

REPORT AND COMMUNICATIONS.

REPORT

PRESENTED TO THE

Cambridge Antiquarian Society,

AT ITS FORTY-SEVENTH ANNUAL GENERAL MEETING,

MAY 24, 1887,

WITH AN ABSTRACT OF THE PROCEEDINGS OF THE SOCIETY
1886—1887.

ALSO

Communications

MADE TO THE SOCIETY.

No. XXIX.

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May 23, 1887.

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REPORT

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WITH APPENDIX.



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REPORT.

IN presenting the 47th Annual Report of the Cambridge Antiquarian Society, the Council beg leave to congratulate the Society upon the growing interest felt in archaeology, as evinced by the larger attendance at our meetings, as well as by the satisfactory way in which vacancies upon our list are filled up by fresh names. During the year past we have lost only three members by death, but 17 have left us from change of residence or other causes; while 21 new names have been added by election to our roll, which now numbers 334 members.

Upon the occasion of our visit to St Albans on the 2nd of last June, the Society was kindly received and conducted to the Roman earthworks, the Abbey, and other points of interest, by Lord Verulam, the Archdeacon of St Albans, and the Rev. Dr J. Griffith; similar kind attention was paid by the Rev. H. L. Elliot, vicar of Gosfield, when the Society visited Little Maplestead and Castle Hedingham on the 2nd of August, 1886.

Seven General Meetings have been held, at which eighteen Communications have been made to the Society, and the Curator, Baron Anatole von Hügel, has described and commented upon the most notable additions that have been made to the Museum of General and Local Archaeology.

Mr J. Sturton having offered to the Society the only portion remaining of the ancient Priory of Barnwell, with the ground

immediately surrounding it, the Society undertook to collect sufficient funds to place the building in substantial repair and to fence it. There is reason to believe that a sum sufficient for the purpose will be obtained. The protection afforded by the old door having been found insufficient a new door has been provided at the cost of the Society. The Society desire to place on record their sense of the public spirit and liberality shewn by Mr Sturton.

No. XXVI. (being no. 4 of the 5th volume, 1883—84), and no. XXVII. (being no. 1 of the 6th volume), of our Reports and Communications (1884—85), and Nicholas Tyery's *Proposals to Henry VIII. for an Irish Coinage*, have been issued to our Members; the following are in the press, and will be brought out, it is hoped, before the end of the current year :

No. XXVIII. (1885—86), Reports and Communications.

The Diary of Alderman S. Newton (1662—1717), edited by J. E. Foster, M.A.

History of Swaffham Bulbeck, by Edward Hailstone, Esq.

Mr Essex's Journal of a Tour through part of Flanders and France in August, 1773, edited by W. M. Fawcett, M.A.

Mr W. Rye is engaged on a short Calendar of the *Pedes Finium* for Cambridgeshire, which will be issued probably early next year.

The following Societies have been placed on our list for the exchange of publications :

The Architectural Archaeological and Historic Society of Chester. [November 2, 1886.]

The Clifton Antiquarian Club. [November 2, 1886.]

The Bureau of Education, Washington, U.S.A. [March 7, 1887.]

APPENDIX.

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I. AN ABSTRACT OF THE PROCEEDINGS AT THE MEETINGS OF THE SOCIETY

DURING THE YEAR ENDING

MAY 23, 1887.

October 25, 1886. The President (the Rev. G. F. Browne, B.D.) in the chair.

The following new members were elected :

A. A. Cooper, M.A., Corpus Christi College.
Lieut.-Colonel T. Dayrell, 1 St Paul's Road.
G. B. Finch, M.A., Queens' College.
Major E. H. de Fréville, Hinxton Hall.
M. R. James, B.A., King's College.
H. C. B. Lawrence, Esq., Perse School.
F. H. Neville, M.A., Sidney Sussex College.
Rev. H. C. A. Tayler, M.A., Orwell Rectory.

Thanks were voted to the Rev. W. G. Searle, M.A., for the present of a Roman Tile from the south transept of St Alban's Abbey,—given on the occasion of the Society's visit in June of this year; and to Mr J. H. Bloom for five panes of stained glass, excavated in 1854 at Castle Acre Priory.

A Communication was read from the Rev. C. W. KING, M.A., upon a tablet lately presented to Trinity College Library bearing the following inscription :

M • VERRIO
M • F • FAL • FLACCO
CELSVS FRATER

(See *Communications*, Vol. VI. No. X.)

Professor E. C. CLARK remarked on the position of the name of the tribe before the *cognomen* Flacco, referring to a similar instance in the case of an inscription now in the possession of the Earl of Powis. He also mentioned the existence of a probably forged inscription relating to the same person, in which he was represented as belonging to the *tribus Palatina*, instead of Falerina. The error of the forger he considered to

arise from the story of Flaccus's migration to the Palatine, as reported by Suetonius. He added that Flaccus was the author of the book *De Verborum Significatione* attributed to Festus.

Professor J. F. HODGETTS gave a lecture on the Smith and the Wright in Anglo-Saxon times.

November 8, 1886. The President (the Rev. G. F. Browne, B.D.) in the chair.

The following new members were elected :

H. Chaplin, Esq., Jesus College.

Dr J. Venn, Gonville and Caius College.

The PRESIDENT exhibited and described reproductions, printed on white and coloured silks from blocks made this year, of the urn or island with fish, ducks, &c., and of the knight with hawk and hound, &c., from the later vestments of St Cuthbert's body, made about 1100 A.D. and buried with the body in Durham Cathedral.

Mr Raine, of Durham, published in 1828 an account of the opening of St Cuthbert's tomb in 1827, with drawings of the ornaments on the remains of vestments found on the body. Mr Browne found that Mr T. Wardle, of Leek, had reproduced a pattern he had found at Dantzig, consisting of a boat rowed by an eagle, a dog breaking its chain, and three swans, on a vestment brought in early times from Sicily, and he suggested to Mr Wardle that he should reproduce the St Cuthbert ornaments. Mr Wardle at once consented, and had the beautiful blocks made from which the silks exhibited were printed. One of the blocks is in flat copper wire, set on edge, the other is in wood on account of the numerous and rapid breakings-back of the lines, which render the pattern not suited for reproduction by means of wire. In the year 1104 A.D., Reginald, a monk of Durham, describes three robes in which the body of St Cuthbert was clothed, says they were taken off, and describes the three robes by which they were replaced in his time. These last, he says, were of a similar nature to those which were taken off, but of greater elegance. The occasion of the re-clothing was the translation of St Cuthbert's body to the tomb prepared for it in the magnificent new Cathedral of Durham. From 999 A.D., to 1093, it had lain in the Anglian Cathedral of Durham; and from 1093 to 1104 it lay in the temporary tomb prepared for it when they began to pull down the Anglian Cathedral to make way for the present Norman Church. Reginald says that the robe put nearest the body in 1104 was "of silk, thin, and of most delicate texture"; the next he describes as "costly, of incomparable purple cloth"; the third, or outermost, was "of the finest linen." When the tomb was opened in 1827, they found first the linen robe, and then portions of the two silk robes. One of these robes was found to be of thinnish silk; the ground-colour amber; the ornamental parts literally covered with leaf-

gold; the fringe was a braid of the same colour stitched on with a needle. This is the robe from which the knight with hawk and hound, the rabbits, &c., &c., are copied. Another was a robe of thick soft silk; the colours had been brilliant beyond measure. It is the urn or island pattern. The ground within the circle is red; the urn or flower-basket, the ducks, and the sea, are red, yellow, and purple; the porpoises are yellow and red; the fruit and foliage yellow with red stalks; the pattern round the border of the robe is red. These two correspond to the description by Reginald of the two robes placed next the body. The translation of the body having been contemplated for so many years, there was plenty of time for having special robes made. It is very tempting to believe that the urn represents the Farne Island, blossoming with Christian virtues and bearing abundance of Christian fruit; the fish and the water-birds, St Cuthbert's porpoises and eider-ducks; the knight with hawk and hound, the great secular position of the Bishop of Durham; and so on. The robes, however, are said to be of Eastern origin. If they were not made with special reference to St Cuthbert, it may fairly be said that they were selected on account of their undesigned reference to him.

It is well known that earlier robes than these were found on St Cuthbert's body in 1827, notably a stole, beautifully wrought and ornamented, bearing a Latin statement that Ælflæd caused it to be made for the pious Bishop Frithestan. This dates the stole to 905—915 A.D.

The whole of these precious relics are in the possession of the Dean and Chapter of Durham. They are among the objects which render the Chapter Library one of the most deeply interesting places that the student of early Christian times in England can visit.

Prof. J. H. MIDDLETON made the following remarks with reference to the silks exhibited by the President.

At the time when the Normans conquered Northern Sicily, towards the end of the 11th century, a very flourishing school of Arab silk-weavers had been established there for more than a century. The Norman Kings, who highly appreciated the beauty of these silken stuffs, granted special privileges to the Arab weavers, so that they continued to work their silk-looms under the rule of the Christian conquerors; thus from the 11th to the 14th century, Palermo continued to be the chief centre for the production of woven silk. During the greater part of that time silk-weaving was not practised in any northern country, and to a very unimportant extent in Italy itself. Thus we find that the products of these Sicilian looms were exported widely throughout Europe, especially for ecclesiastical vestments, frontals, and dossals.

The Sacristy of St. Mary's Church, at Dantzic, possesses a very large collection of these beautiful stuffs, mostly in the form of copes and chasubles; the Sacristies of St Peter's and the Vatican Chapels, with many other

Cathedral and Monastic collections in Italy, France, and Germany, are very rich in examples of these fabrics, employed for various ecclesiastical purposes. The Sacristy of Palermo Cathedral contains many fine specimens of these silks and among them a chasuble made in the same loom as one of the stuffs from St Cuthbert's grave—namely that with the horseman and the sham Arabic borders.

The stuffs woven by the Siculo-Arab craftsmen may be divided into two classes :

I. The product of the looms before the Norman Conquest, c. 1080—90 and these again may be divided into two classes of design :

(a) Purely Oriental motives, mostly of Persian origin, such as the warrior on horseback with a hawk on his wrist, attended by a hound; a motive which survived on the enamelled wall-tiles of Persia down to quite modern times¹. Together with these figure subjects, geometrical forms of ornament occur, among which the "pointed heart" form is conspicuous, and also borders formed of real, or more commonly sham, Arabic writing, treated in a decorative way.

(b) The second division of this early class of textiles shows strong classical influence, and in many cases the design has obviously been suggested by a late Roman mosaic.

The two chief pieces of silk which were used in 1104 to enfold the uncorrupted body of St Cuthbert, are most valuable examples of these two divisions of the first class. One has the horseman, and the border with sham Arabic letters. The other, which Raine, in his interesting work on the exhumation of St Cuthbert, took to be a representation of Farne island with its rabbits and eider-ducks, belongs to the semi-classical style of pattern. The internal evidence of these two pieces of silk would show them to date from about the middle of the 11th century or a little later, so that the stuff was probably of recent manufacture at the time of St Cuthbert's translation. The founding of more than one Benedictine monastery in Northern Sicily at the end of the 11th century possibly explains the manner in which these Siculo-Arab stuffs came into the hands of the Benedictines at Durham.

II. The second period of silk-weaving in Palermo is the time when the Arab workmen were labouring for their Norman conquerors. The designs of this period are of almost endless variety, full of the most graceful fancy and invention, arranged with perfect skill to suit the necessities of the loom, and in short the very flower and crown of art as applied to weaving. We see fairy-like castles, fountains, islands, ships, and forests, mingled with living forms in amazing variety—angel-like figures float in the air,

¹ The Persians do not belong to one of the four orthodox Sunni sects, but are Shiah, who have always been less rigid in their exclusion of representations of living objects.

half women with long floating hair lean down from palm-trees, or emerge from shells among the woods with nets in their hands. Boats sail over a rippled sea, bearing eagles, ducks, dogs, lions, and other animals, which guide the rudder or hold the sheet. In the later stuffs, woven in the 13th and 14th centuries, a favourite design is the sun, with long rays of light half hidden behind a cloud.

In the 14th century the chief centre of silk-weaving was transferred from Palermo to Lucca, Florence, Genoa, and Venice, where the designs were much modified, and though still of very great beauty, the rich fanciful invention of the Moslem weavers was to a great extent lost. Forms of animal and human life were but little used, and the patterns of Northern Italy consisted almost wholly of floral forms without the "fairy-tale" suggestions of the Sicilian weavers.

It should perhaps be noted that the usual story about the founding of the Palermo school of weaving is incorrect. The commonly received version is that Roger the Norman, in the 12th century, during a raid upon Corinth and other Greek cities, took as prisoners a number of Arab weavers, whom he carried off and established at Palermo. Existing documents in the Archiepiscopal library at Monreale, and the evidence of many pieces of silk, shew clearly that the Moslem weavers had been established at Palermo long before the Norman conquest.

That the silks which enwrapped St Cuthbert's body were of Oriental and not of English workmanship is shewn not only by the clear internal evidence of the patterns and the fact that silk-weaving was not introduced into England till long after¹, but also by a curious detail in its technique. English gold thread was made of a wire or ribbon of the metal, either pure gold or silver gilt; but the gold thread used in St Cuthbert's silks is made by thickly gilding fine vellum, which was then cut into narrow strips and closely wound round a thread of silk or flax, which was almost if not quite concealed by the gilt strip. In effect this method was even more splendid than that produced by the fine metal wire or ribbon.

These stuffs are of such very exceptional interest, both from their intrinsic value and from their strange historical associations, that we owe, I think, a special debt of gratitude to the President for having brought these printed reproductions before us. I may add that the South Kensington Museum now possesses a very fine collection of specimens of these silken fabrics.

Mr J. R. CLOUTING, of Thetford, exhibited a skull, which had been dug up at the depth of 18 in. on the site of an ancient burying-ground, about

¹ Silk for needlework was used in England at this time (1104) and much earlier, as for example in the Stole of Fridestan c. 900 A.D., but was not woven here till the 14th or 15th century.

a mile from Thetford, on the Newmarket Road. He called attention to the following peculiarity.

On the left side of the vertex, about one inch from the middle line and one inch from the fronto-parietal suture, was a wound, whose direction was obliquely from without inwards; the length of the incision was $2\frac{3}{8}$ inches, and its depth the whole thickness of the bone; there was a circular opening through the inner table into the cavity of the skull, diameter $\frac{1}{2}$ an inch.

He also exhibited a celt, one of a large number of flint implements picked up around Thetford, which happened to be found within about 150 yards of the place where the skull was dug up by a man whilst trenching his allotment. Mr Clouting did not seek to connect the celt and skull-wound, as cause and effect; but he pointed out one circumstance, namely, that both the portion of bone displaced by the injury, as indicated by the lines of the anterior and posterior margins of the incision, and the measurement of the width of the cutting edge of the celt, happened to be exactly $2\frac{3}{8}$ inches each. The edges of the wound in the skull had undergone a considerable amount of repair, proving that its owner must have lived a considerable time after the injury, twelve months at least, but probably many years.

There were no coins found near the skull, so that the date of interment is entirely an open question.

