

## **New Sources in *MacLeish*, Notebook VI.B.15**

Viviana-Mirela Braslasu and Geert Lernout

When we look at the list of sources in this notebook, clear clusters appear that show Joyce preparing for the writing of the introductory chapter to his book and looking for material to add more detail to the geometry lesson II.2 that he had been working on over the summer of 1926. On the one hand, there are his consistent interests like the history of his native city, sometimes even in books that he had used before or that he would return to later on, such as Weston St John Joyce's *The Neighbourhood of Dublin*<sup>1</sup> or D. A. Chart's *The Story of Dublin*<sup>2</sup> for information on Howth Castle and Environs, which were the first words on the very first draft of the opening chapter of his book. And after his visit to Waterloo near Brussels, he read the account of Napoleon's defeat in *Fifteen Decisive Battles*<sup>3</sup>, and then continued to collect notes from a variety of historical battles described in this book.

Sir Edward Shepherd Creasy published the book in 1851 and it is still read (and its title parodied) despite the fact that it is no longer taken seriously as history: the major-general in *The Pirates of Penzance* claims that he can quote “the fights historical, from Marathon to Waterloo, in order categorical.” The book does offer a romantic version of battles of which Creasy thought that they had radically changed history: Marathon, Syracuse, Gaugamela, Metaurus, Arminius' defeat of the Roman legions, Châlons, Tours, Hastings, Jean d'Arc's victory at Orléans, defeat of the Spanish Armada, Blenheim, Pultowa, Saratoga, Valmy, and Waterloo. Joyce began with the final chapter on Waterloo, but then moved back to the battle of Blenheim, part of the Spanish wars of succession. He then went even further back in history, to the defeat of the Huns at Châlons (the “last victory of imperial Rome”) and he continued chronologically with the next chapter on Charles Martel's victory over the Arab forces invading Europe and then the battle of Hastings. It is clear that Joyce was expanding his military vocabulary while writing the first section of Book I, chapter 1. There are just a few pages of notes from a book<sup>4</sup> by Sir James Frazer on the folklore in the Jewish bible having to do with primo- and ultimogeniture and probably intended to supply background to the Shem-Shaun enmity.

The next source is Irish and anthropological: the Anglican canon J.F.M. Ffrench was a member of the Royal Historical Society of Wicklow and in *Prehistoric Faith and Worship*<sup>5</sup> he collects evidence of ancient Irish religious practices. Another anthropological study is *The Rise of Man*<sup>6</sup> by the British soldier and explorer C. R. Conder: a reviewer called it an impressionist history and that it is, with heavy use of nineteenth century philological evidence for the earliest history of mankind and a final half that deals mostly with the rise of religion, leading to Christianity.

Joyce's interest in primitive man is also evident in his use of two more books. The first was *Fee Fie Fo Fum: The Giants in England*<sup>7</sup> by Harold John Massingham, another amateur historian and anthropologist. Joyce would later in VI.B.21 make notes from the author's *Downland Man*. Massingham believed in a fully fledged pre-Celtic culture created in South England in megalithic times but originating in Egypt. It was this culture that somehow explained England's continuing “otherness” but it slowly degenerated and disappeared when other peoples invaded the island. With his book, Massingham argues against the neo-Darwinian view of the evolution of culture, as exemplified in the works of G.B. Shaw (in *Back to*

*Methusaleh*) or of H. G. Wells. The little book that Joyce annotated in this notebook is an excellent source for Joyce's writing of the first chapter of his book: it had just been published and Joyce must have ordered a copy when on 1 October he had received Miss Weaver's famous order for a text on the giant's grave. The book describes both the giants in English folklore and the traces of giants in the landscape as depictions of the old gods of the megalithic culture that came out of Egypt and that were later turned into maleficent beings by the warlike Celts. The pamphlet belongs, with so many of the books Joyce seems to have liked, to a typically English romantic type of history writing, mixing memory and a desire for meaning that includes Stonehenge, Arthurian legends and ley lines.

A similar mixture of folklore and anthropology is *Tom-Tit-Tot*.<sup>8</sup> The author was Edward Clodd, a banker who wrote a biography of Charles Darwin and who was chairman of the Rationalist Press and of the Folk-Lore Society. He wrote against the occultism and spiritualism of his time and his historical works are firmly based on Darwin's theory of evolution and not on the philology so popular at the time. *Tom-Tit-Tot* uses a variant of the fairy-tale of Rumpelstiltskin to identify a form of primitive thinking about the power of naming, an idea that can be summed up in the title of another study by Clodd *Animism: The Seed of Religion* and that would later be developed in his 1920 study of *Magic in Names and Other Things*. We already knew that Joyce was interested in Clodd's work: in September 1926 he had asked Harriet Weaver if *The Story of the Alphabet* had arrived and notes from that book in VI.B.15 have been identified early. This is the case with two other sources: *King Arthur in History and Legend* by W. Lewis Jones and Lewis Carroll's *The Hunting of the Snark*.

A final group of sources have to do with HCE's Scandinavian ancestry, more specifically Finnish. Joyce seemed to have actively searched for books on Finland: on page 70 of the notebook he noted down the title *Finnland Today*, a 1911 book by G. Renwick, which he does not seem to have used. The first notes from a similar book we find in the notebook, an introduction to Finland and its people<sup>9</sup>, written by Arthur Reade, who taught English at the University of Helsingfors. Like Ireland, Finland was one of the European countries that was trying to establish its nationhood against powerful neighbours, in the case of Finland, Russia and Sweden: Helsingfors is the Swedish name of Helsinki. Reade's book is a general introduction with a particular interest in history and national culture, including the *Kalevala*. Joyce began to make notes from a chapter on "Countryside manners, customs and beliefs" and then moved to the chapter on the world of the ancient Finns, moving on to details about the *Kalevala*, the national epic. He then went back to a chapter on country-side habits (mostly dealing with food) and then he returned to a chapter on Finnish literature, ending with notes taken from different parts of the book.

Joyce's next source was a book<sup>10</sup> by one of those traveling Victorian ladies, who are generally called "indomitable". Mrs Alec Tweedie had published books on a holiday in Iceland and about another trip to Norway (where she met Nansen, Brandes and Ibsen, among many others), when in 1897 she accompanied her sister on a holiday to Finland. Joyce's notes are haphazard, as when he collects strange Finnish women names or marriage rituals.

The next source was a collection of Norse stories of gods and heroes, *Norrøne gude- og heltesagn, ordnet og fremstillet*<sup>11</sup>, collected and translated into Norwegian by the romantic Norwegian scholar Peter Andreas Munch. Joyce may have only glanced at the book, because all the notes he took fit on a single notebook page, interrupting his ample borrowings from *Story of Man*.

The author of the final source book, Frank Vincent, was an American heir who traveled the world between 1871 and 1886 (more than 300.000 miles in all, he claimed) and who published very popular travel books. *Norsk, Lapp, and Finn*<sup>12</sup> documented an ambitious trip to the North of Europe, published at a time (1881) when few people had visited the Scandinavian countries. Joyce began to make notes from the chapters on the Lapps, then returned to a chapter

describing the trip to the northern part of Norway, and then he read the first chapter on the trip from Paris to Hamburg and then into Denmark. This strategy made that he seems not to have read (or at least made notes from) the chapters on Sweden, and Finland, or the discussion of the *Kalevala*.

### Source References

1. Joyce, Weston St. John. *The Neighbourhood of Dublin*. Dublin: M. H. Gill & Son, Ltd., 1921.
2. Chart, D. A. *The Story of Dublin*. London: J. M. Dent & Co., 1907.
3. Creasy, Sir Edward. *The Fifteen Decisive Battles of the World: From Marathon to Waterloo*. London: Humphrey Milford, OUP, 1915.
4. Frazer, Sir James George. *Folk-lore in the Old Testament*. London: MacMillan and Co., Ltd., 1923.
5. Ffrench, J. F. M. *Prehistoric Faith and Worship: Glimpses of Ancient Irish Life*. London: D. Nutt, 1912.
6. Conder, C. R. *The Rise of Man*. London: John Murray, 1908.
7. Massingham, H. J. *Fee Fi Fo Fum: or, The Giants in England*. London: K. Paul, Trench, Trübner, 1926.
8. Clodd, Edward. *Tom Tit Tot: An Essay on Savage Philosophy in Folk-Tale*. London: Duckworth and Co., 1898.
9. Reade, Arthur. *Finland and the Finns*. New York: Dodd, Mead and Company, 1917.
10. Tweedie, (Ethel B.) Alec, Mrs. *Through Finland in Carts*. London: Thomas Nelson & Sons, 1913.
11. Munch, P. A. *Norrøne gude- og heltesagn, ordnet og fremstillet*. 1922.
12. Vincent, Frank. *Norsk, Lapp and Finn: or, Travel Tracings from the Far North of Europe*. London: Sampson Low, Marston, Searle & Rivington, 1881.

