Ut pietate sua nos fervet ab hoste cruento."

And a little lower was another address,

"Protege prece pia quos convoco, Virgo Maria."

<sup>3</sup> "Historia Ingulphi: Rerum Anglicar. Script. Vet." tom. i. fol. 1684, p. 53.

<sup>4</sup> Collier's "Ecclesiastical History," vol. i. p. 198. Durandus tells us, "In festis quæ ad gratiam pertinent, Campanæ tumultuosius tinniunt et prolixius concrepant." — *Rationale*, lib. i. cap. 4, p. 12.

<sup>5</sup> "Mon. Ang." tom. iii. p. 164; Matth. Paris, an. 1245, p. 463, &c.

<sup>6</sup> "Certaine Rules, Directions, or Advertisments for this Time of pestilentiall Contagion," 1625.

[<sup>7</sup> "Remains of the Early Popular Poetry of England," vol. ii. p. 153, *note*.]



phorically. It was also the usage in some districts of Italy, and in other parts of the Continent, to ring the churchbells backward, when a fire broke out, in order to summon assistance, as every one on such an occasion was formerly, and is indeed still in many places (particularly in Switzerland) bound to lend his aid. That the practice is of considerable antiquity may be inferred from the fact that it is mentioned in the "Gesta Romanorum,"<sup>1</sup> and in the old ballad-poem of "Adam Bel, Clym of the Clough," &c. when the outlaws came to Carlisle to release Cloudefley, it is said :

"There was many an oute horne in Carlyll blowen,  
And the belles bacewarde did they ringe."]

At Newcastle-upon-Tyne, the tolling of the great bell of St. Nicholas' Church there has been from ancient times a signal for the burgessees to convene on guild-days, or on the days of electing magistrates.

It begins at nine o'clock in the morning, and with little or no intermission continues to toll till three o'clock, when they begin to elect the mayor, &c. Its beginning so early was doubtless intended to call together the several companies to their respective meeting-houses, in order to choose the former and latter electors, &c. A popular notion prevails that it is for the old mayor's dying, as they call his going out of office : the tolling as it were of his *passing bell*.

Ruffhead,<sup>2</sup> speaking of the *folc-mote comitatus*, or shire-mote, and the *folc-mote civitatis*, vel *burgi*, or burg-mote, says : " Besides these annual Meetings, if any sudden contingency happened, it was the duty of the Aldermen of Cities and Boroughs to ring the Bell called in English Mot-bell, in order to bring together the people to the Burg-mote," &c. [The mot-bell is mentioned in the laws of Edward the Confessor.]

[In the Churchwardens' Account of Waltham,<sup>3</sup> 34 Hen. VIII. there is this :] " Item. paid for the ringing at the Prince his coming, *a Penny*." In similar accounts for St. Laurence's Parish, Reading, is the following article under 1514. " It. payd for a Galon of Ale, for the Ryngers, *at the death of the Kyng of Scots, ijd.*"<sup>4</sup>

[Du Cange quotes an authority<sup>5</sup> to show that in the time of Charles IV. of France, 1378, the ringing of bells was recognized as a royal salutation, and Kennett<sup>6</sup> seems to establish that in this country it used, in the fifteenth century at least, to be looked upon as an affront to a bishop if the bells were not set in motion on his approach to any town within his diocese.

[<sup>1</sup> Old English versions of the "Gesta Romanorum," ed. Madden, No. 18.]

[<sup>2</sup> Preface to the "Statutes at Large." See [Tomline's Law Dict. v. Mote-Bell (edit. 1835).]

[<sup>3</sup> Fuller's "History of Waltham Abbey," A. D. 1542.

[<sup>4</sup> Coates's "Hist. of Reading," p. 218.

[<sup>5</sup> Continuator Nangii, An. 1378, cited in "Gloss." *ut supra*.]

[<sup>6</sup> Kennett MS. A.D. 1444, Reg. Alnewic. Episc. Linc. quoted by Ellis.]

Mr. Tanfwell<sup>1</sup> has furnished the following extracts from the Churchwardens' Books of Lambeth :

- “ 1579. Payd for making the great clapper to a smithe in White Chapel, it waying xxxi. lb. et dim. at *vid.* the pounce, 15s. 9d.  
 1598. Item, the olde great belle that was broken in the time of Roger Wynflo, Rychard Sharpe, and John Lucas, churchwardens, in 1598, did contain in weighte xiiii. cwt. one quarter, and xxii. lb.  
 1623. Payd for ryngynge when the Prince came from Spayne, 12s.  
 1630. June 27.—To the ryngers the day the Prince was baptized, 3s.  
 1633. October 15.—Payd for ryngynge on the Duke's birthday, 7s.  
 1705. Ap. 10.—Gave the ringers when the siege of Gibraltar was raifed, 15s.”]

The little carnival on Pancake Tuesday commences by the same signal. A bell, usually called the thief and reever<sup>2</sup> bell, proclaims the two annual fairs of Newcastle. A bell is rung at six every morning, except Sundays and holidays, with a view, it should seem, of calling up the artizans to their daily employment. The inhabitants retain also a vestige of the old Norman curfew at eight in the evening.

Petfall<sup>3</sup> says : “ The Custom of ringing the [Curfew] Bell at Carfax every night at eight o'clock, was *by order of King Alfred*, the restorer of our University, who ordained that all the inhabitants of Oxford should, at the ringing of that Bell, cover up their fires and go to bed, which Custom is observed to this day, and the Bell as constantly rings at eight as Great Tom tolls at nine. It is also a Custom, added to the former, after the ringing and tolling this Bell, to let the Inhabitants know the day of the Month by so many Tolls.” [A similar practice prevailed in parts of North Wales till very recently.]

The curfew is commonly believed to have been of Norman origin. A law was made by William the Conqueror that all people should put out their fires and lights at the eight o'clock bell, and *go to bed*.<sup>4</sup> The practice of this custom, we are told, to its full extent, was observed during that and the following reign only. Thomson has inimitably described its tyranny.

In the second mayoralty of Sir Henry Colet, Knt. (father of Dean Colet,) A. D. 1495, and under his direction, the solemn charge was given to the quest of wardmote in every ward, as it stands printed in the Customary of London : “ Also yf ther be anye paryshe Clerke that ryngeth Curfewe *after the Curfewe be ronge at Bowe Chyrche, or Saint Brydes Churche, or Saint Gyles without Cripelgat*, all suche to be presented.”<sup>5</sup>

In the Faversham Articles, 22 Hen. VIII.<sup>6</sup> we read : “ Imprimis, the Sexton, or his sufficient deputy, shall lye in the Church-*steeple* ;

[<sup>1</sup> “ Hist. of Lambeth,” 1858, p. 108.]

<sup>2</sup> Reeve, or reaver, *i. e.* bereaver, spoiler.

<sup>4</sup> See Stow's “ Survey,” 1754, b. i. c. 15.

<sup>5</sup> Knight's “ Life of Dean Colet,” p. 6.

<sup>6</sup> Preserved in Jacob's History of that town, p. 172.

<sup>3</sup> “ Hist. of Oxford,” p. 177.

and at eight o'clock every night shall ring the Curfew by the space of a quarter of an hour, with such Bell as of old time hath been accustomed."

The following is an extract from the Churchwardens' and Chamberlain's Accounts of Kingston-upon-Thames: "1651. For ringing the Curfew Bell for one Year, £1 10 0."<sup>1</sup>

[From "A C. Mery Talys," 1526, we see that, in the time of Henry VIII. it was the duty of the sexton to ring the curfew-bell.

When the last edition of Brand's work appeared (1848), the curfew was still rung at Hastings from Michaelmas till Lady-day; but the bell-ringing, which may be heard in London and elsewhere is as often as not assignable to testamentary customs and bequests. By the will of a mercer of London, named Donne, deposited in the Hustings Court, the tenor bell of Bow Church, Cheapside, used long to be rung every day at six o'clock in the morning and eight in the evening.]

I find, however, in "The Merry Devil of Edmonton," 1608, that the curfew was sometimes rung at *nine o'clock*; thus the sexton says:

"Well, 'tis nine a'clocke, 'tis time to ring Curfew."

Shakespeare, in "King Lear," act iii. sc. 4, has fixed the curfew at a different time:

*Edgar.* "This is the foul fiend Flibbertigibbet: He begins at Curfew, and walks to the first Cock."<sup>2</sup>

Bridges,<sup>3</sup> speaking of Byfield church, tells us: "A Bell is rung here at four in the morning, and at eight in the evening, for which the Clerk hath 20s. yearly, paid him by the Rector." Hutchins,<sup>4</sup> speaking of Mapouder Church, mentions land given "to find a Man to ring the Morning and Curfew Bell throughout the year." Also, under Ibberton, is mentioned one acre given for ringing the eight o'clock bell, and £4 for ringing the morning bell. Macaulay<sup>5</sup> says: "The Custom of ringing Curfew, which is still kept up at Claybrook, has probably obtained without intermission since the days of the Norman Conqueror."

We find the *Couvre feu* mentioned as a common and approved regulation [on the Continent.] It was used in most of the monasteries and towns of the North of Europe, the intent being merely to prevent the accidents of fires. All the common houses consisted at this time of timber. Moscow, therefore, being built with this material, generally suffers once in twenty years. That this happened equally in London, Fitzstephen proves.<sup>6</sup> The Saxon Chronicle also makes fre-

<sup>1</sup> Lysons' "Environs," vol. i. p. 232.

<sup>2</sup> See Grey's "Notes on Shakespeare," vol. ii. p. 281. [It is to be added that less stress is perhaps to be laid on passages in some of our old dramas than Brand and others have imagined. Besides Shakespeare, in the passage just cited from "Lear," 1608, does not mention the hour at all.]

<sup>3</sup> "Hist. of Northamptonshire," vol. i. p. 110.

<sup>4</sup> "Dorset," vol. ii. p. 267.

<sup>5</sup> "Hist. of Claybrook," 1791, p. 128.

<sup>6</sup> "Solæ pestes Londoniæ sunt Stultorum immodica potatio, et frequens Incendium."

quent mention of towns being burned, which might be expected for the same reason, the Saxon term for building being *zetaþmbrypan*. Another writer adds: <sup>1</sup> "The custom of covering up their Fires about sunset in Summer, and about eight at night in Winter, at the ringing of a Bell called the *Couvre-feu* or *Curfew Bell*, is supposed by some to have been introduced by William I. and imposed upon the English as a badge of servitude. But this opinion doth not seem to be well founded. For there is sufficient evidence that the same Custom prevailed in France, Spain, Italy, Scotland, and probably in all the Countries of Europe, in this period; and was intended as a precaution against Fires, which were then very frequent and very fatal, when so many Houses were built of wood."

Barrington<sup>2</sup> tells us that "Curfew is written *Curphour* in a Scottish Poem, written before 1568.<sup>3</sup> It is observed in the annotations on these poems, that by Act 144, Parl. 13, Jam. I. this bell was to be rung in boroughs at nine in the evening; and that the hour was afterwards changed to ten, at the solicitation of the Wife of James Stewart, the favourite of James the sixth.

There [was] a narrow street in Perth [in the last century] still called *Couvre-Feu-Row*, leading west to the Black Friars, where the *Couvre Feu Bell* gave warning to the inhabitants to cover their fires and go to rest when the clock struck ten.<sup>4</sup>

At Ripon, at nine o'clock every evening, a man [used to blow] a large horn at the market cross and then at the mayor's door.<sup>5</sup>

A bell was formerly rung at Newcastle-upon-Tyne, also, at four in the morning. The bells there are muffled on the 30th January every year. For this practice of muffling I find no precedent of antiquity. Their sound is by this means peculiarly plaintive. The inhabitants of that town were particularly loyal during the parliamentary wars in the grand rebellion, which may account for the use of this custom, which probably began at the Restoration.

Misson in his "Travels," says: "Ringing of Bells is one of their great delights, especially in the Country. They have a particular way of doing this; but their Chimes cannot be reckoned so much as of the same kind with those of Holland and the Low Countries."

[The Minister of Inverkeithing, co. Fife, reported in 1794, as follows:] "In this Parish is the Castle of Rosyth, almost opposite to Hopeton House. It is built upon rock, and surrounded by the sea at full tide. Upon the South side, near the door, is this inscription, pretty entire and legible:

"In dev time drav yis Cord y<sup>e</sup> Bel to clink  
Qyhais mery voce varnis to Meat and Drink."

Dates about the building, 1561 and 1639. Yet "it cannot now be ascertained by whom it was built, or at what time."

<sup>1</sup> Henry's "Hist. of Britain," vol. iii. p. 567.

<sup>2</sup> "Observations on the Statutes," p. 153.

<sup>3</sup> Inserted in Hailes's "Ancient Scottish Poems," 1770.

<sup>4</sup> "Muses Threnodie," repr. of 1638, note, p. 89.

<sup>5</sup> "Gent. Mag." for Aug. 1790.

[Mr. Harland and Mr. Wilkinfon, in their work on "Lancashire Folklore," 1867, have devoted a chapter to this subject, and as the work is fo accessible, it would be a waste of space and time to reproduce here any of their observations or researches.]

In the account we have of the gifts made by St. Dunstan to Malmesbury Abbey, it appears that bells were not very common in that age, for he says the liberality of that prelate consisted chiefly in such things as were then wonderful and strange in England, among which he reckons the large bells and organs he gave them. An old bell at Canterbury took twenty-four men to ring it; another required thirty-two men *ad sonandum*. The noblest peal of ten bells, without exception, in England, whether tone or tune be considered, is said to be in St. Margaret's Church, Leicester. When a full peal was rung, the ringers were said *pulsare Classicum*.

Bells were a great object of superstition among our ancestors; each of them was represented to have its peculiar name and virtues, and many are said to have retained great affection for the churches to which they belonged, and where they were consecrated. When a bell was removed from its original and favourite situation, it was sometimes supposed to take a nightly trip to its old place of residence, unless exercised in the evening, and secured with a chain or rope.<sup>1</sup>

In Google's translation of Naogeorgus, we have the following lines on the subject:

"If that the thunder chaunce to rore, and stormie tempest shake,  
A wonder is it for to see the Wretches how they quake,  
Howe that no fayth at all they have, nor trust in any thing,  
The Clarke doth all the Belles forthwith at once in Steeple ring:  
With wond'rous sound and deeper farre, than he was wont before,  
Till in the loftie heavens darke, the thunder bray no more.  
For in these christned Belles they thinke, doth lie such power and might  
As able is the Tempest great, and storme to vanquish quight.  
I sawe my self at Numburg once, a Towne in Toring boast,  
A Bell that with this title bolde hirself did proudly boast:  
By name I Mary called am, with Sound I put to flight  
The Thunder-crackes and hurtfull Stormes, and every wicked Spright.  
Such things when as these Belles can do, no wonder certainlie  
It is, if that the Papistes to their tolling alwayes flie.  
When haile, or any raging Storme, or Tempest comes in sight,  
Or Thunder Boltes, or Lightning fierce, that every place doth smight."<sup>2</sup>

In 1464, is a charge in the Churchwardens' Accounts of Sandwich for bread and drink for "ryngers in the gret Thunderyng." In "The Burnynge of Paules Church in London," 1561,<sup>3</sup> we find enumerated, among other Popish superstitions: "*ringinge the hallowed Belle in great Tempestes or Lightnings.*"

Aubrey<sup>4</sup> says: "At Paris when it begins to thunder and lighten,

<sup>1</sup> See Warner's "Topographical Remarks on the S. W. Parts of Hampshire," vol. ii. p. 162.

[<sup>2</sup> In 1783, Frederic II. of Prussia prohibited the ringing of bells on such occasions.—*News-letter of Nov. 3, 1783*, cited by Brand.]

<sup>3</sup> 8vo. 1563, sign. G 1.

<sup>4</sup> "Miscellanies," p. 148.

they do presently ring out the great Bell at the Abbey of St. Germain, which they do believe makes it cease. The like was wont to be done heretofore in Wiltshire. When it thundered and lightened, they did ring St. Adelm's Bell at Malmesbury Abbey. The curious do say that the ringing of Bells exceedingly disturbs Spirits." Our forefathers, however, did not entirely trust to the ringing of bells for the dispersion of tempests, for in 1313 a cross, full of reliques of divers faints, was set on St. Paul's steeple, to preserve from all danger of tempests.

### [Adoption.]

SEVERAL of our sovereigns adopted children offered to them, and then contributed towards their maintenance, but did not necessarily, or indeed usually, remove them from their parents' roof. Very numerous illustrations of this custom might be afforded. In the "Privy Purse Expenses of Elizabeth of York," May, 1502, we have, for instance, this entry: "Item the xij<sup>th</sup> day of May to Mawde Hamond for keping of hire child *geven to the Quene* for half a yere ended at Estre last past. . . . viijs."

### Sanctuaries, or Pardon-Lands.

THE privileges enjoyed by fugitives from the arm of the law to the precincts of Whitefriars, or ALSATIA, are made familiar to us by two works of fiction, Scott's "Fortunes of Nigel" and Ainsworth's "Whitefriars." The ground round Holyrood House, Edinburgh, still (1868) retains the ancient right of securing the residents within certain limits from arrest for civil process, but does not protect criminal delinquents. Besides these places of refuge, there were at various periods of our history, others both in London and the Provinces. Sir H. Ellis notices, especially, that the site of Paris Garden was originally "a sanctuary ground of the great House of St. John, at Clerkenwell."<sup>1</sup> Among the provincial sanctuaries, may be mentioned that at Coots, near Loughborough, in Leicestershire, which is particularly referred to in a letter from the Marquis of Dorset to his nephew Thomas Arundel, Feb. 19, 1528-9, printed by Ellis. There was another at Beaulieu, Hants.

In the 16th volume of "Archæologia" is a list of persons who

<sup>1</sup> "Orig. Lett." 3rd series, 1st vol. p. 147.

fought sanctuary at Beverley, in the reigns of Edward IV., Henry VII., and Henry VIII., from Harl. MS. 4292.

To these, of course, we have to add the sanctuary in the cloisters of Westminster, to which the poet Skelton fled, to shield himself from the retribution of Wolsey.

## Gloves.

IN the "Year Book of Edw. I." 1302, it is laid down, that, in cases of acquittal of a charge of manslaughter, the prisoner was obliged to pay a fee to the justices' clerk in the form of a *pair of gloves*, besides the fee to the marshal. A good deal of interesting and authentic information under this head may be found in Pegge's "Curialia," 1818, to which, the work being so accessible, it would be useless to do more than refer the reader. At the same time, it may not be wholly out of place to mention that a few particulars, not in Pegge, are collected in the twenty-fifth chapter of the "Venetian History," 1860.

## Free Warren.

AS far back as the reign of Henry II., the citizens of London had the right of free warren in Middlesex, Hertfordshire, the Chiltern country, and in Kent, as far as the Cray. This right was probably renewed in 1226, in which year Stow erroneously places its original concession. A limitation on the primitive liberty of hunting, fowling, &c. seems to have been made in the reign of Henry VI., when the parks, from which the venison was to be taken, were specified by the lords of the council. In the time of Elizabeth, the right had been formally commuted for a yearly warrant from the government upon the keepers of certain parks within the county of Middlesex, for the delivery of bucks to the mayor and aldermen.

## Hangman's Wages.

IN a Letter to Edward King, Esq., President of the Society of Antiquaries, Dr. Pegge has entered with some minuteness and care into this question, and into the origin of the old, but now obsolete,

practice of presenting the public executioner with *thirteenpence halfpenny* (the Scottish mark, *minus* two placks) as his wages for performing the unenviable task. Pegge's paper ought to be read as it stands, without curtailment. But it is certainly strange that Brand and his editor should, both of them, have overlooked this point, which was worth at least a reference to the place, where it is discussed. It is generally known, that the hangman is *ex officio* the sheriff's deputy, and that, in default of a person to execute the office, the sheriff himself would even now be obliged to act. It is observable, as regards the wages of the executioner, that, by *Halifax Law*, no man could be punished capitally for a theft not exceeding *thirteenpence halfpenny*: the coincidence is curious; but it may be nothing more than a coincidence.

## Benefit of Clergy.

THIS privilege is well known to have been abolished by 7 & 8 Geo. IV. Before that time, it appears that a felon could plead benefit of clergy, and be saved by what was aptly enough termed *the neck-verse*, which was very usually the *miserere mei* of Psalm 51, but was at the judge's discretion. At a period when capital punishment was inflicted on what would now be considered terribly slight grounds, such a means of evasion was perhaps not improperly connived at. In our old jest-books, however, the practice was one of the themes selected for derision and satire. Machyn, the diarist, points to a provision in this obsolete usage, which I do not see noticed elsewhere. He tells us that, on the 8th March, 1559-60, an old man, who was a priest, was hanged for cutting a purse, "but," adds Machyn, "*he was burnt in the hand afore, or elles ys boke would have saved hym.*"

In the "Year Book of 30 Edw. I." it seems to be intimated that, in order to claim benefit of clergy, a technical denial of the charge was then considered absolutely an essential condition.

## Oaths, Interjections, &c.

MR. TYLER has devoted a volume to this subject; but I do not find, that he has entered much at large into the question in some of its more curious aspects. It is a branch of the present inquiry, which Brand himself completely overlooked. Tomline, in his "Law Dictionary," 1835, has an useful paper on this matter, and Mr. Hampson, in his "Origines Patriciæ," 1846, quoting the Swedish saga of "Beowulf" in its Anglo-Saxon paraphrase, has some



interesting remarks on the ancient Saxon [Northern ?] usage of swearing fealty on the sword, which was called the *Wapentake* [weapon-touching], a term now only understood in its topographical acceptation.

Warton has thrown together some of the most remarkable oaths in the "Canterbury Tales" of Chaucer: "The Host swears by my father's soul, by the precious corpus madrian, by St. Paul's bell, by God's bones, by Christ's nails and blood, by St. Damian, by St. Runian, and by Corpus Domini: Sir Thopas, by ale and bread: Arcites, by my pan (or head): Theseus, by mighty Mars the red: The Carpenter's Wife, by Saint Thomas of Kent: The Smith, by Christ's foot: The Cambridge scholar, by my father's kin, by my crown, for God's benes, or benison, and by St. Cuthbert: Sir John of Boundis, by Saint Martin: Gamelyn the cook, by God's book, and by my hats (or neck): Gamelyn's brother, by St. Richere, and by Christis ore: A Frankeleyn, by Saint James of Galicia: A Porter, by God's beard: The Maister Outlawe, by the good Road: The Man of Law, *Depardeux*: The Merchant, by St. Thomas of Inde: The Somnour, by God's arms two: The Rioter, by God's digne bones: The Host, again, by your father's kin, by arms, blood, and bones: The Monk, by my porthofe (or breviary) and by God and St. Martin."

Oaths were administered formerly, not on the Bible or Testament, as now, but on the Book of Sequences, or *Tropery*, corruptly *Toper*.

"Be the Rode of Chester," is an asseveration used by the author of "An Alliterative Poem on the Deposition of Richard II." written, it seems, at the beginning of the fifteenth century.

In "Ralph Roister Doister," Roister Doister exclaims: "By the Armes of Caleys, it is none of myne." At that time Calais was in the hands of the English, who retained it till 5 Mary. In the same play, we find, "by the crosse of my sword," "by cots precious potsticke," and other forms, some unusual and a few fantastic.

There are also some eccentric and scarce forms of adjuration in "The Marriage of Wit and Wisdom," an old interlude, such as "By the brains of a black-pudding," and "By the guts of a crab-louse."

In Heywood's "Edward IV." 1600, Hobs the tanner swears "by the meg-holly," and "by the moufe-foot;" also, "by my holidame," "Gods blue baulkin," "by my feckins." In the same play, the Widow Norton is made to use (jocosely) the expression—"Clubs and clouted shoes!" interjectionally.

The statute 3 James I., against profane swearing, while it led to evasions even more profane than the original oaths, seems to have made fashionable a series of whimsical and innocuous asseverations, such as those we find in Heywood's "Fayre Mayde of the Exchange," 1607:

- "Bow. By this hand, thou shalt go with me.  
 Crip. By this leg, I will not.  
 Bow. A lame oath! never stand to that.  
 Crip. By this crutch, but I will."

In "Mery Tales and Quicke Answeres," 1567, there is this:

“Cockes armes (quod the bayllye), my pourffe is pycked, and my moneye is gone.” *Cockes armes* is of course a corruption of *God's alms*=God's charity, or love; which Brown, in his “Pastorals,” 1614, calls a *dunghill* oath:

“With that the Miller laughing brush'd his cloathes,  
And swore by Cocke and other dung-hill oathes.”

Skelton uses the expression in his interlude entitled “Magnificence,” printed probably in 1530. In his “Christian Admonitions against Curfing and Swearing,” [1629,] a broadside, Taylor the water-poet denounces the system of profane swearing, which in his time had come to a rank growth in England. But Richard Whitford, a Brother of Sion, who wrote a century before Taylor, makes the same charge against his countrymen in his “Werke for Houfholders,” 1530.

In “Orpheus Caledonius,” 1733, is inserted a song with the title, “There's my Thumb,” and the last stanza runs:

“Dearest Maid, nay, do not fly me,  
Let your Pride no more deny me:  
Never doubt your faithful Willie;  
*There's my Thumb*, I'll ne'er beguile ye.”

Scott has borrowed this idea of substituting the thumb for the fingers, where Rob Roy addresses exactly the same words to Baillie Nicol Jarvie.

When we come to *interjections*, Brand himself says in a note incidentally, “Perhaps it will be thought no uninteresting article in this little Code of Vulgar Antiquities to mention a well-known interjection used by the country people to their Horses, when yoked to a cart, &c. *Heit* or *Heck!* I find this used in the days of Chaucer:¹

‘Thay feigh a cart, that chargid was with hay,  
Which that a carter drop forth in his way,  
Deep was the way, for which the carte stood:  
This carter smoot and cryde as he wer wood,  
‘Hayt, brok; hayt, scot;’ what spare ye for the stoones!’

The name of Brok is still too in common use amongst farmers' draught Oxen. A learned friend says, The exclamation ‘Geho, Geho,’ which carmen use to their horses is not peculiar to this country, as I have heard it used in France.” In the “Maçtatio Abel,” one of the Towneley series of Mysteries, there are some curious interjectional forms of this class. But, in “John Bon and Maft Person [1548],” we get the form *ree who* instead of *gee wo*. Hobs, the tanner, in Heywood's “Edward IV.” 1600, says of his mare, “Why, man, Brock my mare, knows *ha* and *ree*, and will stand when I cry *ho*.”²

[¹ Mr. Brand quoted from Tyrwhitt's “Chaucer;” the above has been taken from Bell's edition which, though not all that could be desired, is at least a superior text.]

[² As to the meaning of the term *brock*, see Halliwell's “Archaic Dictionary,”

In "The Cold Yeare, 1614. A Deepe Snow, &c." printed in 1615, we find: "After the Collier they [the team] ran, who cryed, *Hey*, and *Hoe*, and *Ree*, and *Gee*; but none of his carterly Rethoricke was able to stay them."

## Serjeants' Rings.

UNDER their respective heads, enough has already been said of *Funeral Rings* and *Wedding Rings*; but *Serjeants' Rings* were thought to deserve a corner. It is still usual for the Serjeants-at-law, upon creation, to present to the judges a ring, with a posy or motto. The late Mr. Commissioner Fonblanque was present, when the subject of the posy for one of these rings happened to be in discussion, and was asked, what was his opinion of *To Wit?* "Yes," he playfully and wittily replied, "that would do very well;—but you should turn it into Latin—*Scilicet!*"

Prynne, by his will made in 1669, bequeathed, among other things, to his dear sister, Katherine Clerke, his "best serjeant's ring."<sup>1</sup>

## House Warming.

THIS is to the present day a well-understood expression for the entertainment which it is usual to give on removal to a new house, or establishment of a household. The phrase occurs in a letter from Fleetwood, Recorder of London, to Lord Burleigh, July 30, 1577: "Upon Tuesday we had little or no busines, faving that the Shoemakers of London, having builded a faire and a newe Hall, made a royall feast for their frends, *which they call their house-warming.*" It would not be difficult to accumulate instances of the use of the term in later correspondence; but I do not happen to have met with any earlier example.

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1847, *ad vocem*. Forby, in his "Vocabulary," says that *ge-ho* means *go-stop*, and *ge-wo*, *go-go*. In fact, when a driver wishes his horse to stop, he should say *ho!* and when he desires him to proceed, *wo!* The two words are at present confused. *Ge=go* seems to present itself in a reduplicated form in *ge-ge*, the nursery name for a horse.]

[<sup>1</sup> "Wills from Doctors' Commons," 1863, p. 125.]

## Bodmin Riding.

**M**R. COUCH, of Bodmin, one of our best-informed Cornish antiquaries, has permitted me to introduce here a full account of this little-understood subject, communicated by him some years ago to the "Journal of the Penzance Society":

"Whilst the material remains of the Past with which our County abounds, have occupied many an able pen and pencil, the curious memorials of old forms of faith and modes of life, hardly less ancient and fully as interesting, have been singularly neglected by the Cornish Antiquary. Modified in the course of their long descent, until but faint traces of their origin and intention remain, there is frequently enough left unaltered to shew that they are in their form as old as those relics which the ever-during granite has preserved to us. It is quite time, however, that a record should be made of them, since the rapid fluctuations and changes of the last fifty years have done more to alter and efface them than many previous centuries of stagnation, or of very gradual progress.

"I shall begin with a Festival of which the remembrance lingers only among people past middle-age, and which is never likely to be revived. It was kept at Bodmin on the Sunday and Monday after St. Thomas à Becket's Day, July 7. A puncheon of beer having been brewed in the previous October, and duly bottled in anticipation of the time, two or more young men who were entrusted with the chief management of the affair, and who represented 'the wardens' of Carew's church-ales, went round the town attended by a band of drums and fifes or other instruments. The Crier saluted each house with: 'To the people of this house, a prosperous morning, long life, health, and a merry riding!' The Musicians then struck up the Riding Tune, a quick and inspiring measure, said by some to be as old as the Feast itself. The householder was solicited to taste the Riding ale, which was carried round in baskets. A bottle was usually taken in, and it was acknowledged by such a sum as the means or humour of the townsman permitted, to be spent on the public festivities of the season. Next morning, a Procession was formed, (all who could afford to ride mounted on horse or ass), first to the Priory, to receive two large garlands of flowers fixed on staves, and then in due order through the principal streets to the Town-end, where the Games were formally opened. The sports, which lasted two days, were of the ordinary sort; wrestling, foot-racing, jumping in sacks, &c. It is worthy of remark that a second or inferior brewing, from the same wort, was drunk at a minor merry-making at Whitfuntide. This description of the ceremony has been obtained from those who took part in its latest celebration.

"No one who compares this account of the Riding with Carew's

description of Church-ales, can doubt that the two were originally identical in their meaning. That the custom of keeping Church-ales on a Sunday was a common one, appears from a Sermon preached by William Kethe, at Blandford Forum, in 1570; and in which he tells us that his holyday 'the multitude call their revelyng day, which day is spent in bull-beatings, beare-beatings, bowlings, dicing,' &c.

"In the accounts which are preserved relative to the building<sup>1</sup> of Bodmin parish church, 'the stewards of the Ridyng-Gild' are mentioned as contributors.<sup>2</sup>

"In an Order, dated Nov. 15, 1583, regulating the business of shoemakers, (a class which seems for ages to have been more than usually numerous in Bodmin), it is directed by the Mayor and the masters of the occupation, 'that at the Rydyng every master and journeyman shall give their attendance to the steward, and likewise bring him to the church, upon pain of 12<sup>d</sup> for every master, and 6<sup>d</sup> for every journeyman, for every such default, to the discretion of the masters of the occupation.'<sup>3</sup>

"Polwhele gives an imperfect account of the Bodmin Riding. He is inclined to deduce it from the Floralia of Roman times; and he thinks that the Goddess Flora was, in later ages, superseded by St. Thomas of Canterbury, at whose shrine the garlands of flowers were presented.

"I have heard an opinion that the Feast was in celebration of the restitution of St. Petrock's bones, which were stolen from the Priory of Bodmin about the year 1177, and carried to the Abbey of St. Mevennus in Brittany, but were restored at the powerful intercession of Henry II.

"Heath, who confounds the Riding with the Halgaver Games, says, without giving any authority, that 'this carnival is said to be as old as the Saxons.'

"Several attempts have been made to resuscitate this festival; but it is now hopelessly dead. I have a deprecatory Pamphlet, dated 1825, entitled: 'A Letter to a Friend, relative to the approaching Games commonly called Bodmin Riding.'

"At this bright season, when field and wood put on their gayest green, and even tongueless things seem full of praise and thankfulness, it is not strange that the heart of man should be moved to joy and thanksgiving, even though the gratitude due to the Giver of all good may often be misdirected. The feast of the Summer Solstice, modified by circumstances of time and place, but almost universally observed, is probably as old as the gratitude which the season's profusion naturally inspires; so that, instead of deriving our Midsummer Games from the Floral festivities of the Romans, we should more rightly consider them as similar in meaning and coeval in origin.

"I have heard some doubts expressed as to the antiquity of the

<sup>1</sup> *Query*, re-building.

<sup>2</sup> Lysons' "Mag. Brit." vol. iii. (Cornwall) p. 35.

<sup>3</sup> "Bod. Reg." p. 323.

Riding Tune (appended to this account); and I have asked the opinion of William Sandys, Esq., F.S.A., a well-known Antiquary, and an excellent authority on such a subject. He says: 'It struck me as having a similarity to some tunes of the last century, or perhaps the end of the 17th, and of which there are examples in 'The Dancing Master,' of which so many editions were published, although now not common. The tune, therefore, does not appear to be of very high antiquity; but, at the same time, there is something about it which might induce one to suppose it might be founded on an older tune.' Mr. Sandys kindly submitted it to Mr. Chappell, Author of the excellent work on the Popular Music of England; and his opinion on such a point is especially valuable. Mr. Chappell considers it not more than thirty or forty years old, and founded on 'The Fall of Paris.' 'But even if this were so,' says Mr. Sandys, 'the Fall of Paris is founded on, and almost identical with, the celebrated French revolutionary air 'Ca ira,' which is more than seventy years old.' I have direct proof of its being in use at this festival for a century past.

"Heath (and almost all our Guide-books follow him), makes the Bodmin Riding identical with the Halgaver Sports; but with insufficient reason. He says: 'A carnival is kept every year, about the middle of July, on Halgaver Moor, near Bodmin, resorted to by thousands of people; the sports and pastimes of which were so well liked by King Charles II., when he touched there in his way to Scilly, that he became a brother of the jovial society.'<sup>1</sup>

"The MM. Lyfons doubt the story of Charles's participation in these Games, since the time of the Prince's journey to Scilly does not accord with the period of the festival.

"I know of no author, besides Carew, who makes independent mention of the Halgaver sports; and, from the account in the *Survey*, it would seem that Halgaver was the scene of perennial jokes; nor is it anywhere said that its usages and immunities were confined to any season. The Bodmin Riding is evidently quite distinct; though probably, at a time of great merry-making in the neighbourhood of the Moor, the 'ungracious pranks' may have been more than usually rife. No remembrance of Halgaver *Court* exists among people now resident in the neighbourhood.

"'Now and then,' says Carew, 'they extend this merriment with the largest, to the prejudice of over-credulous people, persuading them to fight with a dragon lurking in Halgaver, or to see some strange matter there, which concludeth at last with a training them into the mire.'

"This also is an interesting illustration of the social life of our forefathers. It was a custom, which the existence of good parish maps now renders less necessary, on one of the days of Rogation week to make a yearly renewal of the ancient landmarks.

<sup>1</sup> "Description of Cornwall," p. 445.

‘ Our fathers us’d in reverent proceffions  
 (With zealous prayers and with praiseful cheere),  
 To walke their parish-limits once a yeare :  
 And well-knowne markes (which sacrilegious hands  
 Now cut or breake) so bord’red out their lands,  
 That ev’ry one distinctly knew his owne,  
 And many brawles, now rife, were then unknowne.’<sup>1</sup>

“In this Proceffion, when clergy and people went round to beat the bounds of the parish, praying here and there at certain wonted spots, (frequently marked by a Crofs), it was ufual to drag round an effigy of a Dragon, representing the Spirit of Evil. The Dragon ufually came to fome ignominious end; and the place where he finished his career is ftill known in many places by the name of Dragon Rock, Dragon Well, Dragon Pit. An excavation called ‘Dragon Pit’ ftill exists on Halgaver Moor.”

## THE BODMIN “RIDING TUNE.”

The Bicker-rade.<sup>2</sup>

THIS is a practice among reapers in some parts. A correspondent of “Notes and Queries” described it, so far as its indelicate character would allow, in the columns of that periodical in 1857.

<sup>1</sup> Wither’s “Emblemes,” 1634.

<sup>2</sup> This article should have been introduced under “Harvest Customs,” but was accidentally mislaid.

The writer seems to consider the custom as belonging chiefly to Berwickshire. At the harvest-dinner, "each *band-wun*, consisting of six shearers and a *bandster*, had the use of a *bicker* (a small round wooden vessel, composed of *staves* or *staps*, and neatly bound with willow girths or *girds*); sometimes more than one bicker was used by the bandwun. After the dinner repast was finished, any of the men of the *boun*, who felt disposed to inflict on any female the *bicker-rade*, extended her upon her back on the ground, and reclining upon her commenced a series of operations, which are too indelicate to be minutely described." It seems, further, that resistance was useless, and that serious injuries were sometimes suffered by the victims of this barbarous process. It has probably become entirely obsolete by this time: it was nearly so a dozen years ago.]

## Drinking Customs.

### I. PLEDGING.

THE word pledge is, [according to Blount,] derived from the French "pleige," a surety, or gage. [Howell, in a very excellent and long letter to the Earl of Clare about 1650, observes: "The word *pleiger* is also to drink after one is drunk to; whereas the first true sense of the word was, that if the Party drunk to was not disposed to drink himself, he would put another for a Pledge to do it for him, else the Party who began would take it ill."]

In Shakspeare's "Timon of Athens," act i. sc. 5, is the following passage:

"If I  
Were a huge man, I should fear to drink at meals,  
Lest they should spy my Wind pipe's dangerous Notes;  
Great Men should drink *with Harnefs on their throats*:"

[In 1553, during Wyatt's rebellion, the serjeants and other lawyers in Westminster Hall pleaded in harnes.<sup>1</sup>

"Such great drinkers," says Strutt, "were the Danes, (who were in England in the time of Edgar,) and so much did their bad examples prevail with the English, that He, by the advice of Dunstan, arch-bishop of Canterbury, put down many Ale-houses, suffering only one to be in a Village, or small Town: and he also further ordained that [gold or silver] Pins or Nails should be fastened into the drinking Cups and Horns, at stated distances, [that no one for shame's sake might drink beyond these or oblige his fellow to do so.]"<sup>2</sup> This was to prevent the pernicious custom of drinking.

<sup>1</sup> Grey's "Hudibras," vol. ii. p. 170.

<sup>2</sup> William of Malmesbury in "Scriptores post Bedam," quoted by Strutt, and Henry's "Hist. of Great Britain," 4to. ed. vol. ii. p. 539. The latter author quotes Pontopidon, "Gesta et Vestigia Danorum," tom. ii. p. 209.



Strutt confirms the former of these opinions in the following words: "The old manner of pledging each other when they drank, was thus: the person who was going to drink, asked any one of the Company who sat next him, whether he would pledge him, on which he answering that he would, held up his Knife or Sword, to guard him whilst he drank; for while a man is drinking he necessarily is in an unguarded posture, exposed to the treacherous stroke of some hidden or secret enemy."

Which law seems to have given occasion to a custom which was afterwards called *Pin-drinking*, or *nick the Pin*, and which is thus explained in Cocker's Dictionary: "An old way of drinking exactly to a pin in the midst of a wooden cup, which being somewhat difficult, occasioned much drunkenness: so a law was made that Priests, Monks, and Friars, should not drink to or at the Pins." It is certainly difficult to say what law this was, unless it has been confounded with that of King Edgar. I find the custom differently alluded to in "Gazophylacium Anglicanum," 1689, where the expression "*He is on a merry Pin*," is said to have arisen "from a way of drinking in a Cup in which a pin was stuck, and he that could drink to the Pin, *i. e.* neither under nor over it, was to have the Wager."