Mr J. W. CLARK suggested that, as there was no displacement of the inner table of the bone and no irregularity of surface thereof, it was probable that the wound was caused while the owner of the skull was quite a youth, and that he not only lived twelve months but a considerable number of years after the injury, the skull being, from the condition of almost total obliteration of the sutures, that of an elderly person.

No definite opinion was arrived at as to the composition of the weapon which inflicted the wound.

Baron A. VON HÜGEL exhibited and described, as follows, various objects recently added to the Museum:

1. A *Roman bronze lamp*, with chain attached (purchased). This beautiful lamp was found some twenty years ago in Coffin Chase meadow, near Biggleswade. It is remarkably well preserved. A human mask forms a hinged lid to the largest orifice of the lamp; a bird (? pelican or swan) is nicely worked in relief on either side of its upper half, and a delicate pattern surrounds its widest circumference. Mr King, who had kindly lent a lithograph of the lamp drawn soon after its discovery, suggested that the unusual weight of this lamp indicated that it was cast in this country.

2. A *leaf-shaped bronze sword* (purchased). This sword is said to have been found in the river at Ely. The tongue to which the hilt was rivetted had been recently mutilated.

3. A *Saxon bronze-gilt disc* (purchased): Found by Mr J. Wilkinson, in a tumulus, Upper Hare Park, Swaffham. The whole surface is covered with very beautiful tracery, and there are five garnets on it, set into circles of white shell. These are backed with ribbed foil, which is nearly as fresh as on the day it was made.

4. A *small Anglo-Saxon ivory plaque*, elaborately carved, Elmham, Norfolk. Presented by the Rev. R. Kerrich to the Society. Though one of the older treasures of the Antiquarian Society's collection, it was mislaid for some time and has only recently found its way into the Museum.

5. Five *bronze figures from crucifixes*. One, which shews traces of gilding, dates from the XIth century, and has been kindly deposited in the Museum by Mr R. T. Martin, of Anstey Pastures, Leicester. Another figure is of the XIIIth century, and was bought with some old keys in a London curiosity shop. This is the most recent of the five. The remaining three figures, all of local origin, have long been in the Society's collection. They have now been placed side by side on a board to illustrate the gradual change which crucifix figures underwent in those two centuries.

6. An *implement of stag's horn*, Burwell Fen. Presented by Mr J. Carter. The lower portion of a large antler has been neatly perforated (? to admit of a handle, thong, or celt), the top is cut and ground into a chisel-like wedge. Baron von Hügel had been struck by finding in the Blackmore Museum a somewhat similar tool, made of bone, and still used in Cornwall, for barking oak trees.

7. Two *bronze plaques* from Peru (Hügel Loan Collection). The larger one is covered with elaborate and deeply incised work. In the centre stands a human figure with uplifted arms, its body filled with spirals, &c. On either side above is a lizard-like animal with prominent ears and muzzle; below are two other creatures of which the design has, however, been already so much conventionalized as to render it difficult to see the animal in them. This plaque was no doubt, as is the case with ancient Mexican work, covered with pigment and studded with stones. The smaller specimen represents three human figures (two reversed). It appears to be of more ancient date than the larger one. The British Museum does not possess anything like these bronzes, and it was hard to know with what to compare them.

8. A *New Zealand weapon (patu-patu)* (Hügel Loan Collection). A particularly fine specimen of Maori carving. Owing to much of old Maori woodwork having been touched up by the natives with European tools, specimens of genuine "shell-carving" are very scarce.

9. A *mask* from *New Ireland*. The helmet-like form of the head is strikingly like the classic-shaped feather helmets of the Hawaiians. (This New Ireland mask was exhibited in conjunction with the *patu-patu* and three

Maori sacred images, recently transferred to the Museum of Archæology from the Fitzwilliam Museum, to shew that the form of the Hawaiian helmet is still discernible in New Zealand carving.)

On the ivory carving the PRESIDENT remarked:—This Anglo-Saxon plaque of ivory, found at Elmham about 1847, has a representation of Our Lord, in a vesica, with a figure standing on a horizontal bar on each side, one with a book, the other with a key. The vesica is supported by a stem with a cross piece; and two angels, floating horizontally in the air, hold the cross pieces. Below are eight figures, two of which may represent two persons each. Above the figures on either side of the vesica are inscribed *SCA MARIA*, *SCS PETRUS*. In three cases on the Sandbach crosses there is a figure on each side of Our Lord, the figure on the observer's right holding something like a large pair of scissors; the Elmham ivory is a further argument in favour of these three curious instruments representing keys. On the upper half of the vesica is inscribed *O vos omnes videte manus et pedes*. If two of the eight figures below represent two persons each, the Eleven and the Virgin are shewn. The arrangement of the vesica supported on a stem, instead of being supported by angels grasping the border of the vesica as in Christian examples (font at Kirkburn, tympanum at Prestbury and Ely, slab at Wirksworth, and so on), and in classical examples (Latin medals, sarcophagi, &c.), explains an early sculptured stone on the island of Lindisfarne, which has hitherto puzzled archæologists, where there is a stem below the vesica and a stem above, and two figures stand on horizontal bars, with their heads in contact with cross pieces proceeding from the upper stem, while two figures sit below on low chairs holding curved supports proceeding from the vesica. It is an interesting coincidence that the stone on Lindisfarne has a 'Celtic' rectangular fret, and the lower half of the border of the Elmham vesica shews remains of a like pattern on the observer's right. The attitude of the Elmham angels is strikingly like the Anglo-Saxon angels in the wall at Bradford-on-Avon.

Professor J. H. MIDDLETON observed:—The five bronze figures of the crucified Christ, which the curator exhibits to-night, form a series of special value from the way in which they illustrate the development of the mediæval treatment of the subject.

The earliest representations of Christ on the Cross have no suggestion of human pain or death, but exhibit a Divine Being untouched by suffering. The figure wears a crown of glory, the head is erect, the eyes open, and the arms are extended at right angles to the body, so that there is no appearance of hanging from the nailed hands. The feet are separate, and fastened with two nails, and the drapery is more ample than in later times. The first of these little bronze figures is a rather rare example of this early treatment.

The *technique* is as follows:—The figure is formed by hammering a bronze plate on an elastic bed, till the form was roughly given from behind it: it was then finished with the file and graver applied to the front. The workman has cracked the plate during the hammering process, and has had to apply a little copper patch, which he has carefully braized on. The eyes, one of which remains, were formed of beads of translucent glass, set open. The drapery was decorated with *champlevé* enamel, which is now lost, and the rest was gilt. This probably dates as early as the 10th or early part of the 11th century.

The second figure in technique and design is very similar to the first, but appears to be of rather later date, as the head has lost the erect position which is characteristic of the earliest crucifixes. A small portion of green enamel still remains in the drapery. Both this and figure No. 1 have no clothing above the waist, but long drapery supported by a belt hangs down to the knees.

No. 3, probably of the 12th century, shews a completely different treatment of the subject. The figure is represented with some realism and dramatic force as a suffering human being. The wound in the side, omitted in Nos. 1 and 2, is here represented, but the head is still crowned with the gold diadem, shewing the transition from one class of ideas to the other.

No. 4 also seems to belong to the 12th century. It is treated with exaggerated realism, the pose suggesting a tortured, writhing body. The head is bare, but once, no doubt, had the crown of thorns fastened on it, probably made of twisted wire.

No. 5 is a well-modelled figure of the second half of the 13th century, with graceful pose and a very noble type of head, which, like No. 4, seems once to have had a crown of thorns made separately. These last three figures were skilfully cast by the *cire perdue* process, and needed very little tooling. They were once gilt. All these figures were (I believe) found in England, and may possibly be of English workmanship.

The PRESIDENT described a figure from a crucifix found at Ceres, in Fife, clad in a long-sleeved tunic reaching from the shoulders to the feet, all parts of the dress being ornamented with blue and green *champlevé* enamel; and he shewed a little half-length figure from the Society's collection, found at Fulbourn in 1848, and presented by Mr Townley, where the ornamental lines of blue and red *champlevé* enamel are still perfect. He pointed out that the upper part of the figure recently acquired by the Museum is clad in a tight-fitting dress, the rows of studs down the front being visible, and the belt being of such a form as to indicate the presence of an upper part to the garment. In neither of the figures does the dress reach below the knees. Figures of our Lord, in the attitude of crucifixion, with a long-sleeved tunic reaching to the feet, are rare; he had found one cut on a pillar at the ancient little church of Duddingston, near Edinburgh.

The length of the tunic is not an infallible sign of date, some figures with little more than a cincture being comparatively early.

November 22, 1886. The President (the Rev. G. F. Browne, B.D.) in the chair.

The PRESIDENT laid on the table a copy of the *Report and Communications* for 1883-84 (No. XXVI.).

He also informed the Society that certain notes of the Episcopal Visitation of the Archdeaconry of Ely in 1685, which Mr Bradshaw brought before the Society in 1875 (*Communications*, Vol. III. No. XXXIII.), were now in the British Museum, with the exception of one sheet, which was lost.

Mr JENKINSON exhibited a volume containing *Expositio hymnorum* and *Expositio sequentiarum*, both printed by Wynkyn de Worde, in 1502. The book, which belongs to the Church-library at Nantwich, was seen there in the summer of this year by Mr J. E. Foster; and the Rector very kindly lent it to him to examine at his leisure. No other copy of either book is known to exist.

Mr C. E. KEYSER read an account of the frescoes in St Margaret's Church, Chippenham. (See *Communications*, Vol. VI. No. XI.)

Photographs were exhibited, but the frescoes are so much perished that few details can be seen in the photographs.

The PRESIDENT shewed a full-sized drawing of the martyrdom of St Erasmus, under Diocletian, which he had traced from the fresco at Chippenham; also a charcoal drawing of the alabaster group found at Buckenham, with the same subject, enlarged by Mr H. Chapman to the same size as the figures at Chippenham, and a tracing of the fresco at Cirencester. At Cirencester, St Erasmus in his full robes stands above the group represented as torturing his naked body, much in the same position as that occupied at Chippenham by the half length figure of the Saint being carried up in a sort of hammock by angels. St Erasmus is said to have been martyred at Formiæ; the See was transferred to Cajeta in the 9th century, with his relics.

Mr M. RULE read some notes on the ancient church at Deerhurst, arguing that William of Malmesbury's phrase (*Gesta Pont.* II. 76, Rolls edition p. 169) *nunc antiquitatis inane simulacrum*, taken with Leland's statement "the French order was an erection since the Conquest, the old priory stood east from Severn a bow shot," shews that the present church stands apart from the site of the old priory, is of post-Conquest date, perhaps as late as 1100, and was thought by William of Malmesbury, in whose time it was, even if it was built about the time of the Conquest, only

50 or 60 years old, to be a mere counterfeit of an ancient style. This interpretation of *inane simulacrum antiquitatis* will explain the curious mixture of details which has puzzled archæologists, windows too large for genuine Saxon, herring-bone in the walls but no long-and-short work in the angles, a baluster and imposts copied from debased Roman and an arch copied from rudimentary Norman, side by side with work which might otherwise be taken as genuine Saxon.

The PRESIDENT remarked that this was exactly the impression made upon him by his first sight of this remarkable church. He shewed an outlined rubbing of the font and of a fragment of a square stone support at Elmstone Hardwick, 5 or 6 miles on the Cheltenham side of Deerhurst. These are covered with spirals of the C pattern, very carefully and elaborately drawn, and they are quite unlike any other sculptured stones in England. The font has above and below the panels of spirals a very graceful scroll, probably of a later pattern than those on the Ruthwell Cross, the Drosten stone at St Vigeans, and other very early examples. He thought that the theory of a reproduction after the Conquest of early patterns and details, with more zeal than knowledge, met more of the difficulties peculiar to Deerhurst than any other theory. But he could not give up the "Celtic" character of the spiral work on the font, and he could not conceive where the supposed copier could have found his original in the 12th century.

Professor MIDDLETON thought that there was distinct structural evidence in Deerhurst Church sufficient to contradict Mr Martin Rule's suggestion that the building is of date subsequent to the Norman Conquest. First, in the plan of the Church, which belongs to an earlier type than such late Saxon buildings as that at Worth in Sussex. The fact that there was no wide archway between the nave and the two transepts, but merely doorways as at Bradford-on-Avon, tends to prove an early date. Secondly the evidence as to the existence of an Atrium west of the tower, which has an archway in each of its four walls, arranged specially to fit this Atrium or cloistered court; and a small western Baptistery which communicated with the tower by a wide archway, further tends to shew that this is a genuine example of early Saxon architecture. Lastly the very primitive character of the details, with a clear survival of Roman methods of construction, gives a further proof of the early date of the work. It is quite inconsistent with what we know of the habits of mediæval builders to suppose that they could in the 11th century have designed and carried out an elaborate forgery of older work, both in general plan and in ornamental detail.

The PRESIDENT read a communication from Mr S. H. Miller, of Belle Vue Park, Lowestoft, on alleged idolatry in the Fens. No attempt to trace the tradition to any source had, hitherto succeeded; and last year Mr

Miller undertook to investigate the matter. The result seemed to shew that the tradition does not point to any supposed survival of "Idolatry" in the Fens, but merely to stories about one man long since deceased.

"Some of the old labourers living in Upwell remember that between sixty and seventy years ago a stranger came and found work at Neatmoor Farm; his name I have not ascertained, but he is said to have married an Upwell young woman, whose name was Greaves. After they had been fixed in a home, the man appears to have introduced 'images' of some kind, which according to rumour, he worshipped; the young people working in the fields would jokingly ask him about these objects, which they sometimes called wooden dolls. In some moods he showed irritation and would sometimes meet the interrogation by saying—'If you come to my house, you shall see what images I worship.' Whether the images were simple ornaments or objects of devotion, it is certain that they gave rise to a certain amount of raillery among the fen-people, and the young field-hands would say tauntingly, 'Go and worship the wooden dolls'; just as they say in East Norfolk 'Go to Bungay,' &c. But I cannot learn that any one now living has ever witnessed any act of worship before those images. The man left Neatmoor Farm (then occupied by Mr J. Nix) and went to live in a cottage standing two fields from Welney Bank, in a part then called Read's Fen, and so marked on Wells's map of the Bedford Level. The fen-men were not allured by what they themselves called idolatry, and as the man had no family, his practices died with him; the cottage in which he is last known to have lived has been demolished."

February 7, 1887. The President (the Rev. G. F. BROWNE, B.D.), in the chair.

The following new members were elected:

The Rev. the Master of Trinity College, D.D.

L. Falkener, Esq., King's College.

W. C. Hall, Esq., Elmhurst.

Mr J. W. CLARK exhibited the greater portion of a human skeleton found at Burwell, and made the following remarks upon it:

"The skeleton before us was found in August 1886 at Burwell, in the same locality as the skull and bones, which I exhibited on March 3, 1884, and which Professor Macalister and Professor Humphry thought should be referred to an individual of the Anglo-Saxon race. My friend Mr Flatman, proprietor of the clunch-pits there, having learnt that his men had come on the traces of more than one skeleton, was so good as to desire them to suspend operations, until he and I could go over together, and superintend the exhumation. At the place where these skeletons were found, the clunch comes very near to the surface, with not more than a foot or so of

earth above it. It was therefore easy to cut graves in it, which we may conjecture was done in order to provide a more decent burial for the departed than to thrust their bodies into loose earth. The workmen had found three skeletons side by side; the one before you, which by its size had evidently belonged to a man, a much smaller one, presumably that of a woman, and one of a little child. The bones of the man indicate a person of tall stature, and those who dug the grave had evidently miscalculated his height, for the toes were thrust into the clunch. The two other skeletons were too much decayed to be exhumed. The graves lay east and west. In the left hand of the male skeleton was the piece of iron which I exhibit, evidently part of a knife. The female skeleton had also some fragments of iron in the left hand. From this conjunction of a pagan custom with the position of the bodies east and west, may we venture to conjecture that the persons buried were Christians, at least in name, but that they adhered to the traditions of their pagan forefathers so far, that they observed the custom of burying with their dead some implement which might be useful to them in a future state? A small iron *fibula* was also found with the skeleton."