## 1. Weston St. John Joyce, *The Neighbourhood of Dublin*

### VI.B.15.036

(f) **'Howth island'**

*Neighbourhood of Dublin* 322: The earliest record we have of Howth is a reference to it on a map compiled by the Alexandrian geographer, Ptolemy, early in the second century. In this map Howth is represented as a small island called Edri Deserta, and in the Greek text Edrou Heremos, both names meaning the desert of Edar, the ancient name of Howth.

(g) **sound of Howth >**

(h) **isthmus**

*Neighbourhood of Dublin* 322-3: It was, indeed, at one time proposed to cut a wide ship channel [322] across the isthmus at its narrowest part, to be called "The Sound of Howth," and it was claimed by the projectors that the navigability of the Port of Dublin would be improved thereby.

(i) **freebooter**

*Neighbourhood of Dublin* 323: The modern name of Howth is a modification of the Scandinavian word Hoved, a head, which name was given to it by the Norse freebooters who settled along these coasts in early times.

(j) **mailpocket**

*Neighbourhood of Dublin* 318: It should, however, be remembered that Howth, when it was constituted the mail packet station in 1809, thereby became entitled to rank as a port of the first importance, and the construction of a high road to Dublin was at once rendered necessary to enable the mails and Government despatches to be forwarded to the city with as little delay as possible.

(k) **botom [RM] >**

(l) **key [RM]**

*Neighbourhood of Dublin* 322: Gerard Boate, in his *Natural History of Ireland* (1652), also notices the resemblance of Howth to an island :—"Hoath a great high mountain, three or four miles compass in the botom, having the sea on all sides except the west side, where with a long narrow neck it is joined to the land, which neck, being low ground, one may from either side see the sea over it; so that afar it seemeth as if it were an island. This head may be seen a great way off at sea, for even upon the land one may very perfectly see it, not only upon the key of Dublin, which is six miles from thence, but nine or ten miles further westward."

(m) **'Old Bailey**

*Neighbourhood of Dublin* 326: We now leave the town [of Howth] to make our way to the Old Bailey lighthouse  
MS 47472-266, ScrTsILA: ^+at the Old Bailey+^ | JJA 46:098 | Apr-May 1927 | I.4§1.5/2.5 | FW 085.26

(n) **battle of Evora Br. >**

(o) **<sup>x</sup><Tristram> Trim >**

*Note:* See reproduction. Letters *s*, *t*, *r* and *a* crossed out vertically.

MS 47482a-83, ScrMT: Sir Tristram | JJA 44:003 | Oct-Nov 1926 | I.1§1A.\*0 | FW 003.04

(p) **Allmerrygo ~ >**

(q) **<sup>x</sup><St Laurens> St auens**

*Note:* See reproduction. Letters *L* and *r* crossed out vertically.

*Neighbourhood of Dublin* 324-5: Sir Armoricus Tristram, the founder of the Howth family [...] was one of the Norman adventurers who came over to Ireland at the time of the Invasion, and had achieved a distinguished record for his prowess on many a hard-fought field. He and Sir John De Courcy sailed to Howth in 1177, accompanied by a chosen band of fighting men, and on landing were opposed by the inhabitants, mostly Danish pirates who had settled in this neighbourhood. A desperate battle was fought at "The Bridge of Evora," which crossed the small river, called "The Bloody Stream," flowing

into the sea near the railway station, and, after heavy losses on both sides, the natives were completely defeated. This battle having been fought on 10th August (Feast of St. Laurence, the Spaniard), the Tristram family, in commemoration of the event, thereafter assumed the name of St. Lawrence. The following extract on the subject is taken from Hanmer's *Chronicles of Ireland*, but it may be observed that his account [324] rests on no very certain authority, and that the entire circumstances connected with the landing and battle at Evora are involved in considerable obscurity. The Battle of Evora Bridge was named after a bridge crossing a river in Howth, known as the Bloody Stream. It was fought on 10 August 1177, when the inhabitants of Howth were defeated by the Norman invaders led by Sir John De Courcy and Sir Armoricus Tristram. In commemoration of the day the Tristram family took the name of St Lawrence after the Spanish saint whose feast-day fell on that date.

MS 47482a-83, ScrMT: ~~in~~ ^+to+^ Laurens county | JJA 44:003 | Oct-Nov 1926 | I.1§1A.\*0 | FW 003.08

## 2. D. A. Chart, *The Story of Dublin*

### VI.B.15.057

(a) **Amory Tristram / 'with Strongbow >**

MS 47472-158, ScrTsILA: ^+his strongbox+^ | JJA 46:034 | 1924-7 | I.4§1A.3 | FW 082.24

(b) **tree loses branch >**

(c) **Corr Castle >**

(d) **'Grace O'Mally >**

MS 47482a-94v, ScrILS: So ~~she~~ ^+her grace o'malise+^ | JJA 44:090 | Nov 1926 | I.1§2B.\*0 | FW 021.20-1

MS 47482a-90v, ScrILS: Then ~~the prankwench~~ ^+her grace o'malice+^ | JJA 44:092 | Nov 1926 | I.1§2B.\*0 | FW 000.00

(e) **'Granuaile**

*Story of Dublin* 342-3: Just before the tram enters Howth village, the entrance to the present castle and demesne is passed on the right hand side. Hither the St. Laurences, Earls of Howth, removed from the ancient Corr Castle, which has just been described. This is one of the oldest families in Ireland, and won both its lands and its name by the sword. Amory Tristram, one of the Norman adventurers, who followed Strongbow, defeated the Danish inhabitants, who still lingered here after the fall of Dublin, and took their lands for himself. The victory was won on S. Lawrence's Day and the knight in gratitude took the name of the saint, under whose auspices the battle had been fought. Howth Castle is a blend of the ancient and modern. The middle seems to be of late, though not by any means recent construction. At the angles, however, there are gaunt battlemented square towers. Many curious stories have gathered round the St. Laurences during the eight hundred years of their tenure of this lordship. In the reign of Queen Elizabeth, Grace O'Malley, known to the Irish as Granuaile, Princess of Connaught, returning from England, landed at [342] Howth in expectation of the hospitality, which was then universally accorded to travellers. She found the gates of the castle closed, as the family were at dinner. In wrath at the slight, she seized an opportunity to kidnap the young heir, whom she carried off to Mayo and refused to release, until his parents solemnly promised that the doors of the castle should never again be shut at mealtimes. The promise was faithfully kept until recently. Another romantic legend is that of the old tree, now almost reduced to a stump, which is said to lose one of its limbs coincidentally with the death of a male member of the Howth line.

MS 47482a-90v, ScrLMA: ^+And then was a funtold grandnewwail ^+that altarsame sabbaoth+^ somewhere in Erio.+^ | JJA 44:092 | Nov 1926 | I.1§2.\*0 | FW 022.12

(f) **Cromlech – Dermot's bed**

*Story of Dublin* 343-4: [In the gardens of Howth Castle] a little to the north of the rhododendron glen, is an old cromlech. It was originally formed in the usual way by several upright pillars supporting a horizontal slab, but has partially collapsed, so that the great roof-stone, many tons in weight, has half fallen from its perch and now has one end resting on the ground. These ancient monuments are believed to be prehistoric tombstones, probably erected over [343] some great and revered chief. There are many of them in Ireland, and the peasantry, who call them "the beds of Diarmid and Grania," tell a

curious legend to account for their frequent appearance. Finn MacCool, the Irish Hercules, had a wife Grania, who, preferring good looks to muscle, eloped with the handsome youth Diarmid. The angry husband chased the pair through the length and breadth of Ireland. Wherever the fugitives stayed the night, Diarmid built one of these structures as a shelter for himself and his partner in guilt.

(g) **Heather clad**

*Story of Dublin 344:* The tramline which commenced nine miles back at Nelson's Pillar terminates in Howth village. But the wild cliffs and expansive seascapes of the Head itself have been opened up by another line, which encircles the promontory in a long loop going from Howth railway station to Sutton. There are few such rides as this to be had in the United Kingdom, six miles along the top of precipices and beside rough heatherclad hills.

(h) **play puck illuminate >**

(i) **S. Nessian**

*Story of Dublin 347:* a very fine cliff walk may be taken, beginning near the eastern end of the harbour and passing round the face of the cliffs from Howth village to the Bailey Lighthouse. About a quarter of an hour after leaving the former, the Puck Rock is passed, a projecting crag, which, from several points of view, has a distinct and unmistakable resemblance to a human face. Here again there is a legend to account for the natural phenomenon. Puck, or Phouka, is a mischievous, not to say malignant, Celtic sprite, whose name appears in Poulaphouca Waterfall on the upper Liffey and in the phrase "to play Puck," meaning to throw into utter confusion. The good S. Nessian of Ireland's Eye, while engaged on his task of illuminating the Gospel of Howth, was so plagued by this Puck that, in a burst of anger, he flung the sacred manuscript at his tormentor. The missile struck the irreverent goblin with such force that he was transfixed against the rock, where he remains to this day, "to point a moral and adorn a tale." He is still vainly struggling to free himself, and hence his face appears turned upwards and contorted with pain and terror.