Barrington<sup>1</sup> says that it was anciently the custom for a person swearing fealty "to hold his hands joined together, between those of his lord; the reason for which seems to have been that some Lord had been assassinated under pretence of paying homage; but, while the Tenant's hands continued in this attitude, it was impossible for him to make such an attempt. I take the same reason to have occasioned the Ceremony still adhered to by the Scholars in Queen's College at Oxford<sup>2</sup>, who wait upon the Fellows placing their Thumbs upon the Table; which, as I have been informed, still continues in some parts of Germany, whilst the superior drinks the health of the inferior. The suspicion that Men formerly had of attempts upon their Lives on such occasions is well known, from the common account with regard to the origin of pledging." He says, "The Speculum Regale advises the Courtier, when he is in the King's presence, to pull off his Cloak; and one of the reasons given is, that he shews by this means that he hath no concealed weapons to make an attempt upon the King's Life."

In Nash's "*Pierce Penniless*," 1592, we read: "You do me the disgrace, if you doo not *pledge me as much* as I drinke to you."

Heywood<sup>2</sup> has the following line:

"I drinke (Quoth she,) Quoth he, *I will not pledge.*"

Plat<sup>3</sup> gives a Recipe to prevent Drunkenness, "for the help of such modest Drinkers, as only in Company are drawn, or rather forced to *pledge in full Bolles* such quaffing Companions as they would be loth to offend, and will require *reason at their hands*, as they term it." Over-

<sup>1</sup> "Observations on the Statutes," 1775, p. 206.

<sup>2</sup> Works, 1562, edit. 1598, sign. F 4.

<sup>3</sup> "Jewel-House of Art and Nature," 1594, p. 59.

bury, in his "Characters," speaking of a serving-man, says: "He never drinks but double, for he must be pledged; nor commonly without some short Sentence nothing to the purpose: and seldom abstains till he comes to a thirst." Another old writer<sup>1</sup> has the following passage: "Truely I thinke hereupon comes the name of *good fellow*, quasi *goad fellow*, because he forceth and goads his fellowes forward to be drunke with his persuasive Termes as I dranke to you *pray pledge me*, you dishonour me, you disgrace mee, and with such like words, doth urge his Conforts forward to be drunke, as Oxen being prickt with Goads, are compel'd and forced to draw the waine."

Barnaby Rich,<sup>2</sup> describing the mode of drinking healths in his time, tells us: "He that beginneth the Health, hath his prescribed Orders: first uncovering his head, hee takes a full Cup in his hand, and setting his Countenance with a grave aspect, hee craves for audience: Silence being once obtained, hee beginnes to breath out the name, peradventure of some honourable personage, that is worthy of a better regard, than to have his name polluted amongst a Company of Drunkards: but his health is drunke to, and *hee that pledgeth must likewise off with his Cap*, kisse his Fingers, and bowing himselfe in signe of a reverent acceptance. When the Leader sees his follower thus prepared: he soups up his broath, turnes the bottom of the Cup upward, and in Ostentation of his Dexteritie, gives the Cup a phillip, to make it cry *Twango*. And thus the first Scene is acted. The Cup being newly replenished to the breadth of an haire, he that is *the pledger*, must now beginne his part, and thus it goes round throughout the whole Company, provided alwaies by a Cannon set downe by the Founder, there must be three at the least still uncovered, till the Health hath had the full passage: which is no sooner ended, but another begins againe."

In the second part of Dekker's "Honest Whore," 1630, signat. 1 verso, is the following:

"Will you fall on your *Maribones* and *pledge this Health*, 'tis to my Mistris?"

So in Marmion's "Antiquary," act ii.:

"Drank to your Health whole Nights in Hippocrase,  
Upon my *Knees*, with more Religion  
Than e're I said my prayers, which Heaven forgive me."

Pledging is again mentioned in act iv. "To our noble Duke's Health, I can drink no lesse, not a drop lesse; and you his Servants *will pledge me*, I am sure."

[Heywood<sup>3</sup> informs us that] "Divers authors report of Alexander, that, carousing one day with twenty persons in his Company, hee dranke healths to every man round, and *pledged* them severally againe: and as he was to rise, Calisthenes, the Sophist, coming into the Banqueting House, the king offered him a deepe quaffing-bowle, which he modestly refused, for which, being taxed by one there present, hee

<sup>1</sup> Young's "Englands Bane," 1617, sign. E.

<sup>2</sup> "The Irish Hubbub," 1616, ed. 1619, p. 24.

<sup>3</sup> "Philocothonista," 1635, p. 12.

said aloud, I desire not, Oh Alexander, *to receive a pledge* from thee, by taking which I shall be presently enforced to inquire for a Physician."

But the custom is said to have first taken its rise from the death of Edward the Martyr, who was by the contrivance of Elfrida, his step-mother, treacherously stabbed in the back as he was drinking.

[In the tale of "King Edward and the Shepherd," printed by Hartshorne, 1829, in his "Ancient Metrical Tales," the pledging words employed are *passilodion* and *berafrynde*, which are evidently of the same burlesque character as the conjuring phrases introduced into the "King and the Hermit," and, at a later period, into Marlowe's "Fauftus," written before 1593.

In the "Maner of the tryumphes at Caleys & Bullen," 1532, Henry VIII. and the French king are described as drinking to each other: "And than they dyd lyght of theyr horses & dranke eche to other/ the frenshe kyng dranke fyrst to our kynge/ & whan they had dronke/ they embraced eche other agayn w̄ great loue/" Francis I. drank before his guest in this case, perhaps, in order to prove that there was no foul play.]

Strutt's authority was William of Malmesbury, and he observes from the delineation he gives us (and it must be noted that his plates, being copies of ancient illuminated manuscripts, are of unquestionable authority,) that it seems perfectly well to agree with the reported custom; the middle figure is addressing himself to his companion, who seems to tell him that he pledges him, holding up his knife in token of his readiness to assist and protect him. After all, I cannot help hazarding an opinion that the expression meant no more than that if you took your cup or glass *I pledged myself to you* that I would follow your example. The common ellipsis, "*to*," is wanting. Thus we say, "I'll give you," instead of "I'll give *to* you;" "I'll pledge you," "I'll pledge *to* you." But I offer this with great deference to the established opinions on the subject.

There is a remarkable passage in one of the sermons of Samuel Ward of Ipswich, 1627: "My Saviour began to mee in a bitter Cup, and *shall I not pledge him;*" *i. e.* drink the same.

Feltham,<sup>1</sup> describing a Dutch feast, tells us: "At those times it goes hard with a Stranger, all in curtesie will be drinking to him, and all that do so *he must pledge:* till he doth, the fill'd Cups circle round his Trencher, from whence they are not taken away till emptied."

The following passage occurs in Rowlands's "Humors Ordinarie," [1600]:

"Tom is no more like thee then Chalks like Cheese  
To pledge a health, or to drink *up-se frieze:*  
Fill him a beaker, he will never flinch, &c." <sup>2</sup>

<sup>1</sup> "Brief Character of the Low Countries," 1652, p. 57.

<sup>2</sup> *Up-se frieze*, which puzzled Brand, was the Friesland beer, which was commonly drunk in England in the seventeenth century. It is often mentioned in old plays and tracts.]

In Braithwaite's "Times Curtaine drawne," 1621,<sup>1</sup> is the subsequent passage :

"I was conjured by my kissing friend  
To pledge him but an Health, and then depart,  
Which if I did, If'de ever have his heart.  
I gave assent; the *Health, five Senses* were,  
(Though scarce one Sense did 'twixt us both appeare)  
Which as he drunk I pledg'd; both pledg'd and drunk,  
Seeing him now full charg'd, behinde I shrunke, &c."

[At Christmas, 1623, the gentlemen of the Middle Temple, according to one of the Harleian MSS., quoted in the "Life of Sir Simonds D'Ewes," drank a health to the Princess Elizabeth who, with her husband the King of Bohemia, was then in great straits; and stood up one after the other, their cup in one hand, and their sword in the other, and pledged her, swearing to die in her service, which is said to have greatly offended James I.]

In Young's "England's Bane," 1617, are some curious passages concerning the then customs of drinking: "I myselfe have seene and (to my Grief of Conscience) may now say have in presence, yea, and amongst others been an Actor in the businesse, when upon our knees, after healthes to many private Punkes, a Health have been drunke to all the Whoores in the world." Again: "He is a Man of no Fashion that cannot drinke *Supernaculum*, caroufe the *Hunters Hoop*, quaffe *Upsy-freesse Crosse*, bowfe in *Permoysaunt*, in *Pimlico*, in *Crambo*, with *Healthes*, *Gloves*, *Numpes*, *Frolicks*, and a thousand such domineering Inventions,<sup>2</sup> as *by the Bell*, by the *Cards*, by the *Dye*, by the *Dozen*, by the *Yard*, and so by meafure we drink out of meafure.—There are in London drinking Schooles: so that Drunkenesse is professed with us as a liberall Arte and Science." Again: "I have seene a Company amongst the very Woods and Forrests," (He speaks of the New Forest and Windsor Forest) "drinking for a *Muggle*. Sixe determined to trie their strengths who could drinke most Glassees for the *Muggle*. The first drinke a Glasse of a pint, the second two, the next three, and so every one multiplieth till the last taketh sixe. Then the first beginneth againe and taketh seven, and in this manner they drinke thrice a peece round, every Man taking a Glasse more then his fellow, so that hee that dranke least, which was the first, drank one and twentie pints, and the sixth Man thirty-six." Our author observes, "Before we were acquainted with the *lingering Wars of the Low-Countries*, Drunkennes was held in the highest degree of hatred that might be amongst us."

<sup>1</sup> "Ebrus experiens, or the Drunkard's Humour," signat. m 3.

<sup>2</sup> [Mr. Brand thought it singular that a part of this should have been borrowed from Nash's "Pierce Penniless," 1592: "Nowe he is nobody that cannot drinke *Supernagulum*, caroufe the *Hunters Hoop*, quaffe *Upsy freze Crosse*, with *Healths*, *Gloves*, *Mumpes*, *Polockes*, and a thousand such domineering Inventions;" but it was not at all singular: for Young borrowed all he could from other authors. Some remarkable anecdotes of this class are given also by Ward of Ipswich, in his "Woe to Drunkards," 1622, 8vo.]

Robert Harris speaks<sup>1</sup> of drinking as a sort of profession at this time: "There is (they say) an Art of Drinking now, and in the World it is become a great profession. There are Degrees and Titles, given under the names of *Roaring Boyes, damned Crew, &c.* There are Lawes and Ceremonies to be observed both by the Firsts and Seconds, &c. There is a drinking *by the foot, by the yard, &c.* a drinking *by the douzens, by the scores, &c. for the Wager, for the Victory, Man against Man, House against House, Town against Town,* and how not? There are also Terms of Art, fetched from Hell, (for the better distinguishing of the practitioners;) one is *coloured*, another is *foxt*, a third is *gone to the dogs*, a fourth is *well to live*," &c.

In the body of the sermon, he mentions "the strange sauciness of base Vermine, *in tossing the Name of his most excellent Majesty in their foaming mouthes*, and in daring to make that a shooing horne to draw on drink, by drinking healths to him." He adds elsewhere explanatorily: "I doe not speake of those Beasts that must be answered and have right done them, *in the same measure, gesture, course, &c.* but of such onely as *leave you to your measure* (You will keepe a *turne and your time in pledging*) is it any hurt to pledge such? How pledge them? You mistake if you thinke that we speake against any *true civility*. If thou lust to pledge the Lords prophets in woes, *pledge good Fellowes in their Measures and Challenges*: if not so, learne still to shape a peremptory answer to an unreasonable demand. Say—*I will pray for the Kings health, and drinke for mine owne.*" He uses "somewhat *whittled*," and "*buckt with drink*" as terms expressing the different degrees of drunkenness.

In another (well-known) work,<sup>1</sup> I find a singular passage, which I confesse I do not thoroughly understand, concerning the then modes of drinking. He is describing a drinking bout of female gossip: "Dispatching a lusty Rummer of Rhenish to little Periwig, who passed it instantly to Steepen Malten, and she conveigh'd with much agility to Daplusee, who made bold to stretch *the Countesses Gowne into a pledge, and cover and come*, which was the only plausible mode of drinking they delighted in: This was precisely observ'd by the other three, that their moistned braines gave leave for their glibb'd Tongues to chat liberally."

Herrick writes:<sup>3</sup>

"Remember us in Cups full crown'd,  
And let our Citie-health go round,  
Quite through the young Maids and the Men,  
To the ninth Number, if not tenne;  
Untill the fired Chestnuts leape  
For Joy, to see the Fruits ye reape,  
From the plumpe Chalice and the Cup  
That tempts till it be *tossed up.*"

<sup>1</sup> Dedication to the "Drunkard's Cup," (Works, 1653).

<sup>2</sup> Gayton's "Festivous Notes upon Don Quixote," 1654, p. 234.

<sup>3</sup> "Hesperides," p. 146.

[The subjoined passage<sup>1</sup> seems to be nothing more than an alliteration intended to convey a complete devotion to beer—he wants nothing but the ale-tap and toast till he is laid under the turf:]

“Call me the sonne of Beere, and then confine  
Me to the *Tap*, the *Toast*, the *Turfe*; let Wine  
Ne'er shine upon me.”

In “Folly in Print,” 1667, in a catch made before the King's coming to Worcester with the Scottish army, is something to the purpose:

“Each man upon his back  
Shall swallow his Sack,  
This *Health* will endure no shrinking;  
The rest shall dance round  
Him that lyes on the ground;  
Fore me this is excellent drinking.”

A bad husband is somewhere<sup>2</sup> described as “a passionate Lover of Morning-Draughts, which he generally continues till Dinner-Time; a rigid Exacter of *Num-Groats* and Collector General of *Foys*<sup>3</sup> and *Biberidge*.<sup>4</sup> He admires the prudence of that Apothegm, *Lets drink first*: and would rather sell 20 per cent. to los than make a *Dry-Bargain*.”

It appears from Allan Ramsay,<sup>5</sup> that in Scotland, of those “who had been *few Yestreen*,” *i. e.* drunk the night before, “payment of the Drunken Groat is very peremptorily demanded by the Common people, next morning: but if they frankly confess the debt due, they are passed for two-pence.”

Ramsay also mentions as in use among the Scots, “Hy jinks,” “a

<sup>1</sup> “Hesperides,” p. 87.

<sup>2</sup> Character of “A Bad Husband,” at the end of “England's Jest's Refin'd and Enlarged,” 1687.

<sup>3</sup> Eden, in his “State of the Poor,” 1797, vol. i. p. 560, gives us the following passage from Fergusson's “Farmer's Ingle:”

“On some Feast Day, the wee-things busk it braw,  
Shall heeze her heart up wi' a silent Joy,  
Fu' cadgie that her head was up, and saw  
Her ain spun cleething on a darling Oy,  
Careless tho' Death should make the Feast her Foy.”

After explaining *Oy* in a Note to signify Grand-child, from the Gaelic *Ogha*, he tells us “A FOY is the feast a person, who is about to leave a place, gives to his Friends before his departure. The metaphorical application of the Word in the above passage is eminently beautiful and happy.”

<sup>4</sup> “BEVERAGE, *Beverage*, or *Beveridge*, reward, consequence. 'Tis a Word now in use for a Refreshment between Dinner and Supper; and we use the word when any one pays for wearing new clothes,” &c. Hearne's Glossary to Robert of Gloucester's Chronicle in *v.* [It is at present (1869) employed in the general sense of any liquid refreshment.]

Grose says, “There is a kind of Beverage called ‘Foot-Ale’ required from one entering on a new occupation.” [A person in this position is even now, in many business, expected to pay his *footing*, as it is called, in kind.]

<sup>5</sup> “Poems,” ed. 1721, p. 120.

drunken Game, or new project to drink and be rich ; thus, the Quaff or Cup is filled to the Brim, then one of the Company takes a pair of Dice, and after crying *Hy-jinks*, he throws them out : the number he casts up points out the person must drink, he who threw, beginning at himself Number One, and so round till the number of the persons agree with that of the Dice, (which may fall upon himself if the number be within twelve;) then he sets the Dice to him, or bids him take them : He on whom they fall is obliged to drink, or pay a small forfeiture in money ; then throws, and so on : but if he forgets to cry *Hy-jinks* he pays a forfeiture into the Bank. Now he on whom it falls to drink, if there be any thing in Bank worth drawing, gets it all if he drinks. Then, with a great deal of caution he empties his Cup, sweeps up the Money, and orders the Cup to be filled again, and then throws ; for, if he err in the articles, he loses the privilege of drawing the Money. The articles are (1) Drink. (2) Draw. (3) Fill. (4) Cry *Hy-jinks*. (5) Count just. (6) Chuse your doublet Man, viz. when two equal Numbers of the Dice are thrown, the person whom you chuse must pay a double of the common forfeiture, and so must you when the Dice is in his hand. A rare Project this," adds honest Allan, "and no bubble, I can assure you ; for a covetous Fellow may save Money, and get himself as drunk as he can desire in less than an Hour's time."<sup>1</sup>

Douce's MS. Notes say : "It was the custom in Beaumont and Fletcher's time, for the young Gallants to stab themselves in the Arms or elsewhere, in order to drink the healths of their Mistresses, or to write their names in their own blood."

So, in a song to a Scotch tune,<sup>2</sup> the following lines occur :

3. "I stab'd mine arm to drink her health,  
The more fool I, the more fool I," &c.

And

4. "I will no more her servant be  
The wiser I, the wiser I,  
Nor pledge her health upon my knee," &c.

I beg the reader's candid examination of the subsequent passages :<sup>3</sup>

"Yea every Cup is fast t'others wedg'd.  
They alwaies *double drink*, they must be *pledg'd*.  
He that begins, how many so'er they be,  
Looks that each one do drink as much as he."

<sup>1</sup> He mentions, *ibid.* p. 30, a set of drinkers called *Facers*, who, he says, "were a Club of fair Drinkers who inclined rather to spend a Shilling on Ale than Two-pence for Meat. They had their name from a Rule they observed of obliging themselves to throw all they left in the Cup in their own faces : Wherefore, to save their Face and their Cloaths, they prudently suck'd the Liquor clean out." Jamieson notices *Whigmeleerie* as the name of a ridiculous game which was occasionally used in Angus at a drinking Club. A Pin was stuck in the centre of a circle, from which there were as many radii as there were persons in the company, with the name of each person at the radius opposite to him. On the pin an Index was placed, and moved round by every one in his turn ; and at whatsoever person's radius it stopped, he was obliged to drink off his glass. *Whigmeleeries* are "whims, fancies, crotchets."

<sup>2</sup> "Oxford Drollery," 1671, p. 124.

<sup>3</sup> Rigbie's "Drunkard's Prospective, or Burning Glasse," 1656, p. 7.

“ Oh, how they'll wind men in, do what they can,  
 By drinking Healths, first unto such a Man,  
 Then unto such a Woman. Then they'll send  
 An Health to each Mans Mistresse or his Friend ;  
 Then to their Kindreds or their Parents deare,  
 They needs must have the other Jug of Beere.  
 Then to their Captains and Commanders stout,  
 Who for to pledge they think none shall stand out,  
 Last to the King and Queen, they'll have a cruse,  
 Whom for to pledge they think none dare refuse.”

In the first quotation the author's meaning seems to be this: a man in company, not contented with taking what he chuses, binds another to drink the same quantity that he does. In the last, one proposes a health which another pledges to honour by drinking to it an equal quantity with him that proposed it.<sup>1</sup>

Heywood says: <sup>2</sup> “ Of *Drinking Cups* divers and sundry sorts we have; some of Elme, some of Box, some of Maple, some of Holly, &c. Mazers, broad-mouth'd Dishes, Noggins, Whiskins, Piggins, Crizes, Ale-bowles, Waffell-bowles, Court-dishes, Tankards, Kannes, from a pottle to a pint, from a pint to a gill. Other Bottles we have of Leather, but they most used amongst the Shepherds and Harvest-people of the Countrey: small Jacks wee have in many Ale-houses of the Citie and suburbs, tip't with silver, besides the great Black Jacks and Bombards at the Court, which when the Frenchmen first saw, they reported, at their returne into their Countrey, that the Englishmen used to drinke out of their Bootes: we have besides, Cups made of Hornes of beasts, of Cocker-nuts, of Goords, of the Eggs of Estriches, others made of the Shells of divers Fishes brought from the Indies and other places, and shining like Mother of Pearle. Come to plate, every Taverne can afford you flat Bowles, French Bowles, Prounet Cups, Beare Bowles, Beakers; and private Householders in the Citie, when they make a Feast to entertaine their Friends, can furnish their Cupbords with Flagons, Tankards, Beere-cups, Wine-bowles, some white, some percell guilt, some guilt all over, some with covers, others without, of sundry shapes and qualities. . . . There is now profest an eighth liberal art or science, call'd *Ars Bibendi*, i. e. the Art of Drinking.<sup>3</sup> The students or professors thereof call a greene garland, or painted hoope hang'd out, a *colledge*: a signe where there is a lodging, mans-meate, and horse-meate, an *inne of court*, an *ball*, or an *hostle*: where nothing is sold but ale and tobacco, a *grammar schoole*: a red or blew

<sup>1</sup> Pasquier, in his “Recherches,” p. 501, mentions that Mary, Queen of Scots, previously to her execution, drank to all her attendants, desiring them to pledge her. See what the same author has said in p. 785 of his work concerning this custom. See also the “Fabliaux” of M. Le Grand, tom. i. p. 119, and his “Histoire de la Vie privée des François,” tom. iii. p. 270. The custom of pledging is to be found in the ancient romance of “Ogier le Danois,” where Charlemagne pledges himself for Ogier. See Tressan, “Corps d'Extraits des Romans de Chevalerie,” tom. ii. p. 77.

<sup>2</sup> “Philocothonista,” 1635, p. 45.

<sup>3</sup> A notion borrowed seemingly from Fulwell's “Eighth Liberal Science, or *Ars Adulandi*,” 1576.]



lattice, that they terme a *free schoole*, for all commers. . . . The bookes which they studdy, and whose leaves they so often turne over, are, for the most part, three of the old translations and three of the new. Those of the old translation: 1. The Tankard. 2. The Black Jacke. 3. The Quart-pot rib'd, or Thorondell. Those of the new be these: 1. The Juggle. 2. The Beaker. 3. The double or single Can, or Black Pot." Among the proper phrases belonging to the library, occur, "to drinke upfe-phreese, supernaculum, to swallow a flap-dragon, or 'a raw egge—to see that no lesse than *three at once be bare* to a health. . . . Many of our nation have used the Lowe-countrey-warres so long, that though they have left their money and clothes behind, yet they have brought home their habit of drinking." At p. 60, he gives the following phrases then in use for being drunk. "He is foxt, hee is flawed, he is flustered, hee is futtle, cuphot, cut in the leg or backe, hee hath seene the French king, he hath swallowed an haire or a tavern-token, hee hath whipt the cat, he hath been at the scriveners and learn'd to make indentures, hee hath bit his grannam, or is bit by a barne-weefell, with an hundred such-like adages and sentences."

## 2. HEALTHS OR TOASTS.

"'Twas usual then the Banquet to prolong,  
By Musick's charm, and some delightful Song:  
Where every Youth in pleasing accents strove  
To tell the Stratagems and Cares of Love.  
How some successful were, how others crost:  
Then to the sparkling Glasse would *give his Toast*:  
Whose bloom did most in his opinion shine,  
*To relish both the Musick and the Wine.*"

King's *Art of Cookery.*

The Greeks and Romans used at their meals to make libations, pour out, and even drink wine, in honour of the gods. The classical writings abound with proofs of this. The Greek and Roman writers have also transmitted to us accounts of the grateful custom of drinking to the health of our benefactors and of our acquaintances.

"Pro te, fortissime, vota  
Publica suscipimus: Bacchi tibi sumimus haustus."

It appears that the men of gallantry among the Romans used to take off as many glasses to their respective mistresses as there were letters in the name of each.<sup>1</sup> Thus Martial:

"Six cups to Nævia's health go quickly round,  
And be with seven the fair Justina's crown'd."

<sup>1</sup> How exceedingly similar to our modern custom of saying to each of the company in turn, "Give us a Lady to toast," is the following:

"Da puere ab summo, age tu interibi ab infimo da Suavium."  
Plauti *Afinaria.*

Hence, no doubt, our custom of toasting, or drinking healths, a ceremony which Prynne, in his "Healthes Sicknesse," inveighs against in language most strongly tinged with enthusiastic fury. This extraordinary man, who, though he drank no healths, yet appears to have been intoxicated with the fumes of a most fanatical spirit, and whom the three Anticyræ could not, it should seem, have reduced to a state of mental sobriety, concludes his "Address to the Christian Reader" thus: "The unfained well-wisher of thy spiritual and corporal, though the oppugner of thy *pecular* and *pot-emptying* Health, William Prynne."

Braithwaite<sup>1</sup> says: "These Cups proceed either *in order* or *out of order*. *In order*, when no person transgresseth or drinks out of course, but the Cup goes round according to their manner of sitting: and this we call an *Health Cup*, because in our wishing or confirming of any one's health, bare-headed and standing, it is performed by all the Company. It is drunke *without order*, when the course or method of order is not observed, and that the Cup passeth on to whomsoever we shall appoint." Again: "Some joyne two Cups one upon another and drinke them together." In the Preface to the work quoted, keeping a public-house is called "the known Trade of *the Ivy Bush*, or *Red Lettice*."<sup>2</sup>

In the "Tatler," No. 24, is an account of the origin of the word toast, in its present sense, stating that it had its rise from an accident at Bath in the reign of Charles II.: "It happened that on a publick day a celebrated beauty of those times was in the Cross Bath, and one of the crowd of her admirers took a Glas of the Water in which the fair one stood, and drank her Health to the company. There was in the place a gay fellow, half fuddled, who offered to jump in, and swore, though he liked not the liquor, he would have the Toast. He was opposed in his resolution; yet this whim gave foundation to the present honour which is done to the Lady we mention in our liquor, who has ever since been called a Toast." [Though unable to controvert this account, I am by no means satisfied with it.

Ward of Ipswich<sup>3</sup> strenuously, but vainly exhorted his countrymen to abandon] "that foolish and vicious Custome, as Ambrose and Basil

<sup>1</sup> "Laws of Drinking," 1617, p. 9.

<sup>2</sup> The following is a curious epigram of Owen on this subject:

"Quo tibi potarum plus est in ventre *Salutum*,  
Hoc minus epotis, hinc Salutis habes.  
*Una Salus fanis, nullam potare Salutem*,  
Non est in potâ vera *Salute* falus."

Part I. lib. ii. Ep. 42.

"561. HEALTH.

"Even from my heart much *Health* I wish,  
No Health I'll wash with drink,  
*Health wish'd, not wash'd, in words, not wine*,  
To be the best I think."—*Witts Recreat.* 1667.

<sup>3</sup> "Woe to Drunkards," 1622 (Works, 1636, p. 553).

call it, of drinking Healths, and making that a sacrifice to God for the health of others, which is rather a sacrifice to the Devill, and a bane of their owne." It appears from the same writer, that it was a custom to drink Healths at that time upon their bare knees. The author is speaking of pot-wits and spirits of the buttery, "who never bared their knees to drinke Healthes, nor ever needed to whet their wits with Wine, or arme their courage with Pot-harnesse." In Marmion's "Antiquary," act iv. is the following passage: "Why they are as jovial as twenty Beggars, *drink their whole Cups, fixe Glasses at a Health.*" Miffon has some curious remarks on the manner of drinking healths in England in his time.<sup>1</sup> [An author who wrote at about the same period, alludes to a custom at the Old Crown Inn, at Ware, by which every one coming to see the great bed there preserved, was expected to drink "a small can of beer," and to repeat some health, but the gentleman unluckily forgot what this was.]<sup>2</sup>

When the lady in "Hudibras"<sup>3</sup> is endeavouring to persuade her lover to whip himself for her sake, she uses the following words, which intimate a different origin for the custom of toasting:

"It is an easier way to make  
Love by, than that which many take.  
Who would not rather suffer whipping,  
Than swallow Toasts of Bits of Ribbin?"

In the "Cheimonopegnion, or a Winter Song," by Raphael Thouris,<sup>4</sup> the following passages occur:

"Cast wood upon the fire, thy loyns gird round  
With warmer clothes, and let the *Toasts* abound  
*In close array, embattel'd on the hearth.*"

So again:

"And tell their hard adventures by the fire,  
While their friends hear, and hear, and more desire,  
And all the time the crackling Chescnuts roast,  
And *each Man hath his Cup, and each his Toast.*"

From these passages it should seem that the saying "*Who gives a Toast?*" is synonymous with "Whose turn is it to take up his Cup and propose a Health?" It was the practice to put *Toast into Ale with Nutmeg and Sugar*. This appears from "Wine, Beere, Ale, and Tobacco, contending for superiority," [1630, of which a later edition has a frontispiece, representing three women and a man playing with three dice.]

In Fulwell's "Like will to like, quoth the Deuill to the Collier," 1568, is a song beginning

"Troll the Bole, and drink to me, and troll the Bole again-a,  
And *put a browne Toast in the Pot, for Philip Flemmings brain-a.*"

<sup>1</sup> "Travels," p. 67.

<sup>2</sup> "A Journey from London to Scarborough," 1734, p. 4.

<sup>3</sup> Part ii. canto 1.

<sup>4</sup> At the end of Haufted's transl. of "Hymnus Tabaci," 1651, pp. 2, 7.

The word "Toft" occurs in Wither,<sup>1</sup>

"Will he will drinke, yet but a draught at most  
That must be spiced with a *Nut-browne Toft*."

In drinking toasts, the ladies have a modest custom of excusing themselves, thus elegantly described by Goldsmith in his "Deserted Village:"

"Nor the coy Maid, half willing to be prest,  
Shall *kiss the Cup* to pass it to the rest."<sup>2</sup>

The following passage shows plainly the etymology of "Tofs-pot:" it is extracted from "The Schoolemaster, or Teacher of Table Philosophie," 1576, Book iv. chap. 35. "Of merry Jestes of Preaching Friers:" "A certaine Frier *toasting the Pot*, and *drinking very often* at the table, was reprehended by the Priour," &c.

I find the following anagram on a toast in "The New Help to Discourse," 1684:

"TOAST,

*Anagram*

A SOTT.

*Exposition.*

A Toaft is like a Sot; or, what is most  
Comparative, a Sot is like a Toaft;  
For when their substances in liquor sink,  
Both properly are said to be in drink."

Brown, Bishop of Cork, being a violent Tory, wrote a book to prove that drinking morkies was a species of idolatry, in order to abolish a custom then prevalent among the Whigs of Ireland of drinking the glorious memory of King William the Third. But, instead of cooling, he only inflamed the rage for the toast, to which they afterwards tacked the following rider, "And a f\*\*\* for the Bishop of Cork."<sup>3</sup>

[In the last century, or the earlier part of it at least, they had a custom at Edinburgh of *saving the Ladies*, as it was termed] "after St. Cecilia's Concert, by Gentlemen drinking immoderately *to save a favourite Lady, as his Toast*." [But it is added, this] "has been for some years given up. Indeed they got no thanks for their absurdity."<sup>4</sup>

[I do not know what inference is to be drawn from a passage in the

<sup>1</sup> "Abuses stript and whipt," 1613, p. 174.

<sup>2</sup> In the "Canting Vocabulary," "Who *tofts* now?" is rendered "Who christens the Health?" and "an *old Toft*" is explained to mean "a pert pleasant old Fellow."

<sup>3</sup> "Survey of the South of Ireland," p. 421. The Bishop's work was entitled "Of drinking in remembrance of the Dead;" 8vo. Lond. 1715, where, in p. 54, he asserts that "an Health is no other than a liquid Sacrifice in the constant sense and practice of the Heathen." And at p. 97, he tells us of a curious "Return given by the great Lord Bacon to such as pressed him to drink the King's Health;" namely, that "he would drink for his own health, and pray for the King's."

<sup>4</sup> "Statistical Account of Scotland" (account of Edinburgh, 1763, 1783, 1791-2), vol. vi. p. 617.

"Towneley Mysteries" here subjoined, unless it is that it was formerly usual for the commoner sort of people, before a carouse, to kiss each other, as a mark of good fellowship :

"*Secundus Pastor.* Yit a botelle here is,  
*Tercius Pastor.* That is welle spoken ;  
 By my thryft we muft kys—  
*Secundus Pastor.* That had I forgotten."]

### 3. SUPERNACULUM.

To drink *supernaculum* was an ancient custom not only in England, but also in several other parts of Europe, of emptying the cup or glass, and then pouring the drop or two that remained at the bottom upon the person's nail that drank it, to show that he was no flincher.<sup>1</sup>

Tom Brown<sup>2</sup> mentions a parson who had forgot even to *drink over his right Thumb*. This may allude to *supernaculum*. The "British Apollo" offers the subjoined solution :

"When mortals, with Wine,  
 Make their faces to shine,  
 'Tis to look like Apollo in luster ;  
 And, circulatory,  
 To follow his glory,  
 Which over the left Thumb they muft, Sir."

In "The Winchester Wedding,"<sup>3</sup> is another allusion to *supernaculum* :

"Then Phillip began *her Health*,  
 And *turn'd a Beer-Glass on his Thumb* ;  
 But Jenkin was reckon'd for drinking  
 The best in Christendom."

### 4. [THE BRIDLING CAST.

This seems to have been rather more common in Scotland than among the Southerners ; it was the cup of drink offered to a visitor, at the gate, after mounting to depart. Skelton refers to it in the "Bowge of Courte," printed before 1500 :

"What, loo, man, see here of dyce a bale !  
 A brydelynge caste for that is in thy male."

Weber says, in a note to his edition of Beaumont and Fletcher, "A bridling cast was probably similar to what is at present in Scotland,

[<sup>1</sup> See "English Proverbs and Proverbial Phrases," 1869, art. *make a pearl on your nail*, and "Notes and Queries," 4th S. vol. i. pp. 460, 559. Also a little volume quoted by Brand himself, "De Supernaculo Anglorum," 1746, p. 8.

<sup>2</sup> "Letters from the Dead to the Living," vol. ii. p. 178.

<sup>3</sup> Ritson's "Antient Songs," 1792, p. 297.

and particularly in the Highlands, called the *door-drink*, which is often administered after the guest is seated upon his horse, or while the horse is *bridling*." In Fletcher's "Scornful Lady," 1616, Young Lovel's says :

"Let's have a *bridling cast* before you go—  
Fill 's a new stoop."

### 5. BUZZA, TO BUZZA ONE.<sup>1</sup>

Grofe explains this as signifying to challenge a person to pour out all the wine in the bottle into his glass, undertaking to drink it, should it prove more than the glass would hold.<sup>2</sup> It is commonly said to one who hesitates to empty a bottle that is nearly out.

That it is good to be drunk once a month, says the author of the "Vulgar Errors," is a common flattery of sensuality, supporting itself upon physic and the healthful effects of inebriation. It is a striking instance of "the doing ill," as we say, "that good may come out of it." It may happen that inebriation, by causing vomiting, may cleanse the stomach, &c. ; but it seems a very dangerous kind of dose, and of which the "repetatur haustus," too quickly repeated, will prove that men may pervert that which Nature intended for a cordial into the most baneful of all poisons. It has been vulgarly called "giving a fillip to Nature." [But it is at the present time a not uncommon maxim among physicians that occasional indulgence is rather beneficial to the system than the reverse.]

In the "Statistical Account of Scotland,"<sup>3</sup> the minister of Kirk-michael tells us : "In extraordinary cases of distress, we have a custom which deserves to be taken notice of ; and that is, when any of the lower people happen to be reduced by sicknesses, losses, or misfortunes of any kind, a friend is sent to as many of their neighbours as they think needful, to invite them to what they call a *drinking*. This drinking consists in a little small beer, with a bit of bread and cheese, and sometimes a small glass of brandy or whisky, previously provided by the needy persons or their friends. The guests convene at the time appointed, and after collecting a shilling a-piece, and sometimes more, they divert themselves for about a couple of hours with music and dancing, and then go home. Such as cannot attend themselves,

<sup>1</sup> I know nothing of the meaning of this word. I have been told that it is a college expression ; and contains a threat, in the way of pleasantry, to black the person's face with a burnt cork, should he flinch or *fail to empty* the bottle. Possibly it may have been derived from the German "buzzen," *fordes aufërre*, q. d. "Off with the Lees at bottom."

<sup>2</sup> Bumpers are of great antiquity. Thus Paulus Warnefridus is cited in Du Cange's "Glossary," telling us, in lib. v. "De Gestis Langobard." cap. 2, "Cumque ii qui diversi generis potiones ei a Rege deferebant, de verbo Regis eum rogarent, ut totam fialam biberet, ille in honorem Regis se totam bibere promittens, parum aquæ libabat de argenteo Calice." Vide Martial, lib. i. Ep. 72 ; lib. viii. 51, &c.

<sup>3</sup> Vol. i. p. 59.

usually send their charitable contribution by any neighbour that chooses to go. These meetings sometimes produce five, six, and seven pounds to the needy person or family." In the same work,<sup>1</sup> it is said, under the parish of Gargunnoch, co. Stirling: "There is one prevailing custom among our country people, which is sometimes productive of much evil. Everything is bought and sold over a bottle. The people who go to the fair in the full possession of their faculties, do not always transact their business, or return to their homes, in the same state." [This, however, was in the last century.]

## 6. UNDER THE ROSE.

The vulgar saying "Under the Rose," is stated to have taken its rise from convivial entertainments, where it was an ancient custom to wear chaplets of roses about the head, on which occasions, when persons desired to confine their words to the company present, that they "might go no farther," they commonly said "they are spoken under the Rose." The Germans have hence a custom of describing a rose in the ceiling over the table. [The rose is a very usual central ornament for modern reception rooms. A correspondent of "Notes and Queries" observes that, at Lullingstone Castle, in Kent, there is a representation of a rose nearly two feet in diameter, with the following inscription round it:

"Kentish true blue,  
Take this as a token,  
That what is said here,  
Under the Rose is spoken."]

In "Lingua," 1607, act ii. sc. 1, Appetitus says: "Crown me no Crowns but Bacchus' Crown of Roses."

Nazianzen, according to Sir Thomas Browne, seems to imply, in the following verses, that the rose, from a natural property, has been made the symbol of silence:

"Utque latet Rosa verna suo putamine clausa,  
Sic Os vincla ferat, validisque arctetur habenis,  
Indicatque suis proluxa silentia labris."

Lemnius and others have traced this saying to another origin. The rose, say they, was the flower of Venus, which Cupid consecrated to Harpocrates, the God of Silence; and it was therefore the emblem of it, to conceal the mysteries of Venus.

It is observable that it was anciently a fashion to stick a rose in the ear. At Kirtling, in Cambridgeshire, [at one time] the magnificent residence of the Norths, there [used to be] a juvenile portrait, (supposed to be of Queen Elizabeth,) with a red rose sticking in her ear.

Newton<sup>2</sup> says: "I will heere adde a common Countrey Custome that is used to be done with *the Rose*. When pleasaunt and merry companions doe friendly meete together to make goode cheere, as soone

<sup>1</sup> Vol. xviii. p. 123.

<sup>2</sup> "Herball to the Bible," 1587, p. 223-4.

as their Feast or Banquet is ended, they give faithfull promise mutually one to another, that whatsoever hath been merrily spoken by any in that assembly, should be wrapped up in silence, and not to be carried out of the Doores. For the Assurance and Performance whereof, the tearme which they use, is, that all things there saide must be taken as spoken *under the Rose*.