Mr W. M. FAWCETT exhibited some portions of a cinerary urn which had been found at Nayland in Suffolk in the latter part of November, 1886, and a photograph also of it as it had been found. The urn is now in the Museum at Colchester.

It is somewhat remarkable for the peculiar pattern-work on it, which seems to have been made by the point of a wooden tool as the plastic clay revolved. Some remains of charred bones were found in the urn.

Mr Fawcett presented the photograph to the Society's collection, but the portions of the urn he had promised to send to Colchester, in order to make the urn as complete as possible.

The PRESIDENT shewed outlined rubbings of the portion of a shaft of a Cross in the church-yard at Heysham. On one side is the representation of the front of a building with gable-roof, and apparently three tall crosses rising from the eaves and apex. There is no other representation of a building on any known sculptured stone in England. There are three windows in the upper part, of Romanesque form, each with the head and neck of a man or woman. On each side of the tall round-headed doorway are two openings, one above the other, shaped like the windows; Mr Browne believed he could detect the symbols of the Evangelists in these. The door-way is occupied by a figure swathed in what may be grave-clothes, the whole greatly resembling the Raising of Lazarus at Ravenna. The graves cut in the solid rock at Heysham are well known. Mr Browne detected the presence of interlacing work covering the smoothed edge of the rock next the sea, and exhibited a portion of the pattern traced out. On one side of the shaft at Halton is a panel with a smith at work, seated on a

chair, hammering a pair of pincers. Below him is the bust of a man head downwards; above him is a headless man, the head lying at his feet, and a ring interlacing with a figure-of-eight taking the place of the head on his shoulders; a sword, another pair of pincers, another hammer, an anvil, two bellows, and perhaps a representation of flames, complete the scene. Mr Browne suggested that these details suit the saga of Völund (Weyland Smith); the seated position because Völund was hamstrung ("he sat and never slept, and his hammer plied"); the ring and figure-of-eight and the two slaughtered men, because Völund tempted the king's two sons to come within his reach by shewing them a ring and necklaces, when he cut their heads off and hid the bodies under the prison-midden. Others of the Halton panels present curious problems. On the end of one arm of the magnificent fragment of the head of a cross at Winwick there is a naked man, held feet upwards by two men with a saw. On the other end is a man in a long smock-frock or vestment, carrying what look like two buckets; in one corner is a crown, or a building with an orifice in the side, and on either side of the man is a cross; below each bucket is a triquetra. Winwick was the home of king Oswald, and it and Oswestry claim to be the place where Oswald was killed and dismembered by his pagan enemy Penda; after Oswald's death a well sprang up where his body had lain. On the string-course of the church at Winwick (St Oswald's) is an inscription, renewed early in the 16th century, of which the first line is

Hic locus, Oswalde, quondam placuit tibi valde.

Mr Browne suggested that the one scene was the dismemberment of the king, the other, water being carried from his well (the building in the corner) to the village three-quarters of a mile off, a cross being shewn at each quarter of a mile between the two. In his book on Church Bells, Mr Ellacombe has suggested that the "buckets" are hand-bells, such as early saints carried with them; that in the right hand is more like this than the one in the left, which looks as if it were wrapped round with hay-bands or formed of flat wooden hoops.

March 7, 1887. The President (the Rev. G. F. BROWNE, B.D.), in the chair.

The following new members were elected:

J. M. Dodds, M.A., Peterhouse.

W. W. Green, Esq., The Elms, Manea.

C. W. Kimmins, B.A., Downing College.

Professor W. W. SKEAT exhibited (on behalf of Dr G. STEPHENS of Copenhagen) and described two strips of vellum, containing a part of Chaucer's *Troilus and Cressida*. Also a transcript of a seventh-century

leaf of the Lex Wisigothica. (See *Communications*, Vol. VI. Nos. XII, XIII). He also exhibited and described a MS. leaf of a French metrical version of Guy of Warwick.

Mr KIMMINS made the following remarks upon a collection of skulls which he exhibited:

The village of Hauxton is situated about 4 miles south-west of Cambridge. On the left-hand side of the road, at the approach to Hauxton Mill, an ancient burial-ground has been brought to light in digging for coprolites; the direction of excavation is from west to east, the cutting so exposed running from north to south. At intervals varying from 3 to 20 yards there are seen sections of burial-trenches filled with humus; the depth of those below the surface ranges from 5 to 8 feet, often reaching to the surface of the chalk marl; the breadth varies from 3 to 10 feet. The smaller trenches generally contain only human remains, and the orientation is more definite than in the larger ones, in some of which bodies are found in all positions. The pottery found is of a common description: there are seven varieties, differing in composition, method of baking, and ornamentation. The burial-urns are exactly similar to those used as cooking utensils, and probably served a double purpose. The amphoræ or drinking vessels are more rarely found, some being of a common description, of which a very perfect specimen has been obtained, and others of a finer quality with delicate markings. The potter's-wheel was evidently used in all cases in the manufacture of the pottery. Thirty-three skulls have been found, a large portion of which are in almost perfect condition. These I have measured, and calculated the breadth, height, alveolar, nasal and orbital indices. Grouping these results by the aid of craniometric tables, the skulls may be classified as follows:

From indices of breadth	{	19 Dolichocephalic
		9 Mesaticephalic
		3 Brachycephalic
From alveolar indices	{	13 Orthognathous
		3 Mesognathous
		2 Prognathous
From nasal indices	{	14 Leptorhine
		3 Mesorhine
		4 Platyrrhine
From orbital indices	{	8 Microseme
		2 Mesoseme
		8 Megaseme.

Other durable parts of the human skeleton have been obtained, and from the measurement of several femurs the average height appears to be from 5 ft. 10 in. to 6 ft. 2 in. The prominent ridge of the linea aspera on

respectively] brought by Dr Gadow last summer from Mertola on the Guadiana and from Alemquer in Estremadura; the latter is now in the possession of Commendador Graciano Franco Monteiro, a land-owner in that neighbourhood. The Spanish Era, which began 38 B.C., was used for lapidary purposes many centuries before the use of dates which counted from the Incarnation or birth of Christ. The characters in these inscriptions belong to a class of letter-forms which occupy very much the same area as is covered by the use of the Spanish era—i.e. the Spanish peninsula and Northern Africa. Especially in Northern Africa what we usually consider late forms occur at a surprisingly early date in lapidary inscriptions. Fully developed uncials occur as early as the 3rd century, and even minuscules, small cursive letters, are found on African inscriptions of the 4th century. A tomb-slab found at Maktêr near Tunis in 1884 (now in the Louvre) is a curious example of this—it has the minuscule form for d and b, while the other letters, though uncials, are very cursive in form. Strange to say in this 4th century inscription the round U occurs as well as (M) (M), H (H) and other apparently much later forms. The whole inscription, though cut in hard marble, strongly suggests pen-writing, as is often the case with lapidary inscriptions, probably because a written copy was given to an ignorant stone-cutter to imitate. In Mr Gadow's rubbings the same tendency towards cursive forms is to be seen, and in one case, that of the δ in the year-date, we have the minuscule form. Mingled with these late forms there are some curious archaisms, such as the Λ or Δ and Ξ , forms used in the oldest Greek and Etruscan inscriptions. Thus we see that in Northern Africa and Spain the process of degradation in letter-forms went on much more rapidly than elsewhere, probably because in those distant provinces there were no revivals such as that in Rome under Pope Damasus I. (366—84), in whose time the lapidary inscriptions were very neatly cut with letters of beautiful form, copied with some modifications from those of the best Roman period. For this reason one must apply quite a different standard in judging of the date of inscriptions from Spain or Africa. Mr Gadow's rubbings are of special interest as an instance of this, and still more of the earliest method of dating used by Christians.

May 9, 1887. The President (the Rev. G. F. Browne, B.D.)
in the chair.

The following new members were elected :

- Rev. G. Beresford, Gonville and Caius College.
- H. Gadow, M.A., King's College.
- E. J. Routh, Sc.D., Peterhouse.
- Sir T. F. Wade, K.C.B., Litt.D., King's College.

Sir G. DUCKETT, Bart., communicated a deed of agreement for twenty years between the Lord Abbot and Convent of Clugny and the farmers of Offord (Huntingdonshire), dated 1237 A.D., and made some remarks upon it, shewing how the deed bore upon the life of a village community in the thirteenth century, and upon the monetary values of corn and cattle. The original of this deed is preserved in the "Burgundy Collection" of the Bibliothèque Nationale at Paris, and appears to supply the first documentary proof of the origin of the distinguishing name Offord *Cluny*.

Professor MACALISTER exhibited a few of a large collection of skulls, recently procured for the Anatomical Museum of the University by E. A. W. Budge, M.A., of Christ's College. The whole collection consists of 108 skulls taken from graves near Asswān, in two series, one from graves of the early periods of the New Empire about B.C. 1300, and a second series from graves of a later date, about the 26th dynasty.

A collection of this kind made under the direct inspection of such a competent scholar as Mr Budge is of importance, as hitherto the subject of Egyptian ethnology has been in an unsettled state. From time to time writers have supposed the Egyptians to be related to Indo-European, Semitic and African, and even to Australioid stocks; and hence such a fine collection of skulls which are mostly males, and mostly belonging to persons of the priestly class, is of the first importance. Professor Macalister hopes to be able to lay before the Society a detailed account of his results, as soon as he has had time to measure them fully.

Dr G. CUNNINGHAM made the following observations upon a point which Professor Macalister had raised respecting the *teeth* of these early Egyptian skulls. "The remarks of Professor Macalister on the stunted nature of the third molar or so-called *wisdom-tooth* are most interesting, and I can certainly confirm his statement as to the lack of development of that tooth in civilized life.

"If, as he says (and I think rightly), the diminution in size and form is indicative of the functional disuse of the teeth and jaws owing to the civilized condition of the Egyptian *cuisine* of those distant times, and if the present descendants of that ancient race have retained a cuisine calling for little use of teeth and jaws, the present condition of the third molar in the mouth of the modern Egyptian may perhaps throw some light on the rate at which that tooth is disappearing from the mouth of the civilized man of our own time.

"The rudimentary character of the third molar has been much discussed both in this country and in America, and an examination of these skulls may give a new aspect to the discussion of that interesting subject."

Mr E. A. W. BUDGE exhibited some Egyptian antiquities of great rarity, which he had acquired for the Fitzwilliam Museum.

May 23, 1887. Annual General Meeting. The President (the Rev. G. F. Browne, B.D.) in the chair.

The following new members were elected :

H. H. Daniels, B.A., King's College.
J. Ellison, Esq., 8 Park Terrace.
W. J. Ibbetson, M.A., Clare College.
R. D. Roberts, M.A., Clare College.
Rev. J. A. Robinson, M.A., Christ's College.
G. Whitmore, Esq., 4 Salisbury Villas.

The following Officers were elected for the next academical year :

President :—Professor A. Macalister, M.A., F.R.S.

Vice-President :—Rev. G. F. Browne, B.D.

New Members of Council :

Professor Skeat, Litt.D.
Professor Middleton, M.A.
N. C. Hardcastle, M.A., LL.M.

Auditors :—F. C. Wace, M.A., LL.M.
R. Bowes, Esq.

Treasurer :—W. M. Fawcett, M.A., F.S.A.

Secretary :—Rev. S. S. Lewis, M.A., F.S.A.

The retiring PRESIDENT gave a review of the work of the Society during the two years past, during which he had filled the Chair, giving a well-deserved tribute of praise to Mr Clark's "monumental" work, the Architectural History of the University and Colleges, and gratefully acknowledging the assistance that he had received from the Council and officers of the Society.

The SECRETARY read the Annual Report for 1886-87, which enumerated the publications of the past year, and promised the History of Swaffham Bulbeck by Mr Hailstone, and several other works that are in the press.

Mr MANNING exhibited a bronze seal found at Grantchester about 1840, and bearing the legend

S' · JEHAN · SALLE · ESCVIER.

(See *Communications*, Vol. VI., No. XIV.)

Mr GRAHAM F. PIGOTT exhibited some pewter plates lately found during coprolite-excavations at Abington Pigotts, of which he gave the following account:

"In what was evidently, many years ago, a small pond of 8 or 10 yards in length, were found (Midsummer, 1883) at a depth of about 4 feet, frag-

ments of 3 small pewter plates, 2 saltcellars, and the fragments of one large dish $13\frac{1}{2}$ inches in diameter: at the same time 2 iron bars, square and pointed, one $2\frac{1}{2}$ feet long, the other $3\frac{1}{2}$ feet, were found, also a large long scythe 6 ft. in length and 2 inches wide. (Of this Mr Pigott exhibited a paper cutting.) It was most likely used for cutting weeds in a river, being much too long for a man to wield in cutting grass or corn.

"A further find, Nov. 1886, close to the former find, on resumption of working, gave 2 dishes 14 in. diam., 1 dish 10 in. diam., 3 small dishes, one of them oval, and fragments of 3 plates. Total, 13 plates and dishes, whole or fragmentary, and two saltcellars.

"The plates, etc. seem to have been placed on the edge of the pond one on top of the other, and so slid some distance into the pond."

Mr Pigott also exhibited a fragment of a bowl of Samian ware, shewing that it had been mended by drilling holes and placing rivets in it (*plumbo commissa*), before it was finally thrown away.