### 3. Sir Edward Creasy, *Fifteen Decisive Battles of the World*

#### VI.B.15.071

(a) **column**

*Fifteen Decisive Battles 438:* When the column of the Imperial Guard made their great charge at the end of the day, the troops of Foy's division advanced in support of them, and Colonel Lemonnier Delafosse describes the confident hopes of victory and promotion with which he marched to that attack, and the fearful carnage and confusion of the assailants, amid which he was helplessly hurried back by his flying comrades.

(b) **Jhamys / Jhonickn**

*?Fifteen Decisive Battles 439:* Thither came together a band of generals. There was Reille, whose horse had been shot under him; there were D'Erlon, Bachelu, Foy, Jamin, and others.

(c) **Pierce K —**

*Fifteen Decisive Battles 439:* My general, Foy, had his shoulder pierced through by a musket-ball; and out of his whole staff two officers only were left to him, Cahour Duhay and I. Fate had spared me in the midst of so many dangers, though the first charger I rode had been shot and had fallen on me.

(d) **action**

*Fifteen Decisive Battles 439:* We could not take that way without destruction, so the generals who had collected together near the Hougoumont hedge dispersed across the fields. General Foy alone remained with the 300 men whom he had gleaned from the field of battle, and marched at their head. Our anxiety was to withdraw from the scene of action without being confounded with the fugitives.

(e) **'Mons Injun**

*Note:* Possibly a pun on 'Mont St.Jean'. For the source see 073(d).

MS 47482a-95, ScrlMA: ^+Then in Mont Tiffle this is Mont Tipsey, this is the Mons Injun+^ | JJA 44:023 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 008.29

(f) **'used her mused her / I her & c —**

Not found in *Fifteen Decisive Battles*.

MS 47472-284, ScrTsILA: ^+how they used her, mused her, licked her and cuddled.+^ | *JJA* 46:117 | Apr-May 1927 | I.4§1.5+ | *FW* 096.16-7

(g) **first & last of fields**

*Fifteen Decisive Battles* 382: CHAPTER XV

THE BATTLE OF WATERLOO 1815

Thou first and last of fields, king-making victory!—Byron.

(h) **convulsions**

*Fifteen Decisive Battles* 383-4: Sir James Mackintosh, in the debate in the British House of Commons, on the 20th April, 1815, spoke thus of the return from Elba:

‘Was it in the power of language to describe the evil? Wars which had raged for more than twenty years throughout Europe; which had spread blood and desolation from Cadiz to Moscow, and from Naples to Copenhagen; which had wasted the means of human enjoyment, and destroyed the instruments of social improvement; which threatened to diffuse among the European nations the dissolute and ferocious habits of a predatory soldiery,—at length, by one of those vicissitudes which bid defiance to the foresight of [383] man, had been brought to a close, upon the whole, happy, beyond all reasonable expectation, with no violent shock to national independence, with some tolerable compromise between the opinions of the age and the reverence due to ancient institutions; with no too signal or mortifying triumph over the legitimate interests or avowable feelings of any numerous body of men, and, above all, without those retaliations against nations or parties which beget new convulsions, often as horrible as those which they close, and perpetuate revenge, and hatred, and blood shed from age to age.

MS 47478-272, ScrTsTMS: ^+with convulsions ^+convulsions+^+^ | *JJA* 52:180 | 1933 | II.2§4.4 | *FW* 261.L8

(i) **— tillery park**

*Fifteen Decisive Battles* 386: The exertions which the Allied Powers thus made at this crisis to grapple promptly with the French Emperor have truly been termed gigantic; and never were Napoleon’s genius and activity more signally displayed than in the celerity and skill by which he brought forward all the military resources of France, which the reverses of the three preceding years, and the pacific policy of the Bourbons during the months of their first restoration, had greatly diminished and disorganized. He re-entered Paris on the 20th of March, and by the end of May, besides sending a force into La Vendée to put down the armed risings of the royalists in that province, and besides providing troops under Massena and Suchet for the defence of the southern frontiers of France, Napoleon had an army assembled in the north-east for active operations under his own command, which amounted to between one hundred and twenty and one hundred and thirty thousand men, with a superb park of artillery and in the highest possible state of equipment, discipline, and efficiency.

(j) **flanks → offensive**

*Fifteen Decisive Battles* 398-9: One regiment, the 92d, was almost wholly destroyed by the cuirassiers. A French private soldier named Lami, of the 8th Regiment of cuirassiers, captured one of the English colors and presented it to Ney. It was a solitary trophy. The arrival of the English Guards about half-past six o’clock enabled the Duke to recover the wood of Bossu, which the French had almost entirely won and the possession of which by them would have enabled Ney to operate destructively upon the allied flank and rear. Not only was the wood of Bossu recovered on the British right, but the [398] enclosures of Pierremont were also carried on the left. When night set in the French had been driven back on all points towards Frasné; but they still held the farm of Gemiancourt in front of the Duke’s centre. Wellington and Müffling were unacquainted with the result of the collateral battle between Blücher and Napoleon, the cannonading of which had been distinctly audible at Quatre Bras throughout the afternoon and evening. The Duke observed to Müffling that of course the two allied armies would assume the offensive against the enemy on the morrow, and, consequently, it would be better to capture the farm at once, instead of waiting till next morning. Müffling agreed in the Duke’s views, and Gemiancourt was forthwith attacked by the English and captured with little loss to its assailants.

MS 47482a-96, ScrILA: ^+flanks of the+^ | *JJA* 44:025 | Oct-Nov 1926 | I.1§1A.\*0+ | *FW* 008.36

(k) **shot shell**

*Fifteen Decisive Battles* 398: These proved wholly unable to encounter Kellermann's cuirassiers and Piré's lancers. The Dutch and Belgian infantry also gave way early in the engagement; so that the whole brunt of the battle fell on the British and German infantry. They sustained it nobly. Though repeatedly charged by the French cavalry, though exposed to the murderous fire of the French batteries, which from the heights of Gemiancourt sent shot and shell into the devoted squares whenever the French horsemen withdrew, they not only repelled their assailants, but Kempt's and Pack's brigades, led on by Picton, actually advanced against and through their charging foes, and with stern determination made good to the end of the day the ground which they had thus boldly won. Some, however, of the British regiments were during the confusion assailed by the French cavalry before they could form squares, and suffered severely.

**(l) won / lost the day**

*Fifteen Decisive Battles* 399-400: Blücher had, in fact, a superiority of more than 12,000 [399] in number over the French army that attacked him at Ligny. The numerical difference was even greater at the beginning of the battle, as Lobau's corps did not come up from Charleroi till eight o'clock. After five hours and a half of desperate and long, doubtful struggle, Napoleon succeeded in breaking the centre of the Prussian line at Ligny, and in forcing his obstinate antagonists off the field of battle. The issue was attributable to his skill, and not to any want of spirit or resolution on the part of the Prussian troops; nor did they, though defeated, abate one jot in discipline, heart, or hope. As Blücher observed, it was a battle in which his army lost the day but not its honor.

**VI.B.15.072**

**(a) cover the retreat**

*Fifteen Decisive Battles* 401: This was readily promised; and after allowing his men ample time for rest and refreshment, Wellington retired over about half the space between Quatre Bras and Brussels. He was pursued, but little molested, by the main French army, which about noon of the 17th moved laterally from Ligny and joined Ney's forces, which had advanced through Quatre Bras when the British abandoned that position. The Earl of Uxbridge, with the British cavalry, covered the retreat of the Duke's army with great skill and gallantry; and a heavy thunder-storm, with torrents of rain, impeded the operations of the French pursuing squadrons. The Duke still expected that the French would endeavour to turn his right, and march upon Brussels by the high road that leads through Mons and Hal. In order to counteract this anticipated manoeuvre, he stationed a force of 18,000 men, under Prince Frederick of the Netherlands, at Hal, with orders to maintain himself there, if attacked, as long as possible. The Duke halted with the rest of his army at the position near Mont St. Jean, which, from a village in its neighbourhood, has received the ever-memorable name of the field of Waterloo.