“Whereupon *they use in their Parlours and Dining Roomes to hang ROSES over their Tables*, to put the Companie in memorie of Secrecie, and not rashly or indiscreetly to clatter and blab out what they heare. Likewise, if they chauce to shew any Tricks of wanton, unshamefast, immodest, or irreverent behaviour either by word or deed, they protesting that all was *spoken under the Rose*, do give a strait charge and pass a Covenant of Silence and Secrecy with the hearers, that the same shall not be blowne abroad, nor tatted in the Streetes among any others.”

So Peacham:<sup>1</sup> “In many places *as well in England* as in the Low Countries, they have over their Tables a Rose painted, and what is spoken *under the Rose* must not be revealed. The Reason is this; the Rose being sacred to Venus, whose amorous and stolen Sports, that they might never be revealed, her sonne Cupid would needes dedicate to Harpocrates the God of Silence.”

#### 7. HOB OR NOB.

Grose, in his “Glossary,” explains *Hob-Nob* (sometimes pronounced *Hab-Nab*) as a North Country word, signifying “At a venture,” “rashly.”

He tells us, also, that *Hob* or *Hub* is the North Country name for the back of the chimney. We find the following in his “Dictionary of the Vulgar Tongue:” “‘*Will you hob or nob with me?*’ a Question formerly in fashion at polite Tables, signifying a Request or Challenge to drink a Glas of Wine with the proposer: if the party challenged answered *Nob*, they were to chuse whether white or red.” His explanation of the origin of this custom is extremely improbable.<sup>2</sup>

The exposition modestly hinted at by Reed,<sup>3</sup> seems much more consonant with truth. It occurs in a note upon that passage in “Twelfth Night,” where a character speaking of a duellist says, “His incensement at this moment is so implacable, that satisfaction

<sup>1</sup> “The Truth of our Times,” 1638, p. 173.

<sup>2</sup> Stevens thinks the word derived from *hap ne hap*. Mason asks in a note, “Is not this the original of our *hob nob*, or challenge to drink a Glas of Wine at dinner? The phrase occurs in Ben Jonson’s ‘Tale of a Tub:’

‘I put it  
Even to your Worship’s bitterment *hab nab*  
I shall have a chance o’ the dice for’t, I hope.’”

And Malone adds a passage from Holinshed: “The Citizens in their rage shot *habbe or nabbe*, at random.”

<sup>3</sup> Edit. of Shakespeare, vol. v. p. 369.



can be none but by pang of death, and sepulchre: *hob, nob*, is his word; give't or take't." In Anglo-Saxon, *habban* is *to have*, and *næbban* *to want*. May it not therefore be explained in this sense, as signifying, "Do you chuse a Glas of Wine, or would you rather let it alone?"

An even earlier author<sup>1</sup> has the following passage:

"Where Wooers hoppe in and out, long time may bryng  
Him that hoppeth best, at last to have the Ryng.  
I hoppyng without for a Ringe of a Rush,  
And while I at length debate and beate the Bulthe,  
There shall steppe in other Men, and catche the Burdes,  
And by long time lost in many vaine wurdes.  
Betwene these two Wives, make Slouth speede confounde  
While betwene two Stooles my tayle goe to the grounde.  
By this, fens we see Slouth must breede a scab,  
Best sticke to the tone out of hand, *hab* or *nab*."

In Harrington's "Epigrams," book iv. ep. 91, we read:

"Not of Jack Straw, with his rebellious Crew,  
That set King, Realme, and Lawes at *hab* or *nab*,  
Whom London's worthy Maior so bravely flew  
With dudgeon Dagger's honourable stab."

In "The New Courtier," a ballad, preserved in ["Le Prince 'Amour," 1660,] we find *hab nab* thus introduced:

"I write not of Religion  
For (to tell you truly) we have none.  
If any me to question call,  
With Pen or Sword, *Hab nab's* the word,  
Have at all."

It is said of the quack astrologer: "He writes of the Weather *hab nab*, and as the Toy takes him, chequers the Year with foul and fair."<sup>2</sup>

M. Jorevin, who was here in Charles II.'s time,<sup>3</sup> speaking of Worcester, and the Stag Inn there, observes: "According to the custom of the country, the landladies sup with strangers and passengers, and if they have daughters, they are also of the company, to entertain the guests at table with pleasant conceits, where they drink as much as the men. But what is to me the most disgusting in all this is, that when one drinks the health of any person in company, the custom of the Country does not permit you to drink *more than half the cup, which is filled up, and presented to him or her whose health you have drank*."

The following passage is curious:<sup>4</sup> "Now to drink all out every Man: (Drinking and Carrowfing) which is a Fashion as little in use

<sup>1</sup> "Workes of John Heywoode," 1566, signat. A 4.

<sup>2</sup> "Character of a Quack Astrologer," 1673, sign. C 3 verso.

<sup>3</sup> "Antiquarian Repertory," ed. 1808, vol. iv. p. 563.

[<sup>4</sup> John della Cafe, Archbishop of Ravenna's "Galateo," translated by Robert Peterfon, 1576, sign. Q 2.]

amongst us, as ye terme it selfe is barbarous and strange: I meane, *Ick bring you*, is sure a foule thing of it selfe, and in our Countrey so coldly accepted yet, that we must not go about to bring it in for a fashion. If a Man doe quaffe or carrouse unto you, you may honestly say nay to pledge him, and geveing him thanks, confesse your weaknesse, that you are not able to beare it: or else to doe him a pleasure, you may for curtesie fake taste it: and then set downe the Cup to them that will, and charge your selfe no further. And although this, *Ick bring you*, as I have heard many learned Men say, hath beene an auncient Custome in Greece: and that the Grecians doe much commend a good man of that time, Socrates by name, for that hee sat out one whole night long, *drinking a Vie* with another good man, Aristophanes; and yet the next morning, in the breake of the Daye, without any rest upon his drinking, made such a cunning Geometrical Instrument, that there was no maner of faulte to be found in the same: bycause *the drinking of Wine* after this sorte *in a Vie*, in such excesse and waste, is a shrewde Assault to trie the strength of him that quaffes so lustily."

Evelyn,<sup>1</sup> speaking of taverns, says, "Your L. will not believe me that the Ladies of greatest quality suffer themselves to be treated in one of these Taverns, but you will be more astonisht when I assure you that they drink their *crowned Cups* roundly, strain healths *through their Smocks*, daunce after the Fiddle, kifs freely, and term it an honourable *Treat*. [There is] a sort of perfect Debauchees, who stile themselves *Heētors*, that in their mad and unheard of revels, pierce their Veins to quaff their own blood, which some of them have drank to that excess, that they died of the Intemperance. . . . I don't remember, my Lord, ever to have known (or very rarely,) a Health drank in France, no, not the Kings; and if we say *a votre Santé, Monsieur*, it neither expects pledge or ceremony. 'Tis here so the Custome to drink to every one at the Table, that by the time a Gentleman has done his duty to the whole Company, he is ready to fall asleep, whereas with us, we salute the whole Table with a single Glas onely."

## Tavern Signs.

*The Ale Stake, or Bush.*

**B**ANSLEY, in his "Treatise on the Pride and Abuse of Women," *circa* 1550, says:

"For lyke as the jolye ale house  
Is alwayes knowen by the good ale stake,  
So are proud Jelots sone perceved to,  
By theyr proude foly, and wanton gate."]

<sup>1</sup> "Character of England," 1659, pp. 34, 6, 7.

Sir Thomas Browne is of opinion that the human faces described in alehouse signs, in coats of arms, &c. for the sun and moon, are reliques of Paganism, and that these visages originally implied Apollo and Diana. Butler asks a shrewd question on this head, which I do not remember to have seen solved :

“Tell me but what’s the nat’ral cause,  
Why on a Sign no Painter draws  
The *Full Moon* ever, but the *half*?”<sup>1</sup>

There is a well known proverb, “Good Wine needs no bush ;” *i.e.* nothing to point out where it is to be sold. The subsequent passage [in Rowlands’ “Good Newes and Bad Newes,” 1622,] seems to prove that anciently tavern keepers kept *both a bush and a sign* : a host is speaking :

“I rather will take down my *Bush* and *Sign*  
Then live by means of riotous expence.”

[In the same author’s “Knave of Harts,” 1612, “the drunken knave” exclaims :

“What claret’s this? the very worst in towne :  
Your taverne-bush deserves a pulling downe.”]

Dickenson, in his “Greene in Conceit,” 1598, has it : “Good Wine needes no *Ivie Bush*.”

In “England’s Parnassus,” 1600, the first line of the address to the reader runs thus : “I hang no *Ivie* out to sell my Wine :” and in Braithwaite’s “Strappado for the Divell,” 1615, there is a dedication to Bacchus, “sole *Soveraigne of the Ivy-Bush*, prime founder of Red-Lettices,” &c.

In Dekker’s “Wonderful Yeare,” 1603, signat. F, we read : “Spied a *Bush* at the ende of a *Pole* (the auncient Badge of a Countrey Ale-House).”

[Sir William Vaughan of Merioneth, in his “Golden Grove,” 1600, says :]<sup>2</sup> “Like as an *Ivy-Bush* put forth at a *Vintrie*, is not the cause of the *Wine*, but, a *Signe* that *Wine* is to bee sold there; so, likewise, if we see smoke appearing in a *Chimney*, wee know that *Fire* is there, albeit the *Smoke* is not the Cause of the *Fire*.”

[Elsewhere we find :] “Nay if the House be not worth an *Ivie-Bush*, let him have his tooles about him; *Nutmegs*, *Rosemary*, *Tobacco*, with other the appurtenances, and he knowes how of puddle-ale to make a *Cup of English Wine*.”<sup>3</sup>

The following [may show] that anciently *putting up boughs* upon any thing was an indication that it was to be sold, which if I do not much mistake, is also the reason why an old becom (which is a sort of *dried bush*) is put up at the top-mast head of a ship or boat when she is to be sold.

<sup>1</sup> “Hudibras,” p. ii. c. iii. [This part of the subject is treated much more at large in the “History of Signboards,” 1867.]

<sup>2</sup> Ed. 1608, sign. B b verso.

<sup>3</sup> Harris’s “Drunkard’s Cup,” p. 299.

Nash, speaking of the head dresses of London ladies, says: "Even as Angels are painted in Church Windowes, with glorious golden fronts, besette with Sunne-beames, so beset they their foreheads on either side with glorious borrowed gleamy *bushes*; which *rightly interpreted*, should signifie *beauty to sell*, since a *Bush* is not else *hanged forth*, but to invite men to buy. And in Italy, when they sette any *Beast* to sale, they crowne his head with *Garlands*, and bedeck it with *gaudy blossoms*, as full as ever it may *stick*." <sup>1</sup>

"—in olde time" [it is said in a curious tract] "such as solde horses were wont to put flowers or boughes upon their heads, to reveale that they were vendible." <sup>2</sup>

[But the following passages show that ribbons were, as at present, also usual: <sup>3</sup>]

"As Horse-Courfers their Horses set to sale,  
Wish Ribonds on their foreheads and their tail;  
So all our Poets' Gallantry now-a-days  
Is in the Prologues and Epilogues of their Plays."

Another old author, speaking of "Itch of picture in the Front," says: "This sets off the Pamphlet in a Country Fair, as the Horse sells the better for the ribbon, wherewith a Jockey ties up his Tail." <sup>4</sup>

Coles <sup>5</sup> says: "*Box* and *Ivy* last long green, and therefore *Vintners* make their *Garlands* thereof: though perhaps *Ivy* is the rather used, *because of the antipathy between it and wine*."

Poor Robin [is made somewhere to say:]

"Some Alehouses upon the Road I saw,  
And some with *Bushes* shewing they *Wine* did draw." <sup>6</sup>

By the following passage in [Braithwaite's] "Whimzies," it should seem that signs in ale-houses succeeded *birch-poles*. The author is describing a painter. "Hee bestowes his pencile on an aged peece of decayed Canvas in a sooty Alehouse, where *Mother-Red-cap* must be set out in her colours. Here hee and his barmy Hostesse *draw* both together, but not in like nature; she in *ale*, he in *oyle*: but her commodity goes better downe, which he meanes to have his full share of, when his worke is done. If she aspire to the conceite of a signe, and desire to *have her birch-pole pulled downe*, hee will supply her with one." <sup>7</sup>

In Scotland a *Wisp of Straw upon a Pole* is, or was heretofore the indication of an ale house. [The phrase occurs in Dunbar's "Testament of Andro Kennedy."]

<sup>1</sup> "Christ's Tears over Jerusalem," 1593, edit. 1613, p. 145.

<sup>2</sup> "The Man in the Moone telling Fortunes to Englishmen," &c. 1609, sign.

c 3.

<sup>3</sup> Flecknoe's "Epigrams," p. 74.

<sup>4</sup> "Character of a Quack Astrologer," 1673, sign. c 3.

<sup>5</sup> "Introd. to the Knowl. of Plants," 1656, p. 65.

<sup>6</sup> "Poor Robin's Perambulation from Saffron-Walden to London," 1678 p. 16.

<sup>7</sup> 1631, part ii. pp. 14, 15.

The *Checquers*, at this time a common sign of a public house, was originally intended, I should suppose, for a kind of draught-board, called *Tables*, and showed that there that game might be played.<sup>1</sup> From their colour which was red, and the similarity to a lattice, it was corruptly called *the Red Lettuce*, which word is frequently used by ancient writers to signify an ale-house.<sup>2</sup> Thus in "The Drunkard's Prospective," &c. by Joseph Rigbie, 1656, p. 6 :

"The Tap-House fits them for a Jaile,  
The Jaile to th' Gibbet sends them without faile,  
For those that through a *Lattice* sang of late  
You oft find *crying* through an Iron Grate."

In confirmation of the above hypothesis I subjoin a curious passage from Gayton :<sup>3</sup> "Mine Host's policy for the drawing Guests to his House and keeping them when he had them, is farre more ingenious than *our* duller ways of Billiards, Kettle Pins, Noddy Boards, *Tables*, Truncks, Shovel Boards, Fox and Geese, or the like. He taught his Bullies to drink (*more Romano*) according to the number of the Letters on the errant Ladies name :

'Clodia *sex* Cyathis, *septem* Justina bibatur :'

the pledge so followed in Dulcinea del Toboso would make a house quickly turn round."

In Marston's "Antonio and Melida," we read : "as well known by my wit, as an *Ale-house* by a *Red Lattice*."

So in Marmion's "Fine Companion," "A Waterman's Widow at the sign of the Red Lattice in Southwark." Again, in Arden of Faverham, 1592 :

—"his Sign pulled down, and his *lattice* born away."

Again, in "The Miseries of inforc'd Marriage," 1607 :

—" 'tis reason to the *Red Lattice*, enemy to the Sign-post."

Hence, says Steevens, the present *Checquers*.<sup>4</sup>

In Shakespeare's "Henry IV." p. ii. Falstaff's Page, speaking of Bardolph, says, "He called me even now, my lord, through a *Red Lattice*, and I could see no part of his face from the window."

<sup>1</sup> [It was related to Mr. Brand "by a very noble personage" that the chequers represented the arms of the ancient Earls of Warenne and Surrey, who enjoyed the right of licensing taverns at an early date. But the kind of design or decoration which we find here, was familiar to the inhabitants of Pompeii, and was probably known even in this country long before the earldom of Warenne and Surrey rose into existence. It seems to have derived its name from the abacus or table (so called) which was employed in the calculations connected with the public accounts, and thence became the common sign of the money-changers (including such inn-keepers as followed the vocation concurrently with their own.)]

<sup>2</sup> "Antiq. Repert." vol. i. p. 50.

<sup>3</sup> "Fest. Notes on Don Quixote," 1654, p. 340.

<sup>4</sup> See a View of the left hand street of Pompeii (No. 9), presented by Sir William Hamilton, (together with several others, equally curious,) to the Society of Antiquaries.

This designation of an Ale-House is not altogether lost, though the original meaning of the word is, the sign being converted into a *green lettuce*; of which an instance occurs in Brownlow-street, Holborn. In the last Will and Testament of Lawrence Lucifer, the old Batchiler of Limbo, at the end of the "Blacke Booke," 1604, is the following passage: "Watched sometmes ten houres together in an ale-houfe, ever and anon peeping forth, and sampling thy nose with the *Red Lattice*."<sup>1</sup>

In Flecknoe's "Characters," 1658,<sup>2</sup> speaking "of your fanatick Reformers," he observes, "As for the Signs, they have pretty well begun their Reformation already, changing the Sign of the Salutation of the *Angel and our Lady*, into the Souldier and Citizen, and the *Katherine Wheel* into the Cat and Wheel; so as there only wants their making the *Dragon* to kill *St. George*, and *The Devil* to tweak *St. Dunstan* by the nose, to make the Reformation compleat. Such ridiculous work they make of their Reformation, and so zealous are they against all Mirth and Jollity, as they would pluck down the Sign of the *Cat and Fiddle* too, if it durst but play so loud as they might hear it." There is a Letter in the "Gentleman's Magazine" for September, 1770, on the Original of Signs denoting Trades.

In a tract already cited<sup>3</sup> these expressions occur:

"Going still nearer London, I did come  
In little space of time to Newington.  
Now as I pass along I cast my Eye on  
The Signs of *Cock and Pie*, and *Bull and Lion*."

Compare the "British Apollo," 1710<sup>4</sup>:

"I'm amaz'd at the Signs,  
As I pass through the town:  
To see the odd mixture,  
*A Magpye and Crown,*  
*The Whale and the Crow,*  
*The Razor and Hen,*  
*The Leg and sev'n Stars,*  
*The Bible and Swan,*  
*The Ax and the Bottle,*  
*The Tun and the Lute,*  
*The Eagle and Child,*  
*The Shovel and Boot."*

In a poem,<sup>5</sup> written about the same time, we read:

"Without, there hangs a noble Sign,  
Where golden Grapes in Image shine—  
To crown the Bush, a little punch  
Gut Bacchus dangling of a Bunch,  
Sits loftily enthron'd upon  
What's call'd (in Miniature) a Tun."

<sup>1</sup> Reed's "Shakespeare," vol. v. p. 83.

<sup>2</sup> Edit. 1665, p. 84.

<sup>3</sup> "Poor Robin's Perambulation," &c. 1678, p. 22.

<sup>4</sup> Vol. iii. No. 34.

<sup>5</sup> "The Compleat Vintner," 1720, p. 36. See also p. 38.

“In London,” says Steevens, “we have still the Sign of the *Bull and Gate*, which exhibits but an odd combination of Images. It was originally (as I learn from the title-page of an old Play) the Bullogne Gate, *i.e.* one of the Gates of Bullogne: designed perhaps as a compliment to Henry VIII. who took that place in 1544. The Bullogne Mouth, now the *Bull and Mouth*, had probably the same origin, *i.e.* the Mouth of the Harbour of Bullogne.”<sup>1</sup> To these may be added the *Bell and Savage*, *i.e.* the “*Belle Sauvage*,” who was once to be shown there.

The three Blue Balls prefixed to the doors and windows of Pawn-brokers’ Shops, (by the vulgar humorously enough said to indicate that it is *two to one* that the things pledged are ever redeemed) were in reality [the arms of the Medici family, a branch of whom, with many other Lombard houses, settled in London at an early date, and concentrated themselves chiefly in a quarter which was called after them Lombard-street.]

## Tobacco in Ale-houses.

### *A Tobacconist.*

“All dainty Meats I do despise,  
Which feed Men fat as Swine:  
He is a frugal Man indeed  
That on a Leaf can dine.  
He needs no Napkin for his hands  
His fingers ends to wipe,  
That keeps his Kitchen in a Box,  
And roast Meat in a Pipe.”

*Witts Recreations.*

“Hail, *Indian Plant*, to antient Times unknown,  
A modern truly thou, of all our own;  
If through the Tube thy Virtues be convey’d,  
The old Man’s Solace, and the Student’s aid!  
Thou dear Concomitant of Nappy Ale,  
Thou sweet prolonger of a harmless Tale;  
Or if, when pulveriz’d in smart Rappee,  
Thou’lt reach Sir Fopling’s Brain, if Brain there be;  
He shines in Dedications, Poems, Plays,  
Soars in Pindaricks, and asserts the Bays;  
Thus dost thou every Taste and Genius hit,  
In *Smoak*, thou’rt *Wisdom*; and in *Snuff* thou’rt *Wit*.”

*The London Medley*, 1731, p. 8.

[<sup>1</sup> “Henry VIII. having taken the town of Bullogne, in France, the gates of which he brought to Hardes, in Kent, where they are still remaining, the flatterers of that reign highly magnified this action, which, Portobello-like, became a popular subject for Signs, and the Port or Harbour of Bullogne, called Bullogne Mouth, was accordingly fet up at a noted inn in Holborn.”—*Antiq. Repert.* ed. 1807, vol. ii. p. 396.]

A FOREIGN weed, which has made so many Englishmen, especially of the common sort, become its slaves, must not be omitted in our catalogue of popular antiquities. It is said to have been first brought into England by Captain [afterwards Sir Richard Grinvil] and Sir Francis Drake about the year 1586.

Ale-houses are at present licensed to deal in tobacco: but it was not so from the beginning; for so great an incentive was it thought to drunkenness, that it was strictly forbidden to be taken in any ale-house in the time of James I.

[There] is an ale-house licence [extant, which was perhaps *circa* 1630] granted by six Kentish justices of the peace: at the bottom the following item occurs:

“Item, you shall not utter, nor willingly suffer to be utter’d, drunke, or taken, any Tobacco within your House, Celler, or other place thereunto belonging.”<sup>1</sup>

An ironical encomium on, and serious invective against tobacco occurs in Burton: “Tobacco, divine, rare, super excellent Tobacco, which goes farre beyond all their Panaceas, potable Gold, and Philosophers Stones, a sovereign Remedy to all diseases. A good Vomit, I confesse, a vertuous Herbe, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly used by most men, which take it as Tinkers do Ale, ’tis a plague, a mischiefe, a violent purger of goods, lands, health, hellish devilish and damnd Tobacco, the ruine and overthrow of Body and Soule.”

James I. “professed that were he to invite the Devil to a dinner, he should have these three Dishes: 1. a Pig; 2. a poll of Ling and Mustard; and 3. a Pipe of Tobacco for digesture.”<sup>2</sup>

In Hausted’s version of the “Hymnus Tabaci” of Thorius, 1651, we meet with the strongest invective against tobacco:

“Let it be damn’d to Hell, and call’d from thence,  
Proserpine’s Wine, the Furies frankincense,  
The Devil’s Addle Eggs, or else to these  
A sacrifice grim Pluto to appease,  
A deadly Weed, which its beginning had  
From the foam of Cerberus, when the Cur was mad.”

James I. who was a great opponent of the Devil, and even wrote a book [on Demonology,] made a formidable attack also upon this “Invention of Satan,” in “A Counterblaste to Tobacco,” 1604.<sup>3</sup>

[<sup>1</sup> Handb. of E. E. Lit. art. TRADES.]

<sup>2</sup> “Anat. of Mel.” 1621, p. 452.

<sup>3</sup> “Apothegmes,” 1658, p. 4.

<sup>4</sup> How widely different the strains of the subsequent Parody [by Hawkins Browne] on the style of Ambrose Phillips:

“Little Tube of Mighty Pow’r,  
Charmer of an idle Hour,  
Object of my warm Desire,  
Lip of Wax and Eye of Fire:  
And thy snowy taper Waist,  
With my finger gently brac’d;  
And thy pretty swelling Crest,  
With my little Stopper prest,” &c.



His majesty in the course of his work informs us, "that some of the Gentry of the Land bestowed (at that time) *three, some four hundred Pounds a Yeere* upon this precious stink!" An incredible sum, especially when we consider the value of money in his time. They could not surely have been sterling, but Scottish pounds.

He concludes this *bitter Blast* of his, his sulphureous invective against this transmarine Weed, with the following peroration: "Have you not reason then to be ashamed and to forbear this filthy Novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof! In your abuse thereof sinning against God, harming yourselves, both in persons and goods, and taking also thereby (look to it ye that take Snuff in profusion!) the Marks and Notes of Vanity upon you; by the Custom thereof making yourselves to be wondered at by all foreign civil Nations, and by all Strangers that come among you, to be scorned and contemned; a Custom loathsome to the Eye, hateful to the Nose, harmful to the Brain, dangerous to the Lungs, and in the black stinking Fume thereof, nearest resembling the horrible Stygian Smoke of the Pit that is bottomless."

If even this small specimen of our learned monarch's oratory, which seems well adapted to the understanding of old women, does not prevail upon them all to break in pieces their tobacco-pipes and forego smoking, it will perhaps be impossible to say what can. The subject, as his majesty well observes, is *smoke*, and no doubt many of his readers will think the arguments of our royal author no more than the *fumes* of an idle brain, and it may be added, too, of an empty head!

An extraordinary account of a Buckinghamshire parson [the Rev. W. Breedon, minister at Thornton] who abandoned himself to the use of tobacco, may be found in Lilly's "History of his Life and Times."

## Barbers' Signs.

THE Sign of a Barber's Shop being singular, has attracted much notice. It is generally distinguished by a *long Pole*, [with coloured bandages depicted on it,] instead of a sign. The true intention of that party-coloured staff, if it is explained correctly in the "Antiquarian Repertory," was to show that the master of the shop practised surgery, and could breathe a vein as well as mow a beard: such a staff being to this day, by every village practitioner, put into the hand of a patient undergoing the operations of phlebotomy. The white band, which encompasses the staff, was meant to represent the fillet thus elegantly twined about it. In confirmation of this opinion the reader may be referred to the cut of the barber's shop in Comenii "Orbis pictus," where the patient under phlebotomy is represented with a pole or staff in his hand. And that this is a very ancient practice appears from an illumination in a missal of the time of Edward I.

I find the following odd passage in Gayton :<sup>1</sup> "The Barber hath a long pole elevated ; and at the end of it a Labell, wherein is, in a fair text hand written this word *Money*. Now the *Pole* signifies itself, which joined to the written word makes *Pole-money*. There's the Rebus, that Cut-bert is no-body without *Pole-money*."

[In a semi-facetious publication of the early part of the last century, there is a solution of this custom, which has, perhaps, more humour than weight :<sup>2</sup>

"In antient Rome, when men lov'd fighting,  
And wounds and scars took much delight in,  
Man-menders then had noble pay,  
Which we call *Surgeons* to this day.  
'Twas order'd that a huge long Pole,  
With Bacon deck'd, should grace the Hole  
To guide the wounded, who unlopt  
Could walk, on Stumps the others hopt :—  
But, when they ended all their Wars,  
And Men grew out of love with scars,  
Their Trade decaying ; to keep swimming,  
They joyn'd the other Trade of trimming ;  
And on their Poles to publish either  
Thus twisted both their Trades together."

The subsequent is from Greene's "Quip for an upstart Courtier," 1592 : "Barber, . . . when you come to poore Cloth-breeches, you either *cut his beard at your owne pleasure*, or else, in disdain, aske him if he will be *trimd with Christs cut, round like the halfe of a Holland Cheese*, mocking both Christ and us"<sup>3</sup>—

In "Wits, Fits, and Fancies," 1595,<sup>4</sup> we read : "A Gentleman gave a Gentlewoman a fine twisted bracelet of Silke and Golde, and seeing it the next day upon another Gentlewomans wrift, said, it was *like a Barber's Girdle, soone slipt from one side to another*."

In "Measure for Measure," the author has written :—

— "the strong Statutes  
Stand like the FORFEITS in a BARBERS SHOP,  
As much in mock as mark ;"<sup>5</sup>

<sup>1</sup> "Fest. Notes on Don Quixote," 1654, p. 111.

<sup>2</sup> "The British Apollo," 1708, vol. i. no. 3.

<sup>3</sup> [Repr. 1867, p. 34.]

<sup>4</sup> Edit. 1614, p. 177.

<sup>5</sup> On which Warburton observes, "Barbers' Shops were, at all times, the resort of idle people :

'Tonstrina erat quædam : hic solebamus ferè  
Plerumque eam opperiri.'——

which Donatus calls *apta sedes otiosis*. Formerly with us the better sort of people went to the Barber's shop to be trimmed ; who then practised the under parts of Surgery ; so that he had occasion for numerous instruments which lay there ready for use ; and the idle people, with whom his shop was generally crowded, would be perpetually handling and misusing them. To remedy which, I suppose, there was placed up against the wall a table of Forfeitures, adapted to every offence of this kind ; which it is not likely would long preserve its authority." [Dr. Henley adds :] "I perfectly remember to have seen them" [the list of forfeits] "in Devon-

["The Barbers Chaire," says Gabriel Harvey,<sup>1</sup> "is the verie Royall-Exchange of newes, Barbers the head of all Trades." He adds, a little further on: "If they be happie, whom pleasure, profit, and honor make happie, then Barbers with great facilitie attaine to happines . . . if at home and at worke, they are in pleasing conference; if idle, they passe that time in life-delighting musique."]

Stephanus<sup>2</sup> ridicules the "grosse Ignorance" of the Barbers: "This puts me in minde of a Barber who after he had cupped me (as the Physitian had prescribed) to turne away a Catarrhe, asked me if I would be *sacrificed*. *Sacrificed*, said I? did the Phisition tell you any such thing? No (quoth he) but I have sacrificed many, who have bene the better for it. Then musing a little with myselfe I told him, Surely, Sir, you mistake yourself, you meane *scarified*. O Sir, by your favour, (quoth he) I have ever heard it called Sacrificing, and as for scarifying I never heard of it before. In a word I could by no means perswade him, but that it was the Barbers Office to *sacrifice* Men. Since which time I never saw any Man in a Barbers hands, but that *sacrificing* Barber came to my mind."

[Rowlands, in his "Paire of Spy-Knaues" (*circa* 1612) describes the humours of "A Fantastical Knaue," and pictures him giving directions to his servant:

" Firft to my Barber, at his Bafon figne,  
Bid him be heere to-morrow about nine :—"

Lord Thurlow, in his Speech for postponing the further reading of the Surgeon's Incorporation Bill, July 17th, 1797, to that day three months, in the House of Peers, stated "that by a statute still in force, the barbers and surgeons were each to use a pole. The barbers were to have theirs blue and white, striped, with no other appendage; but the surgeons', which was the same in other respects, was likewise to have a galley-pot and a red rag, to denote the particular nature of their vocation."

Gay, in his fable of the Goat without a Beard, thus describes a barber's shop:

" His Pole with pewter Bafons hung,  
Black rotten Teeth in order strung,

shire (printed like King Charles's Rules) though I cannot recollect the contents." Steevens adds: "It was formerly part of a barber's occupation to *pick the Teeth* and *Ears*. So [in the "Trimming of Thomas Nashe, Gentleman," 1597, Gabriel Harvey says to his antagonist, who taunted him (Harvey) with being the son of a barber; "for though (as I am a cirurgian) I coulde picke your teeth for the other stinking breath, yet this I durst not meddle with;" and] in "Herod and Antipater," 1622, Tryphon, the barber, enters with a case of instruments, to each of which he addresse himself separately:

" Toothpick, dear tooth-pick: ear-pick, both of you  
Have been her sweet Companions!" &c.

<sup>1</sup> "The Trimming of Thomas Nashe," 1597, sign. B 4 verso.]

<sup>2</sup> "World of Wonders," transl. by R. C. 1607, p. 125.

Rang'd Cups, that in the Window stood,  
 Lin'd with red Rags to look like blood,  
 Did well his threefold Trade explain,  
 Who shav'd, drew Teeth, and breath'd a Vein."

## [**Cursory Notes on certain**] **Sports** **and Games.**

["Herlotes walkes thurgh many tounes  
 Wyth speckede mantels and bordouns ;  
 And ate ilke mannes houfe ga þai inne,  
 þare þai hope oght for to wyne.  
 Bote herlotes' mene calles comonlye  
 Alle þat hautes herlottrye :  
 Herlotes falles to stande ou þe flore,  
 And play some tyme ate þe spore,  
 Atte þe beyne, and ate þe cate,—  
 A foule play holde I þate,—  
 And þare agayne may þai noght be  
 Whene mene byddes þaim for þaire fe,  
 ffor þe rewele of þaire relygyoune  
 Es fwylike, thurgh þaire professyoun ;  
 þis es a poynte of þaire reule ilke tyme,  
 To lykene mene þare þai come, in ryme.  
 ʒhyte haunte þai oft other Tapes ;  
 Some ledes beres, and some ledes apes  
 þat mas fautes and solace þat fees ;  
 Alle þise are bote foly and nycetees."

William of Naffyngton, *Myrrour of Lyfe* (14th cent.).

"Also use not to pley at the dice ne at the tablis,  
 Ne none maner gamys uppon the holidayis ;  
 Use no tavernys where be jettis and fablis,  
 Syngyng of lewde balettes, rondelettes, or violais ;  
 Nor erly in mornyng to fecche home fresch mais,  
 For yt makyth maydins to stomble and falle in the breirs,  
 And afterward they telle her councele to the freirs."

MS. Laud 416 (circa 1460) apud *Rel. Antiq.* vol. ii. p. 27.

"Thei hauke, thei hunt, thei card, they dyce, they pastyme in theyr pre-  
 lacies with galaunte gentlemen, with theyr daunsinge minyons, and with  
 theyr freshe companions, so that ploughinge is fet a fyde."—Latimer's  
*Sermon of the Plough*, 1548.]

[**I**N a fine MS. in the Bodleian, cited by Strutt, and after him by  
 Brand, there is a series of representations of themore popular  
 games then (1343) in favour. It is remarkable that among them are  
 to be found many of the amusements still in fashion among the old or  
 young, such as top-spinning, cock-fighting, chess, bowls, dice, &c.  
 while others have completely disappeared.]

Misson<sup>1</sup> says: "Besides the Sports and Diversions common to most  
 other European Nations, as Tennis, Billiards, Chess, Tick-tack,  
 Dancing, Plays, &c. the English have some which are particular to

<sup>1</sup> "Travels in England," p. 304.

them, or at least which they love and use more than any other people."

[In a volume of Homilies of the 14th century,<sup>1</sup> there is a strong illustration of the ungovernable propensity among our countrymen and countrywomen for enjoying themselves in ways, which were not in all cases highly proper. The Homily says: "þer is an oþer lepre of yonge folk: þat þei ben moche smyttid *with* now a daies / *and* þis is veyn laughtre, *and* idul wordis, *and* many oþer vayn iapis: þat seelden or neuer þei kunnen stynte from hem / þei taken noon heede of goddis word. þei rennen to enterludes *with* gret delijt: yhe, þat is more reuþe, to strumpetis daunce / þe preeft for hem mai stonde alone in þe chirche, but þe harlot in þe clepyng shal be hirid for good money: to tellen hem fablis of losengerie / but to such maner folk: crist seiþ ful sharpeli þese wordis. / wo to you þat now lawen: for ye shuln wepe ful fore her-aftir /" This notice concurs with what a later writer observes respecting the desertion of the churches and the devotion of the people to frivolous and wicked amusements.

By the Statute 6 Hen. iv. c. 4, labourers and servants playing at unlawful games were made liable to imprisonment for six days, and any magistrate or other officer neglecting to take cognizance of such offences was subject to a penalty.<sup>2</sup>

By the statute 17 Edw. IV. c. 3, this earlier enactment was confirmed as follows: "Laborers and seruautys that vse dyse and other fych games shal haue imprisonment of .vi. dayes," and it was also provided, that "noo gouerner of howse, tenement or gardeyn suffer wyllingly any person to occupy to playe at the classe keyles, halfe bowle, handyn handout or quekbourd vpon payn of imprisonment by .iiii. yerys," &c.

By 11 Hen. VII. c. 2, and 19 Hen. VII. c. 12, it was laid down that "no apprentyce nor seruaut of husbandry, laborer nor seruaut artificer play at the tabyls, tenyse, dyse, cardys, bowlys, nor at none other vnlawfull game owt of the tyme of Crystmas *but for mete and drynke*, and in crystmas to playe onely in the dwelling howse of his mayster or in the presence of hys mayster."

Humphrey Roberts, in his "Complaint for Reformation," 1572, represents that his countrymen "vpon the Sabaoth Day resortye rather to Bearebayting, Bulbayting, Daūcing, Fenceplaying, and suche lyke vayn Exercises then to the Church."

Roberts adds: "— in London, other Cyties, and in the Countrey Townes also, there are many other places of concourse of people: As Dicyng houses, Bowling Aleys, Fencyng Scooles, yea Tauerns and Ale-houses: wherin are such a nomber of Ruffians and Cutters (as they call them:) that those places are become yonge Helles, suche is their wickednesse. So that the tender Yonglynges, beyng come of good Houses: and all others (once vsynge suche places,) are, as it were, translated, or changed, into Monsters."]

[<sup>1</sup> Harl. MS. 2276, fol. 37. I am indebted to my friend Mr. F. J. Furnivall for this extract.]

[<sup>2</sup> Raftell's "Grete Abbregeement," 1534, fol. 186-7.]

In Erondel's "French Garden," 1605, the titles of the following games occur: "*Trompe—Dice—Tables—Lurch—Draughts—Perforce—Pleasant—Blowing—Queen's Game—Cheffe.*" There is added: "The Maydens did play at *Purposes—at Sales—to thinke—at Wonders—at States—at Vertues—at Answers*, so that we could come no sooner," &c.

In the dedication to "Mihil Mumchance, his discoverie of the Art of Cheating in false Dice play [*circa* 1590]" we read, "making the divel to daunce in the bottome of your purses, and to turne your Angels out of their houses like bad Tenants." In the same tract, "*Novum, Hassard, and Swift-foot-passage,*" occur as Games.

"Julius Pollux," (observes Cornelius Scriblerus) "describes the *Omilla*, or *Chuck-farthing*; tho' some will have our modern Chuck-farthing to be nearer the *Aphetinda* of the Ancients. He also mentions the *Basilinda*, or *King I am*; and *Myinda*, or *Hoopers-hide*. But the *Chytindra* described by the same author is certainly not our *Hot-cockle*; for that was by pinching and not by striking; tho' there are good authors who affirm the *Rathapygismus* to be yet nearer the modern *Hot-cockles*. My son Martin may use either of them indifferently, they being equally antique. *Building of Houses*, and *Riding upon Sticks*, have been used by Children in all ages; *Ædificare casas, equitare in arundine longa*. Yet I much doubt whether the riding upon Sticks did not come into use after the Age of the Centaurs. There is one Play which shews the gravity of ancient Education, called the *Acinetinda*, in which Children contended who could longest *stand still*. This we have suffered to perish entirely; and if I might be allowed to guess, it was certainly first lost among the French. I will permit my Son to play at *Apodidascinda*, which can be no other than our *Pufs in a Corner*.

"Julius Pollux, in his ninth Book, speaks of the *Melolonthe*, or the *Kite*; but I question whether the Kite of antiquity was the same with ours; and though the *Ορτυτοκοπία*, or *Quail-fighting*, is what is most taken notice of, they had doubtless *Cock-matches* also, as is evident from certain antient Gems and Relievo's. In a word, let my son Martin disport himself at any Game truly antique, except one which was invented by a People among the Thracians, who hung up one of their Companions in a Rope, and gave him a Knife to cut himself down; which if he failed in, he was suffered to hang till he was dead; and this was only reckoned a sort of joke. I am utterly against this as barbarous and cruel."<sup>1</sup> [It may be here noticed that Hollar, the eminent engraver, published in 1647, in 4to. "*Paidopœgnion, five puerorum ludentium schemata varia, pictorum usui aptata.*"

[Sir John Bramston, in his "Autobiography," mentions a boy's sport which was in vogue in Essex, if not elsewhere, in his time. He says that, greatly to the annoyance of the owners, the country-

<sup>1</sup> See Pope's "Works," vol. vi. pp. 114, 115. Dr. Arbuthnot used to say, that notwithstanding all the boasts of the safe conveyance of tradition, it was no where preserved pure and uncorrupt but amongst school-boys; whose games and plays are delivered down invariably the same from one generation to another.

lads (himself included) used to catch their pigeons in the winter in an ingenious trap or, as he calls it, a *thrap*, "with corne under a dore, which wee tooke off the hinges and propt it with a stick, to which we fastened a line, which wee putt through a latice in a lower rome, where one held the line, and we were out of fight; and when the pigeons were under the dore, we gave a pull, and the stick coming away, the dore fell on the pigeons, foe we culled at a pull a dosen or more at a fall, and foe wee did often."