The PRESIDENT shewed a number of outlined rubbings of sculptured stones in Rome, Ravenna, Bologna and Mantua. The Roman examples were chiefly slabs and posts of white marble, preserved as fragments in the walls and yards of various churches, or lying in the Forum and Colosseum. The original idea seemed to have been the imitation for church purposes of bronze screens; actual imitations in white marble, dating from the time of the Caesars, are found in the palaces of Caligula and Domitian. One bronze screen remains *in situ* in the window of the crypt of S. Apollinare in Classe, of which a rubbing was shewn; it is of the horse-shoe pattern, with each of the open spaces occupied by a Latin cross. The early Christian Churches in Rome appear to have had choirs enclosed with these marble screens, as in the present Church of S. Clemente; the mosaic in the roof of the Baptistery at Ravenna shews that they were used also to fill the spaces between the pillars on either side of the presbytery; the three screens which now form the fronts of three altars in S. Vitale would exactly fill those spaces in S. Vitale. Others of the sculptured stones appear to have been imitations of mosaic pavements, notably the one used as a screen in front of the N.E. chapel in S. Apollinare Nuovo. Others, bearing reliefs of peacocks feeding out of vases, and so on, may have been originally imitations of wall paintings. One rubbing of large size, representing the united portions of a stone built into the cloister wall at S. Lorenzo fuori, shewed a round-headed window of solid stone, covered with intricate interlacings, and bearing a cross formed of interlacing bands, six small circular openings for the admission of light being involved among the scrolls. An example of the "lion and unicorn" on either side of a tree, was shewn from a back yard at Sta Maria in Cosmedin in Rome, and a human being with a large cake of bread, the only example of a human being on the stones

shewn, from a post lying in the Colosseum. In all cases the ornamentation of the stones shewed an abundance of interlacing work, but it was stiff and monotonous, and frequently formed of isolated pieces of pattern fitted together; without perception of the principle so marked in the English and Scottish stones, that of continuity and endlessness. Thus a pattern which seemed to be interlacing circumferences of circles was found to be entirely composed of separate rhombuses, with their sides curved inwards, linked together; the mosaic of the roof of Sta Costanza is throughout of this pattern. An instance of the use of interlacing ornament for sepulchral purposes was shewn, a stone built into the wall of the ante-chapel in the archiepiscopal palace at Ravenna, with a large cross, interlacing border, and a sepulchral inscription commencing *cruz sancta adjuva nos in iudicio*. Examples of stones cut into the shape of Latin crosses and covered with ornament were shewn from S. Petronio at Bologna, the ornament being chiefly scroll-work with leaves and flowers; in two cases one side of the upright stem and head of the cross was covered with interlacing work, forming a near approach to some of the Anglian cross-heads. One of the "Arian crosses" at Ravenna was shewn, and its great similarity to the Bologna crosses pointed out, with the suggestion that the decoration of the face and back of the cross may possibly have been Arian in origin. The interlacing work on a marble well-head from Mantua, now in the South Kensington Museum, was the best of the Italian work shewn, the borders being of the same pattern as the borders of the smaller of the great crosses at Sandbach. On the whole the Roman interlacing work, as compared with the Anglian, was very poor and stiff, without genius and life. Benet Biscop and Wilfrith, finding it in use in Rome and Lombardy, probably introduced it for religious purposes in Northumbria, where the Anglian genius took it up, and, aided by Hibernian skill, due to generations of previous practice in the art, brought it to the perfection it reached in the stone-work of that kingdom.

Professor HUMPHRY proposed a vote of thanks to Mr Browne both for this highly-interesting communication and for the energy and kindness that had marked his tenure of the presidential chair, and had so ably sustained the prosperity of the Society; the vote was carried by acclamation.

In the absence of the Curator and Mr Gadow, Professor Hughes described some of the interesting objects recently acquired by the Museum.

The following is a list of the specimens which were exhibited.

(1) A four-sided glass vessel with handle (*Roman*), found at Haslingfield. (2) A bronze fibula (*Saxon*), found at Winchester, and three arrow-heads (*American*). Presented by Arthur Deck, Esq. (3) Three bronze and three stone celts. Brittany: (4) Three celts. Normandy. Pre-

sented by the Curator. (5) A bone *meri*, with carved handle, of unusual size, and a bone comb. New Zealand. Deposited by the Master and Fellows of Jesus College. (6) A jade *meri*, 14 inches in length. New Zealand. Deposited by the curator. (7) Various small objects (ornaments, implements, &c.) from New Caledonia, the Solomon Islands, New Guinea and Central Africa.

II. LIST OF COUNCIL ELECTED MAY 23, 1887.

President.

ALEXANDER MACALISTER, M.A., M.D., F.R.S., St John's College,
Professor of Anatomy.

Vice-Presidents.

THOMAS MCKENNY HUGHES, M.A., F.S.A., Clare College, *Woodwardian Professor of Geology.*

CHARLES CARDALE BABINGTON, M.A., F.R.S., St John's College,
Professor of Botany.

Rev. GEORGE FORREST BROWNE, B.D., St Catharine's College.

Treasurer.

WILLIAM MILNER FAWCETT, M.A., F.S.A., Jesus College.

Secretary and Librarian.

Rev. SAMUEL SAVAGE LEWIS, M.A., F.S.A., Corpus Christi College.

Ordinary Members of Council.

*Rev. HENRY RICHARDS LUARD, D.D., Trinity College, *Registrary.*

*EDWIN CHARLES CLARK, LL.D., F.S.A., St John's College, *Regius Professor of Civil Law.*

*JOHN WILLIS CLARK, M.A., F.S.A., Trinity College, *Superintendent of the Museum of Zoology and Comparative Anatomy.*

*FRANCIS JOHN HENRY JENKINSON, M.A., Trinity College.

*JOHN EBENEZER FOSTER, M.A., Trinity College.

*Rev. BRYAN WALKER, M.A., LL.D., Corpus Christi College.

*Rev. Canon MANDELL CREIGHTON, M.A., Emmanuel College, *Dixie Professor of Ecclesiastical History.*

*GEORGE WALTER PROTHERO, M.A., King's College, *University Lecturer in History.*

*CHARLES WALDSTEIN, M.A., King's College, *Director of the Fitzwilliam Museum and Reader in Classical Archaeology.*

Rev. WALTER WILLIAM SKEAT, M.A., Litt.D., Christ's College,
Elrington and Bosworth Professor of Anglo-Saxon.

JOHN HENRY MIDDLETON, M.A., F.S.A., King's College, *Slade Professor of Fine Art.*

NORMAN CAPPER HARDCASTLE, M.A., LL.M., Downing College.

Excursion-Secretary.

NORMAN CAPPER HARDCASTLE, M.A., LL.M.

Auditors.

FREDERICK CHARLES WACE, M.A., LL.M., *Esquire Bedell.*

ROBERT BOWES, Esq.

* Remaining from the Old Council.

III. SUMMARY OF ACCOUNTS FOR THE YEAR ENDING DECEMBER 31, 1886.

<i>Receipts.</i>		<i>Payments.</i>	
£	s. d.	£	s. d.
Balance, Dec. 31, 1885	246 19 0		
Subscriptions:			
Annual	300 6 0		37 10 0
Life Members	21 0 0		1 7 6
	<u>321 6 0</u>		<u>6 18 11</u>
Sale of Publications	5 10 9		45 16 5
Interest on G. E. R. stock	7 14 8		4 12 0
	<u>£581 10 5</u>		0 10 0
			5 0 0
			5 6 6
			15 0 6
			21 17 6
			5 2 10
			478 4 8
			<u>£581 10 5</u>

SWANN HURRELL }
F. C. WACE } *Auditors.*

April 1, 1887.

IV. LIST OF PRESENTS

RECEIVED DURING THE YEAR ENDING

MAY 23, 1887.

BOOKS.

A. From various donors:

From the Peabody Academy of Science, Salem, Massachusetts:

Ancient and Modern Methods of Arrow-release.

From Mr H. Montagu:

The Copper, Tin, and Bronze Coinage of England, by the Donor.
London, 1885. 8vo.

From Mr W. White:

An Account of the Rosetta Stone. (From the *Archaeologia*, Vol.
xvi. pp. 208—263.)

From the Rev. J. C. Cox, LL.D. (Editor):

The Reliquary, Vol. I, Nos. 1, 2.

From Baron J. de Baye:

Le Torques était porté par les hommes chez les Gaulois. Caen, 1886,
8vo.

Congrès International des Américanistes (6^{me} session) à Turin, 1886.
Châlons-sur-Marne, 1886. 8vo. Both by the Donor.

From H. Phillips, Esq. Jun.:

Spotswood Letters (Virginia Historical Society), edited by R. A. Brock.
Vols. I and II. Richmond, 1882-85. 8vo.

Proceedings of the Virginia Historical Society, February 24, 1882, with
W. W. Henry's Address.

From Mr J. W. Clark :

- A volume of Architectural Reports.
- A volume of Archaeological tracts.
- Six Archaeological tracts.

From Mr J. E. Foster :

- Memoir of Margaret, Countess of Richmond and Derby, by C. H. Cooper.
- Juniéges, le village, l'abbaye, les ruines, by l' Abbé A. Tougard. Rouen, 1879, 8vo.

From the Rev. A. W. C. Hallen, M.A. :

- Northern Notes and Queries, Vol. I, No. 1.

B. From Societies, etc. in union for the exchange of publications :

1. The Society of Antiquaries of London (W. H. ST J. HOPE, Esq., M.A., *Assistant Secretary*, Burlington House, London, W.):
List of the Society, August 1, 1886. 8vo.
Proceedings, Vol. XI, Nos. 1, 2.
2. The Royal Archaeological Institute of Great Britain and Ireland (R. H. GOSSELIN, Esq., *Secretary*, Oxford Mansions, Oxford Street, London, W.):
The Archaeological Journal, Nos. 170, 171, 172, 173.
3. The St Paul's Ecclesiological Society (*Hon. Secretary*, E. J. WELLS, Esq., Sandown House, Mallinson Road, Wandsworth Common, S.W.):
Transactions of the Society, Vol. II, Part I.
4. The Oxford Architectural and Historical Society (*Hon. Secretary*, F. S. PULLING, Esq., M.A., 69 Walton Street, Oxford):
Nothing received this year.
5. The Norfolk and Norwich Archaeological Society (*Hon. Secretary*, R. FITCH, Esq., Norwich):
Nothing received this year.
6. The Suffolk Institute of Archaeology and Natural History (*Hon. Secretary*, Rev. F. HASLEWOOD, M.A., St Matthew's Rectory, Ipswich).
Proceedings, Vol. v, Part 5.
7. The Essex Archaeological Society (*Hon. Secretary*, H. W. KING, Esq., Leigh Hill, Leigh, Essex):
Nothing received this year.
8. The Kent Archaeological Society (*Hon. Secretary*, Rev. Canon W. A. SCOTT ROBERTSON, M.A., Throwley Vicarage, Faversham):
Archaeologia Cantiana, Vol. xvi.

List of Presents.

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9. The Sussex Archaeological Society (*Hon. Librarian*, R. CROSSKEY, Esq., Lewes):
Sussex Archaeological Collections, Vol. xxxiv.
10. The Exeter Diocesan Architectural Society (*Curator*, P. B. HAYWARD, Esq., Cathedral Yard, Exeter):
Nothing received this year.
11. The Leicestershire Architectural and Archaeological Society (*Hon. Secretary*, W. F. FREER, Esq., Stoneygate, Leicester):
Transactions, Vol. vi, Part 3.
12. The Associated Architectural Societies of Lincoln, York, Bedford, Leicester, etc. (*General Secretary*, Rev. Canon G. T. HARVEY, Vicar's Court, Lincoln):
Reports and Papers read during the year 1885.
13. The Historic Society of Lancashire and Cheshire (*Hon. Curator*, Rev. J. MANSELL, 12 Kremlin Drive, Liverpool):
Nothing received this year.
14. The Liverpool Numismatic Society:
Nothing received this year.
15. The Society of Antiquaries of Newcastle-upon-Tyne (*Secretary*, R. BLAIR, Esq., The Castle, Newcastle-upon-Tyne):
Proceedings, Vol. II, Nos. 21—34, Vol. III, Nos. 1, 2, 3.
Archaeologia Aeliana, Part 31, Vol. XII, No. 1.
16. The Cambrian Archaeological Association (*Secretary*, Rev. R. TREVOR OWEN, M.A., Llangedwyn, Oswestry):
Archaeologia Cambrensis (Fifth Series), Nos. 9, 10, 11, 12, (Vol. III) 13, (Vol. IV, part 1).
17. The Powys-Land Club (*Hon. Secretary*, M. C. JONES, Esq., F.S.A., Gungrog, Welshpool):
Montgomeryshire Collections, Vol. XIX, Part 2, Vol. XX, XXI, Part 1.
18. The Derbyshire Archaeological and Natural History Association (*Hon. Secretary*, ARTHUR COX, Esq., Mill Hill, Derby):
Journal of the Society, Vol. IX. 1887.
19. The Royal Historical and Archaeological Association of Ireland (*Hon. Secretary*, J. G. ROBERTSON, Esq., Kilkenny):
Journal of the Association (Vol. VII), Nos. 64—69.

20. La Société Nationale des Antiquaires de France (*Archiviste*, M. POL NICARD, Musée de Louvre, Paris):
Mémoires de la Société (1885), Tome XLVI.
Bulletin de la Société, 1885.
21. The Norwegian Archaeological Society (Antiqvar N. NICOLAYSEN, *Sekretær*, Kristiania):
Nothing received this year.
22. Bibliothèque de l'Université Royale de Norvège à Christiania (*Bibliothécaire*, A. C. DROLSUM):
Foreningen til Norzke Fortidsmindesmerkersbevaring, for 1882, 1883, 1884.
Kunst og Handwerk fra Norges Fortid, pl. XII—XXXI, pag. 3—16.
Gols Gamle Stavkirke og Hovestuen paa Bygdø Kongsgaard.
23. La Commission Impériale Archéologique de la Russie (*Secrétaire*, M. TIESENHAUSEN, à l'Hermitage, Pétersbourg):
Nothing received this year.
24. Ἡ ἐν Ἀθήναις Ἀρχαιολογικὴ Ἑταιρία (Mr ET. A. COUMANOÛDIS, γραμματεὺς, Athens):
Ἐφημερίς Ἀρχαιολογική.
Πρακτικά, 1885.
25. The Peabody Museum, Cambridge, Massachusetts, U.S.A. (F. W. PUTNAM, Esq., *Curator*):
Eighteenth and Nineteenth Annual Reports (Vol. III, Nos. 5, 6).
26. The Smithsonian Institution, Washington, U.S.A. (SPENCER F. BAIRD, Esq., *Secretary*):
Annual Report of the Board of Regents for 1884.
" " " Part II.
27. The Numismatic and Antiquarian Society of Philadelphia (H. PHILLIPS, Jun., Esq., Ph.D., *Corresponding Secretary and Treasurer*, 320 South Eleventh Street, Philadelphia, Pa., U.S.A.):
Report of the Proceedings of the Society for 1886.
28. The Archaeological Institute of America (*Secretary*, E. H. GREENLEAF, Esq., Museum of Fine Arts, Boston, Massachusetts, U.S.):
Nothing received this year.
29. The Bureau of Ethnology, Washington (W. J. HOFFMANN, Esq., M.D., *Secretary*):
Nothing received this year.