**(b) 4 eagles >**

**(c) 'dootch / nossows**

*Fifteen Decisive Battles* 403-4: The strength of the army, under the Duke of Wellington at Waterloo, was 49,608 infantry, 12,402 cavalry, and 5,645 artillerymen with 156 guns. But of this total of 67,655 men, scarcely 24,000 were British, a circumstance of very serious importance, if Napoleon's own estimate of the relative value of troops of different nations is to be taken. In the Emperor's own words, speaking of this campaign, 'A French soldier would not be equal to more than one English soldier, but he would not be afraid to meet two Dutchmen, Prussians, or soldiers of the Confederation'. There were about 6,000 men of the old German Legion with the Duke; these were veteran troops and of excellent quality. Of the rest of the army the Hanoverians and Brunswickers proved themselves deserving of confidence and praise. But the Nassauers, Dutch, and Belgians were almost worthless; and not a few of them were justly suspected of a strong wish to fight, if they [403] fought at all, under the French eagles rather than against them.

MS 47482a-94v, ScrILA: her ^+grace ^+in dootch nossow.^+^: Shut. | JJA 44:090 | Nov 1926 | I.1§2B.\*0 | FW 021.20

**(d) marksman [RM]**

*Fifteen Decisive Battles* 405: In front of the British, right, that is to say, on the northern slope of the valley towards its western end, there stood an old-fashioned Flemish farm-house called Goumont, or Hougoumont, with outbuildings and a garden, and with a copse of beech trees of about two acres in extent round it. This was strongly garrisoned by the allied troops; and while it was in their possession, it was difficult for the enemy to press on and force the British right wing. On the other hand, if the enemy could take it, it would be difficult for that wing to keep its ground on the heights, with a strong

post held adversely in its immediate front, being one that would give much shelter to the enemy's marksmen, and great facilities for the sudden concentration of attacking columns. Almost immediately in front of the British centre, and not so far down the slope as Hougoumont, there was another farmhouse, of a smaller size, called La Haye Sainte, which was also held by the British troops, and the occupation of which was found to be of very serious consequence.

(e) **cavalryflowers**

*Fifteen Decisive Battles* 404: Napoleon's army at Waterloo consisted of 48,950 infantry, 15,765 cavalry, 7,232 artillerymen, being a total of 71,947 men and 246 guns. They were the flower of the national forces of France; and of all the numerous gallant armies which that martial land has poured forth, never was there one braver, or better disciplined, or better led, than the host that took up its position at Waterloo on the morning of the 18th of June, 1815.

(f) **doumonns**

*Note:* Possibly a pun on 'Goumont/Hougoumont'. For the source see (d) above.

(g) **Marshal Four—**

*Fifteen Decisive Battles* 407: An army, indeed, less animated by bitter hate against the enemy than were the Prussians and under a less energetic chief than Blücher, would have failed altogether in effecting a passage through the swamps into which the incessant rain had transformed the greater part of the ground through which it was necessary to move, not only with columns of foot, but with cavalry and artillery. At one point of the march, on entering the defile of St. Lambert, the spirits of the Prussians almost gave way. Exhausted in the attempts to extricate and drag forward the heavy guns, the men began to murmur. Blücher came to the spot and heard cries from the ranks of—'We cannot get on.' 'But you must get on,' was the old Field-Marshal's answer. 'I have pledged my word to Wellington, and you surely will not make me break it. Only exert yourselves for a few hours longer, and we are sure of victory.' This appeal from old 'Marshal Forwards,' as the Prussian soldiers loved to call Blücher, had its wonted effect. The Prussians again moved forward, slowly, indeed, and with pain and toil; but still they moved forward.

(h) **treepotate [LM]**

*Note:* Possibly a pun on the name *Trip*. See source below.

(i) **hoseholder / household cavalry**

*Fifteen Decisive Battles* 409-10: The Duke formed his second line of cavalry. This only extended behind the right and centre of his first line. The largest mass was drawn up behind the brigades of infantry in the centre, on either side of the Charleroi road. The brigade of household cavalry under Lord Somerset was on the immediate right of the road, and on the left of it was Ponsonby's brigade. Behind these were Trip's and [409] Ghingy's brigades of Dutch and Belgian horse. The third Hussars of the king's German Legion were to the right of Somerset's brigade.

(j) **treaty treepratias**

MS 47471a-21, ScrILA: an purty ^+treepurty+^ in the purk! | *JJA* 44:066 | Nov 1926 | I.1§1.\*1 | FW 012.24

(k) **'Copenhapen**

*Fifteen Decisive Battles* 412: Wellington had caused, on the preceding night, every brigade and corps to take up its station on or near the part of the ground which it was intended to hold in the coming battle. He had slept a few hours at his headquarters in the village of Waterloo; and rising on the 18th, while it was yet deep night, he wrote several letters, to the Governor of Antwerp, to the English Minister at Brussels, and other official personages, in which he expressed his confidence that all would go well; but, 'as it was necessary to provide against serious losses should any accident occur,' he gave a series of judicious orders for what should be done in the rear of the army in the event of the battle going against the Allies. He also, before he left the village of Waterloo, saw to the distribution of the reserves of ammunition which had been parked there, so that supplies should be readily forwarded to every part of the line of battle where they might be required. The Duke, also, personally inspected the arrangements that had been made for receiving the wounded and providing temporary hospitals in the houses in the rear of the army. Then, mounting a favorite charger, a small thoroughbred chestnut horse, named 'Copenhagen,' Wellington rode forward to the range of hills where his men were posted.

MS 47482a-99, ScrTMA: ^+Here Copenhagen ends,+^ | *JJA* 44:030 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 010.21-2

(l) **ˈCokenhape**

MS 47482a-95, ScrLMA: ^+the Cokenheap+^ | JJA 44:023 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 008.17

(m) **ˈSabaoth**

*Fifteen Decisive Battles* 413: Such thoughts *will* arise in human breasts, though the brave man soon silences ‘the child within us that trembles before death,’ and nerves himself for the coming struggle by the mental preparation which Xenophon has finely called ‘the soldier’s arraying his own soul for battle.’ Well, too, may we hope and believe that many a spirit sought aid from a higher and holier source, and that many a fervent, though silent, prayer arose on that Sabbath morn (the battle of Waterloo was fought on a Sunday) to the Lord of Sabaoth, the God of Battles, from the ranks whence so many thousands were about to appear that day before His judgment-seat.

MS 47482a-94v, ScrILA: ^+that same sabbaoth+^ | JJA 44:090 | Oct-Nov 1926 | I.1§2B.\*0 | FW 021.25

MS 47482a-90v, ScrLMA: ^+And then was a funtold grandnewwail ^+that altarsame sabbaoth+^ somewhere in Erio.+^ | JJA 44:092 | Nov 1926 | I.1§2.\*0 | FW 000.00

## VI.B.15.073

(a) **ˈgrey scot >**

MS 47482a-95, ScrMT and ScrILA: this is a scotcher ^+a grey+^ | JJA 44:023 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 008.23

(b) **ˈinniskilling >**

MS 47482a-95, ScrILA: ^+a innimyskilling+^ | JJA 44:023 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 008.23

(c) **ˈponsonby >**

Not located in MS/FW.

(d) **ˈney**

*Fifteen Decisive Battles* 418-9: By the combined assault of these formidable forces, led on by Ney, ‘the bravest of the brave’, Napoleon hoped to force the left centre of the British position, to take La Haye Sainte, and then pressing forward, to occupy also the farm of Mont St. Jean.[...] In this part of the second line of the Allies were posted Pack and Kempt’s brigades of English infantry, which had suffered severely at Quatre Bras. But Picton was here as general of division, and not even Ney himself surpassed in resolute bravery that stern and fiery spirit. Picton brought his two brigades forward, side by side, in a thin, two-deep line. Thus joined together, they were not three thousand strong. With these Picton had to make head against the three victorious French columns, upwards of [418] four times that strength, and who, encouraged by the easy rout of the Dutch and Belgians, now came confidently over the ridge of the hill. The British infantry stood firm; and as the French halted and began to deploy into line, Picton seized the critical moment. He shouted in his stentorian voice to Kempt’s brigade: ‘A volley, and then charge!’ At a distance of less than thirty yards that volley was poured upon the devoted first sections of the nearest column; and then, with a fierce hurrah, the British dashed in with the bayonet. Picton was shot dead as he rushed forward, but his men pushed on with the cold steel. The French reeled back in confusion. Pack’s infantry had checked the other two columns, and down came a whirlwind of British horse on the whole mass, sending them staggering from the crest of the hill and cutting them down by whole battalions. Ponsonby’s brigade of heavy cavalry (the Union Brigade, as it was called, from its being made up of the British Royals, the Scots Greys, and the Irish Inniskillings) did this good service.

MS 47471a-17, ScrILA: ^+Hney, hney, hney.+^ | JJA 44:062 | Nov 1926 | I.1§1.\*1 | FW 010.15

(e) **ˈgrape [RM]**

*Fifteen Decisive Battles* 428: ‘Though we constantly thrashed our steel-clad opponents, we found more troublesome customers in the round shot and grape, which all this time played on us with terrible effect, and fully avenged the cuirassiers. Often as the volleys created openings in our square would the cavalry dash on, but they were uniformly unsuccessful.