Some of the undermentioned games, quoted here from Rowlands' "Letting of Hvmors Blood," &c. 1611, are overlooked not only by Brand, but by Strutt and Hone:

"Man, I dare challenge thee to throw the Sledge,  
To jumpe, or leape ouer Ditch or Hedge;  
To Wraffle, play at Stoole-ball, or to Runne;  
To pich the Bar, or to shoote off a Gunne:  
To play at Loggets, Nine boles, or Ten-pinnes;  
To try it out at Foot-ball by the thinnes.  
At Ticktacke, Irish, Noddy, Maw, and Ruffe:  
At hot-cockles, Leap-frog, or Blindman-buffe:  
To drinke halfe Pots, or deale at the whole Can:  
To play at Base, or Pen and Inck-horne fir Ihan:  
To daunce the Mirris, play at Barly-breake:  
At all exployts a man may thinke or speake,  
At Shoue-groat, Venter-poynt, or Croffe & pile,  
At Bethrow him thats last at yonder Stile:  
At leaping ore a Midfommer Bone-fier:  
Or at the drawing Dunne out of the myer."

Several games of the middle of the 17th century are enumerated in "Wit Restor'd," 1658:

"Here's childrens bawbles and mens too,  
'To play with for delight.  
Here's round-heads when turn'd every way  
At length will stand upright.  
Here's dice, and boxes if you please  
To play at in and inn,  
Here is a sett of kettle pinns  
With bowle at them to rowle:  
And if you like such trundling sport  
Here is my ladyes hole.  
Here's shaddow ribbon'd of all sorts,  
As various as your mind,  
And here's a windmill like your selfe  
Will turne with every wind.  
And heer's a church of the fame stuff  
Cut out in the new fashion."]

The essayist in the "Gentleman's Magazine" for February, 1738, says, that before the troubles, "*Cross-Purposes* was the Game played at by Children of all parties. Upon the death of Charles I. the ridicule of the times turned against Monarchy; which during the Commonwealth was burlesqued by every Child in Great Britain, who set himself up in mock Majesty, and played at *Questions and Commands*; as, for instance, *King I am*, says one Boy; another answers, *I am your Man*; then his Majesty demands, *What Service he will do him*; to

which the obsequious Courtier replies, *The best and worst, and all I can.* During all Oliver's time, the chief Diversion was, *The Parson hath lost his fudding Cap*: which needs no explanation. At the Restoration succeeded *Love-Games*, as *I love my Love with an A*: a *Flower and a Lady*; and *I am a lusty wooer*,—changed in the latter end of this reign, as well as all King James II's, to '*I am come to torment you.*' At the Revolution, when all people recovered their liberty, the Children played promiscuously at what Game they liked best—the most favourite one, however, was *Puffs in the Corner*. Every body knows that in this play, four Boys or Girls post themselves at the four corners of a Room, and a fifth in the middle, who keeps himself upon the watch to slip into one of the corner places, whilst the present possessors are endeavouring to supplant one another. This was intended to ridicule the scrambling for places—too much in fashion amongst the Children of England, both spiritual and temporal."

The same writer tells us that "in Queen Mary's reign, *Tag* was all the play: where *the Lad saves himself by the touching of cold Iron*—by this it was intended to shew the severity of the Church of Rome. In later times this Play has been altered amongst Children of quality, by touching of *Gold* instead of *Iron*." He adds, "Queen Elizabeth herself is believed to have invented the Play *I am a Spanish Merchant*; and Burleigh's Children were the first who played at it. In this Play, if any one offers to sale what he hath not his hand upon or touches, he forfeits,—meant as an instruction to Traders not to give credit to the Spaniards. The Play of Commerce succeeded, and was in fashion during all her reign."

The game of *Post and Pair* is thus noticed in "Scogin's Jests," ed. 1626: "On a certaine time, Scogin went to his Scholler, the aforesaid Parson, to dine with him on a Sunday; and this aforesaid Priest or Parson all the night before had beene at Cards playing at the Post." In the new edition of Nares' "Glossary," the game is described. According to Earle, in his "Micro-cosmographie," 1628, it could be played with a dozen counters.]

Strutt<sup>1</sup> gives us, from Harl. MS. 2057, an enumeration of "Auntient Customs in Games used by Boys and Girles, merrily sett out in verse;" [but this is nothing more than an incorrect or corrupt copy of a passage in "the Letting of Hvmors Blood in the Head Vaine," by S. Rowlands, 1600, already partially quoted.<sup>2</sup>]

[A generation before Pope, wrote Edward Chamberlayne, who in his "Angliæ Notitia," 1676, enumerates what were at that time the principal recreations and exercises both of the upper and lower classes of society in this country:

"For variety of Divertisements, Sports, and Recreations, no Nation doth excel the English.

"The King hath abroad, his Forests, Chafes, and Parks, full of variety of Game; for Hunting Red and Fallow Deer, Foxes, Otters;

<sup>1</sup> "Manners and Customs," vol. iii. p. 147.

[<sup>2</sup> Ed. 1611, sign. c 6 verso.]



Hawking, his Paddock Courfes, Horfe-Races, &c. and at home, Tennis, Pelmel, Billiard, Enterludes, Balls, Ballets, Masks, &c. The Nobility and Gentry have their Parks, Warrens, Decoys, Paddock-Courfes, Horfe-Races, Huntings, Courfing, Fifhing, Fowling, Hawking, Setting-Dogs, Tumblers, Lurchers, Duck-hunting, Cockfighting, Guns for Birding, Low-Bells, Bat-Fowling; Angling, Nets, Tennis, Bowling, Billiards Tables, Chefs, Draughts, Cards, Dice, Catches, Questions, Purpofes, Stage-Plays, Masks, Balls, Dancing, Singing, all forts of Mufical Inſtruments, &c. The Citizens and Peafants have, Hand-Ball, Foot-Ball, Skittles, or Nine-Pins, Shovel-Board. Stow-Ball, Goffe, Trol-Madams, Cudgels, Bear-baiting, Bull-baiting, Bow and Arrow, Throwing at Cocks, Shuttlecock, Bowling, Quoits, Leaping, Wreſtling, Pitching the Bar, and Ringing of Bells, a Recreation ufed in no other Countrey of the World.

“Amongſt theſe, Cock-fighting ſeems to all Forreigners, too childiſh and unfuitable for the Gentry, and for the Common People; Bull-baiting, and Bear-baiting, ſeem too cruel; and for the Citizens, Foot-Ball, and Throwing at Cocks, very uncivil, rude, and barbarous within the City.”]

#### 1. ALL-HID.

There was an old ſport among children, called in Shakeſpeare’s “Hamlet,” “Hide Fox and all after,” which if I miſtake not is the ſame game that elſewhere occurs under the name of “All-hid;” which as Steevens tells us is alluded to in Decker’s “Satiromaxix:” “Our unhandſome-faced Poet does play at Bo-peep with your Grace, and cries *All-bid*, as boys do.”

In “A Curtaine Lecture,” 1637, p. 206, is the following paſſage: “A Sport called *All-bid*, which is a mere Children’s paſtime.”

#### 2. ARCHERY.

[By 6 Hen. VIII. cap. 13, it was ordered: “That non Shote ī any croſebow nor hand gon excepte he haue poſſeſſyons to the yerely valew of ccc. marke or els lycence from hensforth by the kynges placard vnder payn of .x li. y<sup>e</sup> one halfe to the kyng and the other halfe to hym that wyll ſew for hit / and y<sup>e</sup> forfetour of the ſame croſbow or handgonne to hym that wyll ſeaſe hit by accyon of det / and y<sup>t</sup> non kepe any croſebowe or hand gonne in his houſe on payne of īprifonment & of forfetour to the kyng .x li. . . prouydyd alway that this acte extend not to croſebow makers / nor to dwellers ī wallyd townes within vii. myle of the ſee / and other holders on the ſee coſtes or marchis for agayns Scotlād / kepyng croſebowes for theyr deſce / nor to no marchaūtes hauyng croſebowes & handgonnys to ſel only / nor to non hoſt loggyng any mā bryngyng them in to his houſe, but the forfetur to be onely vpon the brynger.”

But the regulations connected with the practice of archery con-

stantly underwent alteration or modification. The common "Abridgments of the Statutes" contain much highly curious matter under this, as under other, heads. It is sufficiently remarkable that by the act, 12 Edw. IV. c. 2 (1472), each Venetian merchant, importing wine into England, was required to give in with each butt "four good bowstaves," under the penalty of a fine of 6s. 8d. for each default.<sup>1</sup> By 19 Hen. VII. c. 2, all bowstaves of the length of six feet and a half were admitted into England free of duty.

The price of a bow, by 22 Edw. IV. c. 4, was not to exceed 3s. 4d. under pain of 20s. fine to the feller.

"Formerly," says Mr. Tanfwell,<sup>2</sup> "Lambeth was celebrated for GAME of all sorts, but principally in the neighbourhood of Brixton. In the 5th of Elizabeth a license was granted to Andrew Perne, D.D., Dean of Ely (who resided at Stockwell), 'to appoint one of his servants, by special name, to shoot with any cross-bow, hand-gonne, hacquebut, or demy-hack, at all manner of dead-marks, at all manner of crows, rooks, cormorants, kytes, puttocks, and such-like, bustards, wyld swans, barnacles, and all manner of sea-fowls and fen-fowls, wild doves, small birds, teals, coots, ducks, and all manner of deare, red, fallow, and roo.' In the reign of James I., Alexander Glover received, as 'Keeper of the game about Lambeth and Clapham, 12d. per diem, and 26s. 8d. per annum for his livery;' in all £36 10s."

Sir T. Elyot, in his "Governor," 1531, terms shooting with or *in* a long bow "principall of all other exercises," and he adds, "in mine opinion, none may bee compared with shooting in the long bowe, & that for fundry vtilities, y<sup>t</sup> come theroff, wherein it incomparably excelleth all other exercise. For in drawing of a bowe, easy and congruent to his strength, he that shooteth, doth moderately exercise his armes, & the other parte of his body: and if his bowe be bigger, he must adde too more strength wherin is no lesse valiant exercise then in any other. In shooting at buttes, or broade arrowe markes, is a mediocritie of exercise of the lower partes of the bodye and legges, by going a little distaunce a measurable pafe. At couers or pryckes, it is at his pleasure that shoteth, howe faste or softly he listeth to goo, and yet is the praise of the shooter, neyther more ne lesse, for as farre or nigh the marke is his arrow, whan he goeth softly, as when he runneth."

No one requires to be told, that a few years after the appearance of Elyot's "Governor," the learned Ascham devoted an entire treatise to this peculiarly national subject. His "Toxophilus" was published in 1545, and is still justly celebrated and admired.]

Among the Churchwardens' Accounts of St. Laurence Parith, Reading, 1549, is the following entry:<sup>3</sup>

[<sup>1</sup> Hazlitt's "Venetian Republic," vol. iv. p. 241. This demand was enlarged 1 Richard III. c. 11, in the case, at any rate, of Malvoisin or Tyre wine, with every butt of which ten bowstaves were to be reckoned in, under pain of 13s. 4d.]

[<sup>2</sup> "History of Lambeth," 1858, p. 15.]

[<sup>3</sup> Coates' "History of Reading," p. 223.]

“Paid to Will'm Watlynton, for that the p'ishe was indetted to hym for *making of the Butts*, xxxvis.”

*Ibid.* St. Mary's Parish, 1566: “*Itm. for the making of the Butts*, viijs.”

*Ibid.* 1622: “Paid to two Laborers to playne the Grounde where the Buttes should be, vs. vjd.”

1629: “Paid towards the Butts mending, ijs. vjd.”

Among the Accounts of St. Giles's Parish, 1566, we have: “*Itm. for carrying of Turfes for the Butts*, xvjd.”<sup>1</sup>

1605: “Three Labourers, two days Work aboute the Butts, iijs.”

“Carrying ix load of Turfes for the Butts, ijs.”

“For two pieces of Timber to fasten on the Railes of the Butts, iijsd.”

1621: “The parishioners did agree that the Churchwardens and Constables should sett up a payre of Butts called shooting Butts, in such place as they should think most convenient in St. Giles Parish, which Butts cost xivs. xjd.”

[Queen Elizabeth was fond of this sport, and indulged in it, as Henry Machyn the Diarist informs us, during her visit to Lord Arundel at Nonfuch, in the autumn of 1559. “The v day of August,” says Machyn, “the Queens grace removyd from Eltham unto Non-fhyche, my lord of Arundells, and ther her grace had as gret chere evere nyght and bankettes . . . . as ever was fene . . . . On monday the Quens grace stod at her standing in the further park, and there was corse after—.” Upon which Mr. Nichols quotes the late Mr. Hunter's “New Illustrations of Shakespeare,” to shew that shooting with the cross-bow was a favourite amusement then and afterwards among ladies of rank. But this fact had been already sufficiently demonstrated by Strutt, who has shown that, in England, women excelled and delighted in the use of the common bow and cross-bow from a very early date. The subject of archery belongs rather to the historian of the national Sports and Pastimes, than to the mere chronicler and illustrator of our customs and superstitions.]

With the history of this exercise as a military art we have no concern here. Fitzstephen, who wrote in the reign of Henry II., notices it among the summer pastimes of the London youth: and the repeated statutes from the 13th to the 16th century enforcing the use of the bow, usually ordered the leisure time upon holidays to be passed in its exercise.

“In the sixteenth Century we meet with heavy complaints,” says Strutt,<sup>2</sup> “respecting the disuse of the long-bow, and especially in the vicinity of London.” Stow informs us that before his time it had been customary at Bartholomew-tide for the Lord Mayor, with the Sheriffs and Aldermen, to go into the fields at Finsbury, where the citizens were assembled, and shoot at the standard with broad and

<sup>1</sup> Coates' “History of Reading,” pp. 379-80.

<sup>2</sup> “Sports and Pastimes,” 1810, p. 43.

flight arrows for games; and this exercise was continued for several days: but in his time it was practised only one afternoon, three or four days after the festival of Saint Bartholomew. Stow died in 1605.

After the reign of Charles I., archery appears to have fallen into disrepute. Davenant, in a mock poem, entitled "The long Vacation in London," describes the attorneys and proctors as making matches in Finsbury Fields:

" With Loynes in canvas bow-case tied,  
Where Arrows stick with mickle pride;  
Like Ghosts of Adam Bell and Clymme;  
Sol fets for fear they'll shoot at him!"

A correspondent of the "Gentleman's Magazine" for August 1731, notices the ancient custom among the Harrow boys, of shooting annually for a silver arrow of the value of £3; this diversion, he states, was the gift of the founder of the school, John Lyon, Esq.

About 1753, a society of archers appears to have been established in the Metropolis, who erected targets on the same spot during the Easter and Whitfun holidays, when the best shooter was styled captain, and the second lieutenant for the ensuing year. Of the original members of this society, there were only two remaining when Barrington compiled his Observations [on the Statutes] in the "Archæologia." It is now incorporated in the Archer's Division of the Artillery Company.

In the latter half of the last century, the taste remained dormant; but of late years it has exhibited symptoms of new vitality, and archery-clubs are established (1869) in almost every part of the country. The bow, however, has ceased for ever to be a weapon of offence. It has been resigned entirely to the ladies, who form themselves into Toxophilite associations.]

### [3. BALLOON.

This was played with an inflated ball of leather, which was struck by the arm, the latter being protected by a bracer of wood. In "Eastward Hoe," 1605, Sir Petronel Flash is represented as having a match at balloon with my lord Whackam for four crowns. Donne also mentions it:

"'Tis ten a clock and past; all whom the mues,  
*Baloun*, tennis, diet, or the stews  
Had all the morning held, now the second  
Time made ready, that day, in flocks are found."

And in a writer of somewhat later date, it is coupled with several other diversions of the period: "also *Riding the Great Horse, Running at a Ring, Tilts and Tournaments*, are Noble exercises as well as healthy, and becoming his [the gentleman's] grandeur. In like manner, *Balon, Quintan, Stop-ball, Pitching of a Bar, Casting of a Weight*, are healthy and laudable."<sup>1</sup>

[<sup>1</sup> "The Gentleman's Companion," 1676, p. 136-7.]

## 4. BARLEY-BREAK.

The following description of Barley Break, written by Sir Philip Sidney, is taken from the Song of Lamon in the "Arcadia," where he relates the passion of Claius and Strephon for the beautiful Urania:

—“ She went abroad, thereby,  
At BARLEY BRAKE her sweet, swift foot to try.

\* \* \* \*

A field they goe, where many Lookers be.

\* \* \* \*

Then Couples three be freight allotted there,  
They of both ends, the middle two doo flie ;  
The two that in mid-place Hell called were,  
Must striue with waiting foot and watching eye,  
To catch of them, and them to Hell to beare,  
That they, aswell as they Hell may supplie ;  
Like some which seeke to false their blotted name  
With others blot, till all doe taste of Shame.

There may you see, soon as the middle two  
Doe coupled towards either couple make,  
They false and fearfull do their hands vndoe ;  
Brother his brother, friend doth friend forsake,  
Heeding himselfe, cares not how Fellow doe,  
But if a stranger mutuall helpe doth take :  
As periur'd cowards in aduersitie,  
With Sight of feare from friends to fremb'd doe flie.”

[Another description of the sport from a later publication<sup>1</sup> must not be omitted. It has been already given in the "British Bibliographer," but as a copy of the original tract lies before me, I cannot resist the temptation of transcribing it :

“ To Barley-breake they roundly then `gan fall :  
*Raimon, Euphema* had vnto his mate :  
For by a lot he won her from them all :  
Wherefore young Streton doth his fortune hate.

But yet ere long he ran and caught her out,  
And on the backe a gentle fall he gaue her.  
It is a fault which iealous eyes spie out,  
A maide to kisse before her iealous father.

Old *Elpin* smiles, but yet he frets within,  
*Euphema* saith, she was vniustly cast,  
She striues, he holds, his hand goes out, and in :  
She cries, Away, and yet she holds him fast.

Till sentence giuen by another maid,  
That she was caught according to the law :  
The voice whereof this ciuill quarrell staid,  
And to his make each lusty lad `gan draw.

[<sup>1</sup> "Barley-breake, or, A Warning for Wantons." By W. N. 1607.]

*Euphema* now with *Stretton* is in hell :  
 (For so the middle roome is alwaies cald)  
 He would for euer, if he might, there dwell ;  
 He holds it blisse with her to be intrald.

The other run, and in their running change :  
*Stretton* 'gan catch, and then let goe his hold,  
*Euphema*, like a Doe, doth swiftly range,  
 Yet taketh none, although full well she could.

And winkes on *Stretton*, he on her 'gan smile,  
 And faine would whisper something in her eare.  
 She knew his mind, and bid him vie a wile,  
 As she ran by him, so that none did heare.

Some other pastimes then they would begin ;  
 And to locke hands one doth them all assummon.  
 Varietie is good in euery thing,  
 Excepting onely Gods and earthly women—”

This is all that concerns the immediate subject, and it is indifferent enough. But I was reluctant to miss the opportunity of illustrating the particular custom to the utmost practicable extent.

A later and greater poet, Drayton, introduces *fairies* playing at this :

“ At Barly-breake they play  
 Merrily all the day,  
 At night themselves they lay  
 Vpon the soft leaues—”

This was perhaps rather a stretch of poetic licence.]

Suckling also has given the following description of this pastime with allegorical personages :

“ Love, Reason, Hate did once bespeak  
 Three Mates to play at *Barley-break*.  
 Love Folly took ; and Reason Fancy ;  
 And Hate consorts with Pride, so dance they :  
 Love coupled last, and so it fell  
 That Love and Folly were in Hell.

The break ; and Love would Reason meet,  
 But Hate was nimbler on her feet ;  
 Fancy looks for Pride, and thither  
 Hies, and they two hug together ;  
 Yet this new coupling still doth tell  
 That Love and Folly were in Hell.

The rest do break again, and Pride  
 Hath now got Reason on her Side ;  
 Hate and Fancy meet, and stand  
 Untouch'd by Love in Folly's hand ;  
 Folly was dull, but Love ran well,  
 So Love and Folly were in Hell.”<sup>1</sup>

<sup>1</sup> See the Works of Massinger, ed. 1779, vol. i. p. 167, whence these extracts are quoted. Barly-break is several times alluded to in Massinger's Plays.

In Holiday's "Marriages of the Arts," 1618, fig. L 2, this sport is introduced.

The subsequent is from Herrick, p. 34 :

"*Barly-Break ; or, Last in Hell.*

We two are last in Hell : what may we feare  
To be tormented, or kept Prisoners here :  
Alas ! if kissing be of Plagues the worst,  
We'll wish, in Hell we had been last and first."

Jamieson, in his "Etymological Dictionary," calls this "A Game generally played by young people in a corn-yard. Hence called *Barlabracks about the Stacks*, S. B." (*i. e.* in the North of Scotland.) "One stack is fixed on as the *dule* or goal ; and one person is appointed to catch the rest of the Company who run out from the *dule*. He does not leave it till they are all out of his sight. Then he sets off to catch them. Any one, who is taken, cannot run out again with his former Associates, being accounted a prisoner ; but is obliged to assist his captor in pursuing the rest. When all are taken, the game is finished ; and he, who was first taken, is bound to act as catcher in the next game. This innocent sport seems to be almost entirely forgotten in the South of S. It is also falling into desuetude in the North." He adds, "Perhaps from *barley* and *break*, *q.* breaking of the *parley* : because, after a certain time allowed for settling preliminaries, on a cry being given, it is the business of one to catch as many prisoners as he can. Did we suppose it to be allied to *burlaw*, this game might be viewed as originally meant as a sportive representation of the punishment of those who broke the laws of the boors."<sup>1</sup>

### 5. BLINDMAN'S BUFF.

This sport is found among the illuminations of the Missal, cited by Strutt in his "Manners and Customs." Gay says concerning it :

"As once I play'd at *Blindman's-Buff*, it hap't,  
*About my Eyes the Towel thick was wrapt.*  
*I miss'd the Swains, and seiz'd on Blouzelind,*  
True speaks that antient Proverb, 'Love is blind.'"

Jamieson, in his Dictionary, gives us a very curious account of this game, which in Scotland appears to have been called *BELLY-BLIND*. In the Suio-Gothic, it appears this game is called *blind-boc*, *i. e.* blind goat ; and, in German, *blind kube*, *q.* blind cow. The French call this game *Cligne-muffet* from *cligner*, to wink, and *muffé* hidden ; also, *Colin-maillard*, equivalent to "Collin the buffoon." "This game," says Jamieson, "was not unknown to the Greeks. They called it *κολλαβιζμος*, from *κολλαβιζω*, impingo. It is thus defined : *Ludi genus*,

[<sup>1</sup> See Mr. Corser's "Collectanea Anglo-poetica," part iii. p. 64, and the authorities there cited.]

quo hic quidem manibus expansis oculos suos tegit, ille vero postquam percussit, querit num verberarit; Pollux ap. Scapul. It was also used among the Romans."

"We are told that the great Gustavus Adolphus, at the very time that he proved the scourge of the house of Austria, and when he was in the midst of his triumphs, used in private to amuse himself in playing at *Blindman's Buff* with his Colonels.<sup>1</sup>

"In addition to what has formerly been said," Jamieson adds, under *BLIND HARIE*, "(another name for *Blindman's-buff* in Scotland) it may be observed that this Sport in Ital. is designated *kraekis-blinda*. Verelius supposes that the Ostrogoths had introduced this Game into Italy; where it is called *giuoco della cieca*, or the play of the Blind."

*Chacke-blynd Man* and *Fockie-blind-man* are other Scottish appellations for the same game.

## 6. BLOW-POINT.

Blow-point appears to have been another childish game. [Procter, in his book "Of the Knowledge and Conduete of Warres," 1578, observes: "Lycurgus, the politique Prince, amonge his Lawes and customes, whiche hee established there (in Lacedæmon) ordayned that all spare tyme shoulde be expended in vertuous exercises, and principallie in the noble practyses of Armes, to gett honour, and soveraynetye of the enemyes, cleane cuttinge of vnthriftye wastfull ryott, abandoninge delycate nycenesse, and banyshinge idle, and chyldishe Games, as Commen Cardeplaye, Cayles, Coytes, Slyde-bourde, Bowles, and *Blowepoynt*, which weare thrown oute of the commewealthe. From whence also bee dyscarded and expelled, Ianglers, Iesters, Iuglers, Puppetplayers, Pypers, and suche like vnprofitable persons, in steade of which weare mayntayned menne of valure, freentyng, and exercisyng actiuitie of wrastelinge, dartyng, throwinge the Barre, the sledge, vsinge the weapons of Warre," &c.]

Marmion, in his "Antiquary," 1641, act i. says: "I have heard of a Nobleman that has been drunk with a Tinker, and a Magnifico that has plaid at *Blow-point*."

So, in "Lingua," 1607, act iii. sc. 2, Anamnestes introduces Memory as telling "how he plaid at *Blowe-point* with Jupiter when he was in his fide-coats."

## [7. BOWLS.

A fair account of this diversion is given in Strutt's "Sports and Pastimes." Our ancestors pursued it with peculiar ardour and delight, and it is still a favourite amusement. Stow seems to say that, in

<sup>1</sup> "Cela passoit" (say the authors of the "Dict. Trev.") "pour une galanterie admirable, vo. *Colin-Maillard*."



his time, the open ground about London was being gradually built upon, and that the archers encroached on the bowling alleys. In the *Privy Purse Expences of the Princess Mary*, under April, 1538-9, there is this highly curious entry: "Itm payed for a Brekefaste losse at Bolling by my lady maryes g̃ce. . . . xs."

It is rather difficult to determine whether the game, which was to console the Princess of Hungary in her despondency was the same as our bowls: if so, it was surely an indifferent prescription. In the "Squyr of Lowe Degre," "who loved the king's daughter of Hungré," a romance mentioned by Chaucer, the following passage is found:

"An hundreth Knightes truly tolde,  
Shall play with bowles in alayes colde,  
Your discafe to driue awaie."

In the contemporary narrative of the marriage of Catherine of Arragon to Prince Arthur of England, in 1501, mention occurs of galleries and other buildings fitted up in the royal gardens:—"In the lougher ende of this gardeyn both pleasaunt gallerys, and housis of pleasure to disporte inn, at cheffe, tables, dise, cardes, bylys; bowling aleys, butts for archers, and goodly tenes plays—"<sup>1</sup>

The best description of bowls is furnished by Taylor the water-poet in his "Wit and Mirth," 1629:<sup>2</sup> "This wise game of Bowling," says he, "doth make the fathers surpasse their children in apish toyes and delicate dog-trickes. As first for the postures: first, handle your Bowle: secondly, aduance your Bowle; thirdly, charge your Bowle: fourthly, ayme your Bowle: fifthly, discharge your Bowle: sixthly, plye your Bowle: in which last posture or plying your Bowle you shall perceiue many varieties and diuisions, as wringing of the necke, lifting vp of the shoulders, clapping of the hands, lying downe of one side, running after the Bowle, making long dutifull scrapes and legs (sometimes bareheaded), with entreating him to flee, flee, flee: and though the Bowler bee a gentleman, yet there hee may meet with attendant rookes that sometimes will bee his betters six to foure or two to one. . . . A bowler, although the Allye or marke bee but thirty or forty paces, yet sometimes I haue heard the Bowler cry, Rub, rub, rub, and sweare and lye that hee was gone an hundred miles, when the bowle hath beene short of the blocke two yards. The marke which they ayme at hath sundry names and epithites, as a Blocke, a Jacke, and a Misfris." Perhaps the foregoing passage may serve to elucidate the rather obscure title (as it has been regarded) of "Freeman's Epigrams," 1614—"Rubbe And a Great Cast."

What was termed the *Half-Bowl* is mentioned in a tract of 1580. "It was my chance," says the writer, "to be at John Crokes, where there is a bowling alley of the half bowle, whether doth repaire many merchants and sundry gentlemen, and in a Chamber above divers were at play." The *Half-Bowl* was sufficiently celebrated to induce

[<sup>1</sup> "Antiq. Repert." ed. 1807, vol. ii. p. 316.]

[<sup>2</sup> See also "A Description of a Bowling-Alley" in the "Compleat Gamester," 1674.]

Francis Coules, the popular bookfeller of Charles the First and Second's times, to adopt it as *part of his sign*, which formed a rather singular compound—"The Lamb and the Half-Bowl." In an edition of the "History of Tom a Lincoln," 1655, however, the imprint bears the latter only.

Braithwaite, in his "Rules for the Government of the House of an Earle," (*circa* 1640) describes it as one of the duties of the gardener, "to make faire bowling alleys, well banked, and soaled; which being well kepte in many howses are very profitable to the gardiners."

It appears also from a passage in the drama of "Wit at Several Weapons"<sup>1</sup> that the small ball, which is now called the *jack*, was sometimes known as the *mistress*.

"The Bowling Green House at Putney," observes a writer in 1761, "is pleasantly situated, and affords a fine prospect. It is now turned into one of those fashionable Summer Breakfasting-places, which level all Distinction, and mingle the Sexes together in Company."]

## 8. BOXING.

Mifflon,<sup>3</sup> speaking of sports and diversions, says: "Anything that looks like Fighting is delicious to an Englishman. If two little Boys quarrel in the Street, the Passengers stop, make a ring round them in a moment, and set them against one another, that they may come to fisticuffs. When 'tis come to a Fight, each pulls off his neckcloth and his waistcoat, and gives them to hold to the Standers-by; (some will strip themselves naked quite to their waistes;) then they begin to brandish their fists in the air; the blows are aim'd all at the Face, they kick one another's shins, they tug one another by the hair, &c. He that has got the other down, may give him one blow or two before he rises, but no more; and let the Boy get up ever so often, the other is oblig'd to box him again as often as he requires it. During the fight, the Ring of by-standers encourage the Combatants with great delight of heart, and never part them while they fight according to the Rules: and these by-standers are not only other Boys, Porters, and Rabble, but all sorts of Men of Fashion; some thrusting by the Mob, that they may see plain, others getting upon Stalls; and all would hire places if Scaffolds could be built in a moment. The Father and Mother of the Boys let them fight on as well as the rest, and hearten him that gives ground or has the worst. These Combats are less frequent among grown Men than Children, but they are not rare. If a Coachman has a dispute about his Fare with a Gentleman that has hired him, and the Gentleman offers to fight him to decide the Quarrel, the Coachman consents with all his heart: the Gentleman pulls off his Sword, lays it in some Shop, with his Cane, Gloves, and Cravat,

[<sup>1</sup> Dyce's "Beaum. and Fl." vol. iv. p. 12.]

[<sup>2</sup> "Tour through the whole Ill. of Gr. Brit." vol. i. p. 249.]

[<sup>3</sup> "Travels," p. 304.]

and boxes in the same manner as I have describ'd above. If the Coachman is soundly drubb'd, which happens almost always, (a Gentleman seldom exposes himself to such a battle without he is sure he's strongest) that goes for payment; but if he is the *Beator*, the *Beatée* must pay the Money about which they quarrell'd. I once saw the late Duke of Grafton at fisticuffs, in the open Street,<sup>1</sup> with such a Fellow, whom he lamb'd most horribly. In France we punish such rascals with our Cane, and sometimes with the flat of our Sword: but in England this is never practis'd; they use neither Sword nor Stick against a Man that is unarm'd: and if an unfortunate Stranger (for an Englishman would never take it into his head) should draw his Sword upon one that had none, he'd have a hundred people upon him in a moment, that would, perhaps, lay him so flat that he would hardly ever get up again till the Resurrection."

#### 9. BUCKLER-PLAY.

[The following order was made by the Government of James I. in 1609:]

"That all Plaies, Bear-baitings, Games, Singing of Ballads, *Buckler-play*, or such like causes of Assemblies of People be utterly prohibited, and the parties offending severely punished by any Alderman or Justice of the Peace."

Misson<sup>2</sup> says: "Within these few years you should often see a sort of Gladiators marching thro' the Streets, in their Shirts to the Waste, their Sleeves tuck'd up, sword in hand, and preceded by a Drum, to gather Spectators. They gave so much a head to see the Fight, which was with cutting Swords, and a kind of Buckler for defence. The Edge of the Sword was a little blunted, and the Care of the Prize-fighters was not so much to avoid wounding one another, as to avoid doing it dangerously: nevertheless, as they were obliged to fight 'till some blood was shed, without which nobody would give a Farthing for the Show, they were sometimes forc'd to play a little ruffly. I once saw a much deeper and longer Cut given than was intended. These Fights are become very rare within these eight or ten years. Apprentices, and all Boys of that degree, are never without their cudgels, with which they fight something like the Fellows before-mention'd, only that the Cudgel is nothing but a Stick; and that a little Wicker Basket, which covers the handle of the Stick, like the Guard of a Spanish Sword, serves the Combatant instead of defensive Arms."

<sup>1</sup> "In the very widest part of the Strand. The Duke of Grafton was big and extremely robust. He had hid his blue Ribband before he took the Coach, so that the Coachman did not know him."

<sup>2</sup> "Travels," p. 297.

## 10. BULL AND BEAR-BAITING.

Fitzstephen mentions the baiting of bulls with dogs as a diversion of the London youths on holidays in his time.<sup>1</sup>

Hentzner [who visited England in Elizabeth's reign]<sup>2</sup> says: "There is a place built in the form of a Theatre, which serves for the baiting of Bulls and Bears; they are fastened behind, and then worried by great English bull-dogs; but not without great risque to the Dogs, from the horns of the one and the teeth of the other: and it sometimes happens they are killed on the spot. Fresh ones are immediately supplied in the places of those that are wounded, or tired. To this Entertainment there often follows that of whipping a blinded Bear, which is performed by five or six men, standing circularly, with whips, which they exercise upon him without any mercy, as he cannot escape from them because of his chain. He defends himself with all his force and skill, throwing down all who come within his reach, and are not quite active enough to get out of it, and tearing the Whips out of their hands and breaking them. At these Spectacles, and every where else, the English are constantly smoking Tobacco."

Gilpin, in his "Life of Cranmer," tells us: "Bear-baiting, brutal as it was, was by no means an Amusement of the lower people only. An odd incident furnishes us with the proof of this. An important controversial Manuscript was sent by Archbishop Cranmer across the Thames. The person entrusted bade his Waterman keep off from the tumult occasioned by baiting a Bear on the river, *before the King*; he rowed however too near, and the persecuted animal overset the Boat by trying to board it. The Manuscript, lost in the confusion, floated away, and fell into the hands of a Priest, who, by being told that it belonged to a Privy-Counsellor, was terrified from making use of it, which might have been fatal to the Head of the Reformed party."

In a Proclamation "to avoyd the abhominable place called the Stewes," dated April 13, 37 Hen. 8, we read as follows: "Finallie to th' intent all resort should be eschued to the said place, the Kings Majestie straightlie chargeth and comaundeth that from the feast of Easter next ensuing, there shall noe *Beare-baiting* be used in that Rowe, or in any place on that side the Bridge called London Bridge, whereby the accustomed Assemblies may be in that place cleerely abolished and extinct, upon like paine as well to them that keepe the Beares and Dogges, whych have byn used to that purpose, as to all such as will resort to see the same."<sup>3</sup>

<sup>1</sup> "Descript. of London," ["Antiq. Repert." edit. 1808, vol. i.] In Misson's "Travels," pp. 24-26, are some remarks on the manner of Bull-baiting as it was practised in the time of William III.

The ancient law of the market directing that no man should bait any *bull*, bear, or horse in the open streets in the metropolis, has been already quoted.

<sup>2</sup> "Itinerarium," transl. into English, 1757. The first edition in Latin appeared abroad in 1612, 4to.]

<sup>3</sup> The subsequent extract from the same proclamation will be thought curious: "Furthermore his Majestie straightlie chargeth and commandeth that all such Householders as, under the name of Baudes, have kept the notable and marked

In Vaughan's "Golden Grove," 1600,<sup>1</sup> we are told: "Famous is that example which chanced neere London, A.D. 1583, on the 13th Daye of Januarie being Sunday, at Paris Garden, where there met together (as they were wont<sup>2</sup>) an infinite number of people to see the Beare-baying, without any regard to that high Day. But, in the middest of their Sports, all the Scaffolds and Galleries sodainely fell downe, in such wise that two hundred persons were crushed well nigh to death, besides eight that were killed forthwith."

In Laneham's "Letter from Kenilworth," 1575, we have the following curious picture of a bear-baiting, in a letter to Mr. Martin, a mercer of London: "Well, fyr, the Bearz wear brought foorth intoo the Coourt, the Dogs set too them, too argu the points eeuen face to face; they had learnd counsell allso a both partz: what may they be coounted parciall that are retaind but a to fyde? I ween no. Very feers both ton and toother & eager in argument: if the dog in pleadyng woold pluk the bear by the throte, the bear with trauers woould claw him again by the skalp; confes & a list, but a voyd a coold not that waz bound too the bar: And hiz coounsell tolld him that it coold bee too him no pollecy in pleading. Thearfore thus with fendng & prooung, with plucking & tugging, skratting & byting, by plain tooth & nayll a to side & toother, such expēs of blood & leather waz thear between them, az a moonths licking I ween wyl not recouer; and yet remain az far out az euer they wear.

"It was a Sport very pleazaunt of theez beaftz; to see the bear with his pink nyez leering after hiz enmiez approoch, the nimbleness & wayt of y<sup>e</sup> dog to take hiz auantage, and the fors & experiens of the bear agayn to auoyd the assaunts: if he war bitten in one place, hoow he woold pynch in an oother to get free: that if he wear taken onez, then what shyft, with byting, with clawyng, with rooring, tofying & tumbling, he woold woork too wynd hym self from them: and when he waz lose, to shake his earz twyfe or thryfe wyth the blud and the flauer about his fiznamy, waz a matter of a goodly releef."<sup>3</sup>

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Houfes, and knowne Hosteries, for the said evill disposed persons, that is to saie, such Housholders as do inhabite the *Houfes whited and painted, with Signes on the front, for a token of the said Houfes*, shall avoyd with bagge and baggage, before the feast of Easter next comyng, upon paine of like punishment, at the Kings Majesties Will and Pleasure."

<sup>1</sup> Edit. 1608, sign. P. 6 verso.

<sup>2</sup> See also [Field's "Gods Judgments shewed at Paris Garden, 13 Jan. 1583, &c." 1583, 8vo. and] Stubbes' "Anatomic of Abuses," 1585, p. 118, where is a relation of the same accident. In "The Life of the reverend Father Bennet of Canfilde," Douay, 1623, p. 11, is the following passage: "*Even Sunday is a day designed for beare bayting and even the howre of theyre* (the Protestants) *Service is allotted to it, and indeede the Tyme is as well spent at the one as at the other.*" R. R. was at least an honest Catholic; he does not content himself with equivocal glances at the *erroneous Creed*, but speaks out plainly.

<sup>3</sup> See Nichols's "Progresses of Queen Elizabeth," vol. i. "Her Majesty," says Rowland White, in the Sidney Papers, "this Day appoints a Frenchman to doe feates upon a rope in the Conduit Court. To-morrow she hath commanded the *beares*, the bull, and the ape to be bayted in the Tilt-yard."—Andrews's *Continuation of Henry's History*, 1796, p. 532.

[M. Michel, in "Le Pays Basque," 1857, 8vo., traces back this diversion in that country to the year 1385, during the reign of Charles II. of Spain. There is no want of material for the history of the sport on the other side of the Pyrenees subsequently to that date. Most of the Spanish princes appear to have encouraged it by their countenance and support.

#### 11. CAMP.

This game is at least as old as 30 Henry VI., in a deed of which year it is alluded to. It is another of the very numerous sports which escaped the research not only of Brand, but of Strutt. Tuffer says :

" In meadow or pasture (to grow the more fine)  
Let campers be camping in any of thine ;  
Which if ye do suffer when low is the spring,  
You gain to yourself a commodious thing."