30. The Davenport Academy of Natural Sciences (W. H. PRATT, Esq., *Corresponding Secretary and Curator*, Davenport, Iowa, U.S.A.):
Proceedings, Vol. iv.
31. La Société Jersiaise (*Secretary*, M. EUGÈNE DUPREY, Queen Street, St Helier, Jersey):
Onzième Bulletin Annuel.
Facsimile du Manifeste des États de l'Île de Jersey.
32. The London and Middlesex Archaeological Society (JOHN E. PRICE, Esq., *Secretary*, 27 Bedford Place, Russell Square, London, W.C.):
Nothing received this year.
33. The Surrey Archaeological Society (THOMAS MILBOURN, Esq., *Hon. Sec.*, 8 Dane's Inn, London, W.C.):
Nothing received this year.
34. The Somersetshire Archaeological and Natural History Society (J. A. TURNER, Esq., *Curator*, The Castle, Taunton):
Proceedings (during the year 1885), new series, Vol. xi.
35. Verein für Thüringische Geschichte und Altertumskunde (*President*, Dr DIETRICH SCHÄFER, Jena):
Zeitschrift des Vereins, Band v, Heft 1, 2.
Verein für Thüringische Geschichtsquellen, Neue Folge, Band ii.
36. American Antiquarian Society: (*Librarian*, E. M. BARTON, Esq., Worcester, Massachusetts, U.S.A.):
Nothing received this year.
37. The Johns Hopkins University (N. MURRAY, Esq. *Secretary of the Publication Agency*, Baltimore, Maryland):
Studies in Historical and Political Science, Fourth Series, Nos. 6—12, Fifth Series, Nos. 1—6.
Studies from the Biological Laboratory, Vol. III, Nos. 6, 7, 8, 9.
[C. H. Ledmore, Ph.D., on the Town and City Government of New Haven.]
M. S. Snow, A.M., on the Town and City Government of Saint Louis.
38. Die Historische Gesellschaft für die Provinz Posen (Dr EHRENBERG, *Sekretar*, Posen, North Germany).
Zeitschrift, 2^{er} Jahrgang, Heft 1, 2.

39. The British and American Archaeological Society of Rome (*Secretary*,
The Hon. A. J. STRUTT, 76 Via della Croce, Rome).
Journal of the Society, Vol. I, Nos. 1, 2, 3.
40. The Architectural, Archaeological, and Historic Society of Chester
(*Honorary Secretary*, T. HUGHES, Esq., F.S.A., The Groves, Chester):
[Nov. 2, 1886.]
Journal, Parts x, xi, xii (divisions 1 and 2).
41. Clifton Antiquarian Club (*Honorary Secretary*, A. E. HUDD, Esq.,
94 Pembroke Road, Clifton: [Nov. 2, 1886.]
Proceedings, Vol. I, Parts 1, 2.
42. American Philosophical Society (Philadelphia, U.S.A.):
Proceedings, No. 124.
List of Officers and Councillors, 1769-1886.
List of surviving members, March 5, 1886.
43. The Bureau of Education, Washington: [Mar. 7, 1887.]
Circulars of Information (1885), No. 5; (1886) Nos. 1, 2.
Special Report upon Educational Exhibits and Conventions at
the World's Centennial Exposition, New Orleans, 1884-85.

V. LAWS.

(Revised Feb. 28, 1881.)

I. THIS Society shall be called THE CAMBRIDGE ANTIQUARIAN SOCIETY.

II. The object of the Society shall be to encourage the study of History, Architecture and Antiquities, to meet for the discussion of these subjects, and to collect and print information relative thereto.

III. The subscription of each member of the Society shall be *One Guinea* annually, such subscription to be due on the first day of January in each year; on the payment of which sum he shall become entitled to all the publications of the Society during the current year.

IV. A member shall be allowed to compound for his future annual subscriptions by one payment of *Ten Guineas*; or, after the payment of fifteen annual subscriptions, by the payment of five guineas.

V. If the annual subscription of any member be twelve months in arrear, the Treasurer shall make application for it, and if it be not paid within one month, a second application shall be made for it, and if that is not attended to within one month, a notice of the same shall be suspended in the Society's usual place of meeting, and the Secretary shall inform the member thereof: if the said subscription be still unpaid at the expiration of two years from the time when it became due, the name of such person shall be announced at the next Annual General Meeting as having been struck off the list of the Society.

VI. No Member whose subscription is in arrear, and has been applied for (according to Law V), shall be entitled to vote at any meeting of the Society.

VII. Any person who is desirous of becoming a member of the Society shall be proposed by two members at any of the ordinary meetings of the Society, and balloted for at the next meeting: but all Noblemen, Bishops, Heads of Colleges, and Professors of this University shall be balloted for at the meeting at which they are proposed.

VIII. Honorary Members may be proposed with the sanction of the Council by at least two members of the Society at any of the usual meetings of the Society, and balloted for at the next meeting. No person shall be so proposed who is either resident within the county of Cambridge or a member of the University. Honorary Members shall receive all the current publications of the Society.

IX. In the voting by ballot for the election of members and honorary members one black ball in four shall exclude.

X. The management of the affairs of the Society shall be vested in a Council, consisting of a President (who shall not be eligible for that office for more than two successive years), three Vice-Presidents (of whom the senior shall retire at each Annual Meeting and be ineligible for re-election during the next two years), a Treasurer, a Secretary, and not more than twelve nor less than seven other Members, to be elected from amongst the Members of the Society who are graduates of the University. Each member of the Council shall have due notice of the meetings of that body, at which not less than five shall constitute a quorum.

XI. The President, one Vice-President, the Treasurer, and the Secretary, and at least three ordinary members of the Council, shall be elected annually by ballot, at a General Meeting to be held in the month of May, the three senior ordinary members of the Council to retire annually.

XII. At the Meetings of the Society or of the Council the Chair shall be taken by the President, or, in his absence, by the senior Vice-President, the Treasurer, or senior ordinary member of the Council then present. The Chairman shall have a casting vote in case of an equality of numbers, retaining also his own right to vote upon all questions submitted to the meeting.

XIII. The accounts of the receipts and expenditure of the Society shall be audited annually by two Auditors, to be elected at the Annual General Meeting; an abstract of such accounts shall be printed for the use of the members.

XIV. The Meetings of the Society shall take place once at least during each term: the place of meeting and all other arrangements, not specified in the Laws, shall be left to the discretion of the Council.

XV. No alteration shall be made in these Laws, except at the Annual General Meeting or at a special General Meeting called for that purpose, of which at least one week's notice shall be sent to all the members at their last known place of abode: and one month's notice of any proposed alteration shall be communicated, in writing, to the Secretary, in order that he may make the same known to all the members of the Society.

It is requested that all Communications intended for the Society, and the names of Candidates for admission, be forwarded to the Secretary, or to the Treasurer, 1 Silver Street, Cambridge.

Subscriptions received by the Treasurer, or by his Bankers, Messrs Mortlock and Co., Cambridge; or at the Bank of Messrs Smith, Payne, and Smith, London, "To the Cambridge Antiquarian Society's account with Messrs Mortlock and Co., Cambridge."

VI. LIST OF COMMUNICATIONS (No. XXIX)
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X. ON THE EPITAPH OF M. VERRIUS FLACCUS. Com-
municated by C. W. KING, M.A., Trinity College.

[October 25, 1886.]

THE Collection of Antiquities formed by Count d'Hérisson, from long-continued excavations in Apulia and about Carthage, contained a marble slab, thus humourously described in the sale catalogue of June last: "The Epitaph of M. Verris and his brother Celsus, with two skulls, and an axe."

The merest novice in the Latin language could easily read the inscription as:

"To Marcus Verrius, son of Marcus, of the Tribe Falerina, his brother Celsus" [erected this monument]

M. VERRIO
M. F. FAL. FLACCO
CELSVS FRATER.

The words are cut in the round, bold characters, used in the later years of the Republic, but which did not outlast the first century of the Empire. The material is a slab, 28 in. long by 18 in. wide, of *Parian* marble; for the quarries of Carrara (*Luni*) were but recently worked when Pliny wrote.

The back of the stone has been left very uneven and rough, for the purpose of taking better hold upon the bedding of mortar, by which it was incrustcd in the façade of the monument, no doubt a *brick* construction. The once polished surface is much weathered, giving evidence of the many centuries during which it had maintained its original position (in which probably, it had witnessed the fall of that Empire with whose birth it was nearly co-eval) before it was buried amongst the ruins of the tomb. About one-third of the surface has suffered more corrosion than the rest, in consequence of having been covered to that extent by rubbish containing a larger admixture of lime from the disintegrated mortar.

Before attempting to identify the person thus briefly commemorated, I shall remark that the *Verria* was a plebeian family; and the *Falerina*, in which it was registered, a *Rustic* Tribe. *Flaccus* was the actual name of the deceased, for the *Nomen* and *Tribus* of the *Verria* gens had been (as was the rule) assumed by his father, originally a slave, upon becoming a freedman of that family. That *Flaccus* was a word of some Italian dialect (probably Oscan, from the analogy of *Maccus*) is fairly certain, and that, with *Bassus*, *Varus*, and the like, it denoted some personal peculiarity in the man who first bore it, cannot reasonably be doubted. It probably was synonymous with *pendulus* in the sense of "lop-eared," for its Latin derivative *flaccidus* is applied to anything that droops.

Thus far the marble is of little importance in itself, except as being a fine specimen of early Roman epigraphy: but, by the rarest good fortune, this is one of those uncommon instances, where the name and fame of the deceased are embalmed in history—a circumstance that gives the highest interest to the memorial of the man.

We learn from Suetonius that Verrius Flaccus was the son of a freedman (*libertinus*)—as was the father of his contemporary and namesake, the poet Horace. He possessed a

remarkable talent for the education of youth. His plan, apparently a novel one of his own invention, was to set his pupils themes for declamations, in which they should compete with each other for the prize, which was a *book*, valuable either for its antiquity or its beauty. The novelty of his system seems to have been the encouragement of diligence by reward, instead of by punishment for laziness. Induced by his high reputation, Augustus appointed him praeceptor to his grandsons, Gaius and Lucius, with a salary of one hundred *sestertia* a year. He also lodged Verrius together with his whole school of twenty boys in the Palace, stipulating, however, that he was not to increase the number. The grammarian added to his reputation by drawing up a set of *Fasti* (Kalendar of the Months), which were engraved on marble tablets, and inserted in the walls of the *Hemicyclium* at Praeneste, where his statue was still standing when Suetonius wrote. Verrius died at an advanced age, in the early part of the reign of Tiberius.

Ovid alludes to these Tablets, where he introduces Juno saying (*Fast.* vi. 58):—

Inspice quos habeat nemoralis Aricia Fastos,
 Et populus Laurens Lanuviique nemus;
 Est illis mensis Junonius. inspice Tibur,
 Et Praenestinae moenia sacra Deae.

From this it would appear that the *Hemicyclium* formed part of the Temple of Fortune, the great goddess of Praeneste, in the same way as it is still a remarkable architectural feature of Hadrian's Temple of Venus and Rome.

Suetonius' tradition has been confirmed by a fortunate discovery. In the year 1770, Foggini, a Roman antiquary, made excavations in the ancient Forum of Praeneste, and came upon the ruins of a circular (semi-circular?) building from amongst which he recovered the Tablets containing the Kalendar for the months of January, March, April and September, in a perfect state, together with numerous fragments of the rest.

Our Verrius appears to have been held of high authority in matters of antiquity, for Pliny quotes him no fewer than *seven* times, as a source of curious and valuable information; as the following summary of the subjects will evince.

1. That the Romans, upon laying siege to a town, began by evoking the presiding deities thereof (*in quorum tutela esset*) by promising them equal, or superior honours at Rome, a form of evocation being still preserved in the Pontifical Books. The true name of the guardian of Rome was therefore kept secret, for fear some enemy might employ it for the same purpose.

2. That *Vermilion* was in such high estimation with the ancients that the face of Jupiter Capitolinus was painted therewith on the great festivals; and also the faces of generals when they rode in triumph:—citing Camillus as an example.

3. That Tarquinius Priscus wore a tunic woven entirely of gold wire¹: an example followed by Agrippina, at the opening of the tunnel of Lake Fucinus.

4. That lampreys have *thin*, eels *thick* skins: the latter being used, according to old law, for the whipping of boys under age (*pueri praetextati*) because they were not liable to pecuniary fines; according to the rule that who cannot pay in purse, must pay in person.

5. Verrius had also collected numerous instances of sudden and painless deaths (which Pliny considers the height of felicity) from joy and similar causes.

6. That the Romans, for the first three centuries, were not acquainted with *wheat*, but lived upon *spelt* in the shape of frumity (*farre ex frumento*)².

¹ As that of Virgil's Lausus:

...mollis quam neverat auro

Mater...

Forty pounds in weight of gold was obtained from the robes of the child Maria Honoria when her coffin was discovered in digging the foundation of St Peter's.

² It is true that the earliest coins of Metapontum attest that "bearded

7. That the Romans once (no date specified) exhibited fighting elephants in the Circus, and afterwards slaughtered them with darts, because they knew not what to do with them (*inopia consilii*); for they were unwilling to incur the expense of keeping such great beasts; and did not choose to make presents of them to foreign princes.

These casual extracts sufficiently indicate that had the *Res memoria dignae* of Verrius¹ come down to us, the work would have been as valuable a mine of information on subjects of Roman, as the *Deipnosophists* of Athenaeus is on those of Grecian archaeology.

The *praenomen* of our Verrius is not recorded by Suetonius, but is given as 'Marcus' by Jerome in his *Chronicon*, who puts down the grammarian as flourishing (*floruit*) at the same time

wheat", *triticum*, was the staple in southern Italy as early as 600 B.C., but it must be remembered that the Romans had little intercourse with Magna Graecia before the War with Pyrrhus. *Spelt* is the primitive form of the cereal, just emerging from the state of a *grass*: the grains smooth, and thinly set upon a long ear: and by its nature, the hardiest of its species, whence Virgil calls it *robusta farra*. The actual date of *bakers* setting up shop in Rome is given by Varro, who states that previously the citizens used corn only in the form of porridge, *pulmentam*: exactly as the Red Indians of to-day make their maize into *hominy*. Similarly this most primitive preparation of the grain constituted the "national diet" of the Celts, after they had ceased to depend solely for food upon the flesh and milk of their cattle. Jerome, squabbling with the Irishman, Celestinus, despatches him with an ironical allusion to this porridge: "Hoc non videt Celestinus Celtarum pultibus praegravatus." And Ammian notices that Julian, in the disastrous retreat from Persia, lived on nothing save "parum pultis etiam gregario milite fastidiendum;" and it must be remembered that the chief strength of his army lay in the Gauls and Germans who had followed the Emperor from the West.

¹ Quoted under that title by A. Gellius. But his most important work was the "De Verborum Significatu," only known to us by the abridgement made by Festus in the following century. From this also A. Gellius quotes largely on points of etymology. From the first-named work he cites a remarkable anecdote of the treacherous advice given by Etruscan Augurs, called in when the statue of Horatius was struck by lightning, whence "Malum consilium consulenti pessimum."

with the philosopher, Athenodorus of Tarsus. The agreement, therefore, of our inscription with Jerome in this important particular strongly supports the presumption that both refer to the same individual, whose date, again, is almost exactly ascertained from archaeological evidences deducible from the epitaph itself.

A 'T. Verrius' is one of the duumviri of Caesaraugusta (*Saragossa*), who coined brass civic pieces in the name of Augustus, in the 19th year of his reign. Can this man have been the grammarian's father? Certainly, the name of his colleague, C. Alliarus, has so rustic a sound, that we can hardly think it beneath the dignity of its bearer to have been joined in office with a manumitted slave.