MS 47482a-97, ScrLMA: ^+This is the Belchum’s catchin the crapes in the cool of his canister,+^ | JJA 44:027 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 009.31

(f) **ˈcanister [RM]**

*Fifteen Decisive Battles* 425-6: ‘Before the commencement of this attack our company and the grenadiers of the 73d were skirmishing briskly in the low ground, covering our guns and annoying those [425] of the enemy. The line of tirailleurs opposed to us was not stronger than our own, but on a sudden they were reinforced by numerous bodies, and several guns began playing on us with canister. Our poor fellows dropped very fast, and Colonel Vigoureux, Rumley, and Pratt were carried off badly wounded in about two minutes. I was now commander of our company.

MS 47482a-97, ScrLMA: ^+This is the Belchum’s catchin the crapes in the cool of his canister,+^ | JJA 44:027 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 009.31

**(g) ‘dook**

?*Fifteen Decisive Battles* 429-30: The Duke visited us frequently at this momentous period; he was coolness personified. As he crossed the rear face of our square a shell fell amongst our grenadiers, and he checked his horse to see its effect. Some men were blown to pieces by the explosion, and he merely stirred the rein of his charger, apparently as little concerned at their fate as at his own danger. No leader ever possessed so fully the confidence of his soldiery—wherever he appeared a murmur of “Silence—stand to your front—here’s the Duke”, was heard through the column, and then all was steady as on a parade. His aides-de-camp. Colonels Canning and Gordon, fell near our square, and the former died within it. As he came near us late in the evening, Halkett rode out to him and represented our weak state, begging his Grace to afford us a little support. “It’s impossible, Halkett,” said he. And our general replied, “If so, sir, you may depend on the brigade to a man!”

MS 47472-317, ScrPrRMA: ^+Dook # U+^ | JJA 45:090 | Apr 1927 | I.2§1.6/2.6/3.6 | FW 032.15

**(h) unlimbered [RM]**

*Fifteen Decisive Battles* 428-9: ‘The enemy’s cavalry were by this time nearly disposed of, and as they had discovered the inutility of their charges, [428] they commenced annoying us by a spirited and well-directed carbine fire. While we were employed in this manner it was impossible to see farther than the columns on our right and left, but I imagine most of the army were similarly situated: all the British and Germans were doing their duty. About six o’clock I perceived some artillery trotting up our hill, which I knew by their caps to belong to the Imperial Guard. I had hardly mentioned this to a brother officer when two guns unlimbered within seventy paces of us, and, by their first discharge of grape, blew seven men into the centre of the square. They immediately reloaded, and kept up a constant and destructive fire. It was noble to see our fellows fill up the gaps after every discharge. I was much distressed at this moment; having ordered up three of my light bobs, they had hardly taken their station when two of them fell, horribly lacerated.

**(i) loowater carnage**

*Fifteen Decisive Battles* 438: Colonel Lemonnier Delafosse served in the campaign of 1815 in General Foy’s staff, and was consequently in that part of the French army at Waterloo which acted against Hougoumont and the British right wing. When the column of the Imperial Guard made their great charge at the end of the day, the troops of Foy’s division advanced in support of them, and Colonel Lemonnier Delafosse describes the confident hopes of victory and promotion with which he marched to that attack, and the fearful carnage and confusion of the assailants, amid which he was helplessly hurried back by his flying comrades.

**(j) qui vive’**

*Fifteen Decisive Battles* 439-40: ‘After all the agitation and the incessant din of a long [439] day of battle, how imposing was the stillness of that night! We proceeded on our sad and lonely march. We were a prey to the most cruel reflections; we were humiliated, we were hopeless; but not a word of complaint was heard. We walked silently as a troop of mourners and it might have been said that we were attending the funeral of our country’s glory. Suddenly the stillness was broken by a challenge “Qui vive?” “France!” “Kellermann!” “Foy!” “Is it you, general? Come nearer to us.”

MS 47471a-28, ScrLMA: ^+He is almonthst on the quiy vive here, is Comestipple Sackson, be it junipers ^+junipery+^ febrewery, [mat] or alebrill or the ramping ^+riote of proriose & storiose ^+pouriose+^+^+^ | JJA 44:073 | Nov 1926 | I.1§1.\*1 | FW 015.34-5

**(k) ‘reconnoitre**

*Fifteen Decisive Battles* 440: At that moment we were passing over a little hillock, at the foot of which was a hut, in which Kellerman and some of his officers had halted. They came out to join us. Foy said to me, “Kellerman knows the country: he has been along here before with his cavalry; we had better follow him.” But we found that the direction which Kellerman chose was towards the first light, towards Genappe. That led to the causeway which our general rightly wished to avoid. I went to the

left to reconnoitre, and was soon convinced that such was the case. It was then that I was able to form a full idea of the disorder of a routed army. What a hideous spectacle! The mountain torrent, that uproots and whirls along with it every momentary obstacle, is a feeble image of that heap of men, of horses, of equipages, rushing one upon another; gathering before the least obstacle which dams up their way for a few seconds, only to form a mass which overthrows everything in the path which it forces for itself.

MS 47472-250, ScrTsILS: but seeing ^+reconnoitring+^ through his semisubconscious | JJA 45:243 | Mar-Apr 1927 | I.3§1.5/2.5/3.5 | FW 072.29-30

**(l) crops / copse / corpes**

*Fifteen Decisive Battles* 442: ‘Marshal Ney was there. Our general went to see him, and to ask what orders he had to give. Ney was asleep; and, rather than rob him of the first repose he had had for four days, our general returned to us Avithout seeing him. And, indeed, what orders could Marshal Ney have given? The whole army was crossing the Sambre, each man where and how he chose; some at Charleroi, some at Marchiennes. We were about to do the same thing. When once beyond the Sambre we might safely halt, and both men and horses were in extreme need of rest. We passed through Thuin; and finding a little copse near the road, we gladly sought its shelter. While our horses grazed, we lay down and slept. How sweet was that sleep after the fatigues of the long day of battle, and after the night of retreat more painful still! We rested in the little copse till noon, and sat there watching the wrecks of our army defile along the road before us. It was a soul-harrowing sight!

**VI.B.15.081**

**(j) Il n’y a plus / de pyrenees**

*Fifteen Decisive Battles* 294: Louis well knew that a general European war would follow if he accepted for his house the crown thus bequeathed. But he had been preparing for this crisis throughout his reign. He sent his grandson into Spain as King Philip V of that country, addressing to him on his departure the memorable words, ‘There are no longer any Pyrenees.’

**(k) my Spanish / successor**

*Fifteen Decisive Battles* 293: It must be borne in mind that the ambition of Louis in these wars was twofold. It had its immediate and its ulterior objects. Its immediate object was to conquer and annex to France the neighbouring provinces and towns that were most convenient for the increase of her strength; but the ulterior object of Louis, from the time of his marriage to the Spanish Infanta in 1659, was to acquire for the house of Bourbon the whole empire of Spain. A formal renunciation of all right to the Spanish succession had been made at the time of the marriage; but such renunciations were never of any practical effect, and many casuists and jurists of the age even held them to be intrinsically void.[...] [293] [...]

*Fifteen Decisive Battles* 295: Our knowledge of the decayed state into which the Spanish power had fallen, ought not to make us regard their alarms as chimerical. Spain possessed enormous resources, and her strength was capable of being regenerated by a vigorous ruler. We should remember what Alberoni effected, even after the close of the War of Succession.

**(l) okayed [LMV]**

?*Fifteen Decisive Battles* 294: Philip was well received in Madrid, where he was crowned as King Philip V in the beginning of 1701. The distant portions of his empire sent in their **adhesion**; and the house of Bourbon, either by its French or Spanish troops, now had occupation both of the kingdom of Francis I, and of the fairest and amplest portion of the empire of the great rival of Francis, Charles V.

**(m) a pact [RMV]**

?*Fifteen Decisive Battles* 294: Loud was the wrath of Austria, whose princes were the rival claimants of the Bourbons for the empire of Spain. The indignation of our William III, though not equally loud, was far more deep and energetic. By his exertions a league against the house of Bourbon was formed between England, Holland, and the Austrian Emperor, which was subsequently joined by the Kings of Portugal and Prussia, by the Duke of Savoy, and by Denmark.

**VI.B.15.082**

**(c) Gallican**

*Fifteen Decisive Battles* 295-6: Anne was married to Prince George of Denmark, and by [295] her accession to the English throne the confederacy against Louis obtained the aid of the troops of Denmark; but Anne's strong attachment to one of her female friends led to far more important advantages to the anti-Gallican confederacy, than the acquisition of many armies, for it gave them MARLBOROUGH as their Captain-General.