It was a school-boy's game: the following description is from Forby's "Vocabulary," 1830. The writer says, that in his time two kinds of *camp* were recognised: *rough-play* and *civil-play*. "In the latter there is no boxing. But the following is a general description of it as it was of old, and in some places still continues. Two goals are pitched at the distance of 120 yards from each other. In a line with each are ranged the combatants: for such they truly are. The number on each side is equal; not always the same, but very commonly twelve. They ought to be uniformly dressed in light flannel jackets, distinguished by colours. The ball is deposited exactly in the mid-way. The sign or word is given by an umpire. The two sides, as they are called, rush forward. The sturdiest and most active of each encounter those of the other. The contest for the ball begins, and never ends without black eyes and bloody noses, broken heads or shins, and some serious mischiefs. If the ball can be carried, kicked, or thrown to one of the goals, in spite of all the resistance of the other party, it is reckoned for one towards the game; which has sometimes been known to last two or three hours. But the exertion and fatigue of this is excessive. . . . The prizes are commonly hats, gloves, shoes, or small sums of money. Ray says that in his time it prevailed most in Norfolk, Suffolk and Essex. To Sir Thomas Browne, who came among us from another kingdom of the Oëtarhy, it was new; and he puts the word *camp* (or as he spells it *kamp*) into his small collection of Norfolk words." ]

#### 12. CASTING OF STONES.

This is a Welsh custom, practised as they throw the blacksmith's stone in some parts of England. There is a similar game in the north of England called *Long Bullets*. The prize is to him that throws the ball furthest in the fewest throws.

## [13. CAT IN BARREL.

“ This is a sport which was common in the last century at Kelfo on the Tweed. A large concourse of men, women and children assembled in a field about half a mile from the town, and a cat having been put into a barrel stuffed full of foot, was suspended on a cross-beam between two high poles. A certain number of the whip-men, or husbandmen, who took part in this savage and unmanly amusement, then kept striking, as they rode to and fro on horseback, the barrel in which the unfortunate animal was confined, until at last, under the heavy blows of their clubs and mallets, it broke and allowed the cat to drop. The victim was then seized and tortured to death.”<sup>1</sup>

## 14. CAT OR KIT-CAT.

In “ The Captain,” by Fletcher, written (and probably performed) before 1613, the *cat-flicks*, with which this game is played, are mentioned. The sport itself, which is still in vogue, is sufficiently described by Strutt.

Lenton, in the “ Young Gallants Whirligigg,” 1629, describes the young gallant (perhaps from personal experience), when he has reached the age for study, as preferring light literature to Littleton and Coke, and adds :

“ ——— instead of that  
Perhaps hee’s playing of a game at Cat.”

Poor Robin thus refers to it in his “ Almanac ” for 1709 :

“ Thus harmless country lads and lasses  
In mirth the time away so passes ;  
Here men at foot-ball they do fall ;  
There boys at *cat* and trap-ball.  
Whilst Tom and Doll aside are flank,  
Tumbling and kissing on a bank ;  
Will pairs with Kate, Robin with Mary,  
Andrew with Susan, Frank with Sarah.  
In harmless mirth pass time away,  
No wanton thoughts leads them astray,  
But harmless are as birds in May.”

Moor thus mentions this : “ A GAME played by boys ; easier to play than to describe. Three small holes are made in the ground triangularly, about twenty feet apart, to mark the position of as many boys, who each holds a small stick, about two feet long. Three other boys of the adverse side pitch successively a piece of stick, a little bigger than one’s thumb called *cat*, to be struck by those holding the sticks. On its being struck, the boys run from hole to hole, dipping the ends of their sticks in as they pass, and counting one, two, three,

[<sup>1</sup> “ A Description of Kelfo,” 1789.]

&c. as they do so, up to thirty-one, which is game. Or the greater number of holes gained in the innings may indicate the winners, as at cricket. If the *cat* be struck and caught, the striking party is out, and another of his sidemen takes his place, if the set be strong enough to admit of it. If there be only six players, it may be previously agreed that three *put outs* shall end the innings. Another mode of putting out is to throw the *cat* home, after being struck, and placing or pitching it into an unoccupied hole, while the in-party are running. A certain number of misses (not striking the *cat*) may be agreed on to be equivalent to a put out. The game may be played by two, placed as at cricket, or by four, or I believe more.”]

### 15. CAT AND DOG.

Jamieson tells us this is the name of an ancient sport used in Angus and Lothian. “The following Account,” he adds, “is given of it.

“Three play at this Game, who are provided with Clubs. They cut out two holes, each about a foot in diameter, and seven inches in depth. The distance between them is about twenty-six feet. One stands at each hole with a club. These clubs are called *Dogs*. A piece of wood of about four inches long, and one inch in diameter, called a *Cat*, is thrown from the one hole towards the other, by a third person. The object is, to prevent the *Cat* from getting into the hole. Every time that it enters the hole, he who has the *Club*, at that hole, loses the club, and he who threw the *Cat* gets possession both of the *Club* and of the hole, while the former possessor is obliged to take charge of the *Cat*. If the *Cat* be struck, he who strikes it changes place with the person who holds the other club; and as often as these positions are changed, one is counted as won in the game, by the two who hold the Clubs, and who are viewed as partners.

“This is not unlike the *Stool-ball* described by Strutt,<sup>1</sup> but it more nearly resembles *Club-ball*, an antient English game.<sup>2</sup> It seems to be an early form of *Cricket*.”

In the “*Life of the Scotch Rogue*,” 1722, p. 7, the following sports occur: “I was but a forry proficient in Learning: being readier at *CAT AND DOG*, *Cappy Hole*, *riding the Hurley Hacket*, playing at *Kyles and Dams*, *Spang-Bodle*, *Wrestling*, and *Foot-ball*, and (such other Sports as we use in our Country,) than at my Book.” “*Cappy-Hole*,” is also mentioned in the Notes to [“*Ancient Scottish Poems*” from the Bannatyne MS. 1770,] p. 251, where *Play at the Trulis* likewise occurs. This last is supposed to resemble *T. totum*, which is like a spindle. *Trouil* is spindle.

### 16. CENT-FOOT.

[This was a game of cards. Roger, second Lord North of Kyr-

<sup>1</sup> “*Sports and Pastimes*,” p. 76.

<sup>2</sup> *Ibid.* p. 83.



ling, who died in 1600, and who seems to have been an ardent and unlucky gambler, mentions in his "Household Book" for 1575-6 having lost 15*s.* at *Saint*—probably this game of cent—on May 15, 1576. But 15*s.* was nothing to a man who frequently parted with 20*l.* or 30*l.* at one sitting. One cannot help suspecting that it was owing to his extravagance that the family estate fell shortly afterwards into such hopeless decay. The game is referred to also] by Braithwaite: <sup>1</sup> "Playes at Cent-foot purpofely to discover the pregnancy of her Conceit." [Is this not the same as *Footte-Saunt*, mentioned by Goffon in his "Schoole of Abuse," 1579?]

### 17. CHERRY PIT.

Cherry Pit is a play wherein they pitch cherry-stones into a little hole. It is noticed in Herrick's "Hesperides," 1648. [But the earliest allusion to the sport is probably that found in the interlude of "The Worlde and the Chylde," 1522 :

" I can playe at the chery pytte,  
And I can wyftell you a fytte,  
Syres, in a whylowe ryne."

It is also mentioned by Skelton in "Speke Parot," written about 1520.]

### [18. COCK'S-ODIN.<sup>2</sup>

Cock's-Odin was, from its name, probably a traditional game handed down from Danish times; for of the Danes there are many memorials scattered all over the Border. The play itself, however, throws no light upon any recognisable circumstance of their cruel invasions. It consisted merely of one boy sent forth to conceal himself within a certain range, and, after due law, the rest set out like so many hounds to discover and catch him if they could. What Odin could have to do with the fugitive I cannot conjecture; and whether the cock's victorious crow can be emblematical of triumph, is only a speculation worthy of a most inveterate Dryasdust. Of the same stamp may be a suggestion concerning three spots within a couple of miles of the scene of this game and Set-a-foot, viz., a fine farm, *Wooden*—*qy.* *Woden*, not *Wood Den*; *Edenham*—*qy.* *Odenham*, not a hamlet on the Eden rivulet; and may not the *Trow Craggs*, a rocky ravine through which the Tweed rushes, derive their title from Thor? a very fitting godfather to such crags!

### 19. COCK-THROWING.

An account of this may be found under SHROVE TUESDAY.]

[<sup>1</sup> "Barnabæ Itinerarium" (1638), sign. H 2, and "Boulster Lecture," 1640, p. 163.]

[<sup>2</sup> I am indebted to BUSHEY-HEATH in *Notes and Queries* for August 1st, 1868, for this account.]

## 20. COCKALL.

In Levinus Lemnius, we read: "The Antients used to play at COCKALL or casting of Huckle Bones,<sup>1</sup> which is done with smooth Sheeps bones. The Dutch call them *Pickelen*, wherewith our young Maids that are not yet ripe use to play for a Husband, and young married folks despise these as soon as they are married. But young Men use to contend one with another with a kind of bone taken forth of Oxe-feet. The Dutch call them *Coten*, and they play with these at a set time of the Year. Moreover Cockalls which the Dutch call Teelings are different from Dice, for they are square with four sides, and Dice have six. Cockalls are used by Maids amongst us, and do no wayes waste any ones Estate. For either they passe away the time with them, or if they have time to be idle they play for some small matter, as for Chestnuts, Filberds, Pins, Buttons, and some such Juncats."

In Polydore Vergile,<sup>2</sup> we have another description of this game: "There is a Game also that is played with the posterne bone in the hynder foote of a Sheepe, Oxe, Gote, fallowe or redde Dere, whiche in Latin is called Talus. It hath foure Chaunces, the Ace point, that is named Canis, or Canicula, was one of the sides, he that cast it leyd doune a peny or so muche as the Gamers were agreed on, the other side was called Venus, that signifieth seven. He that cast the Chance wan fixe and all that was layd doune for the castyng of Canis. The two other sides were called Chius and Senio. He that did throwe Chius wan three. And he that cast Senio gained four. This Game (as I take it) is used of Children in Northfolke, and they cal it the Chance Bone; they playe with three or foure of those Bones together; it is either the same or very lyke to it."<sup>3</sup>

[Herrick seems to speak of Cockall as a children's sport, played with points and pins.<sup>4</sup>]

## [21. COCKLE-BREAD.

There is so full an account of this in Mr. Thoms' "Anecdotes and Traditions," 1839, from Aubrey's "Remains of Gentilisme and Judaifin (circa 1670)," that I cannot do better than refer to it. I may add here that there are varying versions of the lines which the girls repeat. Taylor, the Water-poet, has a curious notice of Cockle-Bread in his "Great Eater of Kent," 1630.

<sup>1</sup> "Engl. Transl." 1658, p. 368. In "The Sanctuarie of Salvation," &c. from the Latin of Levinus Lemnius, by Henry Kinder, p. 144, we read, these bones are called "Huckle-Bones, or Coytes."

<sup>2</sup> Langley's Abridgm. fol. 1.

<sup>3</sup> For further information relating to this game, as played by the ancients, the reader may consult Joannis Meurfii "Ludibunda, sive de Ludis Græcorum," 1625, p. 7, v. ΑΣΤΡΑΓΑΛΙΣΜΟΣ: and Dan. Souterii "Palamedes," p. 81, but more particularly "I Tali ed altri Strumenti lusori degli antichi Romani descritti" da Francesco de' Ficoroni, 1734.

<sup>4</sup> "Hesperides," p. 102.

## 22. CROSS AND PILE, OR, HEADS OR TAILS.

This is the modern game of *Toss*. It was known, it appears, in Edward II.'s time, and formed a favourite diversion of that prince, who won and lost money at it, as is to be collected from entries among his privy purse expenses :

“ Item paid to the King himself to play at Crofs and Pile by the hands of Richard de Mereworth, the receiver of the Treasury, . . . . . 12 pence.

“ Item paid there to Henry, the King's Barber, for money which he lent to the King to play at Crofs and Pile . . . . . 5s.

“ Item paid there to Peres Barnard Usher of the King's Chamber money which he lent to the King, and which he lost at Crofs and Pile to monsieur Robert Watewylle . . . . . eightpence.”

## 23. CROSS RUFF.

This is a species of Ruff, a game at cards. There was *Ruff* (q. v.), *Double-Ruff* and *Crofs-Ruff*. The last is quoted in “ Poor Robin's Almanac for 1693 ” :

“ Christmas to hungry stomachs gives relief,  
With mutton, pork, pies, pasties, and roast beef ;  
And men at cards spend many idle hours,  
At loadum, whiff, *crofs-ruff*, put, and all-fours.”]

## 24. CURCUDDOCH, CURCUDDIE.

“ To dance *Curcuddie* or *Curcuddoch*,” (says Jamieson in his Dictionary) “ is a phrase used in Scotland to denote a play among Children in which they sit on their houghs, and hop round in a circular form.

“ Many of these old terms,” Dr. Jamieson adds, “ which now are almost entirely confined to the mouths of children, may be overlooked as nonsensical or merely arbitrary. But the most of them, we are persuaded, are as regularly formed as any other in the Language.

“ The first syllable of this Word is undoubtedly the verb *curr*, to sit on the houghs or hams. The second may be from Teut. *kudde*, a flock ; *kudd-en*, coire, convenire, congregari, aggregari ; *kudde-wijs*, gregatim, catervatim, q. ‘ to curr together.’

“ The same Game is called *Harry Hurcheon* in the North of Scotland, either from the resemblance of one in this position to a *hurcheon*, or hedge-hog, squatting under a bush ; or from the Belg. *hurk-en*, to squat, to *hurkle*.”

## [25. DOUBLE HAND.

Taylor, the Water-poet, in his “ Great Eater of Kent,” 1630, says :  
“ I have known a great man very expert on the Jewe-harpe, a rich

heire excellent at Noddy, a justice of the peace skilful at Quooytes, a Merchants Wife a quicke gamester at Irish (especially when she came to bearing of men) that she wolde seldome misse entring. Monsieur le Ferr, a Frenchman, was the first inventor of the admirable game of Double-hand, Hot-Cockles; and Gregorie Dawfon, an Englishman, devised the unmatchedable myftry of Blindman buffe."

[26. DUN'S I' THE MIRE.

Mr. Dyce<sup>1</sup> quotes Gifford<sup>2</sup> for this. "*Dun is in the mire*," says the latter, "is a Christmas gambol, at which I have often played. A log of wood is brought into the midst of the room: this is *Dun* (the cart-horse), and a cry is raised that he is stuck in the mire. Two of the company advance, either with or without ropes, to draw him out. After repeated attempts, they find themselves unable to do it, and call for more assistance. The game continues, till all the company take part in it, when *Dun* is extricated of course; and the merriment arises from the awkward and affected efforts of the rustics to lift the log, and from sundry arch contrivances to let the ends of it fall on one another's toes." *Dun's in the Mire* hence, no doubt, became a proverbial expression.]

In [Rowlands' "Humors Ordinarie," 1600,] I find it enumerated among other pastimes:

"At Shoue-groat, Venter-poynt, or Croffe & Pile . . .  
At leaping ore a Midfommer Bone-fier,  
Or at *the drawing Dunne out of the myer*."<sup>3</sup>

So in "The Dutcheffs of Suffolke," 1631, signat. E 3:

"Well done, my Masters, lend 's your hands,  
*Draw Dun out of the Ditch*,  
Draw, pull, helpe all, so, so, well done." "They pull him out."

They had shoved Bishop Bonner into a well, and were pulling him out.

We find this game noticed at least as early as Chaucer's time, in the "Manciples Prologue":

"Then gan our hoste to jape and to play  
And sayd; fires, what? *Dun is in the Mire*."

27. DRAW GLOVES.

There was a sport entitled "Draw-Gloves," of which, however, I find no description. The following *jeu d'esprit* is found in Herrick:<sup>4</sup>

[<sup>1</sup> Edit. of Beaumont and Fletcher, vol. i. p. 71, *note*.]

[<sup>2</sup> Edit. of Ben Jonson, 1816, vol. vii. p. 283.]

[<sup>3</sup> Edit. 1611, sign. C 7.]

[<sup>4</sup> "Hesperides," 1648, p. 111.]

## Draw Gloves.

“ At Draw-Gloves we’l play,  
 And prethee let’s lay  
 A Wager, and let it be this;  
 Who first to the Summe  
 Of twenty shall come,  
 Shall have for his winning a Kisse.”<sup>1</sup>

[In “Witts Recreations,” in a poem headed “Abroad with the Maids,” there is the following :

“ Come fit we under yonder tree,  
 Where merry as the maids we’l be,  
 And as on primroses we fit,  
 We’l venter (if we can) at wit :  
 If not, at draw-gloves we will play ;  
 So spend some minutes of the day ;  
 Or else spin out the threed of sands,  
 Playing at *questions and commands*.”]

## 28. DUCK AND DRAKE.

Butler<sup>2</sup> makes it one of the important qualifications of his conjurer to tell :

“ What figur’d Slates are best to make,  
 On watry surface *Duck* or *Drake*.”<sup>3</sup>

## [29. EPPING FOREST STAG-HUNT.

The “Chelmsford Chronicle” of April 15, 1805, contained a notice to the following effect :

“ On Monday last *Epping* Forest was enlivened, according to ancient custom, with the celebrated *stag hunt*. The road from Whitechapel to the ‘Bald-faced Stag,’ on the Forest, was covered with *Cockney sportsmen*, chiefly dressed in the *costume* of the chace, viz. scarlet frock, black jockey cap, new boots, and buckskin breeches. By ten o’clock the assemblage of *civic hunters*, mounted on all sorts and shapes, could not fall short of 1,200. There were numberless *Dianas* also of the chace, from Rotherhithe, the Minories, &c., some in riding habits, mounted on titups, and others by the sides of their mothers, in *gigs*, *tax-carts*, and other vehicles appropriate to the sports of the field. The Saffron Walden stag-hounds made their joyful appearance about

[<sup>1</sup> That audacious plagiarist, Henry Bold, in his “Wit a Sporting,” 1657, has appropriated this, in common with many other things, without a syllable of acknowledgment.]

<sup>2</sup> “Hudibras,” part ii. canto iii.

<sup>3</sup> I find the following elegant description of this Sport in an ancient church writer, which evinces its high antiquity: “Pueros videmus certatim gestientes, testarum in mare jaculationibus ludere. Is lusus est, testam teretem, jactatione Fluctuum lævigatam, legere de litore: eam testam plano situ digitis comprehensam, inclinem ipsum atque humilem, quantum potest, super undas irrotare: ut illud jaculum vel dorfum maris raderet, vel enataret, dum leni impetu labitur: vel summis fluctibus tonis emicaret, emergeret, dum assiduo saltu sublevatur. Is se in pueris victorem ferebat, cujus testa et procurreret longius, et frequentius exsiliret.”—*Minucius Felix*, 1712, p. 28.

half after ten, but without any of the Mellishes or Bosanquets, who were more knowing sportsmen than to risque either themselves, or their horses, in so desperate a *burst!* The huntsman having *capped* their half-crowns, the horn blew just before twelve, as a signal for the old fat *one-eyed stag* (kept for the day) being enlarged from the cart. He made a bound of several yards, over the heads of some pedestrians, at first starting—when such a *clatter* commenced, as the days of Nimrod never knew. Some of the *scarlet jackets* were sprawling in the high road a few minutes after starting—so that a lamentable return of *maimed! missing! thrown! and thrown-out!* may naturally be supposed.”

## 30. FARING.

This is mentioned as a popular game at cards, or dice, or both, in the “English Courtier and the Countrey Gentleman,” 1586.]

## 31. FOOT-BALL.

[Chamberlain, in a letter to Carleton, March 5, 1600-1,<sup>1</sup> says: “You may do well, if you have any idle time, to play the good fellow and come and see our matches at football, for that and bowling wilbe our best intertainment.”]

Mifson says: <sup>2</sup> “In Winter Foot-Ball is a useful and charming Exercise. It is a Leather Ball about as big as one’s Head, fill’d with Wind. This is kick’d about from one to t’other in the Streets, by him that can get at it, and that is all the art of it.” [Fuller particulars may be found in Strutt.]

## [32. FOX IN THE HOLE.

This is a game mentioned by Herrick in his “New Yeares Gift sent to Sir Simeon Steward,” preserved among the “Hesperides,” 1648.]

33. GOLF<sup>3</sup> (corruptly GOFF, or GAUFF<sup>4</sup>) or HANDBALL.

Strutt considers this as one of the most ancient games played with the ball that require the assistance of a club or bat. “In the reign of Edward the third, the Latin name *Cambuca* was applied to this pastime, and it derived the denomination, no doubt, from the crooked club or bat with which it was played; the bat was also called a *bandy* from its being bent, and hence the game itself is frequently written in English *bandy ball*.”

[<sup>1</sup> “Letters written during the Reign of Q. Elizabeth,” Camd. Soc. 1861, p. 70. In the “Gentleman’s Companion,” 1676, p. 136, mention is made of a game called *Stop-ball*.]

<sup>2</sup> “Travels,” p. 307.

[<sup>3</sup> From Keltic *goll*, the hand, which, curiously enough, degenerated in the course of time into a mere vulgarism, like our modern phrase *parv*.]

[<sup>4</sup> “Gentleman’s Companion,” 1676, p. 136.]

“It should seem that Goff was a fashionable Game among the Nobility at the commencement of the seventeenth Century, and it was one of the exercises with which Prince Henry, eldest son to James the first, occasionally amused himself, as we learn from the following Anecdote recorded by a person who was present: ‘At another time playing at Goff, a play not unlike to pale-maille, whilst his school-master stood talking with another and marked not his highness warning him to stand further off, the prince thinking he had gone aside, lifted up his goff-club to strike the ball; mean tyme one standing by said to him, Beware that you hit not master Newton, wherewith he drawing back his hand, said, *Had I done so, I had but paid my debts.*’”

Jamieson derives Golf from the Dutch *kolf* a Club. Wachter derives it from *klopp-en* to strike.

Golf and foot-ball appear to have been prohibited in Scotland by James II. in 1457; and again in 1491, by James IV. The ball used at this game was stuffed very hard with feathers. Northbrooke, a native of Devonshire, speaks of it as a favourite amusement in that county in the reign of Elizabeth. His treatise against dicing and other profanities appeared in 1577. Strutt says that this game is much practised in the North of England; and Jamieson, that it is a common game in Scotland.<sup>1</sup> It is still (1869) much played.

Prince Henry, who died in 1612, is said by Sir Simonds D’Ewes to have been “rather addicted to martial studies and exercises, than to *goff*, tennis, or other boys’ play.”

A writer in the “Book of Days” ascribes to this sport, of which he gives a very good account, the origin of the common phrase, *getting into a scrape*, which is, in fact, one of the principal incidents of the diversion. This etymology may be correct; the expression itself was used at least as far back as the time of George III. in its present sense.

M. Berjeau,<sup>2</sup> who refers to two curious works on the game, both published in the last century, seems to consider that Golf resembled “the present fashionable game of croquet.” The fact is, that the game was susceptible of modifications, according to circumstances, or the opportunities of those playing at it. In the French Rules printed at Paris in 1717, it is said that the club and ball were both to be made of the root of the box-tree.]

### 34. GOOSE RIDING.

A goose, whose neck is greased, being suspended by the legs to a

<sup>1</sup> Strutt’s “Sports and Pastimes,” p. 8, Jamieson’s “Etym. Dict.” *in voce*.

In the “Gent. Mag.” for February, 1795, mention is made of *Shinty Match*, a game also peculiar to North Britain, something similar to the *Golf*.

Jamieson calls “SHINTY an inferior species of *Golf* generally played at by young people.” He adds: “In London, this game is called *Hackie*. It seems to be the same which is designated *Not* in Gloucester; the name being borrowed from the Ball, which is ‘made of a *knotty* piece of wood. Grose.’”

<sup>2</sup> “Book-Worm,” vol. iii. p. 173-4.]

cord tied to two trees or high posts, a number of men on horseback riding full-speed attempt to pull off the head, which if they accomplish they win the goose. This has been practised in Derbyshire within the memory of persons now living.

Douce says, his worthy friend Mr. Lumisden informed him that when young he remembered the sport of "riding the goose" at Edinburgh. A bar was placed across the road, to which a goose, whose neck had been previously greased, was tied. At this the candidates, as before mentioned, plucked.<sup>1</sup>

### [35. GIOCO (OR GUOCO) D'AMORE.

This seems to have been some game of hazard of a more than usually speculative kind, and to have been introduced into this country from Italy, as its name implies. Howell, in a letter to Sir Thomas Lake, of July 3, 1629, says: "I have shewed Sir *Kenelm Digby* both our Translations of Martial's 'Vitam quæ faciunt beatiorem,' &c. and to tell you true, he adjudged yours the better; so I shall pay the Wager in the place appointed, and try whether I can recover myself at *Gioco d'amore*, which the *Italian* faith is a Play to cozen the Devil."]

### 36. HANDY-DANDY.

[By far the most copious and satisfactory account of this ancient English game is to be found in Mr. Halliwell's "Popular Rhymes and Nursery Tales," 1849, to which I must beg to refer the reader. The earliest allusion to it yet discovered is the passage in "Piers Ploughman," cited by Mr. Halliwell.

Browne, in the fifth Song of "Britannia's Pastorals," 1614, describes it as a boy's game:

"Who so hath seene young Lads (to sport themselves,  
Run in a low ebbe to the sandy shelues:

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<sup>1</sup> In "Newmarket: or an Essay on the Turf," 1771, vol. ii. p. 174, we read: "In the Northern part of England it is no unusual diversion to tie a Rope across a street and let it swing about the distance of ten yards from the ground. To the middle of this a living Cock is tied by the legs. As he swings in the Air, a set of young people ride one after another, full speed, under the rope, and rising in their stirrups, catch at the Animal's head, which is close clipped and well soaped in order to elude the grasp. Now he who is able to keepe his feat in his saddle and his hold of the Bird's head, so as to carry it off in his hand, bears away the palm, and becomes the noble Hero of the day." A print of this barbarous custom may be seen in the "Trionfi, &c. della Venetia;" see also Menestrier, "Traité des Tournois," p. 346. In Paullinus "de Candore," p. 264, we read: "In Dania, tempore quadragesimali Belgæ rustici in Insula Amack, Anferem, (candidum ego vidi,) fune alligatum, inque sublimi pendentem, habent, ad quem citatis Equis certatim properant, quique caput ei prius abruperit, victor evasit." Concerning the practice of swarming up a pole after a goose placed at top, see Sauval, "Antiquites de Paris," tom. ii. p. 696. [At the present day a leg of mutton or a pig is frequently scrambled for in the same manner at fairs and regattas.]



Where feriously they worke in digging wels,  
Or building childifh forts of Cockle-fhels;  
Or liquid water each to other bandy;  
Or with the Pibbles play at handy-dandy—”]

Cornelius Scriblerus, in forbidding certain sports to his fon Martin till he is better informed of their antiquity, fays : “ Neither Crofs and Pile, nor Ducks and Drakes, are quite fo ancient as *Handy-Dandy*, tho’ Macrobius and St. Auguftine take notice of the firft, and Minutius Foelix describes the latter; but Handy-dandy is mentioned by Aristotle, Plato, and Aristophanes.”<sup>1</sup> He adds,<sup>2</sup> “ The play which the Italians call *Cinque* and the French *Mourre* is extremely antient : It was played by Hymen and Cupid at the marriage of Pſyché, and was termed by the Latins ‘*digitis micare.*’ ”

### [37. HOCKEY.

This is a game played with a ball and fticks. Several perfons may partake in the recreation, and the fport confifts in driving the ball in different direftions, each player being provided with a ftick, with which, by the exercife of a good deal of agility and quicknefs of eye, he may fucceed in outftripping his competitors, and bringing the ball to the appointed goal. Hockey has, of late years, rather declined in popularity; but it was a favourite diverfion twenty years ago.]

### 38. HOT-COCKLES.

The humorous writer in the “ Gentleman’s Magazine” for February 1773, already quoted, fays : “ *Hot-Cockles* and *more Sacks to the Mill* were certainly invented in the higheft times of Ignorance and Superftition, when the Laity were hood-winked, and a parcel of Monks were faddling their backs and baftinadoeing them.”

Cornelius Scriblerus fays : “ The Chytrindra described by Julius Pollux is certainly not our Hot-Cockle; for that was by pinching, and not by ftiking: tho’ there are good authors who affirm the Rathapygiffmus to be yet nearer the modern Hot-Cockles. My fon Martin may ufe either of them indifferently, they being equally antique.”<sup>3</sup>

[This account might be rendered much more copious without any difficulty, by importing hither extracts from Mr. Thoms’ “ Anecdotes and Traditions,” 1839; but I preferred to direct the attention of the reader to that interefting and readily acceffible volume.]

<sup>1</sup> Pope’s Works, vol. vi. p. 115.

<sup>2</sup> *Ibid.* p. 116.

<sup>3</sup> *Ibid.* vol. vi. p. 116.

## 39. HUNT THE SLIPPER.

This game is noticed by Rogers in the "Pleasures of Memory," l. 35:

"Twas here *we chaf'd the Slipper by its found.*"

[It is a holiday game which is still [1869] in vogue, and is played by children of various growths, sitting on the carpet in a circle.]

## 40. HUNTING THE RAM.

"It was an ancient custom," says Huggett,<sup>1</sup> "for the butcher of the College to give on the election Saturday a Ram to be hunted by the scholars; but, by reason (as I have heard) of the Ram's crossing the Thames, and running through Windsor market-place with the scholars after it, where some mischief was done, as also by long courses in that hot season, the health of some of the scholars being thereby thought endangered, about thirty years ago the Ram was ham-strung, and, after the speech, was with large clubs knocked on the head in the stable-yard. But this carrying a shew of barbarity in it, the custom was entirely left off in the election of 1747; but the Ram, as usual, is served up in pasties at the high table.

"Browne Willis would derive this custom from what is (or was) used in the manor of East Wrotham, Norfolk (the rectory and, I believe, the manor of which belongs to this College) where the lord of the manor after the Harvest gave half an acre of barley and a ram to the tenants thereof. The which ram, if they caught it, was their own; if not, it was for the lord again."

In the "Gentleman's Magazine," for August 1731, is the following: "Monday, August 2, was the election at Eton College, when the scholars, according to custom, *hunted a ram*, by which the Provost and Fellows hold a manor." [Even in Beckwith's time, however, this usage had been given up.

## [41. IN AND IN.

This game is referred to in Fletcher's play of the "Chances," written prior to 1625. There Don Frederick says:

"Tis strange  
I cannot meet him; sure, he has encounter'd  
Some light o' love or other, and there means  
To play at in-and-in for this night—"

<sup>1</sup> MSS. Coll. for the History of Windsor and Eton College, 9 vols. folio (Br. Mus.)

[<sup>2</sup> Blount's "Fragmenta Antiquitatis," ed. 1815, p. 495.]

Of course the allusion here is playful or facetious. Perhaps these double meanings were in some favour. In Nevile's scurrilous tract, "Newes from the New Exchange," 1650, the author, speaking of Lady Sands, says; "She out drinks a *Dutch-man*, outvies a *Courtesan*, and is good at all *Games*, but loves none like *In and In*." *In-and-in* also occurs as a popular recreation in Lenton's "Young Gallants Whirligig," 1629. "In-and-in," says the "Compleat Gamester," 1680, (quoted by Mr. Dyce in a note), "is a Game very much used at an Ordinary, and may be play'd by two or three, each having a Box in his hand. It is play'd with four dice."

## 42. IRISH.

This was a species of *tables* or backgammon, which was a very old game in this country. Fletcher, in the "Scornful Lady," 1616, makes the lady say:

"I would have vex'd you  
More than a tir'd post-horse, and been longer bearing,  
Than ever after-game at Irish was—"

Upon which Mr. Dyce observes: "See the 'Compleat Gamester,' where we are informed that it requires a great deal of skill to play it (Irish) well, especially the After-game—*bearing*, a term of the game, was frequently, as in the present passage, used with a quibble—" Shirley mentions *Irish* in his play of "St. Patrick for Ireland," 1640, and Hall, in his "Horæ vacivæ," 1646, observes: "The inconstancy of *Irish* fitly represents the changeableness of humane occurrences, since it ever stands so fickle that one malignant throw can quite ruine a never so well-built game. Art hath here a great sway, by reason if one cannot well stand the first assault, hee may safely retire back to an after game." From a passage in the "Honest Man's Fortune" (1613), it may be inferred that in Beaumont and Fletcher's day, there were two kinds of *Irish*, for there we hear of "*two-hand Irish*."

## 43. JUEGO DE CANAS, OR SPORTING WITH CANES.

This, as a note in the "Diary" of Henry Machyn informs us, was an amusement introduced by the Spaniards, who were very numerous in London in the reign of Mary. Machyn mentions the pastime as one of the entertainments prepared at the marriage of Lord Strange to the Earl of Cumberland's daughter in February, 1554-5. But the fact is, that the sport is as ancient as the twelfth century, and was known in Italy, at least, as early as the reign of our Richard I. Strutt prints an anecdote illustrative of this from Hoveden. In the particular instance recorded by Machyn, the cane play was not introduced till after supper, and was then carried on by torchlight.

Francis Yoxley, writing to Sir W. Cecil from the Court, 12th Oct. 1554, says: "Uppon Thursday next, there shalbe in Smithfield *Giucoco di Canne*: where the King and Quene wolbe—"

Mr. John Gough Nichols, the accomplished editor of *Machyn*, has illustrated his entry respecting the Cane-game by an interesting note. It is possible, however, that the sport was not much used in England till the reign of Henry VIII., and there may be no specific record of it ever having been practised before 1518; but that it was known in this country at a much earlier date seems, at all events, open to argument.

#### 44. KING OF THE CASTLE.

This is still (1869) a not uncommon sport among children in the street and the young generally. One of the company assumes the right of occupying a certain spot, generally elevated, and if a mound of earth, so much the better, and drives his companions off with

“I am the King of the Castle:  
Get out, you dirty rascal!”

till one of the rascals succeeds in dethroning the monarch, and usurps his place. It is far from impossible that this game may really be of some antiquity, and may have originated in some political source.

#### 45. KIT-CAT-CANNIO.

This is described by Moor: “A sedentary game, played by two with slate and pencil, or pencil and paper, like kit-cat, easier learned than described. It is won by the party who can first get three marks (o’s or ×’s) in a line; the marks being made alternately by the players o or × in one of the nine spots equidistant in three rows, when complete. He who begins has the advantage, as he can contrive to get his mark in the middle.”

#### 46. LEAP-CANDLE.

“The young girls about Oxford (notes Aubrey) have a sport called *Leap-Candle*, for which they set a candle in the middle of the room in a candlestick, and then draw up their coats in the form of breeches, and dance over the candle back and forth, with these words:

“The Taylor of Bifiter he has but one eye,  
He cannot cut a pair of gren Galligaskins, if he were to try.”

This sport in other parts is called dancing the Candle Rush.<sup>1</sup>

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[<sup>1</sup> “Remains of Gentilism and Judaism” (*circa* 1670) in Thoms’ “Anecd. and Traditions,” p. 96.]

## 47. [LEVEL COIL.

This is the name of a game mentioned by our old play-writers, and by Gifford is supposed to have been something like the modern child's sport called catch-corner (or puss-in-the-corner) "in which each of the parties strives to supplant and win the place of the other. In Coles's Dictionary, it is derived from the Italian *levare il culo*; but whatever may be thought of this etymology, the diversion appears to have been a rather riotous one, and the phrase hence obtained a figurative sense, which still survives in the colloquial phrase *coil*."<sup>1</sup>

## 48. LOGGATS.

Steevens says, "This is a Game played in several parts of England even at this time. A Stake is fixed into the Ground; those who play, throw loggats at it, and he that is nearest the Stake wins. I have seen it played in different Counties at their Sheep-shearing Feasts, where the winner was entitled to a black Fleece, which he afterwards presented to the Farmer's Maid to spin for the purpose of making a petticoat, and on condition that she knelt down on the Fleece to be kissed by all the Rustics present."

Malone says, "*Loggeting in the fields* is mentioned for the first time among other *new* and crafty games and plays, in the statute of 33 Hen. VIII. c. 9. Not being mentioned in former acts against unlawful games, it was probably not practised long before the statute of Henry the eighth was made."

"A Loggat-ground," (says Blount, another of the Commentators on Shakespeare,) "like a skittle-ground, is strewed with ashes, but is more extensive. A Bowl much larger than the jack of the game of Bowls is thrown first. The pins, which I believe are called *loggats*, are much thinner, and lighter at one extremity than the other. The bowl being first thrown, the players take the pins up by the thinner and lighter end, and fling them towards the bowl, and in such a manner that the pins may once turn round in the air, and slide with the thinner extremity foremost towards the bowl. The pins are about one or two-and-twenty inches long."<sup>2</sup>

## 49. LURCH.

A reference to this may be found under TICKTACK.]

[<sup>1</sup> In the last edition of the "Glossary of Nares" (1859), a more particular description of *level-coil* occurs, so that it seemed unnecessary to enter into further detail here. But I must add, that, unless I derive a very wrong inference from a perusal of the article in Nares, there were two games (as indeed Gifford seems to have partly suspected), one called *level-coil*, the other, *level-see*, which were quite distinct.]

<sup>2</sup> Reed's "Shakesp." 1801, vol. xviii. p. 326.

## 50. MARBLES

Had no doubt their origin in Bowls: and received their name from the substance of which the bowls were formerly made. *Taw* is the more common name of this play in England.

Rogers notices Marbles in his "Pleasures of Memory," l. 137 :

"On yon gray stone that fronts the Chancel-door  
Worn smooth by busy feet, now seen no more,  
Each eve we shot the Marble through the ring."

Notwithstanding Dr. Cornelius Scriblerus's Injunctions concerning playthings of "primitive and simple Antiquity," we are told "he yet condescended to allow Martinus the use of some few modern Play-things; such as might prove of any benefit to his mind, by infilling an early notion of the Sciences. For example, he found that *Marbles taught him Percussion and the Laws of Motion*; Nutcrakers the use of the Leaver; Swinging on the ends of a Board the Balance; Bottlecrews the Vice; Whirligigs the Axis and Peritrochia; Bird-Cages the Pulley; and Tops the centrifugal motion." Bob Cherry was thought useful and instructive, as it taught, "at once, two noble virtues, Patience and Constancy; the first in adhering to the pursuit of one end, the latter in bearing disappointment."<sup>1</sup>

51. MAW, OR MACK,<sup>2</sup> A GAME AT CARDS.

In the Household-Book of Roger, second Lord North, under 1575, occurs this entry: "Aug. 6. Lost at Maw w<sup>h</sup> the Queen, xxviiij<sup>li</sup>." The next item is, "Lost at Primerow" (apparently also with Queen Elizabeth), "xxxiiij<sup>li</sup>." On November 2 following, his lordship lost to her majesty "at play," £32, and on the 22nd February, 1575-6, £70. He was with Elizabeth at Kenilworth, and there she won £50 more of him!

It seems that in the later years of Elizabeth's reign, Maw, from having been a vulgar country game, grew into favour and fashion at Court, for in a tract printed in 1580,<sup>3</sup> it is said: "Master Rich. Drake, a gentleman well bearing himselfe alwayes, . . . advised M. Hall as his friende . . . specially for the giving signes of hys game at Mawe, a play at cardes growne out of the country, from the meanest, into credite at the courte with the greatest." What follows presently is curious: "In truth, quoth Hall, yesternight he trode on my foote, I being at Mawe at Mistresse Arundels, the old and honorable ordinary

<sup>1</sup> Pope's Works, vol. vi. p. 117.

<sup>2</sup> "Engl. Courtier and Country Gentl." 1586, sign. H 3 verso.]

<sup>3</sup> A letter sent by F. A. touching a quarell between Arthur Hall and Melchisedech Mallerie, to his very friend L. B. &c. (1580), repr. in "Miscellanea Antiqua Anglicana," 1316.]

table, as I may terme it, of England; but what he ment thereby I know not, I thinke no evil."