Two skulls, an axe, and a great iron bangle, came to London in company with the monument, as purporting to have been disinterred in the same tomb. These human remains are very remarkable in themselves. The one is that of a man so advanced in life, that the *sutures* are entirely obliterated; yet the teeth are sound, although much ground down on one side, as if the owner had chewed on that, in preference to the other. Its form is unusually elongated, the forehead rather low, but very broad, giving evidence of considerable mental power. The other skull is that of a young man, fairly shaped, with teeth of the most exquisite regularity and enamel. As even the audacity of an Italian *antiquario* could hardly attempt to pass them off (like the celebrated duplicates of Cromwell) for those of the *same* man in youth and old age (unless indeed the mis-translation of the epitaph, above quoted, suggested the production of the remains of the *two* brothers), we must attribute them, if really exhumed in company with the monument, to long subsequent interments in its neighbourhood. But the question of ownership in the matter of these relics of humanity is settled by another consideration not to be gainsaid. It was as impossible for the corpse of the Augustan schoolmaster to

have been committed to the earth *entire*, as it was (till lately) for that of an Englishman of the same status to have been *cremated*. That these skulls must be given to some of the barbarous races, who long after the times of Verrius so frequently overran Apulia, may fairly be assumed from the nature of the articles deposited with them¹.

The *axe*, though much corroded, preserves the exact shape of the *francesca*, the formidable weapon that derived its name from the Franks. The *bangle* also, a flat bar one inch in width, intended to be irrevocably fixed on the wearer's wrist by hammering up the two ends until they overlap—is an ornament peculiar to savage races. Add to which, the sound condition of the teeth in the elder defunct, is a convincing evidence that he had never enjoyed the blessings of civilization.

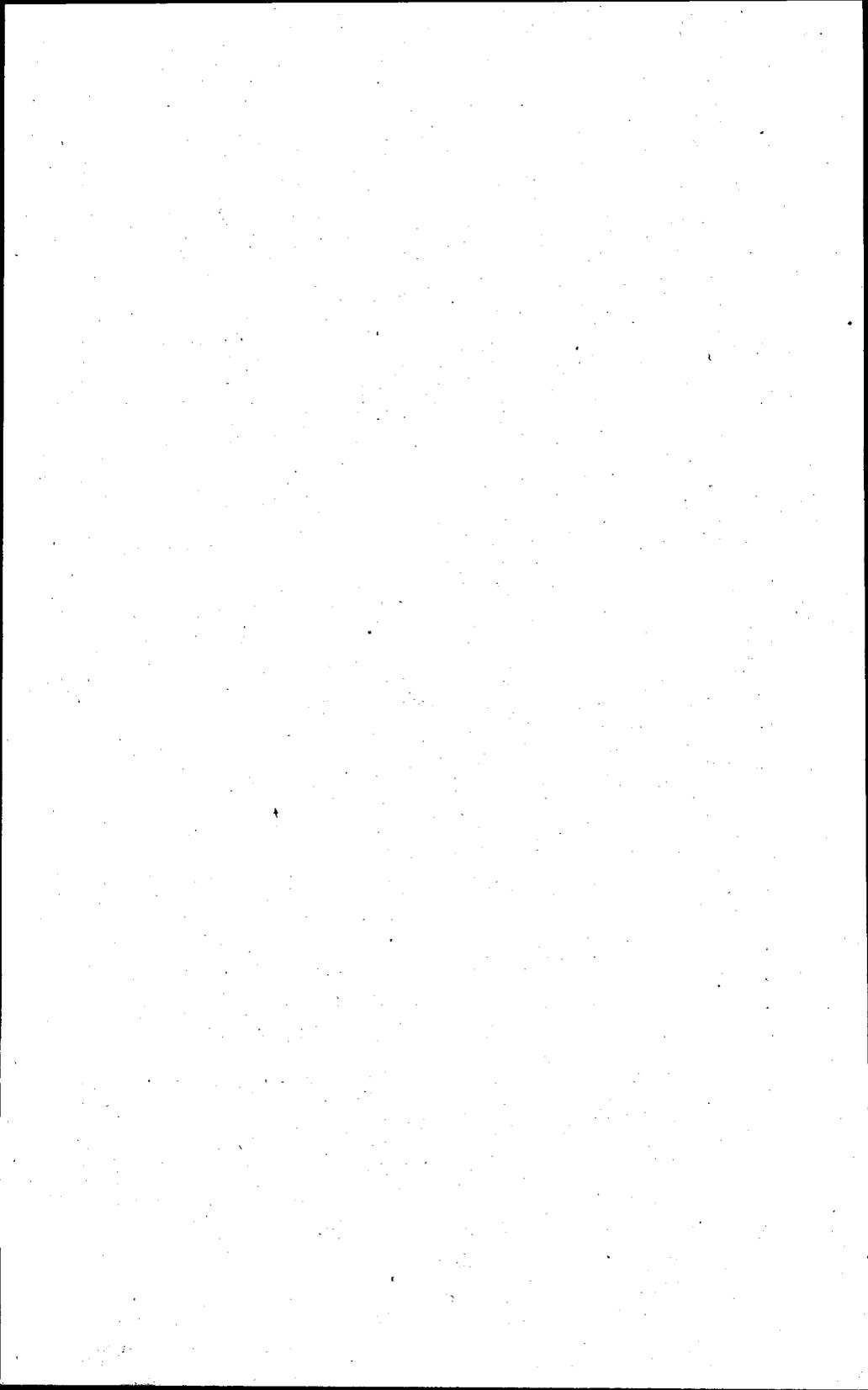
It is so rare to meet with the actual memorials of personages named ever so incidentally in ancient history, that shall have escaped

“The Goth, the Christian, Time, War, Flood and Fire”

that this marble may justly be reckoned amongst the most interesting relics of antiquity that are come down to our times. As the memorial of a great scholar, who enjoyed so high a reputation in the brightest days of literature, no' more fitting shrine for its reception could have been found than the Library of Trinity College; where the *manes* of the ancient Professor will, after so many centuries of oblivion, hear his name and fame once more echoed by innumerable voices; and be (let us hope) propitious to the *second* dedicator, who has thus carried out the last lingering desire of the lost soul:

“Rinfresca la memoria mia che giace!”

¹ These *crania* are now deposited in the Museum of the College of Surgeons.



XI. ON MURAL PAINTINGS AND OTHER COLOURED
DECORATIONS AT CHIPPENHAM CHURCH, CAM-
BRIDGESHIRE. Communicated by C. E. KEYSER,
M.A., Trinity College, F.S.A.

[November 22, 1886.]

THE Church of St Margaret, Chippenham, contains many features of architectural interest, but is especially noteworthy for the remarkable series of paintings on the aisle walls, and for the profuse decoration which has been lavished upon it, apparently in the early part of the 15th century. Much white-wash still remains, and it may reasonably be expected that many more subjects may be discovered.

In the Chancel, a considerable amount of colouring remains on the piscina, which occupies the usual position in the south wall, near the east end.

The Chancel Screen, specially mentioned in Lysons' *Magna Britannia* (Cambridgeshire), retains on the lower panels some of the original colouring, viz. a scroll pattern in yellow on a groundwork of red and green on the alternate panels.

The Roof of the North Chapel is a lean-to, the rafters being

painted in dark colour, with stars, or suns, quatrefoils, tracery, and other ornamental designs.

The nave arcade. On all the pillars are traces of colour, the two east on the north side being most marked. On the south-east face of the east pillar is a head. The capitals and abaci are also richly decorated.

South wall of south aisle. St George and the Dragon. Unfortunately a tablet has been inserted in the centre of the picture. Enough however is visible to identify the subject. In the centre is the head and body of St George with his cross painted on his breastplate and epaulettes. He is probably on horseback, and leaning forward in the act of piercing the dragon with his spear, which he grasps in his right hand. The tail of the dragon with a kind of roundel at the end is alone visible at present. Behind St George may possibly be made out the Princess, whom the saint has rescued, kneeling with her lamb, and on the eastern part of the picture are seated on the walls of the city the king and queen beholding the combat. A gateway with portcullis is portrayed below. The general groundwork is diapered with roses and (?) poppies. The pattern in darker colour of crowns, &c. above appears to belong to another course of decoration.

This subject is comparatively common, but the only other example recorded in Cambridgeshire is at Eversden:

It is constantly found as in the present instance facing St Christopher.

The wall space to the east of the window shows traces of painting, but has not yet been relieved of the whitewash.

North wall of north aisle. Occupying its usual situation is the upper part of a very large painting of St Christopher, placed at the east side of the north door and facing the southern entrance. The saint is nimbed and has long flowing beard, and hair. His features are defaced, but he is plainly looking up at our Saviour seated on his shoulder, staggering under the

weight of his burden, in accordance with the usual rhyming distich

“Parve puer quis tu? graviorem non toleravi,”

to which our Lord replies

“Non mirans sis. tu, nam sum qui cuncta creavi.”

St Christopher is clad in rich flowing drapery coloured vermilion and Indian red, and is grasping his staff in his right hand, being as usually represented in mid stream. The figures of the attendant hermit, and probably an angler on the bank, and of fish and ships in the water will doubtless appear when the lower part of the picture is uncovered. Our Saviour is seated on the left shoulder of the saint. He is nimbed and clad in a red garment but the features are defaced. He holds the orb in His left hand, while the right is held up with the two fingers extended in the act of Benediction.

A black letter text has been painted over this subject.

St Christopher became most popular throughout England in the 15th century, and a large number of mural paintings and other representations of him in our Churches have been recorded, especially in the Eastern Counties. A portion of a similar painting remains at Burwell, and other examples have been found in Cambridgeshire, at the old Chapel of St John's College, Cambridge, Cherry Hinton, Eversden, Hardwick, Impington, Grantchester, Milton, Bartlow, and Wilburton. Several examples in old glass are mentioned in Cole's MS. notes of the Cambridgeshire Churches.

An article on this subject will be found in *The Antiquary*, 1883, p. 193. Two of the finest existing examples are at Horley, Oxfordshire, and Raunds, Northamptonshire.

Above and around the window to the east of St Christopher is some nice decorative colouring.

To the east of this window is portrayed the martyrdom of St Erasmus, with all its horrible details. The saint nimbed

and with his bishop's mitre, is laid on a bed, nude with the exception of a loin cloth. Above are two figures on either side of a windlass round which they are winding the bowels of the saint. Above again seated on a throne is a royal personage to whom two figures in evident amazement are pointing out the scene depicted above, viz. the soul of the bishop being borne up to heaven in a napkin held by angels. The rays of heaven are shown in the upper part of the picture. This subject is comparatively rare, and the only recorded English examples in mural painting have been found at Ampney Crucis, and Cirencester, Gloucestershire, and Whitwell, Isle of Wight. A statue of a Bishop recently found and preserved at Trinity Church, Cambridge, is supposed to represent St Erasmus. At Buckenham Ferry, Norfolk, and Durweston, Dorset, sculptures have been found treating the subject exactly as at Chippenham.

On the north wall of the north Chapel to the west of the window has been a large and very interesting subject. Although a large tablet has unfortunately been fixed in the middle of the subject, there is no doubt that here has been depicted "St Michael weighing Souls, and the Blessed Virgin interceding on the Souls' behalf." Above the tablet can be seen the wings of the Archangel, and on each side the scales of the balances which he is holding. On the west side are demons trying to force down the scale containing the evil deeds of the deceased, while on the east is a majestic figure of the Virgin, crowned and nimbed, holding a sceptre in her left hand, while with her right she is touching the scale, which according to the legend at once goes down and the soul is saved. The Virgin is clad in rich garments, with outer cloak, and a diaper of pomegranates on her dress. The ground on which she stands is grey, and the general background red. In the upper part of the picture is the coat of arms of the person at whose expense the painting was executed, viz. gules a chevron or between three double edged combs argent. These were the armorial bearings of the

Bothell or Botell family, and furnish us with a most interesting clue to the date of the paintings and the benefactor at whose charge they were executed. In the year 1184 William de Mandeville, Earl of Essex, gave the Manor of Chippenham to the Knights Hospitallers of St John of Jerusalem, and a small preceptory subordinate to the chief house at Clerkenwell was founded here, mainly for the benefit of the sick brethren. It is therefore only natural to expect to find some connection between the Hospital and the Parish Church, and accordingly amongst the Priors occurs the name of Robert Botyll, who was ruling over the House as head of the order in England in the year 1439, and who resigned his office in 1469. There can therefore be no doubt that we have here the armorial shield of Robert Botyll, and a clear proof of this painting and possibly some of the others having been executed at his cost. At Gaws-worth, Cheshire; Kirton in Lindsey, Lincolnshire; and Cirencester, Gloucestershire; the shields of the donors of the Mural Paintings are similarly introduced, and it is not uncommon to find the armorial bearings of benefactors to the Church painted on various portions of the walls. In some instances, as at Cirencester, Gloucestershire; Ridge, Hertfordshire; and Whimble, Devonshire; kneeling figures of the donors are portrayed with scrolls requesting a prayer for their souls. This practice of introducing the portraits of the donors is more generally met with on the ancient stained glass windows. The subject of St Michael weighing Souls is generally found in representations of the Great Day of Judgment, to which it of course always alludes. The particular treatment as at Chippenham is not uncommon. An explanation of the legend of the intervention of the Blessed Virgin, will be found in the *Archæological Journal*, Vol. xxxiv. p. 235.

The wall to the east of the window is covered with decorative painting, and part of a scroll remains with "orate pro aia Matt.—" on it, no doubt invoking a prayer for the soul of the

donor of the above-mentioned painting, who was most likely a substantial benefactor to the Church, or of some member of his family. The word "Matt" is not very clear, and may be a shortened form of "Magistri," which would be a fitting title to a person holding the distinguished position of Robert "Botyll."

On the east wall of this north Chapel is some interesting decoration, viz. a diaper of white flowers on a red ground. A black letter text has been painted over it.

The Church was visited by me and notes of the paintings, &c. taken, October 13, 1886.

APPENDIX I.

List of Churches where representations of both S. Christopher and S. George have been noted, (A) with St Christopher on N., St George on S. wall: (B) with the two saints side by side.

Pickering, Yorkshire (B).

Gawsworth, Cheshire (B).

Hargrave

Raunds

Slapton (A)

} Northamptonshire.

Houghton Conquest, Bedfordshire (A).

Eversden, Cambs. (A).

Drayton (B)

Fritton (B)

Witton (B)

} Norfolk.

Bradfield Combust (B)

Chellesworth

Preston

Sproughton (B)

Troston

} Suffolk.

Croydon, Surrey.

Canterbury Cathedral, Kent (A).

Stedham, Sussex (A).

Devizes, St Mary's (B) } Wiltshire.
Wilsford and Lake (B) }

Whimple, Devon (B).

At Bradninch (Devon) both saints appear on the Screen, while at Horsham St Faith's (Norfolk), St George is painted on the Screen, and St Christopher on the Pulpit. At Randworth (Norfolk) and Winchester Cathedral are wall paintings of St Christopher and paintings on panels of St George.

In Cole's MSS. mention is made of several portraits in old glass of St Christopher in the Cambridgeshire Churches, e.g. at Barrington, &c. At Hildersham (Cambs.) and Clavering (Essex), both St Christopher and St George are noticed as being represented in old glass in Cole's time. The lower part of a sculptured figure of St Christopher, formerly part of a reredos, remains at Toft (Cambs.).

APPENDIX II.

St Erasmus.

The following examples of the martyrdom of St Erasmus have been noted:

(1) In Mural Paintings:

At Ampney Crucis, Gloucestershire.

At Cirencester, Gloucestershire, figured in *Archæologia*, xv. 405.