**(d) <sup>r</sup>ouse & inns Δ [RM]**

?*Fifteen Decisive Battles* 305-6: Mr. Alison, in his admirable military history of the Duke of Marlborough, has truly stated the effects which would have taken place if France had been successful in the war. And, when the position of the Confederates at the time when Blenheim was fought is remembered; when we recollect the exhaustion of Austria, the menacing insurrection of Hungary, the feuds and jealousies of the German princes, the strength and activity of the Jacobite party in England, the imbecility of nearly all the Dutch statesmen of the time, and the weakness of Holland if deprived of her allies, we may adopt his words in speculating on what would have ensued if France had been victorious in the battle, and 'if a power, animated by the ambition, guided by the fanaticism, and directed by the ability of that of Louis XIV, had gained the ascendancy in Europe. Beyond all question, a universal despotic dominion would have been established over the bodies, a cruel spiritual thralldom over the minds of men. France and Spain united under Bourbon princes, and in a close family alliance—the empire of Charlemagne with that of Charles V—the power which revoked the edict of Nantes, and perpetrated the massacre of St. Bartholomew, with that which banished the Moriscoes, and [305] established the Inquisition, would have proved irresistible, and beyond example destructive to the best interests of mankind.

MS 47482a-88v, ScrMT: ~~and~~ ^+about+^ all them inns & ouses. | *JJA* 44:010 | Oct-Nov 1926 | I.1§1A.\*0 | *FW* 007.05

**(e) <sup>b</sup>romish [RM]**

*Fifteen Decisive Battles* 306: 'The Protestants might have been driven, like the Pagan heathens of old by the son of Pepin, beyond the Elbe; the Stuart race, and with them Romish ascendancy, might have been re-established in England; the fire lighted by Latimer and Ridley might have been extinguished in blood; and the energy breathed by religious freedom into the Anglo-Soxan race might have withered away and expired. The desitines of the world would have been changed.

MS 47472-156, ScrTsILA: ^+the ~~Romish~~ ^+Rowmish+^ devotion known as the howlyrowsary+^ | *JJA* 45:199 | early 1927 | I.3§1.3/2.3/3.3 | *FW* 072.24

**(f) moriscoes [RM]**

*Fifteen Decisive Battles* 305-6: Beyond all question, a universal despotic dominion would have been established over the bodies, a cruel spiritual thralldom over the minds of men. France and Spain united under Bourbon princes, and in a close family alliance—the empire of Charlemagne with that of Charles V.—the power which revolted the edict of Nantes, and perpetrated the massacre of St. Bartholomew, with that which banished the Moriscoes, and [305] established the Inquisition, would have proved irresistable, and beyond example destructive to the best interests of mankind.

**(g) <S>smallarms [RM]**

*Fifteen Decisive Battles* 311: On riding over the summit of the acclivity, the allies were received with so hot a fire from the French artillery and small arms, that at first the cavalry recoiled, but without abandoning the high ground.

**(h) at discretion [RM]**

*Fifteen Decisive Battles* 312: After several gallant but unsuccessful attempts to cut their way through the Allies, the French in Blenheim were at length compelled to surrender at discretion; and twenty-four battallians, and twelve squadrons, with all their officers, laid down their arms, and became the captives of Marlborough.

**(i) acclivities [RM]**

*Note:* For the source see (g) above.

**(j) <sup>b</sup>marlburrow**

*Note:* For the source see (h) above.

?MS 47471a-4v, ScrLPA: ^+his bishes merlabarrow and the fumes and the hope burrocks+^ | *JJA* 44:048 | Nov 1926 | I.1§1.\*1 | *FW* 005.35

## VI.B.15.093

(d) **attilas**

*Fifteen Decisive Battles* 168: the royal brethren, Attila and Bleda, had founded a new capitol on the Danube, which was designed to rule over the ancient capitol on the Tiber; and that Attila, like Romulus, had consecrated the foundations of his new city by murdering his brother; so that for the new cycle of centuries then about to commence, dominion had been bought from the gloomy spirits of destiny in favour of the Hun, by a sacrifice of equal awe and value with that which had formerly obtained it for the Roman.

(e) **Mme Faith / — Behild**

*Fifteen Decisive Battles* 159: The victory which the Roman general Aetius, with his Gothic allies, had then gained over the Huns was the last victory of Imperial Rome. But among the long Fasti of her triumphs, few can be found that, for their importance and ultimate benefit to mankind, are comparable with this expiring effort of her arms. It did not, indeed, open to her any new career of conquest—it did not consolidate the relics of her power—it did not turn the rapid ebb of her fortunes. The mission of Imperial Rome was, in truth, already accomplished. She had received and transmitted through her once ample dominion the civilization of Greece. She had broken up the barriers of narrow nationalities among the various states and tribes that dwelt around the coasts of the Mediterranean. She had fused these and many other races into one organized empire, bound together by a community of laws, of government, and institutions. Under the shelter of her full power the True Faith had arisen in the earth, and during the years of her decline it had been nourished to maturity, and had overspread all the provinces that ever obeyed her sway. For no beneficial purpose to mankind could the dominion of the seven-hilled city have been restored or prolonged. But it was all-important to mankind what nations should divide among them Rome's rich inheritance of empire:—whether the Germanic and Gothic warriors should form states and kingdoms out of the fragments of her dominions, and become the free members of the commonwealth of Christian Europe

(f) **<sup>r</sup>oystergods >**

MS 47471a-3, ScrLMA: ^+oystrygods [an] gaggin fishigods+^ | JJA 44:046 | Nov 1926 | I.1§1.\*1 | FW 004.01-2

(g) **<sup>r</sup>fishygods**

*Fifteen Decisive Battles* 160-1: 'It affects, more or less, the whole west of Europe, from the head of the Gulf of Bothnia to the most southern promontory of Sicily, from the Oder and the Adriatic to the Hebrides and to Lisbon. It is true that the language spoken over a large portion of this space is not predom-[160]inantly German; but even in France, and Italy, and Spain, the influence of the Franks, Burgundians, Visigoths, Ostrogoths, and Lombards, while it has coloured even the language, has in blood and institutions left its mark legibly and indelibly.

MS 47471a-3, ScrLMA: ^+oystrygods [an] gaggin fishigods+^ | JJA 44:046 | Nov 1926 | I.1§1.\*1 | FW 004.01-2

(h) **Tena >**

(i) **~~Tennais~~ ^+Tannais+^ Δ**

*Fifteen Decisive Battles* 162: The Huns crossed the Tanais into Europe in 375, and rapidly reduced to subjection the Alans, the Ostrogoths, and other tribes that were then dwelling along the course of the Danube.

## VI.B.15.094

(a) **<sup>b</sup>hungray**

*Fifteen Decisive Battles* 162-3: Then came a pause in their career of conquest in South-western Europe caused probably by dissensions among their chiefs, and also by their arms being employed in attack upon the Scandinavian nations. But when Attila (or Atzel, as he is called in the Hungarian language) became their ruler, the torrent of their arms was directed with augmented terrors upon the west and the south[...] But it is at least certain that the Magyars of Arpad, who are the immediate ancestors of the bulk of the modern Hungarians, and who conquered the country which bears the name of Hungary in A.D. 889, were of [162] the same stock of mankind as were the Huns of Attila, even if they did not belong to the same subdivision of that stock. Nor is there any improbability in the tradition, that after Attila's death many of his warriors remained in Hungary, and that their descendants afterwards joined

the Huns of Arpad in their career of conquest. It is certain that Attila made Hungary the seat of his empire. It seems also susceptible of clear proof that the territory was then called Hungvar, and Attila's soldiers Hungvari.

MS 47472-288, ScrTsILA: ^+, O me and O ye, ^+cad and prim+^ the hungray end anngreen,+^ | JJA 46:110 | Apr-May 1927 | I.4§1.5/2.5 | FW 101.35

(b) <sup>b</sup>anngray

*Note:* Pun on the name *Hungary*. For the source see (a) above.

MS 47472-288, ScrTsILA: ^+, O me and O ye, ^+cad and prim+^ the hungray end anngreen,+^ | JJA 46:110 | Apr-May 1927 | I.4§1.5/2.5 | FW 101.36

(c) **buda** ▯ >

(d) **Etselburg** >

(e) **Atzel attile** >

*Fifteen Decisive Battles* 164: Attila's exploits, and the wonders of his unearthly steed and magic sword, repeatedly occur in the Sagas of Norway and Iceland; and the celebrated *Nibelungen-Lied*, the most ancient of Germanic poetry, is full of them. There Etsel or Attila, is described as the wearer of twelve mighty crowns, and as promising to his bride the lands of thirty kinds, whom his irresistible sword has subdued. He is, in fact, the hero of the latter part of this remarkable poem; and it is at his capital city, Etselenburgh, which evidently corresponds to the modern Buda, that much of its action takes place.