In the comedy of "Patient Griffil," 1603, a stage direction says: "A drunken feast: they quarrel and grow drunk, and pocket up the meat: the dealing of cans, *like a fet at mawe.*"

In the "True Tragedie of Richard the Third," 1594, a citizen, speaking of Lord Hastings, says: "He is as good as the ase of hearts at maw." Randolph thus alludes to it in his (posthumous) poems, 1638:

" *Histrio* may  
At *Maw*, or *Gleek*, or at *Primero* play,  
Still Madam goes to stake—"

Among the Huth broadsides, is one in prose, *sine ullâ notâ*, entitled, "The Groome-porters Lawes at Mawe, to be observed for fulfilling the due order of the game." These laws are sixteen in number.<sup>1]</sup>

## 52. MERITOT.<sup>2</sup>

Speght, in his "Glossary to Chaucer," says: Meritot, in Chaucer, a sport used by children by swinging themselves in bell-ropes, or such like, till they are giddy. In Latin it is called *Oscillum*, and is thus described by an old writer: "*Oscillum est genus ludi, scilicet cum funis dependitur de Trabe, in quo pueri & puellæ sedentes impelluntur huc et illuc.*"<sup>3</sup>

This sport is described as follows by Gay:

"On two near Elms the slacken'd Cord I hung,  
Now high, now low, my Blouzalinda swung."

So Rogers:<sup>4</sup>

"Soar'd in the Swing, half-pleas'd and half afraid,  
Thro' Sister Elms that wav'd their Summer-shade."

## 53. MUSS.

In Shakespeare, the ancient puerile sport called *Muss* is thus mentioned:

*Ant.* ——"When I cry'd, Ho!  
Like Boys unto a *Muss*, Kings would start forth,  
And cry, your Will!"<sup>5</sup>

*Muss*, in this sense, is used by Jonson.<sup>6</sup>

[<sup>1</sup> The duties of the *Groom-porter* are defined at large in the "Antiquarian Repertory," ed. 1807, vol. ii. p. 201. Taylor the Water-poet facetiously says of his hero, Nicholas Wood, of Harrietham, the Great Eater of Kent (1630): "Hee is no Gamester, neither at Dice, or Cards, yet there is not a Man within forty miles of his head, that can play with him at *maw*."]

<sup>2</sup> Called Shuggy-Shew in the North of England. It is our modern swing.

<sup>3</sup> In Mercurialis "de Arte Gymnastica," p. 216, there is an engraving of this exercise.

<sup>4</sup> "Pleasures of Memory," l. 77.

<sup>5</sup> "Anthony and Cleopatra," act i. sc. 11.

<sup>6</sup> "Magnetic Lady," act iv. sc. 3.

Rabelais mentions a *Mufs* among Gargantua's Games.<sup>1</sup>

[54. MY SOW HAS PIGGED.

Taylor the Water-poet refers to this in his "Motto," 1621; it is thus spoken of in "Poor Robin's Almanac" for 1734: "The lawyers play at beggar my neighbour; the new-marry'd young couples play at put; the doctors and surgeons at thrust out rotten, but if they meet with a man that is so eat up with the pox that he is all compos'd of that sort of metal, they thrust out all together; the farmers play at *My Sow's pigg'd*; the schoolmasters play at questions and commands; and because every man ought to mind his business, he that plays most at all sorts of gaming, commonly at last plays a game at *hide and seek*, and cares not to leave off till he has got the rubbers." Mr. Halliwell says: "The following distich is used in this game:

'Higgory, diggory, digg'd,  
My low has pigg'd.'"]<sup>2</sup>

55. NINE MEN'S MORRIS, OR MERRILS.

The following is the account of this game given by Dr. Farmer in a note to Shakespeare:<sup>3</sup>

"The nine Men's Morris is fill'd up with mud."

"In that part of Warwickshire where Shakespeare was educated, and the neighbouring parts of Northamptonshire, the shepherds and other boys dig up the turf with their knives to represent a sort of imperfect chess-board. It consists of a square, sometimes only a foot diameter, sometimes three or four yards. Within this is another square, every side of which is parallel to the external square; and these squares are joined by lines drawn from each corner of both squares, and the middle of each line. One party, or player, has wooden pegs, the other stones, which they move in such a manner as to take up each other's men, as they are called, and the area of the inner square is called the pound, in which the men taken up are impounded. These figures are by the country people called *Nine Men's Morris*, or *Merrils*; and are so called because each party has nine men. These figures are always cut upon the green turf, or leys, as they are called, or upon the grass

<sup>1</sup> Book i. cap. 22. And in another place, book iii. cap. 40. Grey's "Notes on Shakesp." vol. ii. p. 208. "That the Game of the Muffe is honest, healthful, ancient, and lawful; a Muscho Inventore, de quo Cod. de petit. Hæred. l. *Si post Motum*."

<sup>2</sup> "Popular Rhymes and Nursery Tales," 1849, p. 114.]

<sup>3</sup> "Midsummer Night's Dream," act ii. sc. 2.



at the end of ploughed lands, and in rainy seasons never fail to be choaked up with mud."

Alchorne remarks: "*Nine Men's Morris* is a Game still played by the shepherds, cow-keepers, &c. in the midland Counties, as follows: A figure (of squares, one within another,) is made on the ground by cutting out the turf; and two persons take each nine stones, which they place by turns in the angles, and afterwards move alternately, as at Chefs or Draughts. He who can play three in a straight line may then take off any one of his adversary's, where he pleases, till one, having lost all his men, loses the game."

Mr. Tollett writes: "In Cotgrave, under the article *Merelles*, is the following explanation: 'Le Ieu des Merelles. The boyish game called *Merils*, or *five-penny morris*: played here most commonly with stones, but in France with pawns, or men made on purpose, and tearmed *Merelles*.' These might originally have been black, and hence call *Morris*, or *Merelles*, as we yet term a black cherry a morello, and a small black cherry a merry, perhaps from Maurus a Moor, or rather from Morum a Mulberry."

An account of this game is given by Douce.<sup>1</sup>

"This Game was sometimes called the *Nine Men's Merrils*, from *Merelles*, or *Mereaux*, an ancient French word for the jettons, or counters, with which it was played. The other term, *Morris*, is probably a corruption suggested by the sort of dance which, in the progress of the Game, the counters performed. In the French *Merelles* each party had three counters only, which were to be placed in a line in order to win the game. It appears to have been the *Trememel* mentioned in old fabliau."<sup>2</sup>

"Dr. Hyde thinks the *Morris*, or *Merrils*, was known during the time that the Normans continued in possession of England, and that the name was afterwards corrupted into *Three Men's Morals*, or *Nine Men's Morals*. If this be true, the conversion of *Morrals* into *Morris*, a term so very familiar to the country-people, was extremely natural. The Doctor adds, that it was likewise called *Nine-penny* or *Nine-pin Miracle*, *Three-penny Morris*, *Five-penny Morris*, *Nine-penny Morris*, or *Three-pin*, *Five-pin*, and *Nine-pin Morris*, all corruptions of *Three pin*, &c. *Merels*."<sup>3</sup>

Douce adds: "The *Jeu de Merelles* was also a Table-game. A representation of two monks engaged at this amusement may be seen in a German edition of Petrarch 'de Remedio utriusque Fortunæ,' b. i. ch. 26. The cuts to this book were done in 1520."<sup>4</sup>

[A writer in Willis's "Current Notes" for November, 1853, has the following account of the game: "There can be but little doubt that it is the same game as that commonly known in the South of England under the name of *Moriners* or *Mariners*. It is played by

<sup>1</sup> "Illustrations of Shakspeare," vol. i. p. 184.

<sup>2</sup> See Le Grand, "Fabliaux et Contes," tom. ii. p. 208.

<sup>3</sup> Hyde's "Hist. Nederludii," p. 202. See also Strutt's "Sports and Pastimes," p. 236.

<sup>4</sup> Reed's "Shaksp." 1803, vol. iv. p. 358.

two persons with nine men each on a figure . . . generally on a board with the lines cut in it, and holes at the angles for pegs by way of men. The players take turns to 'pitch' their men, that is, to place them in the holes in such a way as to get, if possible, three in a line, or 'row.' After they are all pitched, the players move alternately, the one whose turn it is shifting any one of his men to the next hole (if unoccupied) from the one it is then on, along a line. Whenever either player succeeds in making a 'row' of his own men, whether during the pitching or subsequent play, he is entitled to take off any one of his adversary's, which is not protected by being in a row, and the game is lost by the person whose number of men is first reduced by this process below three."

Miss Baker, in her "Northamptonshire Glossary," 1854, notices the *Shepherd's Hey, Race, Ring, or Run* (as it is variously called), a sport enjoyed by the lower classes annually at Boughton-Green Fair, four miles from Northampton. "A green-fward circle," the writer says, "of considerable size, has been sunk about a foot below the surface of the green, as far back as memory can trace. A mazy path, rather more than a foot in width, is formed within by a trench, three or four inches wide, cut on each side of it; and the trial of skill consists in running the maze from the outside to the small circle in a given time, without crossing the boundaries of the path."

At Saffron-Walden, there was within a year or so of the present time, the remains of a ground which had been cut in the turf for this purpose; but the marks of the morris-dancers' knives were scarcely discernible.]

#### 56. NINE HOLES.

I find the following in Herrick :<sup>1</sup>

*Upon Raspe. Epig.*

"Raspe plays at Nine-holes; and 'tis known he gets  
Many a teaster by his game, and bets:  
But of his gettings there's but little sign;  
When one hole waistes more than he gets by nine."

#### 57. NINE PINS [OR SKITTLES].

Urquhart of Cromarty observes :<sup>2</sup> "They may likewise be said to use their king as the players at Nine Pins do the *middle kyle*, which they call *the king*, at whose fall alone they aim, the sooner to obtain the gaining of their prize."

Poor Robin, in his Almanack for 1695, in his observations on the spring quarter, says : "In this Quarter are very much practised the commendable exercises of *Nine-pins*, Pigeon-holes, Stool-ball, and Barley-break, by reason Easter Holydays, Whitson Holydays, and May Day, do fall in this Quarter." [But, in the Almanack for 1707, the game is introduced under the name of *skittles* :

<sup>1</sup> "Hesperides," 1648, p. 178.

<sup>2</sup> "Discovery of a most Exquisite Jewel," &c. 1651, p. 237, &c.

“ Ladies for pleasure now resort  
 Unto Hide Park and Totnam Court;  
 People to Moorfields flock in sholes,  
 At *nine-pins* and at pigeon-holes.  
 The country lasses pastime make  
 At stool-ball and at barley-break;  
 And young men they pass time away  
 At wrestling and at foot-ball play.  
 And every one, in their own way,  
 As merry are as birds in May.”

## 58. NOT, OR KNOT.

This is a game played in Gloucestershire, between two sides, each of whom is armed with bats, and endeavour to drive a ball in opposite directions. It is apt to become a violent and dangerous amusement.

## 59. NOVEM QUINQUE.

This is mentioned as a game at cards or dice in the “English Courtier and the Country Gentleman,” 1586.]

60. PALL MALL.<sup>1</sup>

In Erondel’s “French Garden,” 1605,<sup>2</sup> in a dialogue, the lady says, “If one had *Paille-mails*, it were good to play in this alley, for it is of a reasonable good length, straight, and even.” And a note in the margin informs us: “A *Paille-Mal* is a wooden hammer set to the end of a long staffe to strike a boule with, at which game noblemen and gentlemen in France doe play much.”

[My friend, Mr. H. B. Wheatley, kindly drew up for me the following description:

Pall Mall (*Italian*, palamaglio; *French*, palemaille) was a popular game in the sixteenth and seventeenth centuries, and few large towns were without a mall or prepared ground where it could be played. It was introduced into England in the reign of James I. who names it among other exercises as suited for his son Henry, who was afterwards Prince of Wales.<sup>3</sup>

Unfortunately no rules of the game have come down to us, so that we cannot tell how many players were required, or how many strokes were allowed before the ball passed successfully under one of the hoops, but from old dictionaries and drawings we are able to gather the following particulars: A long alley was prepared for the game by being made smooth, and then surrounded by a low wooden border, which was marked so as to show the position of the balls. Each player had a mallet and a round box-wood ball,<sup>4</sup> and his object was to drive his ball through a high and narrow hoop called “The Pass,”<sup>5</sup> of which

[<sup>1</sup> Chamberlain (“Angliæ Notitia,” 1676, p. 52) spells it *Pelmel*.]

[<sup>2</sup> Ed. 1621, sign. N 5 verso.]

[<sup>3</sup> “Basilicon Doron,” book iii.]

[<sup>4</sup> Cotgrave’s “French Dictionary.”]

[<sup>5</sup> Phillips’s “English Dictionary.”]

there were two, one at each end of the mall. Force and skill were both required in the player, who had to make the ball skate along the ground with great speed, and yet to be careful that he did not strike it in such a manner as to raise it from the ground.

In the reigns of James I. and Charles I., pall-mall was played in a portion of St. James's Fields, adjoining the Park, and the site of the street is still called Pall Mall. Charles II. was particularly fond of the game, and at his Restoration, as several houses were built and others planned in the old pall-mall, he had one of the avenues in St. James's Park prepared for a new mall. It was one man's business to keep the place in perfect order, and as a part of his duty was to cover the ground with powdered cockle-shells, he was called the cockle-strewer.<sup>1</sup>

Waller, in his poem on St. James's Park, thus describes with glowing terms the dexterity of Charles II. in the game :

“ Here a well-polished mall gives us joy,  
To see our prince his matchless force employ.

No sooner had he touch'd the flying ball,  
But 'tis already more than half the mall :  
And such a fury from his arm has got  
As from a smoking culverin 'twere shot.”]

#### 61. PEARIE.

Jamieson defines Pearie, “ that instrument of play used by boys in Scotland, which in England is called a peg-top.” It seems to have been named from its exact resemblance to a *pear*. The humming-top of England is in Scotland denominated a *French Pearie*, probably as having been originally imported from France.

#### [62. PENNY-PRICK.

For a notice of this game with counters, I may refer to the notes to “ The English Courtier and the Country Gentleman,” 1586.<sup>2</sup>]

#### 63. PICCADILLY

Is mentioned as a game in Flecknoe's “ Epigrams,” p. 90 :

“ And their lands to coyn they distil ye,  
And then with the money  
You see how they run ye  
To loofe it at Piccadilly.”

There was also a species of ruff so called. In the “ Honestie of this Age,” by Barnaby Rich, 1614, p. 25, is the following passage: “ But he that some forty or fifty yeares sithens should have asked a *pickadilly*, I wonder who could have understood him, or could have told what a pickadilly had been, fish or flesh.”

[<sup>1</sup> Pepys' “ Diary,” May 15, 1663.]

[<sup>2</sup> “ Three Inedited Tracts,” Roxb. Library, 1868.]

## [64. PIGEON-HOLES.

Our ancestors had a game so termed: it resembled our own bagatelle. "There was," says Mr. Halliwell, "a machine with arches for the balls to run through," as in fact in the modern game, if people choose to play it so. Poor Robin for 1738 refers to pigeon-holes: "In this quarter the commendable exercise of nine-pins, *pigeon-holes*, stool-ball, and barley-break are much practised, by reason Easter-holidays, Whitfun-holidays, and May-day fall in this quarter; besides the landlords holiday, which makes more mirth than any of the holidays aforesaid." He mentions it again in 1740.

## 65. POPE JULIUS'S GAME.

This was a game, at which four, and possibly more, persons could play. It is mentioned in the Privy Purse Expenses of Henry VIII. and apparently nowhere else: therefore the precise nature of the game cannot be determined. It seems to have been unknown to Strutt, Brand, Douce, Nares, and all other antiquaries. In the King's Expenses for 1532 are four references to money lost at it by Henry; the earliest is in these terms: "Item the xx daye [November] deliv'd to the king's grace at Stone whiche his grace losse at pope Julius game to my lady marques, in Bryan, and maister Weston . . . xiii*li*. vii*ij*d." So that, at any rate, it was a costly novelty; and during the same month "the king's grace" lost upward of £30 more at this diversion. We do not hear of him playing any more; but that may arise from the absence of accounts.

## 66. THE POPINJAY, OR PARROT.

This was an improvement on cock-throwing, and was of early date, as it is mentioned by Stow<sup>1</sup> in a patent or privilege granted to the Fraternity of St. George 29 Hen. VIII. The old chronicler, or his editor Strype, misprints the word, describing it as "the Game of the *Propinjay*."]

## 67. PRICKING AT THE BELT, OR GIRDLÉ; CALLED ALSO FAST AND LOOSE.

A cheating game, of which the following is a description: "A leathern Belt is made up into a number of intricate folds, and placed edgewise upon a table. One of the folds is made to resemble the middle of the Girdle, so that whoever shall thrust a skewer into it would think he held it fast to the table: whereas, when he has so done, the person with whom he plays may take hold of both ends and draw it away." It appears to have been a game much practised by the gipsies in the time of Shakespeare.<sup>2</sup> [It is still in vogue.]

[<sup>1</sup> "Survey," ed. 1720, vol. i. p. 250.]

[<sup>2</sup> Reed's "Shakespeare," 1803, vol. xvii. p. 230.]

## [68. PRICKING IN THE OLD HAT.

It appears from a communication by Mr. W. Kelly to "Current Notes" for June, 1854, that the Chamberlain's Accounts for the Borough of Leicester for 1749-50 have the following entry: "Paid for prosecuting one Richardson, and others by [for?] pricking at a game called Pricking in the Old Hat, 6s. 10d." Unless this amusement resembled the preceding, and was an outgrowth from it, I cannot undertake a solution of the mystery involved in this registration.]

69. PRISON BARS.<sup>1</sup>

The game of "the Country Base" is mentioned in the "Faery Queene," 1590, and by Shakespeare in "Cymbeline." Also in [Chettle's] tragedy of "Hoffman," 1631:

"I'll run a little course  
At Base, or Barley-brake."

Again, in [Brome's] "Antipodes," 1640:

"My men can run at Base."

Again, in the thirtieth song of Drayton's "Polyolbion:":

"At Hood-wink, Barley-brake, at Tick, or Prison Base."

## [70. PUSH-PIN.

"This," observes Strutt, "is a very silly sport, being nothing more than simply pushing one pin across another." Where Strutt obtained his information, I do not know; but from a coarse allusion in the Epigrams of Richard Middleton, 1608, it might be supposed to have been of a somewhat different nature.

## 71. PUT.

This is a game at cards, and is thus referred to in "The Riddle," a copy of verses inserted in "Rump Songs,"<sup>2</sup> 1662:

"Shall's have a Game at Put, to passe away the time,  
Expect no foul play, though I do play the Knave,  
I have a King at hand, yea that I have;  
Cards, be ye true, then the Game is mine."

72. THE QUINTAIN,<sup>3</sup> WHINTAIN, OR QUINTAL.

This is supposed to have been a Roman amusement, and to have been left by them in this country. In Kennett's time, it was a wed-

<sup>1</sup> Vulgarly called Prison Base.

<sup>2</sup> Edit. 1662, p. 49.]

<sup>3</sup> The Quintain seems to have been practised by most nations in Europe. See an account of it in Menage, "Dicit." *in v.*; see also Le Grand, "Fabl." tom. ii.

ding-sport in Oxfordshire (a county full of Roman remains); but, when Blount wrote his "Glossographia," they had it also at Shropshire marriages; and Aubrey (*circa* 1670) describes it as in general use on such occasions before the Civil Wars. The quintain is introduced into the prose history of Merlin. In the account of the Tournament at Logres, it is said: "After mete was the quynstayne reysed, and ther at bourded the yonge bachelers." It does not exactly appear what kind of quintain is here intended, but it was probably the *Pel*, of which a description may be read in Strutt.

We know that the game or exercise was well known to Fitzstephen and Matthew Paris, the latter of whom expressly alludes to it under the year 1253 by the name *Quintena*. This was in the time of Henry III., subsequently to the date at which Fitzstephen flourished and wrote.

The English, in Fitzstephen's time, used to be fond of the water-quintain, it appears, as a pastime in the Easter holidays. He says: "They fight battels on the water. A shield is buoyed upon a pole fixed in the midst of the stream. A boat is prepared without oars, to be carried by violence of the water, and in the forepart thereof standeth a young man ready to give charge upon the shield with his lance. If so be he break his lance against the shield, and do not fall, he is thought to have performed a worthy deed. If so be that without breaking his lance he runneth strongly against the shield, down he falleth into the water, for the boat is violently forced with the tide; but on each side of the shield ride two boats furnished with young men, which recover him that falleth as soon as they may. Upon the bridge, wharfs, and houses, by the river side, stand great numbers to see and laugh thereat."<sup>1</sup> Henry<sup>2</sup> thus describes another kind of quintain: "A strong post was fixed in the ground, with a piece of wood, which turned upon a spindle, on the top of it. At one end of this piece of wood a bag of sand was suspended, and at the other end a board was nailed. Against this board they tilted with spears, which made the piece of wood turn quickly on the spindle, and the bag of sand strike the riders on the back with great force, if they did not make their escape by the swiftness of their horses."

Owen's description of the quintain as played at weddings seems to indicate a much milder diversion than that form of it usually practised. He says:<sup>3</sup> "A Pole is fixt in the Ground, with sticks set about it, which the Bridegroom and his Company take up, and try their Strength and Activity in breaking them upon the Pole."

p. 214; Ducange and Spelman, "Gloss.;" Matt. Paris, ed. 1640, "Gloss.;" Dugdale's "Warwicksh.," p. 166; Cowell's "Interpr.," *in v.*; Plot's "Oxfordsh.," p. 200-1; and "Archæol.," vol. i. p. 305. A description of the military quintain may be seen in Pluvinel ("L'Instruction du Roy sur l'exercice de monter a cheval," p. 217), and a singular specimen of the sport occurs in Treffani ("Corps d'Extraits de Romains," tom. ii. p. 30.)

[<sup>1</sup> See Stowe's "Survey," ed. 1720, book i. p. 249, where a woodcut of the kind of quintain described by Henry (*infra*) will be found.]

<sup>2</sup> "Hist. of Brit.," vol. iii. p. 594.

<sup>3</sup> "Welsh Dict.," *v.* *Quintan*.

The quintain was one of the sports practised by the Cornish men in July, on Halgaver Moor, near Bodmin. The method of playing at it as described in a newspaper of 1789 is exactly correspondent with that employed by our countrymen in Stow's time—and in Fitzstephen's.

Surely there is no species of conservatism so stubborn as the conservatism of popular amusements !]

## 73. RACES.

Misson<sup>1</sup> says : “ The English Nobility take great delight in *Horse-Races*. The most famous are usually at Newmarket ; and there you are sure to see a great many persons of the first quality, and almost all the gentlemen of the neighbourhood. It is pretty common for them to lay wagers of Two Thousand pounds sterling upon one race. I have seen a horse, that after having run twenty miles in fifty-five minutes, upon ground less even than that where the Races are run at Newmarket, and won the wager for his master, would have been able to run a-new without taking breath, if he that had lost durst have ventured again. There are also Races run by men.”

In Hinde's “ *Life of John Bruen,*” 1641, p. 104, the author recommends “ unto many of our Gentlemen, and to many of inferior rank, that they would make an exchange of their *Foot Races* and *Horse Races,*” &c.

## [74. RIFLING.

This is one of the amusements of our forefathers, which Strutt, Hone, and others appear to have overlooked. It is thus mentioned (without being described) in a letter from the Common Serjeant of London to Sir W. Cecil, Sept. 4, 1569 : “ — At my nowe comynge thither [to Westminster] M<sup>r</sup> Staunton and others of th' inhabitants of the said Cytie [of Westminster] gave me to understande that there was a greate disorder in or near Long Acre, by reason of certain Games that were proclaymed there to be exercised, wheare indeede there was none used but one onlie Game, called *Riflinge*, by which they saide diverse persons weare spoyled and utterlie undon. Wheruppon I commaunded M<sup>r</sup> Cobbrande the highe Constable of the saide Cytie and Lyberties (taking with hym suche number of petit Constables and others as to his discreffion sholde seme mete, and sendinge before worde to the constable of S<sup>t</sup> Gyles in the feildes to mete hym there) to goe thither, and not onlie to apprehende all persones that sholde be founde there usinge the same game, but also them that kepte the same games . . . . Wheruppon the Keper of the same Games was broughte before me, but none of them that played there : and

<sup>1</sup> “ *Travels,*” p. 231.



yet one of my owne Servants, whom I sent pryvylie thither for that purpose, did see that game of Ryflinge in use there at that tyme.”]

## 75. THE RING.

Misson,<sup>1</sup> speaking of Hyde Park, “at the end of one of the suburbs of London,” says: “Here the people of fashion take the *diversion of the RING*. In a pretty high place, which lies very open, they have surrounded a circumference of two or three hundred paces diameter with a forry kind of ballustrade, or rather with poles placed upon stakes, but three foot from the ground; and the Coaches drive round and round this. When they have turn’d for some time round one way, they face about and turn t’other: so rowls the World.”

In the “Statistical Account of Scotland,”<sup>2</sup> Parish of Dunkeld, Perthshire, we have an account of another diversion with this name. “To prevent that intemperance,” the writer says, “to which social meetings in such situations are sometimes prone, they spend the evening in some public competition of dexterity or skill. Of these, *Riding at the Ring* (an amusement of antient and warlike origin,) is the chief. Two perpendicular posts are erected on this occasion, with a cross-beam, from which is suspended a small ring: the competitors are on horseback, each having a pointed rod in his hand; and he who, at full gallop, passing betwixt the posts, carries away the ring on his rod, gains the prize.”

## 76. ROUNDERS.

This sport, which has fallen into disuse of late years, was formerly a very popular schoolboy’s amusement. It was played with a ball and a short, stout stick, a species of apology for a bat, and was of the same genus as cricket, but less aspiring and not so hazardous; it was chiefly confined to the younger lads, who still lacked the necessary skill and strength for the more ambitious game.

It is possible that this is the game which, under the name of Rownes (Rounds) is mentioned in the “English Courtier and the Country Gentleman,” 1586.]

77. RUFF [OR COLCHESTER TRUMP].<sup>3</sup>

There appears by a passage in Heath’s “House of Correction,” 1619, to have been an ancient game called Ruffe: “A swaggerer is one that plays at Ruffe, from whence he tooke the denomination of a Ruffyn,” &c.

[Heywood, in “A Woman Kilde with Kindnesse,” 1607, mentions *double ruff*.]

<sup>1</sup> “Travels,” p. 126.

<sup>2</sup> Vol. xx, p. 433.

<sup>3</sup> “English Courtier and Cuntrey Gentleman,” 1586, sign. H 3 verso.]

## 78. RUNNING THE FIGURE OF EIGHT.

This sport is still followed by boys, and is alluded to by Shakespeare in his "Midsummer Night's Dream" in the line:

"And the quaint Mazes in the wanton Green."<sup>1</sup>

## [79. SCALES.

Rice, in his "Inuectiue againste Vices taken for Vertue," 1579, mentions this twice, but gives no further explanation.]

## 80. SCOTCH AND ENGLISH.

Hutton, in his "History of the Roman Wall,"<sup>2</sup> after an account of the incessant irruptions upon each other's lands between the inhabitants of the English and Scotish borders, in ancient times, and before the union of the two kingdoms, observes, "The lively impressiion, however, of former scenes did not wear out with the practice; for the Children of this day, upon the English Border, keep up the remembrance by a common play called *Scotch and English* or *the Raid*, i. e. Inroad."

"The Boys of the Village chuse two Captains out of their body, each nominates, alternately, one out of the little tribe. They then divide into two parties, strip, and deposit their Clothes, called *Wad*, in two heaps, each upon their own ground, which is divided by a Stone, as a boundary between the two Kingdoms. Each then invades the other's territories: the English crying 'Here's a leap into thy Land, dry-bellied Scot.' He who can, plunders the other side. If one is caught in the enemies jurisdiction, he becomes a prisoner, and cannot be released except by his own party. Thus one side will sometimes take all the Men and property of the other."

This seems to be the same game with that described by Jamieson, in his "Etymological Dictionary," *v.* WADDS. In the Glossary to Sibbald's "Chronicle of Scotish Poetry," *Wadds* is defined "A youthful Amusement, wherein much use is made of *pledges*." *Wad*, a pledge, says Jamieson, is the same with the *vadium* of lower Latinity.

## 81. SCOTCH-HOPPERS.

In "Poor Robin's Almanack for 1677," in his verses to the reader, on the back of the title-page, our star-gazer professes to show

"The time when School-boys should play at *Scotch-hoppers*."

<sup>1</sup> Reed's "Shakespeare," vol. iv. p. 359.

<sup>2</sup> 8vo. 1804, p. 104.

[The same periodical for 1707 says: "Lawyers and Phyficians have little to do this month, and therefore they may (if they will) play at *Scotch-hoppers*. Some men put their hands into peoples pockets open, and extract it clutch'd, of that beware. But counfel without a cure, is a body without a foul." And again, in 1740: "The fifth houfe tells ye when it is the moft convenient time for an old man to play at *Scotch-hoppers* amongft the boys."

## 82. SCRAMBLING FOR NUTS, &amp;c.

To scramble for nuts feems, from a paffage in Drayton's "*Nimphidia*," 1627, to have been a paffime with our anceftors. It is ftill a favourite one among schoolboys, who are not particular as to the kind of fruit, nuts or apples.]

## 83. SEE-SAW.

Gay describes the well-known fport of *See-Saw* thus :

"Acrofs the fallen Oak the plank I laid,  
And myfelf poif'd againft the tott'ring Maid;  
High leap'd the plank, adown Buxoma fell," &c.

[Douce feems to have thought that this was identical with the old game of *Riding the Wild Mare*, which is referred to in the "*Knight of the Burning Pestle*," written in 1610 or 1611: "Sweetheart, i' faith, I'll have Ralph come and do fome of his gambols. He'll ride the wild mare, gentlemen, 'twould do your hearts good to fee him."

84. SET-A-FOOT.<sup>1</sup>

*Set-a-foot* [a flight variety of *Scotch and Englifh*] furvived the Union a hundred years, and was played at during the early years of the prefent century. It confifted of a heroic contention, imbued with all the nationality of ftill older days. The fignal for the war was chaunted as by bards—

"*Set-a-foot* on Scotifh ground,  
Englifh, if ye dare."

And forthwith the two bodies of eight, ten, twelve, or even more schoolboys were arranged on either fide, the one representing the Scotch and the other Englifh forces: and, be it faid in honour of thefe representations, they fought for the victory of their accepted caufe as earneftly as if the battle were real:

"No flacknefs was there found,  
And many a gallant fchoolfellow  
Lay panting on the ground."

[<sup>1</sup> "Notes and Queries," Aug. 1, 1868. The writer does not appear to have perceived the identity of the two fports.]

The field was thus ordered. The green sward, divided by any slight natural hollow, was chosen, if possible; if not, a conventional line was drawn, and the combatants confronted each other across the imaginary border. In a heap, perhaps a hundred or two hundred yards behind each, was piled a booty of hats, coats, vests, and other clothing and chattels, which stood in the stead of property to be harried or cattle to be lifted. The game was played by raids to seize and carry off these deposits; as whenever the store was exhausted, the nationality was beaten. The races and the struggles to achieve this victory were full of excitement. Sometimes one, swift of foot, would rush alone into the exploit; sometimes two or three, to distract the adversary, without leaving their own side defenceless, or exposed to inroad. Then the chase; the escape of the invader with his plunder; or being obliged to throw it down for personal safety; or being captured, and sent back with it, there to stand, chapfallen and taunted, until one of his comrades could run in and touch him; when his restoration to the ranks was the result, though perhaps his ransom was made prisoner in his stead. And so the war was carried on, so long as a rag was left to the pillager; and it was a fight to see occasionally, near the close, the awful condition of the losing side of the combatants. Almost every stitch of raiment was gradually devoted to the exigences of the battle, and deposit after deposit was harried till every article, shoes, stockings, braces, &c. was "won away," and many of their discomfited wearers at last succumbed to their fate with nothing to cover their nakedness but trousers and shirt. I am not sure that even the last was not sometimes staked on the issue, so enthusiastic was *Set-a-foot*.

#### 85. SHITTLE, OR SHUTTLE COCK

Is as old as the fourteenth century. Skelton has the expression, "Not worth a shyttle cocke." Strutt, in his "Sports and Pastimes," illustrates it by a drawing of that period lent to him by Douce. Armin, in the "Two Maids of More-Clacke," 1609, says: "To play at shuttlecock methinkes is the game now." It was a favourite amusement with Prince Henry, who died in 1612. In his "Horæ Vacivæ," 1646, Hall observes: "Shittle-Cock requires a nimble arme, with a quick and waking eye; 'twere fit for students, and not so vehement as that waving of a Stoole, so commended by Lessius." The game is now known as *Battledoor and Shuttle-Cock*, and is almost exclusively a juvenile recreation, though it is sometimes played by grown-up persons in the country on wet *in-door* days.

#### 86. SHOEING THE WILD MARE.

From scattered notices in several old works, I collect that this was a diversion among our ancestors, more particularly intended for the young, and that the *Wild Mare* was simply a youth so called, who was allowed a certain start, and who was pursued by his companions,

with the object of being shoed, if he did not succeed in outstripping them. The only allusion, pure and simple, to this pastime is, I believe, in Breton's "Fantasticks," 1626, where he speaks of the youth "*shewing their agility in shooing the Wild Mare;*" but in Skelton's "Elynour Rumming," and in the "Frere and the Boye," occur references to what must have been a popular air or ballad founded on the game, and Ravenscroft, in his "Melismata," 1611, has a passage mentioning *Away the Mare* (just as it is mentioned in the two earlier places):

"Heigh ho, away the Mare,  
Let vs fet aside all care."

Herrick, in his "New Yeares Gift Sent to Sir Simeon Steward,"<sup>1</sup> seems, however, to set the matter at rest, and to show that the conjecture as to the character of the sport, just hazarded, is likely to be correct:

————— "but here a jolly  
Verse crown'd with yvie and with holly;  
That tels of winters tales and mirth,  
That milk-maids make about the hearth,  
Of Christmas sports, the waffel-boule,  
That tost up after Fox-i'-th' hole;  
Of Blind-man-buffe, *and of the care*  
*That young men have to shooe the Mare."*

Of course, the nursery game mentioned by Mr. Halliwell<sup>2</sup> is entirely different from this adult pastime. The former appears to be known in Denmark; it is played with the toes. There is more than one version in our own language; the following is printed by Mr. Halliwell:

"Shoe the colt, shoe!  
Shoe the wild mare!  
Put a sack on her back,  
See if she'll bear.  
If she'll bear,  
We'll give her some grains;  
If she won't bear,  
We'll dash out her brains."

### 87. SHOOTING THE BLACK LAD.

Douce's MSS. notes say: "They have a custom at Ashton-under-Lyne, on the sixteenth of April, of shooting the Black Lad on horse-back. It is said to have arisen from there having been formerly a black Knight [Sir Ralph of Ashton?] who resided in these parts, holding the people in vassalage, and using them with great severity."

<sup>1</sup> "Hesperides," ed. 1823, vol. i, p. 176.

<sup>2</sup> "Popular Rhymes and Nursery Tales," 1849, p. 101.]

## 88. SHOVE-GROAT.

*Slide-Thrift*, or *Shove-Groat*, is one of the games prohibited by statute 33 Hen. VIII. It has been already noticed from Rowlands' "Humors Ordinarie," 1600.

A shove-groat shilling is mentioned in Shakespeare's "Second Part of King Henry IV." and is supposed by Steevens to have been a piece of polished metal made use of in the play of shovel-board.<sup>1</sup>

Douce, however, has shown that shove-groat and shovel-board were different games. The former was invented in the reign of Henry VIII. for in the statute above alluded to it is called *a new game*. It was also known by the several appellations of *Slide-groat*, *Slide-board*, *Slide-thrift*, and *Slip-thrift*.<sup>2</sup>

[A writer in Willis's "Current Notes" for April, 1853, says: "In the 13th year of Henry VIII. the Benchers of the Temple made an order 'that none of the Society within this house shall exercise the play of shoffe-grotte or *shyp-grotte* upon pain of six-shillings and eightpence.'" This game was otherwise called *Shove-halfpenny*: the mode of playing it is explained in "Current Notes" for June, 1853; and in the number for July, 1853, is a long paper, well worth reading, on the subject.

A correspondent of "Current Notes," writing from New York in 1852, thus describes this game: "It is played on a table or board about 40 feet long and 18 inches wide. It is made of clean white pine without knots, and fine sand is sifted all over, to enable the players to *shovel* their pieces along. On each side of the board there are narrow troughs or gutters, to catch the pieces if they fly off, which they frequently do. The game is played by two persons, who have each four pieces, numbered 1 to 4. The pieces are of brass, exactly the size and form of half-pound flat weights. A line is marked across the board, about half a foot from the farther extremity, and the art is to discharge the piece from the hand with just sufficient force to go beyond the line, which counts so many; but if the piece lies half off and half on the farther end, it counts double. But to do that requires great skill and long practice. The players play off their pieces alternately, and the chief effort is to knock the antagonist's piece from the table."]

## 89. SHUFFLE BOARD,

Or shovel board [a form of *shove-groat*,] is still played. Douce, about forty years ago, heard a man ask another to go into an ale-house in the Broad Sanctuary, Westminster, to play at it. In honest Isaak Walton's time, a shovel board was probably to be found in every public house.

<sup>1</sup> Reed's "Shaksp." 1803, vol. xii. p. 96.

<sup>2</sup> "Illustr. of Shaksp." vol. i. p. 454.

## [90. SILVER GAMES.

Humphrey Roberts, of King's Langley, in his "Complaint for Reformation," 1572, says: "I may speake of one notable Abuse, whiche among y<sup>e</sup> rest is so much practised, y<sup>t</sup> it is made in a maner lawfull for Christians to breake and violate y<sup>e</sup> cōmaūdementes of God: & it is called a Siluer game. These Siluer games are becom such snares, & as it wer baits to catch men: y<sup>t</sup> it seemeth vnto me Sathā to (*sic*) becom a cōning Goldsmyth." Roberts, in a description which occupies several pages, proceeds to draw a picture of the profanation of the Sundays by these silver games, and the desertion of the churches. The exact nature of the game so designated he does not, however, disclose, but leaves us to conjecture that they were amusements of a more or less frivolous character, chiefly confined to the country, for he draws a distinction between them and the "vayne deices and fond exercises" of great towns and cities, such as bull-baiting, and "many such vnfruitefull pastimes, tendyng to no cōmoditye for y<sup>e</sup> commonwealt: for which purpose Parysh Garden is a place." Lysons, in an extract from a "Chapel-Warden's Account of 1634,"<sup>1</sup> notices a payment of 11s. 8d. "for the Silver Games," but omits to explain what they were.

## [91. SLAM.

In "Witts Recreations," 1640, is the epigram:

"On Tuck.

At post and pair, or *slam*, Tom Tuck would play,  
This Christmasse, but his want therewith, says nay."

## 92. SLIP-THRIFT.

This is a game mentioned in a tract by Richard Rice;<sup>2</sup> he does not describe what its precise character was, nor have I met with a second notice of it. Rice says, that man was made in God's image, and that his gifts might not die with him his Creator sent him into Paradise. "What to dooe there?" inquires our author. "To Bowle, or to plaie at Dife, or Cardes, Penipricke, or *slipthrift*?" He tells us elsewhere that the game was played with *passed-groats*. Rice also mentions *short-thrift*, perhaps another form of it. Slipthrift itself may be identical with slidethrift, referred to above and in the "English Courtier and the Countrey Gentleman," 1586.

## 93. SPAN-COUNTER.

This is mentioned as a youthful sport in "The First part of King Henry VI." 1594:

[<sup>1</sup> Present Work, vol. i. p. 160.]

[<sup>2</sup> "An Inuectiue againste vices taken for vertue," 1579, sign. B 3, verso.]

“*Cade*. But doest thou heare Stafford tell the King, that for his fathers sake, in whose time boyes plaide at spanne-counter with French Crownes, I am content that hee shall be king as long as he liues.” Strutt says that this is like marbles,—except that counters are used in it.