At Whitwell, Isle of Wight, mentioned in *Archæological Journ.* xxii. 79; *Society of Antiquaries Proceedings*, 2nd series, vii. 36; and *The Gentleman's Magazine* for April, 1865, p. 402.

(II) On a panel :

At St Michael at Plea, Norwich, mentioned at p. xxxix of the Norfolk Volume of the Royal Archæological Institute.

(III) In Sculpture :

At Buckenham Ferry, Norfolk, see *Norfolk Archæol.* i. 243.

At Durweston, Dorset. Cast at the Society of Antiquaries Rooms.

These all correspond with the treatment at Chippenham.

Figures of the saint also occur in Mural Painting, (?) at Tawstock, Devonshire, on screens at Hempstead, Norfolk, and (?) Roxton, Beds., and sculptured at St Alban's Cathedral.

APPENDIX III.

St Michael weighing Souls.

This subject is comparatively common, and is found at a very early date. An example of the 12th century occurs at Kempley in Gloucestershire, and it is commonly introduced in representations of the Great Doom.

In the instances where the intervention of the Blessed Virgin is portrayed, of which no examples occur in England prior to the 14th century, a special tradition is exemplified which is briefly set out in the *Archæological Journal*, Vol. xxxiv. 238.

Representations in Mural Paintings have been noted at the following Churches :

Slapton, Northamptonshire.	
Beckley,	} Oxfordshire.
South Leigh,	
Lathbury, Bucks.	
Toddington, Beds.	

Fingringhoe, Essex.

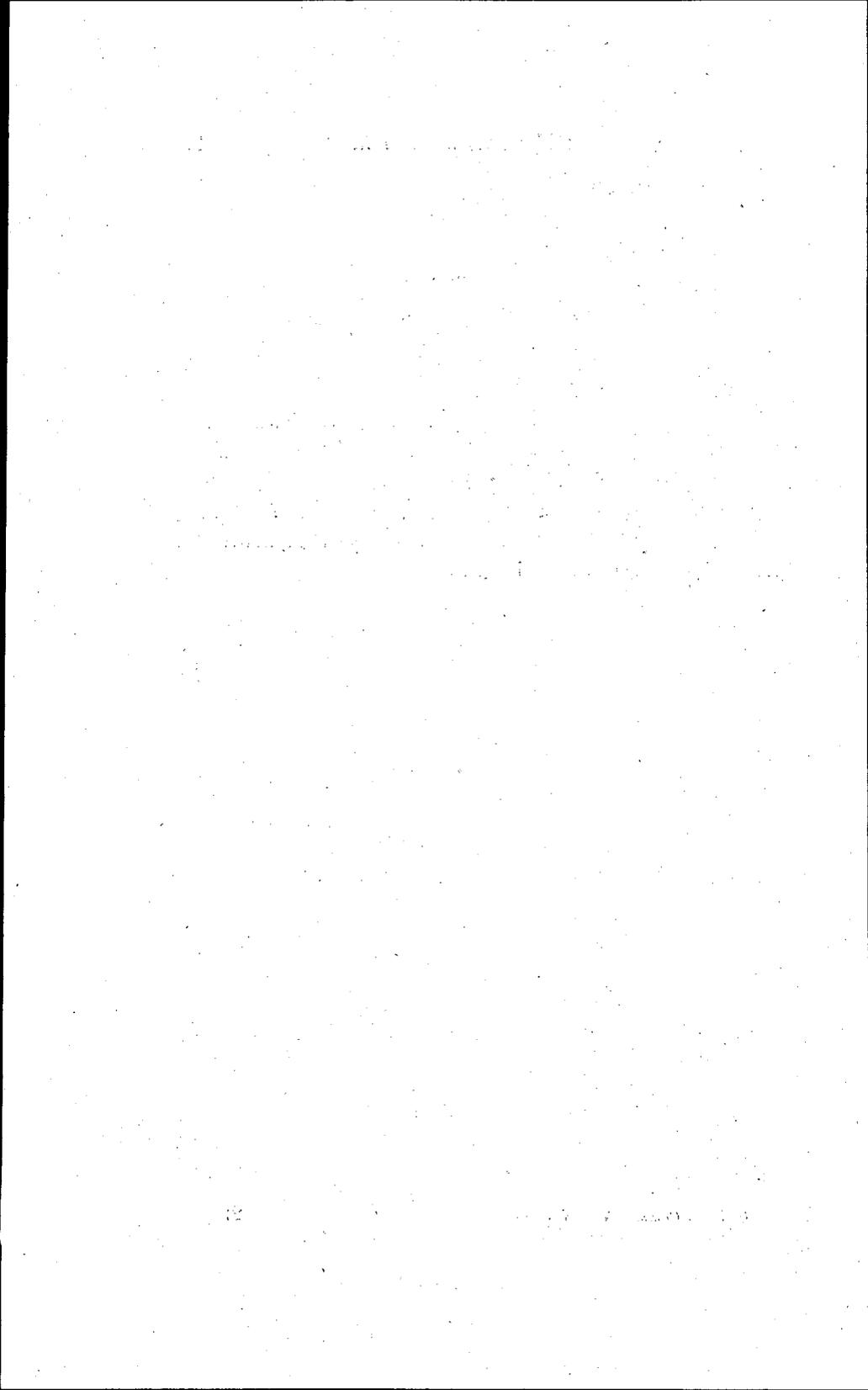
Lenham, Kent.

Lindfield, }
Preston, } Sussex.

Catherington, Hampshire.

Melcombe Horsey, Dorset.

N.B. In the "List of Buildings in Great Britain and Ireland having mural and other painted Decorations" &c., as compiled by me for the Council of Education, South Kensington Museum, a considerable number of examples of St Michael weighing souls have been collected (see Index, p. 373), and no doubt in many instances, besides those specified above, the intercession of the Virgin is introduced.



XII. BIT OF A MIDDLE-ENGLISH ROMANCE IN VERSE.
[CHAUCER'S "TROILUS."] By Prof. Dr GEORGE
STEPHENS, Litt. D., F.S.A. Lond. and Edinb.
Communicated by the Rev. Professor SKeat.

[March 7, 1887.]

THESE little slips of vellum, taken from a bookback, are about 10 inches high by $1\frac{1}{2}$ broad. The MS. would seem to date from about 1400—1450, and has apparently been written in two columns, each containing four stanzas of seven lines each. Double ornamental lines, one red, one blue, have been run between each stanza. As the whole is so fragmentary and sometimes injured, what is left is difficult to copy; many words are doubtful—till we get the context. Temporarily, I take A first, as perhaps the first column of the *recto* folium; then B, as then the 2nd column of the *verso* folium. The rime was, may be, *a, b, a, b, c, d, d.* [Rather, *a, b, a, b, b, c, c.*]

What the subject was, I do not know. It mentions the death of Meleager, and other such Classical legends. I do not remember to have seen it before in English, either as a complete Epical lay or as an episode. But the Editor will kindly elucidate all this, for he has access to the great Cambridge book-board.

[Here follows a reading of the contents of one of the slips; readings of the contents of both slips are given below.]

ADDITIONAL NOTE; BY THE REV. PROF. SKEAT.

To these words of Prof. Stephens, I have to add the following.

The poem is certainly written in the ordinary seven-line stanza, used by Chaucer in his *Troilus and Cressida*, and by Lydgate in his *Falls of Princes*. At first sight, I should have supposed that the fragments really belong to the latter work, but I find that Lydgate gives the story of Meleager in somewhat similar, but decidedly different language, in Bk. ii. ch. 14. As far as I can tell at present, the fragment belongs to a poem hitherto unknown. The writing and composition belong to the fifteenth century. Part of the story is ultimately from the eighth book of Ovid's *Metamorphoses*.

I arrange the slips in a different order to that suggested above, and mark them with the numbers 1 and 2. The columns which Prof. Stephens marks as A and B, are what I should call 2 recto, and 2 verso. 1 is legible enough, but the back of it, or 1 verso, is almost wholly blank. The poem was clearly written, I think, in single columns, not double; I know of no instance in which poems in seven-line stanzas are written in double columns on parchment of this length. Still, 1 and 2 are parts of the same leaf. The contents shew that 1 precedes 2, and also immediately precedes it. It is clear that the story alluded to is something like the following.

There is first of all mention of a dream; then the name of Cassandra occurs. Diana is mentioned as being wroth, apparently with the Greeks, because men brought her no incense. She therefore avenged herself. Here come the words "for with a b..." which I take to mean "for with a *bore*," i.e. boar; the allusion being to the boar sent by Diana to the woods of Caledon. We next have the words: "To slay this boar was,"...and we know that the boar-hunter was Meleager. Then we are told that there was a certain maiden; this is Ovid's *Atalanta*. Meleager fell in love with this fresh (i.e. fair) maiden; and

waxed so courageous that he slew the boar. Whence, as the old books say, arose a great strife; in fact, Meleager slew his two uncles, brothers of his mother Althea, as may conveniently be read in Dryden's translation from Ovid of the story of "Meleager and Atalanta." The poet says that the story about Meleager and his mother is too long to recount; however, we know that Althea burnt the fire-brand on the preservation of which her son's life depended. Then come the words "She told eke how;" and the story next alluded to is that of "the strong city," i.e. Thebes, and how Tydeus was sent to claim the kingdom for his comrade Polynices, "the which the brother dan Eteocles full wrongfully of the" crown had bereft. "This tale she told by process," i.e. in due order. She also told how "dan Tydeus" was slain, "and how that seven kings besieged the city all about," and she told also "of the holy serpent, and of the furies all." The rest is quite fragmentary; there is something about a man who wished for some one to expound his dream; and there is the exclamation "O brother dear," apparently uttered by a "sister" mentioned in the preceding stanza, and who perhaps expounds the dream, as requested.

Meagre as these fragments are, there is quite enough to identify the poem to which they belong, if we can once tell where to find another copy in a complete form.

POSTSCRIPT. I have thought it best to leave this nearly as it was written. I have since found that the passages really *do* form a portion of Chaucer's Troilus, book v. st. 207—214; and that my tentative arrangement and description are fairly correct. See Chaucer, ed. Morris, vol. v. p. 60.

DESCRIPTION OF THE CONTENTS.

Strip 1 (recto); a strip at the inner edge of the leaf.

Strip 1 (verso); the same; nearly blank.

Strip 2 (recto); a strip near the outer edge of the leaf.

Strip 2 (verso); the same, turned over.

CONTENTS OF THE LEAF (*recto*); st. 207—210.

<i>Strip 1.</i>	<i>Strip 2.</i>
pis dre ^m e... <i>ha</i>]ue eke byform
May neu ^e r...	... <i>a</i>]nce
He þou ^z t ay...	... <i>l</i>]ady lorne
And þat þat...	... <i>y</i>]ance
Hym schew[<i>ed</i>signifiance
Of hyr vn...	<i>au</i>]enture
And þat þis...	...hym [in] figure
For whyche...	...suster sent
þat Called...	...aboute
And al hys...	... <i>h</i>]yr er he stente
And hyr by...	...doute
Of þe stro[<i>nge</i>sto[ut]e
And fynaly...	...sto]unde
Cassandre...	...hys dre ^m e expounde
Sche gan fy...	...o broþer dere
3if þou a s...	...knowe
þou most a...	...es here
To purpos ho[<i>w</i>þrowe
Haþ lo[r]des...	...wiþ-in a þrowe
þou w[<i>e</i>]le...	...w & of what kynde
He comen is...	...ynde
Dyane why...	... <i>w</i>]as [and in ire]
For Grekes...	... <i>s</i>]acrifice
Ne encens...	...sette afyre
Sche for þa[<i>t</i> <i>h</i>]yr so despise
Wroke hyr...	...l wyse
For wiþ a b[<i>ore</i>	...ox in stall
Sche made...	...& v[<i>y</i>]nes all

CONTENTS OF THE LEAF (*verso*); st. 211—214.

Strip 2 (*Strip 1 is blank*).

T]o slo þis bore was...
 A]monges whyche þer...
 A] mayde on of þis...
 A]nd meleagre lord of...
 He] loued so þis fressh[e *mayden*...
 þa]t wiþ hys manho[de...
 þe] bore he slouȝ & hy[r...]

O]f whyche as olde bo[kes
 A]rose a contek & a g...
 A]nd of þis lord descen[ded...
 B]e ligne or elles olde...
 Bu]t how þis Meleag[re...
 ...]en hys moder wyl...
 Fo]r al to long it were...

Sc]he told eke how T[yeus...
 vn]to þe strong Citee...
 to] claymen kyngdom...
 ...e hys felaw dan p[olimites
 of] which þe broþer dan [eteocles
 fu]l wrongfully of þe...
 þi]s tolde sche by proces...

Sc]he tolde eke how he...
 Wh]an Tydeus slouȝ...
 Sc]he tolde eke al þe prop[hecies...
 An]d how þat .vij. kyn[ges...
 Bes]egeden þe Citee a[l] aboute
 An]d of þe holy serpe[nt...
 And] of þe furyes al...

XIII. ON A SEVENTH CENTURY LEAF OF THE LEX
WISIGOTHICA. By Professor Dr GEORGE STEPHENS,
Litt. D., F.S.A. Lond. and Edinb. Communi-
cated by the Rev. Professor SKEAT.

[March 7, 1887.]

BESIDES some Manuscripts proper, I have a large number of leaves and bits of leaves, most of them taken from book-backs. These were chiefly gathered many years ago, for such things are daily getting scarcer and dearer. Overwhelmed with hard work, I have only been able to make public a couple. To these I now add the following.

Long since, from an old printed book in folio, I took a leaf of thinnish vellum nearly 11 inches high by $7\frac{1}{2}$ broad. It is written in double columns, each containing 37 lines, but a couple of lines have been cut away by the bookbinder at the bottom, as also some letters nearest the back. There are also a couple of pieces torn or fallen away, and other injuries. The rubrics are in a kind of silver ink, now much faded and discolored, in fact reddish black. The initials are in slight simple colors, chiefly brown and ink or ink alone.

The leaf has belonged to a very old codex—in my opinion of the 7th century—of the LEX WISIGOTHICA. The edition used by me here in aid is that by *Jo. Gottl. Heineccius*, *Corpus Juris Germanici Antiqui*, 4to., Halae Magd., 1738. No later *better* text is in my own or in any public library here, as little as a couple of modern writings on the *Antiqua* text of this Law.

My own persuasion is, that the leaf gives us an additional bit of the *Antiqua* (see note ⁵ on next page). It opens near the beginning of Lib. II., Cap. 17 (Cap. 18 and 19 do not exist in this transcript). It then goes on with Lib. III., Cap. 1, Cap. 2, Cap. 3, and (Rubric and King's name cut away) part of Cap. 4. But the Cambridge editor will kindly decide as to details. He has the details at hand; I have not.

At all events an exact copy will be valuable, and this I here give, line for line. All contractions are expanded *in Italics*. Unreadable or lost letters or words are *in parenthesis*, where possible from the "textus receptus" in Heineccius; where doubtful, they are headed by a ? Where *nothing* can be read, there is ?? in parenthesis.

CHEAPINGHAVEN, DENMARK ;

Aug. 31, 1886.

[I have compared the text with that of Heineccius, and added a few notes to make it clearer, without noticing all the numerous variations.—W. W. Skeat.]