(f) **Attila & Bleda**

*Fifteen Decisive Battles* 167: The extensive territory north of the Danube and Black Sea, and eastward of Caucasus, over which Attila ruled, first in conjunction with his brother Bleda, and afterwards alone, cannot be very accurately defined, but it must have comprised within it, besides the Huns, many nations of Slavic, Gothic, Teutonic, and Finnish origin.

(g) **12 vultures**

*Fifteen Decisive Battles* 167: The year 445 of our era completed the twelfth century from the foundation of Rome, according to the best chronologers. It had always been believed among the Romans that the twelve vultures which were said to have appeared to Romulus when he founded the city, signified the time during which the Roman power should endure.

## VI.B.15.101

(b) **cavalry** >

(c) **Japhet v Sem** >

(d) **Tours** >

(e) **Gaul**

*Fifteen Decisive Battles* 176-7: Chapter VII: The Battle of Tours, A. D. 732

The events that rescued our ancestors of Britain, and our neighbours of Gaul, from the civil and religious yoke of the Koran.'—Gibbon.

THE broad tract of champaign country which intervenes between the cities of Poitiers and Tours is principally composed of a succession of rich pasture lands, which are traversed and fertilized by the Cher, the Creuse, the Vienne, the Claine, the Indre, and other tributaries of the river Loire. Here and there, the ground swells into picturesque eminences; and occasionally a belt of forest land, a brown heath, or a clustering series of vineyards, breaks the monotony of the widespread meadows; but the general character of the land is that of a grassy plain, and it seems naturally adapted for the evolutions of numerous armies, especially of those vast bodies of cavalry which principally decided the fate of nations during the centuries that followed the downfall of Rome, and preceded the consolidation of the modern European powers.

This region has been signalized by more than one memorable conflict; but it is principally interesting to the historian by having been the scene of the great victory won by Charles Martel over the Saracens, A.D. 732, which gave a decisive check to the career of Arab conquest in Western Europe, rescued Christendom from Islam, preserved the relics of ancient and the germs of modern civilization, and re-established the old superiority of the Indo-European over the Semitic family of mankind.

Sismondi and Michelet have underrated the enduring interest of this great Appeal of Battle between the champions of the Crescent and the Cross. But, if French writers have slighted the exploits of their national hero, the Saracenic trophies of Charles Martel have had full justice done to them by English and German historians. Gibbon devotes [176] several pages of his great work to the narrative of the battle of Tours, and to the consideration of the consequences which probably would have resulted, if Abderrahman's enterprise had not been crushed by the Frankish chief.

**(f) maine draine Δ**

*Fifteen Decisive Battles* 179-80: But, although their conversion and other civilizing influences operated powerfully upon the Germans in Gaul; and although the Franks (who were originally a confederation of the Teutonic tribes that dwelt between the Rhine, the Main, and the Weser) established a decisive superiority over the other conquerors of the province, as well as over the conquered provincials, the country long remained a chaos of uncombined and shifting elements. The early princes of the Merovingian dynasty were generally occupied in wars against other princes of their house, occasioned by the frequent subdivisions of the Frank monarchy: and the ablest and best of them had found all their energies [179] tasked to the utmost to defend the barrier of the Rhine against the Pagan Germans, who strove to pass that river and gather their share of the spoils of the empire.

**(g) left bank Δ**

*Fifteen Decisive Battles* 179: The victorious warriors either retired with their booty, or fixed themselves in the invaded district, taking care to keep sufficiently concentrated for military purposes, and ever ready for some fresh foray, either against a rival Teutonic band, or some hitherto unassailed city of the provincials. Gradually, however, the conquerors acquired a desire for permanent landed possessions. They lost somewhat of the restless thirst for novelty and adventure, which had first made them throng beneath the banner of the boldest captains of their tribe, and leave their native forests for a roving military life on the left bank of the Rhine.

**(h) overrun >**

**(i) martello**

*Fifteen Decisive Battles* 181: In addition to his cardinal military virtues, Abderrahman is described by the Arab writers as a model of integrity and justice. The first two years of his second administration in Spain were occupied in severe reforms of the abuses which under his predecessors had crept into the system of government, and in extensive preparations for his intended conquest of Gaul. Besides the troops which he collected from his province, he obtained from Africa a large body of chosen Berber cavalry, officered by Arabs of proved skill and valour: and in the summer of 732 he crossed the Pyrenees at the head of an army, which some Arab writers rate at eighty thousand strong, while some of the Christian chroniclers swell its numbers to many hundreds of thousands more. Probably the Arab account diminishes, but of the two keeps nearer to the truth. It was from this formidable host, after Eudes, the Count of Aquitaine, had vainly striven to check it, after many strong cities had fallen before it, and half the land been overrun, that Gaul and Christendom were at last rescued by the strong arm of Prince Charles, who acquired a surname,<sup>1</sup> like that of the war-god of his forefathers' creed, from the might with which he broke and shattered his enemies in the battle. 181n1: Martel—The Hammer. See the Scandinavian Sagas for an account of the favourite weapon of Thor.

**(j) frank**

*Fifteen Decisive Battles* 181-2: The Merovingian kings had sunk into absolute insignificance, and had become mere puppets of royalty before the eighth century. Charles Martel, like his father, Pepin Heristal, was duke of the Austrasian Franks, the bravest and most thoroughly Germanic part of the nation: and exercised, in the name of the titular king, what little paramount authority the turbulent minor rulers of districts and towns could be persuaded or compelled to acknowledge. Engaged with his national competitors in perpetual conflicts for power, engaged also in more serious struggles for safety against the fierce tribes of the unconverted Frisians, Bavarians, Saxons, and Thuringians, who at that epoch assailed with peculiar ferocity the christianized Germans on the left bank of the Rhine, Charles Martel added experienced skill to his natural courage, and he had also formed a militia of veterans among the Franks.

**(k) emir >**

**(l) saracen**

*Fifteen Decisive Battles* 184: Though, however, we may have cause to regret the meagreness and doubtful character of these narratives, we have the great advantage of being able to compare the accounts given of Abderrahman's expedition by the national writers of each side. This is a benefit which the inquirer into antiquity so seldom can obtain, that the fact of possessing it, in the instance of the battle of Tours, makes us think the historical testimony respecting that great event more certain and satisfactory than is the case in many other instances where we possess abundant details respecting military exploits, but where those details come to us from the annalist of one nation only; and where we have, consequently, no safeguard against the exaggerations, the distortions, and the fictions, which national vanity has so often put forth in the garb and under the title of history. The Arabian writers who recorded the conquests and wars of their countrymen in Spain, have narrated also the expedition into Gaul of their great Emir, and his defeat and death near Tours in battle with the host of the Franks under King Calvus, the name into which they metamorphose Charles.<sup>1</sup>

184n1: The Arabian chronicles were compiled and translated into Spanish by Don Jose Antonio Conde, in his *Historia de la Dominacion de los Arabos en España*, published at Madrid in 1820. Conde's plan, which I have endeavoured to follow, was to preserve both the style and spirit of his oriental authorities, so that we find in his pages a genuine Saracenic narrative of the wars in Western Europe between the Mohammedans and the Christians.

?MS 47482a-95, ScrTMA: ^+The Cap & Soracer.+^ | JJA 44:023 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 008.12

**(m) scimatar = / thief of lives**

*Fifteen Decisive Battles* 184-5: They tell us how there was war between the count of the Frankish frontier and the Moslems, and how the count gathered together all his people, and fought for a time with doubtful success. 'But', say the Arabian chroniclers, 'Abderrahman drove them back; and the men of Abderrahman were puffed up in spirit by their repeated successes, and they were full of trust in the valour and the practice in war of their Emir. So the Moslems smote their enemies, and passed the river Garonne, and laid waste the country, and took captives without number. And that army went through all places like a desolating storm. Prosperity made those warriors insatiable. At the passage of the river, Abderrahman overthrew the count, and the count retired into his stronghold, but the Moslems fought against [184] it, and entered it by force, and slew the count; for everything gave way to their scimitars, which were the robbers of lives.