#### 94. SPELL AND KNOR,<sup>1</sup> TRAP-BALL, [OR TRAP-BAT].

Mr. Atkinson<sup>2</sup> observes: “The probability is that the game is a lineal descendant from the Ball-play of the old Danes, or Northmen and Icelanders. The game is called Spell and Knor, and the word Spell has come to be understood as the designation of the peculiar kind of trap used in it. But surely ‘Spell and Knor’ is a corruption of ‘Spell a’ Knor’=the play at ball. The object in the game is to exceed one’s competitors in the distance to which the ball is driven. On the liberation of the spring of the trap or Spell, the ball, previously whitened all over with chalk, is struck in mid-air with the Tribbit-stick, and the place at which it falls, being noted by the lookers-out, the distance from the trap is measured in spaces of twenty yards each, or Scores. There is one day in the year—Shrove Tuesday—when it is customarily practised, not quite exclusively. The Tribbit-stick is elsewhere called *Primstick*, *Gelstick*, *Buckstick*, *Tribbit*, *Trevit*, &c.” Spell and Norr (or Nurr) is not peculiar, however, to the North, for in the “Worcestershire Chronicle” for September, 1847, we read: “Before the commons were taken in, the children of the poor had ample space wherein to recreate themselves at cricket, *nurr*, or any other diversion; but now they are driven from every green spot, and in Bromsgrove here, the nailor boys, from the force of circumstances, have taken possession of the turnpike-road to play the before-mentioned games, to the serious inconvenience of the passengers, one of whom, a woman, was yesterday knocked down by a *nurr*, which struck her in the head. Surely it would be an act of humanity on the part of those who have been most benefited by the inclosing of the common to afford the children of the poor of this parish a small space of ground for the purposes of health and amusement.”]

#### 95. SPINNY WYE

Is the name of a game among children at Newcastle-upon-Tyne. I suspect this is nearly the same with “Hide and Seek.” “I spye, is the usual exclamation at a childish game called ‘Hie, spy, hie.’”

#### [96. SPURN-POINT.

This sport, which seems to have been a description of nine-pins, is thus referred to in the ballad of the “Common Cries of London,” by W. Turner, published about 1600:

[<sup>1</sup> Otherwise called Spell a’ Knor, and in Lincolnshire, Nur-spell. In all these cases, spell is, of course, the German *spiel*, play.]

[<sup>2</sup> “Glossary of the Cleveland Dialect,” 1868, pp. 299, 542].



“ Come, let us leave this boyes play,  
And idle prittle prat,  
And let us go to nine holes,  
To *spurn-point*, or to cat.”

## 97. STOOL-BALL.

So particular an account of this was given under *Easter Holidays*, that it is unnecessary to do more than refer to that section.

## 98. SWANS.

Swan-umping (corruptly *Hopping*,) ought to have found a place in Strutt's "Sports and Pastimes;" it is described and illustrated, however, by Hone in his "Every-Day Book," and some papers on the subject will be found in Mr. Kempe's "Lofeley MSS." 1836. Several books, according to a letter printed in the latter volume, were at one time extant, containing orders under this head, and Hone has inserted a reprint of one of these in his entertaining Miscellany. Swan-umping was, among our ancestors, a very favourite sport, not unattended by risk; for the birds seldom submitted to the process without a struggle, which occasionally cost the captor a ducking.

## 99. TABLES OR BACKGAMMON.

This is a very ancient pastime, and is still in vogue under the latter designation. Arden, of Feverham, was playing with his murderer at tables, when he was assassinated at a preconcerted signal; this memorable tragedy was enacted in the reign of Edward VI.; and a full account of it may be found in the pages of Holinshed. Howell, in a letter to Master G. Stone, in 1635, says: "Tho' you have learnt *Baggamon*, you must not forget *Irish*, which is a serious and solid Game."

Robert of Brunne in 1303 denounces play at Chesh and Tables, first, by men generally on holy-days at the tavern, which he calls "the devyls knyfe," (it slays thee, either foul or life):

“ ȝyf þou euere wyþ iogeloure,  
Wyþ hafadoure or wyþ rotoure,  
Hauntyft tauerne, or were to any pere  
To playe at þe ches or at þe tablere,  
Specially before þe noun  
Whan Goddys seruyfe owþ to be doun;  
Hyt ys aȝens þe comaundement  
And holy cherches asent.”

Secondly, by the rich slothful man at home:

“ ȝyf hyt be nat þan redy, hys dyner,  
Take furþe þe chesse or þe tabler;  
So shal he pley tyl hyt be none  
And Goddys seruyfe be al done.”<sup>1</sup>]

[<sup>1</sup> "Handlyng Synne," edited by F. J. Furnivall, Esq. for the Roxburghe Club, 1862, 4to. lines 1040-7, 4307-10.]

## 100. TAPPIE TOUSIE.

Of this sport among children Jamieson gives the following account : " One, taking hold of another by the forelock of his hair, says to him, ' *Tappie, Tappie tousie*, will ye be my man ? ' If the other answers in the affirmative, the first says, ' Come to me then, come to me then ; ' giving him a smart pull towards him by the lock which he holds in his hand. If the one who is asked answers in the negative, the other gives him a push backward, saying, ' Gae fra me then, gae fra me then. ' "

" The literal meaning of the terms is obvious. The person asked is called *Tappie-tousie*, q. dishevelled head, from *Tap* and *Tousie*. It may be observed, however, that the Suio-Gothic *tap* signifies a lock or tuft of hair.<sup>1</sup>

" But the thing that principally deserves our attention is the meaning of this play. Like some other childish sports, it evidently retains a singular vestige of very ancient manners. It indeed represents the mode in which one received another as his bondman.

" ' The thride kind of nativitie, or bondage, is quhen ane frie man, to the end he may have the menteinance of ane great and potent man, randers himself to be his bond-man in his court, *be the haire of his forehead*; and gif he thereafter withdrawes himselfe, and flees away fra his maister, or denyes to him his nativitie: his maister may prove him to be his bond-man, be ane affise, before the Justice; challengand him, that he, sic ane day, sic ane yeare, compeirid in his court, and there yeilded himselfe to him to be his slave and bond-man. And quhen any Man is adjudged and decerned to be native or bond-man to any maister; the maister may *take him be the nose*, and reduce him to his former slavery.<sup>2</sup>

" This form, of rendering one's self by the hair of the head, seems to have had a monkish origin. The heathenish rite of consecrating the hair, or shaving the head, was early adopted among Christians, either as an act of pretended devotion, or when a person dedicated himself to some particular Saint, or entered into any religious order. Hence it seems to have been adopted as a civil token of servitude. Thus those who entered into the monastic life, were said *capillos ponere*, and *per capillos se tradere*. In the fifth century Clovis committed himself to St. Germer by *the hair of his head*.<sup>3</sup> Those who thus devoted themselves were called the *servants* of God, or of any particular Saint.

" This then being used as a symbol of servitude, we perceive the reason why it came to be viewed as so great an indignity to be laid hold of by the hair. He who did so claimed the person as his property. Therefore, to seize, or to drag one by the hair, *comprehendere*, or *trahere per capillos*, was accounted an offence equal to that of

<sup>1</sup> *Haertapp*, floccus capillorum; Ihre, p. 857.

<sup>2</sup> "Quon. Attach." c. lvi. s. 7.

<sup>3</sup> "Vit. S. Germer," ap. Carpentier, vo. *Capilli*.

charging another with falsehood, and even with striking him. The offender, according to the Frisic laws, was fined in two Shillings; according to those of Burgundy, also, in two; but if both hands were employed, in four.<sup>1</sup> According to the laws of Saxony, the fine amounted to an hundred and twenty shillings.<sup>2</sup> Some other statutes made it punishable by Death."<sup>3</sup>

## [101. THREAD-MY-NEEDLE.

This was a children's game. A certain number stood in a row with joined hands, and ran between each other, without letting go their hold. Poor Robin has it in his Almanac for 1738: "The summer quarter follows spring as close as girls do one another, when playing at *thread-my-needle*, they tread upon each other's heels.]"

## 102. TICK-TACK.

[This game at tables is the same as the later *trick-snack*, says Mr. H. B. Wheatley. "Dict. of Reduplicated Words," p. 87. His first quotation is from Bullein's "Dialogue," 1573: "In this lande I did see an ape plaie at *ticke-tack*, and after at Irishe on the tables, with one of that lande." The game is also mentioned (with others) in "The English Courtier and the Cuntrey Gentleman," 1586: "In fowle weather, we fend for some honest neighbours, if happely wee bee without wiuens, alone at home (as seldome we are) and with them we play at Dice, and Cardes, forting our selues accordinge to the number of Players, and their skill, some in Ticktack, some Lurche, some to Irish game, or Dublets.]" Shakespeare has a game of *tick-tack* in "Measure for Measure," act i. sc. iii.

In Hall's "Horæ Vacivæ," 1646, are the following observations on the game of Tick-Tack. "*Tick-Tack* sets a Man's intentions on their guard. Errors in this and War can be but once amended."

[For *trick-track*, Mr. Wheatley ("Dict." p. 93) quotes Shadwell's "True Widow," 1679, Urquhart's "Rabelais," p. 74 (ed. 1750), and "Memoirs of P. H. Bruce," p. 65.

## [103. TOM TIDLER'S GROUND.

There used to be a schoolboy's game so called, when I was a child. One boy represented Tom Tidler (whoever he may have been), and several others made it their object to invade his territory, a small piece of ground, chalked round or otherwise distinguished, crying, "I am on Tom Tidler's Ground, picking up Gold and Silver!" Tom Tidler's part consisted in endeavouring to catch the marauders. There was, perhaps, some origin for this sport which can no longer be traced.

Tom Tidler seems to have been a person of some celebrity in the

<sup>1</sup> "Leg. Fris." ap. Lindenbrog, tit. xxii. s. 64, "Leg. Burgund." tit. v. s. 4.

<sup>2</sup> "Leg. Sax," cap. i. s. 7, *ibid.*

<sup>3</sup> "Du Cange," col. 243.

beginning of the last century at least, for Mr. Halliwell notices a rhyme entitled "Tom Tidler's on the Friar's ground," as occurring in a ballad published about 1720.

## 104. TOUCH.

This is also a childish or schoolboy's game. Several play at it. One boy endeavours to touch one of his playmates, and they do their best to escape him. The moment he succeeds, he exclaims, *Touch*, or *Touch He*; the boy touched is obliged to take his place, and the game begins over again.]

## 105. TRAY-TRIP.

Grofe says this was an ancient game, like Scottish Hop, played on a pavement, marked out with chalk into different compartments. [It is mentioned without any explanation of its precise nature, further than that it was a popular game with cards or dice, or both, in the "English Courtier and the Cuntrey Gentleman," 1586; and in the Percy MS. "Loose Songs," p. 68, we find "full oft thee and I within the buttery playd att *tray-trippe* of a dye." Mr. Thomas Wright, in his "Provincial Dictionary," notes *Trip-Trap* as a game peculiar to the North of England, also called *Trip*—the same, no doubt, as our Tray-Trip.

## 106. TRUNDLING THE HOOP,

Shooting with bows and arrows, and swimming on bladders, occur among the puerile sports delineated in the *Missal* seen by Strutt in the possession of Mr. Ives.

The hoop is also noticed by Charlotte Smith in her "Rural Walks: "

"Sweet age of blest delusion! blooming Boys,  
Ah! revel long in Childhood's thoughtless joys;  
With light and pliant spirits, that can stoop  
To follow, sportively, *the rolling Hoop*;  
To watch the sleeping Top, with gay delight,  
Or mark, with raptur'd gaze, the sailing Kite: <sup>1</sup>  
Or eagerly pursuing Pleasure's call,  
Can find it center'd in the bounding Ball!"

## [107. TROULE-IN-MADAME, OR TRUNKS.

This sport is alluded to in "The Christmas Prince," 1607:

"Why say you not that Munday well be drunke,  
Keeps all vnruely wakes, & playes at Trunkes."

It is also referred to in Halliwell's "Dictionary," and in "Poor Robin" for 1715: "After dinner (for you must not have too long intermissions) to your sack again, typire, topire, and tropire, and for recreations to such liquor, billiards, kettle-pins, noddy-boards, tables,

<sup>1</sup> *Paper Windmills* are seen in the hands of the younger sort of children in Mr. Ives's *Missal*.

trunks, shovel-boards, fox and geefe, and those two excellent games at cards, one and thirty, and drive knaves out of town.”]

## 108. WEAPON SHAWING.

The minister of Kincardine<sup>1</sup> says: “Nigh to the Church there is an Alley, walled in, and terminating in a large Semi-circle, appropriated to that antient military exercise and discipline known by the name of *Weapon-shawing*.”

## 109. [WHIP-HER-JENNY, OR ONE-AND-THIRTY.

This is a game overlooked by Strutt and Brand; the following reference to it is made in Taylor’s “Wit and Mirth,” 1629: “An unhappy Boy, that kept his fathers sheepe in the country, did vse to carry a paire of Cards in his pocket, and meeting with boyes as good as himself, would fall to Cards at the Cambrian game of whip-her-ginny, or English one and thirty; at which sport hee would some dayes lose a sheepe or two.” *One-and-thirty* is alluded to elsewhere (see above, l. 6;) and Mr. Halliwell, in his “Archaic Dictionary,” speaks of it, on the authority of Taylor in another place, as a kind of *vingt-et-un*.]

110. WHIPPING THE TOP, OR WHIRLIGIG.<sup>2</sup>

It is said in some of the voyages, I think it is in Hawkesworth’s, that the top is well known among the Indians, some of whom pointed to our sailors, who seemed to wonder at seeing it amongst them, that in order to make it spin they should lash it with a whip.

The following mention of whipping the top occurs in Perſius’s third Satire:

“Neu quis callidior buxum torquere flagello.”<sup>3</sup>

Thus also in Virgil’s seventh *Æneid*:

“As young Striplings whip the Top for sport,  
On the smooth pavement of an empty Court;  
The wooden Engine whirls and flies about,  
Admir’d with clamours of the beardless Rout.  
They lash aloud, each other they provoke,  
And lend their little souls at ev’ry stroke.”

[Dionysius Cato recommends the top as a harmless amusement in contrast to dice-play, in which there was hazard and speculation. “*Trocho lude*,” he says, “*aleas fuge*,” which the “Luytel Caton” in the Vernon MS. ab. 1375, A.D., translates “Take a *toppe*, if þou wold pleye, and not as þe hafardrye” (leaf 310, col. 1).

In Sir Thomas More’s “*Workes*,” 1557, are some allegorical

<sup>1</sup> “Statist. Acc. of Scotl.” vol. iii. p. 512.

<sup>2</sup> It is curious that on the title-page of “Times Whirligig,” by Humphrey Willis, 1647, is a woodcut, illustrating the title, of a committee-man balancing himself on a *top*.]

<sup>3</sup> “The whirling Top they whip,  
And drive her giddy till she fall asleep.”—*Dryden*.

verfes on the ages of man, in which Childhood is represented as *a boy whipping a top*. The boy is made to fay :

“ A toppe can I fet, and dryue in its kynde.”]

Playing with tops is found among the illuminations of Mr. Ives's *Miffal*.

Cornelius Scriblerus fays: “ I would not have Martin as yet to fcourge a Top, till I am better informed whether the Trochus which was recommended by Cato be really our prefent Top, or rather the Hoop which the Boys drive with a ftick.”<sup>1</sup>

To fleep like a town top is a proverbial expreffion. [The more ufual expreffion at prefent is *to fleep like a top*.] A top is faid to fleep when it turns round with great velocity, and makes a fmooth humming noife. The following cuftom is now laid afide; a large top was formerly kept in every village, to be whipped in frofty weather, that the peafants might be kept warm by exercife, and out of mifchief, while they could not work.<sup>2</sup>

In [a curious little work of the laft century]<sup>3</sup> we read: “ Another tells 'em of a project he has to make Town Tops fpin without an Eel-fkin, as if he bore malice to the School-boys.”

Lemnius [remarks:]<sup>4</sup> “ Young youth do merrily exercife themfelves in Whipping Top, and to make it run fwiftly about, that it cannot be feen, and will deceive the fight, and that in Winter to catch themfelves a heat.”

Poor Robin, in his Almanack for 1677, tells us, in “ The Fanatick's Chronology,” it was then “ 1804 years fince the firft invention of Town-Tops.”

### [III. WHISTLES, RATTLES, &c.]

In “ The Pedlar's Lamentation,” an early ballad, whiffles are mentioned as children's toys :

“ Exchange then a groat for fome pretty toy,  
Come, buy this fine whistle for your little boy—”

Cornelius Scriblerus is made to obferve: “ Play was invented as a remedy againft Hunger. It is therefore wifely contrived by Nature, that Children as they have the keeneft Appetites, are moft addicted to Plays.

“ To fpeak firft of the *Whiffle*, as it is the firft of all Play-things. I will have it exactly to correpond with the ancient *Fiftula*, and accordingly to be compofed *septem paribus difjuncta cicutis*.

“ I heartily wifh a diligent fearch may be made after the true *Crepitaculum*, or Rattle of the Ancients, for that (as Archytas Terentinus

<sup>1</sup> Pope's “ Works,” vol. vi. p. 115.

<sup>2</sup> Reed's “ Shakefp.” vol. v. p. 248.

<sup>3</sup> “ The Fifteen Comforts of Marriage,” p. 143.

<sup>4</sup> English Tranfl. 1658, p. 369.

was of opinion,) kept the Children from breaking Earthenware. The China cups in these days are not at all the safer for the modern Rattles; which is an evident proof how far their Crepitacula exceeded ours."

### 112. WHITE AND BLACK.

In 2 and 3 Philip and Mary (1555), c. ix. an act of Parliament was passed "to make voyde dyvers Lycences of Houfes wherin unlawfull Games bee used." Here we find mention of some diversion described as "White & Blacke, Making & Marryng," apparently independent of the recreations previously enumerated, such as bowling, tennis, dice-play, and so forth.<sup>1</sup>

### 113. WRESTLING.

[This is not the proper place for entering into the nice distinctions between the various schools of wrestling in Cornwall, Cumberland, Nottinghamshire, &c. It is well known that the differences in practice are considerable.

In 1303, Robert of Brunne notices the practice of giving a sword or ring as a prize for wrestling, but says it must not be done on a holyday :

"ȝyf pou euer fettyft swerde eyper ryng  
For to gadyr a wraстыng,  
ȝe holyday pou holdeft noghte  
Whan swyche bobounce for ȝe ys wroghte.  
Cuntek ȝere comyp, or owper bobounce;  
And sum men slayn, or lost ȝurghе chaunce."

*Handlyng Synne*, l. 990-5.

He afterwards warns men against getting up wrestlings in order to gain praise for it (l. 3690-2), and also (l. 8999) says that "karolles, wraстыnges, or somour games," are not to be held in the church or churchyard. Myrc, too, warns his hearers against "schotnge, wraстыnge, and open play, and goynge to ȝe ale on holydaye" ("Instructions for Parish Priests," p. 31, l. 997-8; *Early Engl. Text Soc.* 1868. Chaucer says of the Miller, in the Prologue to the *Canterbury Tales*, "At wraстыnge he wolde bere away the ram,"—a change of prize from the sword and ring noticed above.

In the "Tale of the Bafyn," it is said of the parson :

"He harpys and gytryns and syngs well ther-too,  
He wrestels and lepis, and casts the ston also—"

In the "Governor," 1531, Sir T. Elyot observes: "Wraстыng is a verye good exercife in the beginning of youth, so that it bee with one that is equall in strength or some what vnder, and that the place be soft, that in falling their bodies be not brused. There be diuers manners of wraстыngs: but the best, as wel for health of body, as for exercife of strength, is, when laying mutually their hands one ouer an others neck, with the other hande they holde fast each other by

[<sup>1</sup> "Statutes of the Realm," 2 & 3 P. & M. Record Comm. ed.]

the arm, and clasping their legs together, they inforce themselves with strength and agilytie, to throw downe each other, which is also praised by Galen."

Again, in the "Maner of the tryumphe at Caleys and Bullen [1532,]" it is said: "And that day there was a great wraffelynge bytwene englyfshmen & frenfshmen before bothe y<sup>e</sup> kynges/ the frenshe kyng had none but preeftes that wraffeled/ whiche were bygge men & ftronge/ they were bretherne/ but they had mooft falles."

Browne, in the fifth song of "Britannia's Pastorals," 1614, writes :

"As when the gallant youth which liue vpon  
The Westerne Downes of louely *Albion*;  
Meeting, some festiuall to solemnize,  
Chooſe out two, ſkil'd in wraffling exerciſe,  
Who ſtrongly, at the wrift or collar cling,  
Whilſt arme in arme the people make a Ring."

The Minister of Monquhitter [reported in 1799:]<sup>1</sup> "People who are not regularly and profitably employed, rejoice in a holiday as the means of throwing off that languor which oppresses the mind, and of exerting their active powers. So it was with our Fathers. They frequently met to exert their strength in Wrestling, in Casting the Hammer, and in Throwing the Stone, their agility at Foot-Ball, and their dexterity at Coits and Penny-Stone."

Miffon<sup>2</sup> says "Wrestling is one of the diversions of the English, especially in the Northern Counties."

## Popular Notices concerning Cards.<sup>3</sup>

**R**ICE has a curious passage on this subject: "Is the waie [to attain godlineſs]" he inquires, "by playng, and sportyng, or resting of the wearie bones, with the bones of a paire of Dice, or with a paire of Cardes (otherwiſe nowe called the bookes of life) and though it be spoken but in iestyng, yet is it not altogether for naught, for the nature of some is to reſte more in them, and are more at quiete with the Ace, Kyng, Queene, or varlet of Spades, then thei can be with a ſpade to digge or delue honeſtly after Goddes preceptes for their hiryng: yea, and delighte quietlier in the Ace, Kyng, Queene, or Varlette of the Hartes, then thei dooe in the booke of life."<sup>4</sup>"]

In some parts of the north of England a pack of cards is called to this day, as it is in Shakespeare's plays, a *deck* of cards.

<sup>1</sup> "Statist. Acc. of Scotl." vol. xxi. p. 145.

<sup>2</sup> "Travels," p. 306. See Parkyns' "Inn Play," 2nd ed. 1717.

<sup>3</sup> It may be well to point out that since Brand and Ellis wrote, several important works on this subject have appeared, particularly Mr. Singer's "Researches" in 1816, and Mr. Chatto's still more valuable work in 1848.]

<sup>4</sup> "An Inueſtiue againſt Vices taken for Vertue," 1579, ſign. B 4.]



In the "Gentleman's Magazine" for January, 1791, are several queries on cards. The writer informs us that "the common people in a great part of Yorkshire invariably call diamonds *picks*. This I take," he says, "to be from the French word *piques*, spades; but cannot account for its being corruptly applied by them to the other suit." The true reason, however, is to be gathered from the resemblance the diamond bears to a *mill-pick*, as fustils are sometimes called in heraldry.

Hall<sup>1</sup> [of Cambridge] says: "For Cardes, the Philologie of them is not for an essay. A Man's fancy would be sum'd up in *Cribbage*; *Gleeke* requires a vigilant memory [and a long purse;] *Maw*, a pregnant agility; *Pichet*, a various invention; *Primero*, a dextrous kinde of raffnesse, &c." [In Gayton's "Notes on Don Quixote," 1654, is the following: "A lady once requesting a gentleman to play at *gleeke*, was refused, but civilly, and upon three reasons: the first whereof, madam, said the gentleman, is, I have no money. Her ladyship knew that was so materiall and sufficient, that she desired him to keep the other two reasons to himself."]<sup>2</sup>

Urquhart<sup>3</sup> of Cromarty observes: "Verily, I think they make use of Kings, as we do of Card-Kings in playing at the Hundred; any one whereof, if there be appearance of a better Game without him, (and that the exchange of him for another incoming Card is like to conduce more for drawing of the Stake,) is by good Gamesters without any ceremony discarded."

[Warton, in a note to Lyndsay's Works, observes: "In our author's Tragedie of Cardinal Betoun, a soliloquy spoken by the cardinal, he is made to declare that he played with the King [James IV.] for three thousand crowns of gold in one night, at *cartis* and dice." They (cards) are also mentioned in an old anonymous Scottish poem of Covetice.<sup>4</sup> Cards are mentioned in a statute of Henry the Seventh,<sup>5</sup> that is, in 1496. Ducange cites two Greek writers, who mention card-playing as one of the games of modern Greece, at least before the year 1498.<sup>6</sup> It seems highly probable that the Arabians, so famous for their ingenuity, more especially in what related to numbers and calculation, were the inventors of cards, which they communicated to the Constantinopolitan Greeks.

"Benedictus Abbas has preserved a very curious edict, which shews the state of gaming in the Christian army commanded by Richard the First King of England, and Philip of France, during the Crusade in the year 1190. No person in the army is permitted to play at any sort of game for money, except Knights and Clergymen; who in one whole day and night, shall not, *each*, lose more than twenty shillings, on pain of losing one hundred shillings to the archbishops of the army.

<sup>1</sup> "Horæ Vacivæ," 1646, p. 150.

<sup>2</sup> See Herrick's Epigram at p. 281 of the "Poems."

<sup>3</sup> "The Discovery of a most exquisite Jewel," 1651, p. 237.

<sup>4</sup> Dalrymple's "Anc. Sc. Poems," 168.

<sup>5</sup> 11 Hen. VII. cap. ii.

<sup>6</sup> "Gloss. Gr." tom. ii. v. ΧΑΡΤΙΑ, p. 1734.

The two Kings may play for what they please, but their attendants not for more than twenty shillings. Otherwise, they are to be whipped naked through the army for three days—”

Sir T. Elyot, in his “Governor,” 1531, has some remarks on this subject, which, as illustrating the state of feeling in Henry VIII.’s time, may be worth a place here: “I suppose there is not a more playne figure of idleness, then playing at dice. For besides, that therein is no manner of exercise of the body or minde, they which play thereat, must seeme to haue no portion of witte or cunningg, if they will be called fayre players, or in some company auoyde the stabbe of a dagger, if they bee taken with any craftie conueyance.”

In “The Common Cries of London,” a ballad by W. Turner, there is a curious passage seeming to show that the street-hawkers used sometimes to carry dice in their pockets either for amusement, or for the purpose of practising on some inexperienced customer :

“Ripe, cherry ripe!  
The costermonger cries;  
Pippins fine or pears!  
Another after hies,  
With basket on his head,  
His living to advance,  
And in his purse a pair of dice,  
For to play at mumchance.”

Lord Worcester includes in his “Century of Inventions,” 1663, two which may be thought to have been as well omitted. They refer to cheating tricks with cards and dice. “White Silk,” says his lordship, “knotted in the fingers of a Pair of white Gloves, and so contrived without suspicion, that playing at Primero at Cards, one may without clogging his memory keep reckoning of all Sixes, Sevens and Aces which he hath discarded.” Again, the writer says: “A most dexterous Dicing Box, with holes transparent, after the usual fashion, with a Device so dexterous, that with a knock of it against the Table the four good Dice are fastened, and it looseth four false Dice made fit for his purpose.”

In a MS. song purporting to proceed from a lady of honour in Queen Elizabeth’s days, the supposed speaker, enumerating her virtues and claims to respectful remembrance, says :

“I never bought cantharides,  
Ingredient good in Passett,  
Nor ever stript me to my stays  
To play y<sup>e</sup> Punt att Bassett.”]

*Macham* has been incidentally noticed as an Irish game at cards in a former section [and under SPORTS I have introduced (perhaps a little irregularly) the old game of *Maw*.

Whetstone, in his “Mirour for Magistrates of Cities,” 1584, writes: “On a time I heard a distemperate dicer sodenly swear that he faithfully beleued that dice were first made of the bones of a witch, cards of her skin, in which there hath ever sithence remained an enchantment, that whosoever once taketh delight in either, he shall never have power utterly to leave them.”]

## Sports of Sailors.

GROSE mentions among the Sports of Sailors the following :

### 1. AMBASSADOR.

“A trick to duck some ignorant fellow or landfman, frequently played on board ships in the warm latitudes. It is thus managed: a large tub is filled with water, and two stools placed on each side of it. Over the whole is thrown a tarpawlin, or old fail: this is kept tight by two persons, who are to represent the King and Queen of a foreign country, and are seated on the stools. The person intended to be ducked plays the Ambassador, and after repeating a ridiculous speech dictated to him, is led in great form up to the Throne, and seated between the King and Queen, who rising suddenly as soon as he is seated, he falls backwards into the tub of water.”

### 2. KING ARTHUR.

“A Game used at sea, when near the Line, or in a hot latitude. It is performed thus: a Man who is to represent King Arthur, ridiculously dressed, having a large wig, made out of oakum, or some old swabs, is seated on the side, or over a large vessel of water. Every person in his turn is to be ceremoniously introduced to him, and to pour a bucket of water over him, crying, Hail, King Arthur! If, during this ceremony, the person introduced laughs or smiles,) to which his Majesty endeavours to excite him, by all sorts of ridiculous gesticulations,) he changes place with, and then becomes King Arthur, till relieved by some brother Tar, who has as little command over his muscles as himself.”

### 3. TO RUN THE HOOP.

“An ancient marine custom. Four or more boys, having their left hands tied fast to an iron hoop, and each of them a rope, called a nettle, in their right, being naked to the waist, wait the signal to begin; this being made by a stroke with a cat of nine tails, given by the boat-swain to one of the boys, he strikes the boy before him, and every one does the same. At first the blows are but gently administered; but each, irritated by the strokes from the boy behind him, at length lays it on in earnest. This was anciently practised when the ship was wind-bound.”

In another part of his “Dictionary,” Grose has given us the defi-

nition of "COB, or COBBING; a punishment used by the Seamen for petty offences, or irregularities, among themselves: it consists in bastonading the offender on the posteriors with a cobbing stick, or pipe staff; the number usually inflicted is a dozen. At the first stroke the executioner repeats the word *watch*, on which all persons present are to take off their hats, on pain of like punishment: the last stroke is always given as hard as possible, and is called *the Purse*. Ashore, among Soldiers, where this punishment is sometimes adopted, *Watch* and *the Purse* are not included in the number, but given over and above, or, in the vulgar phrase, free gratis for nothing. This piece of discipline is also inflicted in Ireland, by the School-boys on persons coming into the School without taking off their hats; it is there called School-butter."

## Fairs.

"How Pedlars' Stalls with glittering Toys are laid,  
The various Fairings of the Country Maid,  
Long filken Laces hang upon the twine,  
And rows of Pins and amber Bracelets shine.  
Here the tight Lafs, Knives, Combs and Sciffars spies,  
And looks on Thimbles with desiring eyes.  
The Mountebank now treads the Stage, and sells  
His Pills, his Balfams, and his Ague-Spells;  
Now o'er and o'er the nimble Tumbler springs,  
And on the rope the vent'rous Maiden fwings;  
Jack Pudding in his party-colour'd jacket,  
Tosses the Glove, and jokes at every Packet;  
Here Raree-Shows are seen, and Punch's feats,  
And Pockets pick'd in Crouds, and various Cheats."

Gay's *Sixth Pastoral*.

"Next morn, I ween, the Village charter'd Fair,  
A day that's ne'er forgot throughout the Year:  
Soon as the Lark expands her auburn fan,  
Foretelling day, before the day began,  
Then 'Jehu Ball' re-echoes down the Lane,  
Crack goes the Whip, and rattling sounds the Chain.  
With tinkling Bells the stately Beast grown proud,  
Champs on the Bit, and neighing roars aloud.  
The Bridles dotted o'er with many a Flow'r,  
The six-team'd Waggon forms a leafy bow'r.  
Young Damon whistled to Dorinda's Song,  
The Fiddle tuneful play'd the time along.  
At length arriv'd, the Statute fills the Fair,  
Dorcas and Lydia, Bella too was there:  
Favours and Gauzes, variegated gay,  
Punch loudly squeaks, the Drum proclaims the Play.  
The Pole high rear'd, the Dance, the Gambol shew'd  
Mirth and Diversion to the gaping Crowd:  
Sam with broad smile, and Poll with dimpled face,  
Revers'd the Apron, shews she wants a place.  
The Race in Sacks, the Quoit, the circling Reel,  
While Prue more thoughtful buys a spinning Wheel.

The grinning Andrew, perch'd on Folly's Stool,  
Proves th' artificial, not the natural Fool:  
For Hodge declares he thinks, devoid of Art,  
He must be wife, who acts so well his part!"

H. Rowe's *Poems*, 1796.

A FAIR is a greater kind of market, granted to any town by privilege, for the more speedy and commodious providing of such things as the place stands in need of. Fairs are generally kept once or twice in a year. Proclamation is to be made how long they are to continue, and no person is allowed to sell any goods after the time of the fair is ended, on forfeiture of double their value.

Warton tells us, that before flourishing towns were established, and the necessaries of life, from the convenience of communication and the increase of provincial civility, could be procured in various places, goods and commodities of every kind were chiefly sold at fairs: to these, as to one universal mart, the people resorted periodically, and supplied most of their wants for the ensuing year.

The display of merchandize and the conflux of customers, at these principal and almost only emporia of domestic commerce, were prodigious: and they were, therefore, often held on open and extensive plains.

Eden<sup>1</sup> tells us in a note: "In Gloucestershire, Oxfordshire, Wiltshire, and Berkshire, Servants continue to attend *the Mopp* or *Statute*, as it is called, (*i. e.* Michaelmas Fair,) in order to be hired [for a year]. Each person has a Badge, or external Mark, expressive of his occupation. A *Carter* exhibits a piece of Whip-cord tied to his Hat: a *Cow-herd* has a lock of Cow-hair in his: and *the Dairy-Maid* has the same descriptive mark attached to her breast. So in the North of England, at the Spring hiring-term, the Servants to be hired, who are almost always persons to be employed in husbandry, are to be distinguished from others, who attend the market, by their wearing a large *Posie*, or *Bouquet of Flowers* at their breasts: which is no unapt emblem of their calling. Even in London, Bricklayers, and other House-labourers, carry their respective implements to the places where they stand for hire: for which purpose they assemble in great numbers in Cheapside and at Charing-Cross, every morning, at five or six o'clock. So, in old Rome, there were particular spots in which Servants applied for hire. 'In Tusco vico, ibi sunt Homines qui ipsi se venditent.' —Plauti *Curculio*, act iv."

Plott, speaking of the Statutes for hiring Servants, says: [in his "History of Oxfordshire,"] that at Banbury they called them the Mop. He says that at Bloxham the carters stood with their whips in one place, and the shepherds with their crooks in another; but the maids, as far as he could observe, stood promiscuously. He adds that this custom seems as old as our Saviour, and refers to Matth. xx. 3.

In the [last century, in the parish of Wamphray, in Scotland,<sup>2</sup> it

<sup>1</sup> "State of the Poor," 1797, vol. i. p. 32.

<sup>2</sup> "Statist. Acc. of Scotl." vol. xxi. p. 457.

seems that hiring fairs used to be much frequented. "Those," it is said] "*who are to hire, wear a green Sprig in their Hat* : and it is very seldom that Servants will hire in any other place."

One of the chief fairs was that of St. Giles's Hill or Down, near Winchester: the Conqueror instituted and gave it as a kind of revenue to the Bishop of Winchester. It was at first for three days, but afterwards, by Henry III., prolonged to sixteen days. Its jurisdiction extended seven miles round, and comprehended even Southampton, then a capital and trading town. Merchants who sold wares at that time within that circuit forfeited them to the bishop. Officers were placed at a considerable distance, at bridges and other avenues of access to the fair, to exact toll of all merchandize passing that way. In the mean time, all shops in the city of Winchester were shut. A court, called the Pavilion, composed of the bishop's justiciaries and other officers, had power to try causes of various sorts for seven miles round. The bishop had a toll of every load or parcel of goods passing through the gates of the city. On St. Giles's Eve the mayor, bailiffs, and citizens of Winchester delivered the keys of the four gates to the bishop's officers. Many and extraordinary were the privileges granted to the bishop on this occasion, all tending to obstruct trade and to oppress the people. Numerous foreign merchants frequented this fair; and several streets were formed in it, assigned to the sale of different commodities. The surrounding monasteries had shops or houses in these streets, used only at the fair; which they held under the bishop, and often let by lease for a term of years. Different counties had their different stations. In the Revenue Roll of William of Waynflete, An. 1471, this fair appears to have greatly decayed; in which, among other proofs, a district of the fair is mentioned as being unoccupied: "*Ubi Homines Cornubiæ stare solebant.*"

[Robert of Brunne, in 1303, notices that fairs disappeared in a night. He likens to their short existence ill-gotten wealth:

" Here mayst þou se, euyl wunne þyng,  
Wyþ eyre shal neuer make gode endyng;  
Namly (= especially) wyþ þyng of holy cherche  
Shalt þou neuer spede wel to werche,  
þat mayst þou se by parsones eyres:  
Hyt fareþ wyþ hem as doþe wyþ þese feyres;  
Now ys þe feyre byggede weyl,  
And on þe morne ys þer neuer a deyl.  
Ryche tresoure now furþe men leye,  
And on þe touþer day hyt ys alle aweye."<sup>1</sup>]

It appears from the "Northumberland Household Book," 1512, that the stores of his lordship's house at Wrethill, for the whole year, were laid in from fairs. [From the ancient fabliau of the "Merchant turned Monk," and from other sources, we gather that the same was the case in France, if not in other continental countries, at this early period.

Braithwaite, in describing what ought to be the qualifications of the

[<sup>1</sup> "Handlyng Synne," ed. Furnivall, p. 292, l. 9436.—9446.]

chief officers of an earl, writes :<sup>1</sup> " They must be able to iudge, not onely of the prices, but of the goodnes of all kindes of corne, Cattell, and other household provions ; and the better to enable themselves therto, are oftentimes to ride to Fayres and great markets, and ther to have conference with Graziers and purveiors, being men of witt and experience—"

By the statute of 2 Edw. III. c. 13, it was ordered that " A cry shalbe made at the begynnyng of euery feyre how longe it shall indure & that none shall fell after vpon payne to be greuouly punyshed agaynst the Kynge." The authority of the proprietor or lord of the fair was only co-existent in duration with the fair itself; merchants continuing to trade after the legal conclusion of the fair were amerced in double the value of the goods so sold; nothing but the necessaries of life were to be on sale on feast-days and Sundays; except only " fore fonday in the heruyft;" the Londoners were permitted to attend all fairs under pain of ten pounds' fine to the hinderer or hinderers.]

The articles are " Wine, Wax, Beiffes, Multons, Wheite, & Malt." This proves that fairs still continued to be the principal marts for purchasing necessaries in large quantities, which now are supplied by frequent trading towns: and the mention of beiffes and multons (which are salted oxen and sheep), shows that at so late a period they knew little of breeding cattle.

In the accounts of the priories of Maxtoke in Warwickshire, and of Bicester in Oxfordshire, in the time of Henry VI., the monks appear to have laid in yearly stores of various, yet common necessaries, at the Fair of Sturbridge,<sup>2</sup> in Cambridgehire, at least one hundred miles distant from either monastery. Bale<sup>3</sup> mentions " the Bakers Boyes crye, betwixte hys two Bread Panners in Sturbridge fayre. *By and beare awaye, steale and runne awaye, &c.*"

It may seem surprizing that their own neighbourhood, including the cities of Oxford and Coventry, could not supply them with commodities neither rare nor costly: which they thus fetched at a considerable expence of carriage. It is a rubric in some of the monastic rules, " De euntibus ad Nundinas;" *i. e.* concerning those who go to fairs.<sup>4</sup>

Fosbrooke<sup>5</sup> tells us, " much quarrelling and fighting sometimes attended the monastic fairs, held in the church-yard: and Henry<sup>6</sup> observes from Muratori, that, " When a Fair was held [in Italy] within the precincts of a Cathedral or Monastery, it was not uncommon to

[<sup>1</sup> " Some Rules and Orders for the Government of the House of an Earle" (*circa* 1640), *apud* " Miscell. Antiq. Angl." 1821.]

<sup>2</sup> " *Expositas latè Cami propè Flumina merces,  
Divitiasque loci, vicofque, hominumque labores,  
Sparfaque per virides passim magalia campos.*"

—*Nundinæ Sturbrigienfes*, 1709.