P. 1, Col. 1 (ed. Heineccius, col. 1912).

(r)ecte de *rebus* sibi deuitis¹ pat(tu)erit
 (esse) con(s)criptas fuerit exorta (co)nten-
 (tio) Si (i)lle qui² scriptura profertur nes-
 (cire) se dixerit ipsius scripture ueritatem
 (mox) probatur³ ille iurare cogatur
 (nil) fraudis in ea quandoque aut a se
 (fact)um esse aut ab aliquo quocunque
 (fact)um omnimodo cognobisse⁴ uel nosse
 (sed i)ta manere sicuti auctor eius
 (uolu)it uel hordinare⁵ uel roborare

• ¹ Ed. debitis.

² Ed. cui.

³ Ed. prolator.

⁴ Ed. cognouisse.

⁵ Ed. ordinare.

(Dein)de ille qui hanc renuit accipere
 (cog)atur iurare se hanc scripturam
 (uera)m esse nescire nullaque euidenti
 (cog)nitione sapere seu ab hauctore¹
 (suo) legitime (??hec in domesticis scriptis)
 (exis)tere neque (?subscriptionem uel signum)
 (auc)toris (?ueridice factam cognoscere)
 (Post)hec (?querenda ab utrisque partibus)
 (in se) (?riniis domesticis instrumen)-
 (ta ch) (?artarum ut comprobatis aliarum)
 (sub)² (?scribaturarum subscriptionibus atque signis)
 (possit a)(?gnosci utrum habeatur ido)-
 (ne)a an reprobetur indigna (?et)³
 (tunc si in) (??scriniis auctoris scrip)-
 (-ture non fuerint) (??alias procuret)

[Here the MS. misses some of the text. It goes on with
 Lib. III. c. 1 ; col. 1915.]

TITULUS DE DIS
 POSITIONIBUS
 nubTIarum

(? Ut tam gotho ro)-
 (? manam quam romanam gotho)⁴
 (? Nubere liceat matrimonio)⁵
 (Equi)(?? dem utilitati)⁵
 ()⁵
 (?? potest dispon)-⁵
 (sare) (?? conscribendi dotis)⁵
 (?? conserbet)⁵
⁶(Solicita cura in principe esse)
⁶(dinoscitur cum futuris utili)-

¹ Ed. auctore.

² Ed. omits sub.

³ Ed. iam.

⁴ Ed. quam Romano Gotham.

⁵ Ed. omits these six lines.

⁶ These 2 lines cut away.

P. 1, Col. 2.

tatibus (beneficia populorum prouidentur)
 nec par(um exultare debet libertas)
 ingenit(a cum fractas uires habu)
 erit prisce legis abo(lita sententia quae in-
 congrue diuidere maluit (personas)
 in coniuges quas dignitas compares
 exequaberit in genere. Ob hoc melio-
 ri proposito salubriter consentes
 prisce legis remota sententia
 hac in *perpetuo* ualitura lege
 sancimus. Ut tam gothus r(oma)-
 nam. quam etiam gotham rom(anus)¹
 sibi coniugem habere uoluerit
permissam petitionem dignissime
 facultas eis nubendi subiaceat.
 Liberoque sit liberam² quam uoluerit
 honestam coniunctionem con-
 sultum *perquirendum* prosapie (psol)-(sic!)
 lemni consensu comitti percipere
 coniugem *ATquiA Non*³ si puella contra
 uoluntatem patris alium nubat
 cum sit alteri disponsata [*rubric*]

Si quis puella⁴ contra uoluntatem
 patris sponsata⁵ habuerit
 et ut ipsa puella contemnens
 uoluntatem patris. ad alium ten-
 dens. patri contradicat ut illi
 non detur cui a patre fuerit pac-

¹ Ed. *inserts* si.² Ed. *Liberumque sit libero, liberam.*³ Ed. *ends* Cap. i. *with* coniugem. *Then follows—II. ANTIQUA. Si*

puella, &c.

⁴ Ed. *puellam.*⁵ Ed. *sponsatam (text varies).*

ta. eam nullo modo facere per-
mittimus. Quod si ipsa puella
contra uoluntatem pater-
nam. ad alium quem ipsa se¹ cu-
piebat forte peruenerit. et ip-
se eam uxorem habere pre-
sumserit. ambo in potesta-
te eius tradantur qui eam
cum uolun(ta)tem² patris

³s(ponsam habuerit. Et si fratres)

⁴(uel mater eius aut alii parentes male uoluntati eius
consenserint ut eam illi traderent quem ipsa sibi contra pater-
nam uel parentum uoluntatem cupierat et hoc ad)

P. 2, Col. 1.

(effectum perduxerint. illi qui) hoc ma-
(chinauerunt libram auri den)t cui
(rex iusserit. sic tamen ut u)oluntas
eorum non habeat) firmitatem: Sed
(ipsi si)cut superius diximus ambo tra-
dantur cum omni substantia sua
illi cui antea fuerat sponsata.
Eandem legem precipimus custo-
diri si pater de filie nubtiis
definierit. et pretio conuenerit. huc⁵
(si a)b hac uita transierit. antequam
(eam) pater suus nubtui tradat⁶.
cui patre uel matre pacta cons-
titerit FLbs chNS⁷ Rex

¹ Ed. om. se.² Ed. uoluntate.³ Nearly all cut off.⁴ All this cut away.⁵ Ed. ac.⁶ Ed. *insertis* ut illa puella tradatur.⁷ = CHINDASVIND. Ed. *has* FLs. CHDS. REX. (Cap. III.).

De non reddendis datis arris [*rubric*]

Dum preteritorum facta recolimus. futuris ponere presumtionibus terminum consultissimum arbitramus. Quia ergo sunt plerique qui facta sponsione inmemores nubtiarum federum definitionem differant adimplere; Abrogare decet huius rei licentiam aut¹ non unius² quisque pro suo uel³ alteri dilationem exhibeat: Ideoque a dilate huius legis decernimus. ut cum inter eos qui disponandi sunt. siue inter eorum parentes. aut fortasse propinquos pro filiorum nubtiis coram testibus precesserit definitio. et anolus⁴ arrarum nomine datus fuerit uel acceptus. quamuis scripture non intercurrant. nullatenus promissio uioletur. nec liceat uni parti suam immutare aliquantenus uoluntatem. si pars altera prebere con-
^o(sensum noluerit, sed secundum legum ordinem altera constitutione dotis impleta nuptiarum inter eos peragatur festi celebritas)

P. 2, Col. 2. (*Part of Cap. iv.*)

Tunc directum in spem procrea(tio)-
 nis future transmitt(i)tur. (quando)
 nuptiarum fedus totius solle(m)ni(tatis)

¹ Ed. vt.

² Ed. vnus.

³ Ed. velle.

⁴ Ed. annulus.

⁵ Cut away.

concordia hordinatur N(am si) a(ut)
 etatum aut personarum i(n)com(p)ete(nte)
 condicione adtenditur (? c(op)ulum (nup)-
 tiale. quid restat in procr(ea)tion(is)
 origine. nisi quod aut nascit(urum) a(ut dis)-
 simile maneat¹ deforme. ne(c e)nim p(ote)-
 rit in pacis (concor)dia nasci. quod per d(iscor)-
 diam originis noscitur sem(i)nari. (Uide)-
 mus enim quosdam non (au)dos amor(e na)-
 ture. sed impletos cupid(i)ta(ti)s ard(ore)
 filiis suis tam inordinati² (d)ispon(ere fe)-
 dera nuptiarum. ut in eorum hactis³. (nec)
 etatum consors sit hordo⁴. nec morum (.)
 Nam cum uiris res illa dederi(t) nome(n quod)
 cum⁵ feminas agant. histi⁶ per rep(ugnan)-
 tiam nature cognouimus (puellas)
 ante ponunt. dum infantibus (adules)-
 centulas dispensationis copul(a coniu)-
 gunt; Sicque per etatis preposter(e tempus)
 honestatis lucrum dilabi (?coniungu)(nt ad
 inpudice (sic!) lapsu⁷. dum pu(e)lla(rum audior et)
 maxime⁸ aetas seros (tardosque uirorum)
 contemnit expect(are prouentus.)
 Ut ergo male hor(dinata⁹ propagatio)
 generis in hordine(m¹⁰ transductionibus reuo)-
 cantur¹¹ inlicitis (huius sanctione discer)-
 nitur legis ut (femina maiore semper eta)-
 te¹² uiris maioribus (in matrimonio dispon)-
 setur; Aliter disponsatio f(ecta si una)

¹ Ed. *inserts* aut.² Ed. *inordinate*.³ Ed. *actis*.⁴ Ed. *ordo*.⁵ Ed. *in*.⁶ Ed. *isti*.⁷ Ed. *dilabi cogunt ad impudicitiae lapsu*.⁸ Ed. *maxima*.⁹ Ed. *ordinata*.¹⁰ Ed. *ordinem*.¹¹ Ed. *reducatur*.¹² Ed. *minoris semper aetatis*.

pars contradicere uideatur. N(ullo modo)
 iubetur; A die uero sponsionis u(sque ad nup-
 tiarum dies non amplius quam uien(nio)¹
 expectetur. nisi aut parentum a(ut cog-
 nitionis uel certe psorum (*sic!*) sipsorum (*sic!*)²
³iam etatis. honesta et (conueniens adfuerit)
⁴(consensio uoluntatis &c. &c.)

¹ Ed. biennio.

² Ed. vel certe sponsorum ipsorum, si perfectae sint iam aetatis; &c.

³ Partly cut away.

⁴ This and following lines cut away.

XIV. NOTE ON THE SEAL OF JOHN SALLE, Esquire.
Communicated by the Rev. C. R. MANNING, M.A.,
Corpus Christi College, F.S.A.

[May 23, 1887.]

THE seal here figured is said to have been found at Grantchester about forty years ago, but there is no trustworthy evidence of the fact. Its origin can only be determined by the identification of the person for whom it was made.



It is of bronze, seven-eighths of an inch in diameter, with an upright trefoiled handle. The device is a shield of arms, viz. a falcon, or eagle, between three mullets of six points; surrounded by the inscription: S. IEHAN · SALLE · ESCVIER ✱. These arms are not to be found in any of the armories with the name of Salle; but they are entered in Papworth (p. 316) on the authority of this seal.

Salle is a village in Norfolk, well known for its fine church. There was an ancient family of de la Salle there, but their arms were different from these. (Blomfield's *Norfolk*, VI. 478, VIII. 273.) A William Salle of Cambridge is mentioned in Blomfield's *Collectanea Cantab.* p. 13, as Patron of the rectory

of Kingston, co. Cambridge, in 1408. Possibly a branch of the family may have settled in Cambridgeshire, of which this John was one. The date of the seal appears to be about the middle of the fifteenth century.

P.S. A *Rationale divinatorum* in the University Library (ii. 2. 28) came there "ex legato M^{ri} Joh^{is} Salle decretorum doctoris nuper socii Aule sancte Trinitatis." Mr Bradshaw (*Communications* Vol. II. p. 278) observes "there is no date, and the Trinity Hall records throw no light on it, but the book must have been given between 1440 and 1473, and the donor may have been John Salle, Vicar of Happisburgh in Norfolk 1429-1455." He may also have been the owner of this seal.

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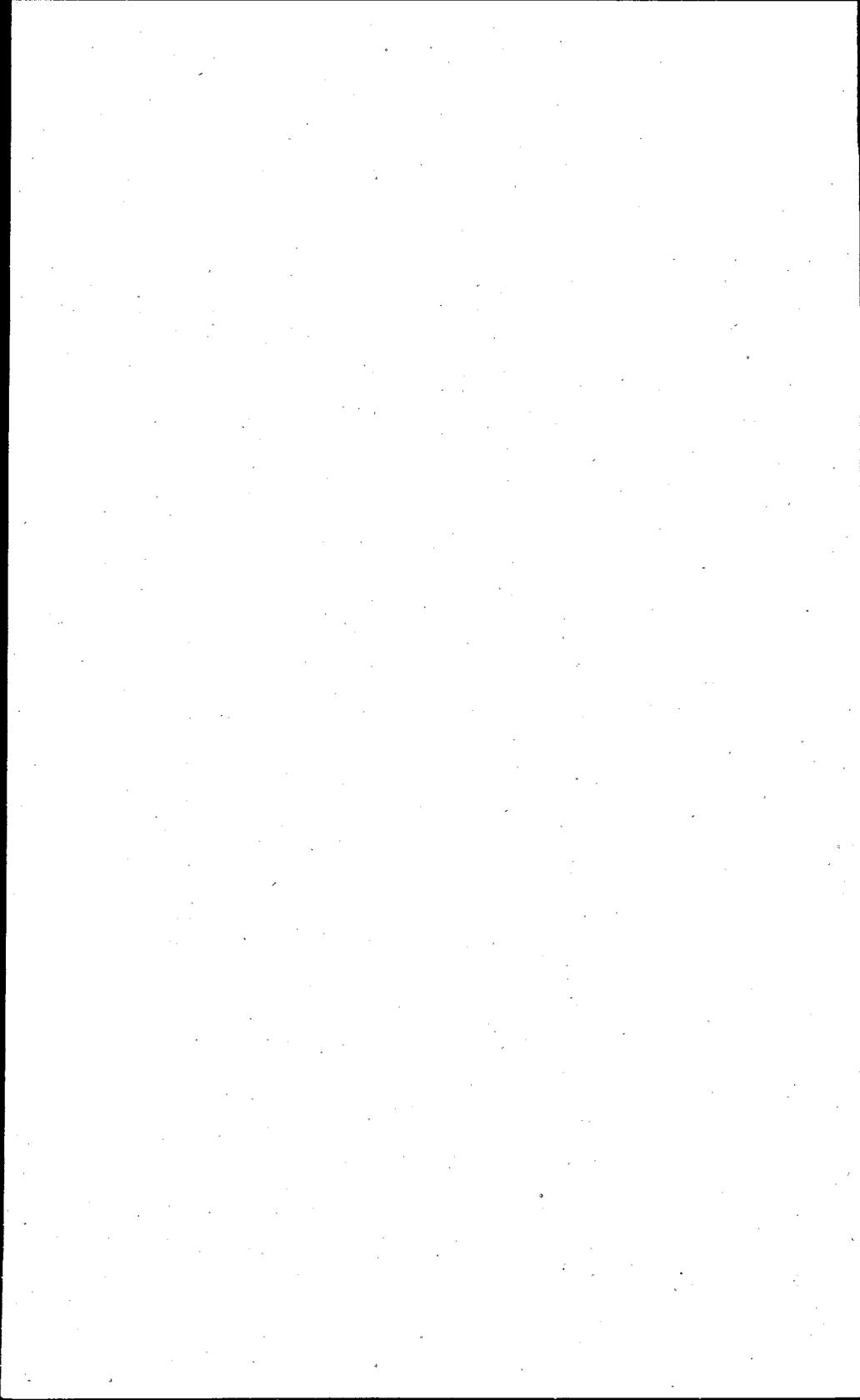
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NOTE.—The Secretary of the Society is the Rev. S. S. LEWIS, Corpus Christi College, Cambridge; to whom all communications relating to the Society may be addressed.



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