[See an interesting account of Stourbridge fair in Mr. Thorold Rogers's " History of Agriculture and Prices in England," 1866, vol. i. p. 141-4.]

<sup>3</sup> " Declaration of Bonner's Articles," fol. 21 b.

<sup>4</sup> Warton's " Eng. Poet," vol. i. p. 279, 4to. ed.

<sup>5</sup> " British Monachism," vol. ii. p. 217.

<sup>6</sup> " Hist. of Gr. Britain," vol. iv. p. 205.

oblige every Man to take an oath at the gate, before he was admitted, that he would neither lie, nor steal, nor cheat, while he continued in the Fair." [But it seems that great complaint was made as early as the reign of Henry VI. of the irregularities and disorderly proceedings at our English fairs, especially on festivals, such as Sunday, Good Friday, Ascension-day, and so forth, and in 23 Hen. VI. we find a petition submitted to that monarch for the suppression of fairs throughout the country on holy days set apart for the service of the Church, including the Sabbath itself. The petitioners required the fulfilment of their prayer from after the next Michaelmas then ensuing in perpetuity; but the king declined, in his response, to make more than a partial and temporary concession.<sup>1</sup>

Of this attendance at fairs on the Sabbath, Humphrey Roberts of King's Langley speaks in his "Complaint for Reformation," 1572: "Leaue therefore," he says, "your carefull toyle and labours vpon the Saboth day: as cartying, carying of sackes & packes, byinge and fellyng: yea keping of faiers and markets—"]

In the Churchwardens' Accounts of St. Laurence Parish, Reading, A.D. 1499, is the following article:<sup>2</sup>

*"Receipt.*

"It. Rec. at the Fayer for a stonding in the Church-Porch, iij*d.*"

By "Advertisements partly for due order in the publique administration of Common Prayers," &c., 25 Jan. 7 Eliz. it was enjoined, "that in all Faires and Common Markets, falling *uppon the Sunday*, there be no shewing of any Wares *before the Service be done.*"

Two annual fairs held on the Town Moor at Newcastle upon Tyne are called Lammass and St. Luke's Fairs, from the days on which they begin. Bourne, in his history of that town, tells us, that the tolls, booths, stallage, pickage,<sup>3</sup> and courts of pie-powder (duffy foot) to each of these fairs, were reckoned communibus annis, at twelve pounds, in the time of Oliver Cromwell. The records of the monasteries there are many of them lost, otherwise they would doubtless have furnished some particulars relative to the institution and ancient customs of the fairs at that place.

[In a tract entitled, "Bartholomew Faire or variety of fancies, where you may find A faire of wares, and all to please your mind," 1641, occurs this account:]

"Bartholomew Faire begins on the twenty-fourth day of August, and is then of so vast an extent, that it is contained in no lesse than four several parishes, namely Christ Church, Great and Little St. Bartholomewes, and St. Sepulchres. Hither resort people of all sorts and conditions. Christ Church Cloisters are now hung full of pictures. It is remarkable and worth your observation to beholde and heare the strange fights and confused noise in the Faire. Here, a Knave in a

[<sup>1</sup> "Antiq. Repert." ed. 1807, vol. iii. pp. 444-5.]

<sup>2</sup> Coates' "Hist. of Reading," p. 214.

<sup>3</sup> Pitching-pence were paid in fairs and markets for every bag of corn, &c. See Coles' "Dictionary."



Fooles Coate, with a trumpet founding, or on a drumme beating, invites you to see his puppets: there, a rogue like a wild woodman, or in an antick shape like an Incubus, desires your company to view his motion: on the other side, Hocus Pocus, with three Yards of Tape, or Ribbin, in's hand, shewing his Art of Legerdemaine, to the admiration and astonishment of a company of Cockoloaches. Amongst these, you shall see a gray Goose-Cap, (as wise as the rest,) with a what do ye lacke, in his mouth, stand in his boothe, shaking a Rattle, or scraping on a Fiddle, with which Children are so taken, that they presentlie cry out for these fopperies: and all these together make such a distracted noise, that you would thinck Babell were not comparable to it. Here there are also your Gamesters in action: some turning of a Whimsy, others throwing for pewter, who can quickly dissolve a round Shilling into a Three Halfe peny Saucer. Long Lane at this time looks very faire, and puts out her best cloaths, with the wrong side outward, so turn'd for their better turning off: and Cloth Faire is now in great request: well fare the Alehouses therein, yet better may a Man fare, (but at a dearer rate,) in the Pig-Market, alias Pasty-Nooke, or Pye-Corner, where Piggies are all houres of the Day on the Stalls piping hot, and would cry, (if they could speak,) 'come eate me.' The fat greasy Hostesse in these Houses instructs Nick Froth, her Tapster, to aske a Shilling more for a pig's head of a Woman big with Child, in regard of her longing, then of another ordinary cumer. Some of your Cutpurfes are in fee with cheating Costermongers, who have a Trick, now and then, to throw downe a Basket of refuge peares, which prove Choake-peares to those that shall loose their Hats or Cloaks in striving who shall gather fastest.

Now farewell to the Faire: you who are wise,  
Preserve your Purfes, whilst you please your Eyes."<sup>1</sup>

In "Whimzies," describing "a zealous Brother," Braithwaite<sup>2</sup> says: "No season through all the yeere accounts here more subject to abomination than Bartholomew faire: their Drums, Hobbihorses, Rattles, Babies, Iewtrumps, nay *Pigs* and all, are wholly Iudaicall." The roasted pigs at St. Bartholomew's Fair are also noticed in "Poor Robin's Almanack" for 1677. "Poor Robin" for 1695 has this passage: "It also tells Farmers what manner of Wife they shall choose, not one *trickt up with Ribbens and Knots like a Bartholomew Baby*, for such an one will prove a Holy-day Wife, all play and no work,

And he who with such kind of Wife is sped,  
Better to have one made of Ginger-Bread."

In Nabbes' "Totenham Court," 1638, p. 47, is the following: "I have pack't her up in't, like a *Bartholmew-babie in a boxe*. I warrant you for hurting her."

<sup>1</sup> See also Andrews's Contin. of Henry's "Hist. of Great Britain," 4to. p. 86.

<sup>2</sup> "Whimzies," 1631, p. 200.

Gayton<sup>1</sup> says :

— “(As if there were not Pigg enough)  
Old Bartholmew with Purgatory Fire,  
Destroyes the Babe of many a doubtfull Sire.”

And speaking of plums, he adds :

“ If eaten, as we use at Bartholmew Tide,  
Hand over Head, that's without care or guide,  
There is a patient sure.”

On Thursday, the 17th of July, 1651, the Parliament passed a resolution, “That *the Fair usually held and kept yearly at St. James's*, within the Liberty of the City of Westminster, on or about the 25th day of July, be forborn this year; and that no fair be kept or held there by any person or persons whatsoever, until the Parliament shall take further order.”

[In 1711, an attempt was made without success to extend the duration of the fair to fourteen days, and a tract was published and specially addressed by the author to the civic authorities, to oppose and denounce the project. Two years before, a pamphlet had appeared, giving reasons for the suppression of May-Fair, held annually in Brookfield, Westminster.<sup>2</sup>]

“Multitudes of the Booths erected in this Fair,” we are there told, “are not for trade and merchandice, but for musick, shewes, drinking, gaming, raffing, lotteries, stage-plays, and drolls. It is a very unhappy circumstance of this Fair that it begins with the prime beauty of the year; in which many innocent persons incline to walk into the fields and out-parts of the city to divert themselves, as they very lawfully may.” This fair was granted by King James II. in the fourth year of his reign, to commence on the first of May, and continue fifteen days after it, yearly, for ever.

Gay, in his fable of the “Two Monkeys,” thus describes *South-wark Fair* :

“The Tumbler whirls the flip-flap round,  
With Sommerfets he shakes the ground;  
The Cord beneath the Dancer springs;  
Aloft in air the Vaulter swings,  
Distorted now, now prone depends,  
Now through his twisted arms ascends;  
The Croud in wonder and delight,  
With clapping hands applaud the sight.”

[On St. Bartholomew's Day, during the fair, wrestling-matches appear to have been held at Clerkenwell. Machyn the diarist notes the attendance of the Lord Mayor and other civic dignitaries at the match held on the 24th August, 1559. It seems that it was also customary to have shooting-matches at or about the same season in Finsbury-fields.

Heywood, in his “Apology for Actors,” 1612, quotes Stowe for the fact that a play on the Creation was performed anciently by the

<sup>1</sup> “Art of Longevity,” 1659, p. 3.

<sup>2</sup> See Hone's “Every-day Book,” vol. i. p. 572.]

Skinner at Clerkenwell, "in place whereof, in these latter daies," observes Heywood, "the wraffling and such other pastimes haue bene kept, and is still held about Bartholmew-tide."

Rimbault, in his "Book of Songs and Ballads," 1851, has printed from rare musical works two or three ballads illustrative of the old usages and scenes at Bartholomew Fair. The entertainments appear, from all accounts, to have been of the most various description, with a view, doubtless, to the satisfaction of every taste. The puppet-shows and drolls included St. George and the Dragon, Guy of Warwick, Judith and Holofernes, Dives and Lazarus, Punchinello, The Devil and the Pope, and The Whore of Babylon.

Ladies were fond of attending Bartholomew Fair. In a little work printed in 1688, it is observed: "Some Women are for merry-meetings, as Bessus was for Duels; they are engaged in a Circle of Idleness, where they turn round for the whole Year, without the interruption of a serious hour, they know all the Players names & are Intimately acquainted with all the Booths in Bartholomew-Fair."<sup>1</sup>]

Shaw,<sup>2</sup> speaking of Wolverhampton and the *Processioners* there, says: "Another custom (now likewise discontinued) was the annual Procession, on the 9th of July (the Eve of the *great Fair*), of men in antique armour, preceded by musicians playing the *Fair-tune*, and followed by the steward of the Deanry Manor, the peace-officers, and many of the principal inhabitants. Tradition says the ceremony originated at the time when Wolverhampton was a great emporium of wool, and resorted to by merchants of the staple from all parts of England. The necessity of an armed force to keep peace and order during the Fair, (which is said to have lasted fourteen days, but the charter says only eight,) is not improbable. This custom of *Walking the Fair* (as it was called) with the armed Procession, &c. was first omitted about the year 1789."

Courts were granted at fairs, to take notice of all manner of causes and disorders committed upon the place called pie-powder, because justice was done to any injured person, before the dust of the fair was off his feet.<sup>3</sup>

Barrington, in his "Observations on the Statutes," observes that, "In the Burrow Laws of Scotland, an alien merchant is called *Pied-puldreaux*, and likewise ane *Farand-man*, or a man who frequents Fairs. The Court of Pipowder is, therefore, to determine disputes between those who resort to Fairs and these kind of Pedlars who generally attend them. *Pied puldreaux*, in old French, signifies a

<sup>1</sup> "The Lady's New-Year's Gift: Or, Advice to a Daughter," 1688, p. 157.]

<sup>2</sup> "Staffordshire," vol. ii. part 1, p. 163.

<sup>3</sup> Or rather, perhaps, the Court of Pie Powder means the Court of Pedlars. See the subsequent evidences: "Gif ane stranger merchand travelland throw the Realme, havand na land, nor residence, nor dwelling within the schirefdome, bot vaigand fra ane place to ane other, quha therefore is called *Pied Puldreaux*, or *dustifute*," &c. *Regiam Majestatem*, 1609.

So chap. cxl. *ibid.* "Anend ane *Fairand-man* or *Dustifute*."

So again in the table, *ibid.* "*Dustifute* (ane *pedder*) or *cremar*, quha hes na certaine dwelling-place, quhere he may dight the dust from his feet," &c.

Pedlar, who gets his livelihood by vending his goods where he can, without any certain or fixed residence."

Pie-powder is from the French "Poudre des piez," dust of the feet.<sup>1</sup>

It is customary at all fairs to present fairings, which are gifts, bought at these annual markets.

This custom prevailed in the days of Chaucer, as appears by the subsequent passage in the "Wife of Bathes Prologue" [Bell's ed.] where she boasts of having managed her several husbands for well:

"I governed hem so well after my lawe  
That eche of hem ful blisful was, and fawe<sup>2</sup>  
To bringe me gay thinges fro the faire,  
They were ful glad," &c.

And in "Rusticæ Nundinæ," 1730:

"Ad sua quisque redit; festivis Daphnen Amyntas  
Exonerat Zeniis, dandoque astringit Amores."

[The anonymous author of the "Dialect of Leeds," 1862, notices the great fair which was anciently held at Lee-Fair, a village in the parish of Woodkirk (a cell of Black canons to Nostal Priory), and which terminated on St. Bartholomew's Day. This fair was not only for purposes of buying and selling, barter and exchange, but scholastic exercises and disputations were held there. It is supposed that it was a chartered institution, allowed to Nostal as a privilege and source of revenue.

The last day of the fair, when the goods are packed and paid for, is known in the West of England as *Pack-an-Penny Day*. At least, it was so in Jennings' time.]

Grose mentions "*Mumble a Sparrow*: a cruel sport practised at Wakes and Fairs in the following manner: a cock-sparrow, whose wings are clipped, is put into the crown of a hat; a man, having his arms tied behind him, attempts to bite off the sparrow's head, but is generally obliged to desist, by the many pecks and pinches he receives from the enraged bird."

[At Hereford Midsummer Fair, in 1640, there was, it seems, a fellow, a second Bankes, who exhibited a dancing-horse; for in the Account Book of Mrs. Joyce Jeffries under this year occurs a payment to him.<sup>3</sup>

Speaking of the performance of the "Recruiting Officer," in which Estcourt filled the part of Serjeant Kite, the "Tatler" of May 26, 1709, observes: "There is not, in my humble opinion, the humour hit in Serjeant Kite; but it is admirably supplied by his action. If I have skill to judge, that man is an excellent actor; but the crowd of the audience are fitter for representations at *May-fair*, than a theatre-royal."

One or two other sports at fairs have been already noticed in the Account of Wakes.

<sup>1</sup> "Archæol." vol. i. p. 190.

<sup>2</sup> Glad, or joyful.

[<sup>3</sup> "Archæol." vol. xxxvii. p. 200.]

Drake tells us,<sup>1</sup> that "St. Luke's Day is known in York by the name of *Whip-Dog-Day*, from a strange custom that school-boys use here of whipping all the dogs that are seen in the streets that day. Whence this uncommon persecution took its rise is uncertain: yet, though it is certainly very old, I am not of opinion, with some, that it is as ancient as the Romans. The tradition that I have heard of its origin seems very probable, that in times of popery, a priest celebrating mass at this Festival in some church in York, unfortunately dropped the Pax after consecration: which was snatched up suddenly and swallowed by a dog that lay under the altar table. The profanation of this high mystery occasioned the death of the dog, and a persecution began, and has since continued, on this day, to be severely carried on against his whole tribe in our city." He tells us that "A Fair is always kept in Mickle Gate (York) on St. Luke's Day, for all sorts of small wares. It is commonly called *Dish Fair*, from the great quantity of wooden dishes, ladles, &c. brought to it. There is an old custom used at this Fair of bearing a wooden ladle in a sling on two stangs about it, carried by four sturdy labourers, and each labourer was formerly supported by another. This, without doubt, is a ridicule on the meanness of the wares brought to this Fair, small benefit accruing to the labourers at it. Held by Charter Jan. 25, an. Reg. Regis, Hen. vii. 17."

[A fair was formerly held at Bristol on St. James's Day, and it is related by the author of Tarlton's "Jefts," 1611, that that celebrated comedian and his fellow-players went down to perform there on one occasion while the theatres were closed in London. Probably it was at the same time that they visited Gloucester, and other places mentioned in the "Jefts." The players seem also to have been engaged at private houses in the country to give entertainments.]

St. James's Fair, held at Westminster on the 25th July, was, in the year 1560, so largely attended, that a pig was not to be had there, we are told by Machyn the diarist, "for money." And he adds that the ale-wives could get nothing to eat or drink till three in the afternoon, and "the chese went very well away for 1*d.* p. the pounce."

Mr. Halliwell, in his notes to "Ludus Coventriæ," 1841, has quoted an extract from a showman's bill of the seventeenth century, preserved in Harl. MS., 5931, where it states that, "At Crawley's show at the Golden Lion, near St. George's Church, during the time of Southwark-Fair, will be presented the whole story of the old creation of the world, or Paradise Lost, yet newly reviv'd, with the addition of Noah's flood." The character of the performances at Bartholomew Fair, a little later on, seems to have been singularly heterogeneous; for Strutt quotes a bill of the beginning of the eighteenth century, which announces that, "at Heatly's booth, over against the Cross-Daggers, will be presented a little opera, called *The old creation of the world, newly reviv'd, with the addition of the glorious battle obtained over the French and Spaniards by his Grace the Duke of*

<sup>1</sup> "Eboracum," p. 219.

*Marlborough.*" During the reign of George II., the class of entertainment changed somewhat, if we are to judge from the contents of the "Stroler's Pacquet Opened," 1741, which purports to be a collection of the drolls played at Southwark and other fairs at that time. These pieces, sufficiently contemptible in their construction, were, in most cases, formed out of old dramas.

The University of Cambridge enjoyed certain vested interests in Sturbridge Fair from a very early date. In the draft of a paper prepared in 1589 by the Government of Queen Elizabeth with a view to the renewal of this and other rights held by the town and university by prescription, there are some interesting particulars, which it is unnecessary to reproduce here, since they are given at length in the "Egerton Papers."

This is also known as St. Audry's Fair, and *it is said that* the word *tawdry* takes its origin from the flimsy goods which were offered for sale at this place—an etymology for which I am not going to vouch any more than for that which explains Stourbridge itself to signify *St. Audry's Bridge*. A haberdasher was lately, and may be still, residing at Cambridge, who had in his possession a licence to hold a booth in this fair.

The *Cry* was proclaimed at Stourbridge before the commencement of each year's fair; this recited all the conditions on which the fair was held, and enumerated the various regulations in force for its management, and for the keeping of the king's or queen's peace. The document, as it used to be read, is printed at length in Gutch's "Collectanea Curiosa."

At Stourbridge Fair, book auctions were anciently held. Dixon, in his "Canidia, or the Witches," 1683, says :

" A fire licking a Child's Hair  
Was to be seen at Sturbridge fair,  
With a lambent flame, all over a sweating mare."

And the same writer also speaks of—

" Women-dancers, Puppet-players  
At Bartholomew and Sturbridge fairs."

Machyn, in his "Diary," mentions that on St. Peter's Day (June 29), 1557, a small fair, for the sale of wool and other like commodities, was held in the churchyard of St. Margaret's, in the City of London.

A correspondent of "Notes and Queries,"<sup>1</sup> describes the pompous ceremonial which attended the opening of Greenock Fair, which was discontinued about 1814.

Among the attendants at fairs in the olden time, the sharpers and pickpockets mustered pretty strongly. In the ballad of "Ragged and Torn and True," it is said :

" The pick-pockets in a throng,  
At a market or a faire,  
Will try whose purse is strong,  
That they may the money share."

[<sup>1</sup> 1st Series, vol ix. p. 242.]

The pickpockets and cutpurfes did not spare any one. In "A Caveat for Cut-purfes," a ballad of the time of Charles I., there is the following illustration :

"The Players do tell you, in Bartholmew Faire,  
What fecret confumptions and rafcals you are ;  
For one of their Aftors, it feems, had the fate  
By fome of your trade to be fleeced of late."

The reputation of *Barnwell* Fair does not feem to have been very good in Heywood's time, for in his "If you Know not me," &c. 1605, that writer makes Hobfon fay :

"Bones a me, knave, thou'rt welcome. What's the news  
At bawdy Barnwell, and at Stourbridge fair ?"

*Cherry-fairs* were often formerly, and may be ftill indeed, held in the cherry-orchards ; they were fcenes of confiderable licence. There are not many allufions to them in old writers or records ; but in the ftory of "How the Wife Man Taught his Son," the tranfitory nature of man's life is not inelegantly likened to one of thefe fcenes of temporary buffle and gaiety :

"And fo, fone, thys worldys wele  
Hyt fayrth but as a *chery fayre*."

And the fame fimile occurs in one of Hoccleve's pieces.<sup>1</sup>

A fair is ufually held at Reading at the prefent day (1868) on Candlemas Day for cattle and horfes ; but of late the day for holding it has not always been very rigidly obferved.]

Ray has preferved two old Englifh proverbs that relate to fairs : "Men fpeak of the fair as things went with them there ;" as alfo, "To come a day after the fair." The firft feems intended to rhyme. [The fecond is ftill perfectly common.]

Bailey tells us, that in ancient times amongft Christians, upon any extraordinary folemnity, particularly the anniverfary dedication of a church, tradefmen ufed to bring and fell their wares even in the churchyards, efpecially upon the feftival of the dedication ; as at Weftminfter, on St. Peter's Day ; at London, on St. Bartholomew's ; at Durham, on St. Cuthbert's Day, &c. ; but riots and difturbances often happening, by reafon of the numbers affembled together, privileges were by royal charter granted, for various caufes, to particular places, towns, and places of ftrength, where magiftrates prefided, to keep the people in order.

[According to Olaus Magnus, the ancient Northern nations held annual ice fairs. Froft fairs and blanket fairs have been known on the Thames. The laft great froft fair among us was in 1814.]<sup>2</sup>

I gathered from a newspaper that there is an annual fair held in the Broad-gate at Lincoln on the 14th September, called *Fool's Fair*, for the fale of cattle, fo called, on that authority, as follows : "King William and his Queen having vifited Lincoln, while on their tour through the Kingdom, made the citizens an offer to ferve them in any

[<sup>1</sup> See Dyce's "Skelton," vol. ii. p. 85.]

[<sup>2</sup> See "Old Ballads Illuftrating the Great Froft of 1683-4" (Percy Soc.); and "Handbook of Early Englifh Lit." Art. FROSTS.]

manner they liked best. They asked for a Fair, though it was harvest, when few people can attend it, and though the town had no trade nor any manufacture. The King smiled, and granted their request; observing, that it was a humble one indeed."

[We are told<sup>1</sup> that in the last century a practice still continued at Dundonald, in Ayrshire] "of kindling a large Fire, or Tawnle as it is usually termed, of wood, upon some eminence, and making merry around it, upon the Eve of the Wednesday of Marymas Fair in Irvine (which begins on the third Monday of August and continues the whole week). As most Fair Days in this country were formerly popish holidays, and their Eves were usually spent in religious ceremonies and in diversions, it has been supposed that Tawnles were first lighted up by our Catholic fathers, though some derive their origin from the Druidical times."

[From the same source<sup>2</sup> we learn that Christ's Kirk May Fair, Kenethmont, Aberdeenshire] "was kept on the Green, and in the night; hence it was by the people called Sleepy-market. About [seventy] or [eighty] years ago, the proprietor changed it from night to day; but so strong was the prepossession of the people in favour of the old custom, that, rather than comply with the alteration, they chose to neglect it altogether."

[The same account,<sup>3</sup> speaking of Marykirk, co. Kincardine, says:] "On the outside of the church, strongly fixed to the wall, are the *Joggs*. These were made use of, where the weekly market and annual Fair stood, to confine and punish those who had broken the peace, or used too much freedom with the property of others. The Stocks were used for the feet, and the Joggs for the neck of the offender, in which he was confined, at least, during the time of the Fair." Though the worthy minister who drew up this account has omitted the etymology of Joggs, I should think it a very obvious one—from *Jugum*, a yoke.

## [The Long Hundred.]

WE learn from Hickes's "Thesaurus," that the Norwegians and Islandic people used a method of numbering peculiar to themselves, by the addition of the words *Tolfrædr*, *Tolfræd*, or *Tolfræt* (whence our word twelve), which made ten signify twelve; a hundred, a hundred and twenty; a thousand, a thousand two hundred; &c. The reason of this was, that the nations above named had two decads or tens: a lesser, which they used in common with other nations, consisting of ten units; and a greater, containing twelve (*tolf*) units. Hence, by the addition of the word *Tolfrædr*, or *Tolfræd*, the hun-

<sup>1</sup> "Statistical Account of Scotland," vol. vii. p. 622.

<sup>2</sup> *Ibid.* vol. xiii. p. 77.

<sup>3</sup> *Ibid.* vol. xviii. p. 612.



dred contained not ten times ten, but ten times twelve, that is a hundred and twenty.

The Doctor observes that this Tolfrædic mode of computation by the greater decads, or tens, which contain twelve units, is still retained amongst us in reckoning certain things by the number twelve, which the Swedes call *dufin*, the French *douzain*, and we *dozen*. And I am informed, he adds, by merchants, &c., that in the number, weight, and measure of many things, the hundred among us still consists of that greater tolfrædic hundred which is composed of ten times twelve.<sup>1</sup>

Hence then without doubt is derived to us the present mode of reckoning many things by six score to the hundred.

By the statute, 25 Hen. VIII. c. 13, no person shall have above two thousand sheep on his lands; and the twelfth section (after reciting that the hundred in every county be not alike, some reckoning by the great hundred, or six score, and others by five score,) declares that the number two thousand shall be accounted ten hundred for every thousand, after the number of the great hundred, and not after the less hundred, so that every thousand shall contain twelve hundred after the less number of the hundred.

Percy observes, upon the Northumberland Household Book, "It will be necessary to premise here, that the antient modes of Computation are retained in this Book: according to which it is only in money that the hundred consists of five score: in all other Articles the Enumerations are made by the old Teutonic hundred of six Score, or a hundred and twenty." [In the last century, a man died at Parton in Scotland,] aged above ninety, who, about eight months before his death, got a complete set of new teeth, which he employed till near his last breath to excellent purpose. He was four times married, had children by all his wives, and, at the baptism of his last child, which happened not a year before his death, with an air of complacency expressed his thankfulness to his Maker for having "at last sent him the *led Score*," i.e. twenty-one.<sup>2</sup>

### [God's penny, or earnest-money.<sup>3</sup>

IN the "Heir of Linne," printed by Percy, there is the following stanza:

"Then John he did him to record draw,  
And John he cast him a *gods-pennie*;  
But for every pounce that John agreed,  
The lande, I wis, was well worth three."

<sup>1</sup> Arngrim Jonas in *Crymogæa*, five rerum Island. lib. 1, cap. viii. Gram. Isl. p. 43.

<sup>2</sup> "Statist. Acc. of Scotl." vol. i. p. 187.

<sup>3</sup> Mr. Atkinson, "Cleveland Glossary," 1868, p. 225, says: "God's penny. Earnest money, given to a servant on concluding the hiring compact: *customarily half-a-crown*."

Upon which Percy notes: ["Godspennie,] *i.e.* earnest-money; from the French 'Denier a Dieu.' At this day [1794,] when application is made to the Dean and Chapter of Carlisle to accept an exchange of the tenant under one of their leases, a piece of silver is presented by the new tenant, which is still called a GOD'S PENNY."]

## Obsolete Vulgar Punishments.

### I. CUCKING-STOOL.<sup>1</sup>

THE Cucking-Stool was an engine invented for the punishment of scolds and unquiet women, by ducking them in the water, after having placed them in a stool or chair fixed at the end of a long pole, by which they were immersed in some muddy or stinking pond. Blount tells us that some think it a corruption from Ducking Stool, but that others derive it from Choaking Stool. Though of the most remote antiquity, it is now, it should seem, totally disused.

At a court of the manor of Edgeware, anno 1552, the inhabitants were presented for not having a *Tumbrel* and Cucking-Stool.<sup>2</sup> This looks as if the punishments were different.

An essayist in the "Gentleman's Magazine," for May, 1732, observes that "The Stools of Infamy are the *Ducking Stool* and the Stool of Repentance. The first was invented for taming female Shrews. The Stool of Repentance is an ecclesiastical engine, of popish extraction, for the punishment of Fornication and other Immoralities, whereby the Delinquent publicly takes shame to himself, and receives a solemn reprimand from the Minister of the Parish." Blount finds it called "le Goging Stole."<sup>3</sup> He says it was in use even in the Saxon time, when it was called *ðcealþing-ƿtole*, and described to be "Cathedra in qua rixosæ mulieres sedentes aquis demergebantur." It was a punishment inflicted also antiently upon brewers and bakers transgressing the laws.<sup>4</sup>

In the "Promptorium Parvulorum,"<sup>5</sup> "*Eſyn*, or *CUCKYN*," is inter-

<sup>1</sup> Called also a *Tumbrel*, *Tribuch*, and *Trebuchet*; also a *Thewe*.\*

<sup>2</sup> See Lysons' "Envir." vol. ii. p. 244.

<sup>3</sup> Cod. MS. de Legibus, Statutis, & Consuetudinibus liberi Burgi Villæ de Mountgomery a tempore Hen. 2 fol. 12 verso.

<sup>4</sup> See also Henry's "Hist. of Gt. Britain," vol. i. p. 214.]

<sup>5</sup> Ed. Way, 1865, p. 143.

\* See Cowel in *v. ex Carta Joh. regis*, dat. 11 Jun. anno regni 1. It is called *thewe* in Lambarde's "Eirenarchia," lib. i c. 12. The following extract from Cowel, in *v. Thew*, (with the extract just quoted from Lysons seems to prove this: "Georgius Grey Comes Cantii clamat in maner. de Bulstun & Ayton punire delinquentes contra Assisam Panis et Cervisiæ, per tres vices per americiamenta, & quarta vice Pistores per Pilloriam, Braciatores per Tumbrellam, & Rixatrices per *Thewe*, hoc est, ponere eas super scabellum vocat. a *Cucking Stool*. Pl. in Itin. apud Cestr. 14. Hen. VII."

preted by *stercoriso*: and in the "Domesday Survey," in the account of the City of Chester,"<sup>1</sup> we read: "Vir five mulier falsam menfuram in civitate faciens deprehensus, iiii. solid. emendab'. Similiter malam cervisiam faciens, aut in CATHEDRA ponebatur STERCORIS, aut iiii. solid. dab' prepositis."

There is an order of the Corporation of Shrewsbury, 1669, that "A Ducking Stool be erected, for the punishment of all Scolds."<sup>2</sup>

Lysons<sup>3</sup> gives us a curious extract from the Churchwardens' and Chamberlain's Accounts at Kingston-upon-Thames, in 1572, which contains a bill of expenses for making one of these cucking stools, which, he says, must have been much in use formerly, as there are frequent entries of money paid for its repair. He adds that this arbitrary attempt at laying an embargo upon the female tongue has long since been laid aside. [Some additional particulars, illustrating this obsolete usage, but to the same purport, were printed in Willis's "Current Notes" for January and April, 1854.]

Borlase<sup>4</sup> tells us that: "Among the punishments inflicted in Cornwall, of old time, was that of the *cocking-stool*, a seat of infamy where strumpets and scolds, with bare foot and head, were condemned to abide the derision of those that passed by, for such time as the bailiffs of manors, which had the privilege of such jurisdiction, did appoint."

Morant,<sup>5</sup> speaking of Canuden, in the hundred of Rochford, mentions "Cuckingstole Croft, as given for the maintenance of a light in this church; as appears by inquisition, 10 Eliz."

In Skene's "Regiam Majestatem,"<sup>6</sup> this punishment occurs as having been used anciently in Scotland: speaking of Brewsters, *i.e.* "Wemen quha brewes aill to be fauld," it is said, "gif she makes gude ail, that is sufficient. Bot gif she makes evill ail, contrair to the use and consuetude of the burgh, and is convict thereof, she shall pay ane unlaw of aucht shillings, or sal suffer the justice of the burgh, that is, she shall be put upon the *cock-stule*, and the ail shall be distributed to the pure folke."

These stools seem to have been in common use when [Miffon,<sup>7</sup> the

<sup>1</sup> Vol. i. fol. 262 verso.

<sup>2</sup> See Blakeway's "Hist." 1779, p. 172.

		£	s.	d.
1572.	The making of the Cucking Stool . . . . .	0	8	0
	Iron work for the same . . . . .	0	3	0
	Timber for the same . . . . .	0	7	6
	3 Brasses for the same and three Wheels . . . . .	0	4	10.

<sup>3</sup> "Environs," vol. i. p. 233.

<sup>4</sup> "Natural History of Cornwall," p. 303.

<sup>5</sup> "Hist. of Essex," vol. i. p. 317.

<sup>6</sup> Under "Burrow Lawes," ch. 69.

<sup>7</sup> "La maniere de punir les Femmes querelleuses et debauchées est assez plaisante en Angleterre. On attache une Chaise à bras à l'extrémité de deux Espèces de Solives, longues de douze ou quinze pieds et dans un éloignement parallèle, en sorte que ces deux pièces de bois embrassent par leur deux bouts voisins, la chaise qui est entre deux, & qui y est attachée par la côte comme avec un essieu, de telle maniere, qu'elle a du Jeu, et qu'elle demeure toujours dans l'état naturel & hori-

French traveller, visited this country, and] when Gay wrote his Pastorals: they are thus described by the latter.<sup>1</sup>

“I’ll speed me to the Pond, where the high Stool  
On the long Plank hangs o’er the muddy Pool,  
That Stool, the dread of ev’ry scolding Quean,” &c.

Braithwaite,<sup>2</sup> speaking of a Xantippean, says: “He (her husband) vows therefore to bring her in all disgrace to the *Cucking-stoole*; and shee vows againe to bring him, with all contempt, to the stoole of repentance.”

In one of the jest-books,<sup>3</sup> there is the following anecdote: “Some Gentlemen travelling, and coming near to a Town, saw an old Woman spinning near the Ducking Stool: one, to make the Company merry, asked the good Woman what that Chair was made for? Said she, you know what it is. Indeed, said he, not I, unless it be the Chair you use to spin in. No, no, said she, you know it to be otherwise: have you not heard that it is the Cradle your good Mother hath often layn in.”<sup>4</sup>

The stool is represented in a cut annexed to the “Dumps,” designed and engraved by Louis du Guernier, and also in the frontispiece of “The old Woman of Ratcliff Highway.”

[A certificate of the punishment of an incorrigible scold by ducking, dated 1673, and addressed by the churchwardens of Waddington, co. York, to Thomas Parker, Esq., of Browholme, hereditary bow-bearer of Bolland Forest under the Duke of Buccleuch, is to be seen in “Current Notes” for December, 1855.

## 2. THE SCOLDING CART.

This was somewhat similar to the cucking-stool, but was furnished with wheels.

From one passage of Machyn’s “Diary,” under 1562-3, it would seem that scolds were occasionally made, as a punishment, to ride in a cart through the streets, with a distaff in their hands.

In the Notes to this Diary, 1848, Mr. Nichols describes a curious penalty (curious from its indirectness) imposed in the pre-

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fontal auquel une Chaise doit être afin qu’on puisse s’asseoir dessus, soit qu’on l’éleve, soit qu’on l’abaisse. On dresse un pôteau sur le bord d’un Etang ou d’une Riviere, & sur ce poteau on pose presque en equilibre, la double piece de bois à une des extremités de laquelle la Chaise se trouve au dessus de l’eau. On met la Femme dans cette Chaise et on la plonge ainsi autant de fois qu’il a été ordonné, pour rafraichir un peu sa chaleur immodérée.” See Ozell’s Translation, p. 65.

<sup>1</sup> “Dumps,” vol. 1, p. 105.

<sup>2</sup> “Whimzies,” 1631, p. 182.

<sup>3</sup> “New Help to Discourse,” 1684, p. 216.

<sup>4</sup> In “Miscellaneous Poems,” &c., by Benjamin West, of Weedon-Beck, Northamptonshire, 8vo. 1780, is preserved a copy of verses, said to have been written near sixty years ago, entitled “The Ducking Stool.” A Note informs us, “To the honour of the fair Sex in the neighbourhood of R\*\*\*y, this machine has been taken down (as useless) several years.”

fence of a member of the Camden Society on a termagant. "About 1790 one of the members of the Camden Society," he tells us, "witnessed a procession of villagers on their way to the house of a neighbouring farmer, in the parish of Hurst [Berkshire,] *who was said to have beaten his wife.* The serenaders, consisting of persons of all ages and denominations, were well supplied with kettles, tin cans, coverlids, hand-bells, pokers and tongs, and cows' horns, and drawing up in front of the farm, commenced a most horrible din, showing at least that the ceremony was known by the name of *rough music?* After some time, the party quietly dispersed, apparently quite satisfied with the measure of punishment inflicted by them on the delinquent." The passage in Machyn himself, on which Mr. Nichols's illustration was founded, is as follows: "The xxij day of Feybruary [1562-3,] was Shroyff-monday, at Charyng crosse ther was a man cared of iiij men, and a-for hym a bagpype playng, a sha[w]me and a drum playhyng, and a xx lynkes bornyng a-bowtt hym, because ys next neybor wyff ded bett here hosband; *ther for yt is ordered that ys next naybor shall ryd a-bowtt the plase.*" It might be difficult to produce a second example of the highly edifying custom here exhibited. Truly a strange method of dealing out justice, and of punishing by proxy !]

### 3. BRANKS.<sup>1</sup>

"They have an artifice at Newcastle under Lyme and Walfall," says Plott,<sup>2</sup> "for correcting of scolds, which it does too, so effectually and so very safely, that I look upon it as much to be preferred to the cucking stoole, which not only endangers the health of the party, but also gives the tongue liberty 'twixt every dipp; to neither of which this is at all liable: it being such a bridle for the tongue as not only quite deprives them of speech, but brings shame for the transgression and humility thereupon before 'tis taken off: which being put upon the offender by order of the magistrate, and fastened with a padlock behind, she is led round the town by an officer, to her shame, nor is it taken off till after the party begins to shew all external signes imaginable of humiliation and amendment."

In a plate annexed, he gives a representation of a pair of branks. They still preserve a pair in the Town Court at Newcastle-upon-Tyne, where the same custom once prevailed.<sup>3</sup>

[A fuller description of the brank occurs in Willis's "Current Notes" for May, 1854, where several engravings accompany and illustrate the letter-press. The writer says: "It may be described as an iron skeleton helmet, having a gag of the same metal, that by being protruded into the mouth of an inveterate brawler, effectually branked that unruly member, the tongue. As an instrument of considerable

<sup>1</sup> Another punishment for scolding women.

<sup>2</sup> "History of Staffordshire," p. 389.

<sup>3</sup> See Gardiner's "England's Grievance," 1656, and Brand's "History," vol. ii. p. 192.

antiquity, at a time when the gag, the rack, and the axe were the *ratio ultima Romæ*, it has doubtless been employed, not unfrequently, for purposes of great cruelty, though in most examples, the gag was not purposely designed to wound the mouth, but simply to restrain or press down the tongue. Several of these instruments are yet extant, though their use is now, thanks to more considerate civilization, become obsolete. . . . The earliest use of the brank in England is not antecedent to the reign of Charles I." A curious variety of this old mode of penance is noticed in the same miscellany for October, 1854.]

#### 4. DRUNKARD'S CLOAK.

It appears from Gardiner's work just cited, that in the time of the Commonwealth, the magistrates of Newcastle punished scolds with the branks, and drunkards by making them carry a tub, with holes in the sides for the arms to pass through, called the drunkard's cloak, through the streets of that town.<sup>1</sup>

#### 5. PILLIWINKES OR PYREWINKES.

The pilliwinkes will be noticed presently as a torture formerly used in Scotland for suspected witches.<sup>2</sup>

<sup>1</sup> Brand's "History of Newcastle," vol. ii. p. 192.

<sup>2</sup> On the subject of the PILLORY, see Douce's "Illustrations of Shakspeare," vol. i. p. 146.

"At Pavia a singular Custom prevails,  
To protect the poor Debtor from Bailiffs and Jails:  
He discharges his Score without paying a jot,  
By seating himself on a stone, *sans culotte*.  
There solemnly swearing, as honest Men ought,  
That he's poorer than Job, when reduced to a groat:  
Yet this naked Truth with such stigma disgraces,  
That the Rogue, as on Nettles sits, making wry faces."  
—*Epistles addressed to Rob. Jephson, Esq.*, 1794, p. 46.

END OF VOLUME THE SECOND.









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