**(n) <sup>b</sup>cap & soracer [LMV] >**

MS 47482a-95, ScrTMA: ^+The Cap & Soracer.+^ | JJA 44:023 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 008.12

**VI.B.15.102**

**(a) <sup>b</sup>till the gray of eve >**

MS missing; see JJA 57:285 | Feb 1928 | III§1A.8/1D.8/2A.8/2B.6/2C.8

*Note:* The point-of-entry draft is missing. The unit is first found on the next level: MS 47483-107, PrMT: I might as well be talking to the four waves till tibbes grey eyes and the resto asleep. | JJA 57:324 | 2 Mar 1928 | III§1A.10/1BC.1/1D.10 | FW 424.29

**(b) <sup>x</sup>sauve qui peut**

*Fifteen Decisive Battles* 185-6: 'Near the river Owar,<sup>2</sup> the two great hosts of the two languages and the two creeds were set in array against each other. The hearts of Abderrahman, his captains, and his men were filled with wrath and pride, and they were the first to begin the fight. The Moslem horsemen dashed fierce and frequent forward against the battalions of the Franks, who resisted manfully, and many fell dead on either side, until the going down of the sun. Night parted the two armies, but in the grey of the morning the Moslems returned to the battle. Their cavaliers had soon hewn their way into the centre of the Christian host. But [185] many of the Moslems were fearful for the safety of the spoil which they had stored in their tents, and a false cry arose in their ranks that some of the enemy were plundering the camp; whereupon several squadrons of the Moslem horsemen rode off to protect their tents. But it seemed as if they fled, and all the host was troubled. And while Abderrahman strove to check their tumult, and to lead them back to battle, the warriors of the Franks came around him, and he was pierced through with many spears, so that he died. Then all the host fled before the enemy, and many died in the flight. This deadly defeat of the Moslems, and the loss of the great leader and good cavalier, Abderrahman, took place in the hundred and fifteenth year.'

185n2: Probably the Loire.

MS 47482a-97, ScrILA: ^+Sophy Key-Po+^ | JJA 44:027 | Oct-Nov 1926 | I.1§1A.\*0+ | FW 009.34

(c) **Charges Stuart <Pourmwell> Pourwell**

*Fifteen Decisive Battles* 187: A.D. 768—814. Reign of Charlemagne. This monarch has justly been termed the principal regenerator of Western Europe, after the destruction of the Roman empire. The early death of his brother, Carloman, left him sole master of the dominions of the Franks, which, by a succession of victorious wars, he enlarged into the new Empire of the West. He conquered the Lombards, and re-established the pope at Rome, who, in return, acknowledged Charles as suzerain of Italy. And in the year 800, Leo III, in the name of the Roman people, solemnly crowned Charlemagne at Rome, as Emperor of the Roman Empire of the West.

(d) **˚Otho >**

Not located in MS/FW.

(e) **˚Allfred >**

MS 47482a-83v, ScrLMA: ^+What a ^+mnice old mness it mnakes,+^ **middenhide** ^+mniddenhide’s+^ hoard of objects! Olives, **bats**, kimmells, dollies, alfrids, **peters** ^+pether’s+^, gormons and daltons.+^ | *JJA* 44:085 | Nov 1926 | I.1§2A.\*1 | *FW* 019.09

(f) **(H) Rolf >**

(g) **House of Cedric >**

(h) **˚evermore >**

MS 47478-271, ScrTsILA: ^+and evermore+^ | *JJA* 52:179 | 1933 | II.2§4.4 | *FW* 000.00

(i) **Canute**

*Fifteen Decisive Battles* 187-8: 814—88. Repeated partitions of the empire and civil [187] wars between Charlemagne’s descendants. Ultimately the kingdom of France is finally separated from Germany and Italy. In 962, Otho the Great of Germany revives the imperial dignity.

827. Egbert, king of Wessex, acquires the supremacy over the Anglo-Saxon kingdoms.

832. The first Danish squadron attacks part of the English coast. The Danes, or Northmen, had begun their ravages in France a few years earlier. For two centuries Scandinavia sends out fleet after fleet of sea-rovers, who desolate all the western kingdoms of Europe, and in many cases effect permanent conquests.

871—900. Reign of Alfred in England. After a long and varied struggle, he rescues England from the Danish invaders.

911. The French king cedes Neustria to Hrolf the Northman. Hrolf (or Duke Rollo, as he thenceforth was termed) and his army of Scandmavian warriors become the ruling class of the population of the province, which is called after them Normandy.

1016. Four knights from Normandy, who had been on a pilgrimage to the Holy Land, while returning through Italy, head the people of Salerno in repelling an attack of a band of Saracen corsairs. In the next year many adventurers from Normandy settle in Italy, where they conquer Apulia (1040), and afterwards (1060) Sicily.

1017. Canute, king of Denmark, becomes king of England. On the death of the last of his sons, in 1041, the Saxon line is restored, and Edward the Confessor (who had been bred in the court of the Duke of Normandy) is called by the English to the throne of this island, as the representative of the House of Cerdic.

(j) **C.2 New forest**

*Fifteen Decisive Battles* 192: The latest conquerors of this island were also the bravest and the best. I do not except even the Romans. And, in spite of our sympathies with Harold and Hereward, and our abhorrence of the founder of the New Forest and the desolator of Yorkshire, we must confess the superiority of the Normans to the Anglo-Saxons and Anglo-Danes, whom they met here in 1066, as well as to the degenerate Frank noblesse, and the crushed and servile Romanesque provincials, from whom, in 912, they had wrested the district in the north of Gaul, which still bears the name of Normandy.

**VI.B.15.103**

(f) **Arletta of Falaise Δ / o. tanner >**

(g) **feet in fanly**

*Fifteen Decisive Battles* 189: CHAPTER VIII  
THE BATTLE OF HASTINGS, 1066

Eis vos la Bataille assemblee,  
Dune encore est grant renomée.  
*Roman de Rou*, 1. 3183.

Arletta's pretty feet twinkling in the brook gained her a Duke's love, and gave us William the Conqueror. Had she not thus fascinated Duke Robert the Liberal of Normandy, Harold would not have fallen at Hastings, no Anglo-Norman dynasty could have arisen, no British empire. The reflection is Sir Francis Palgrave's: and it is emphatically true. If any one should write a history of 'Decisive loves that have materially influenced the drama of the world in all its subsequent scenes', the daughter of the tanner of Falaise would deserve a conspicuous place in his pages. But it is her son, the victor of Hastings, who is now the object of our attention; and no one, who appreciates the influence of England and her empire upon the destinies of the world, will ever rank that victory as one of secondary importance.

**(h) 'like a neck of sutton**

*Fifteen Decisive Battles* 204: A neck of hills trends inwards for nearly seven miles from the high ground immediately to the north-east of Hastings. The line of this neck of hills is from south-east to north-west, and the usual route from Hastings to London must, in ancient as in modern times, have been along its summits. At the distance from Hastings which has been mentioned, the continuous chain of hills ceases. A valley must be crossed, and on the other side of it, opposite to the last of the neck of hills, rises a high ground of some extent, facing to the south-east. This high ground then termed Senlac, was occupied by Harold's army. It could not be attacked in front without considerable disadvantage to the assailants, and could hardly be turned without those engaged in the manœuvre exposing themselves to a fatal charge in flank, while they wound round the base of the height, and underneath the ridges which project from it on either side. There was a rough and thickly wooded district in the rear, which seemed to offer Harold great facilities for rallying his men, and checking the progress of the enemy, if they should succeed in forcing him back from his post.

MS 47482a-99v, ScrMT: by the neck I am sutton on | *JJA* 44:040 | Oct-Nov 1926 | I.1§1E.\*0 | FW017.11

**(i) hop o the hills**

*Fifteen Decisive Battles* 204-5: The foundation-stones of the high altar of Battle Abbey have, during late years, been discovered; and we may place our feet on the very spot where Harold stood with England's banner waving over him; where, when the battle was joined, he defended himself to the utmost; where the fatal arrow came down on him; where he 'leaned in agony on his shield',—and where at last he was beaten to the [204] earth, and with him the Saxon banner was beaten down, like him never to rise again. The ruins of the altar are a little to the west of the high road, which leads from Hastings along the neck of hills already described, across the valley, and through the modern town of Battle, towards London.

**(j) sing the mass**

*Fifteen Decisive Battles* 209: Let us therefore suffer the old Norman chronicler to transport our imaginations to the fair Sussex scenery, north-west of Hastings, with its breezy uplands, its grassy slopes, and ridges of open down swelling inland from the sparkling sea, its scattered copses, and its denser glades of intervening forests, clad in all the varied tints of autumn, as they appeared on the morning of the fourteenth of October, seven hundred and eighty-five years ago. The Norman host is pouring forth from its tents, and each troop, and each company, is forming fast under the banner of its leader. The masses have been sung, which were finished betimes in the morning; the barons have all assembled round Duke William; and the duke has ordered that the army shall be formed in three divisions, so as to make the attack upon the Saxon position in three places.

**VI.B.15.104**

**(a) lay under heaven >**

**(b) called for his good hat**

*Fifteen Decisive Battles* 210-1: Then the duke called for his good horse—a better could not be found. It had been sent him by a king of Spain, out of very great friendship. Neither arms nor the press of

fighting men did it fear, if its lord spurred it on. Walter Giffard brought it. The Duke stretched out his hand, took the reins, put foot in stirrup, and mounted; and the good horse pawed, pranced, reared himself up, and curvetted. The Viscount of Toarz saw how the duke bore himself in arms, and said to his people that were around him, “Never have I seen a man so fairly armed, nor one who rode so gallantly, or bore his arms, or became his hauberk so well; neither any one who bore his [210] lance so gracefully, or sat his horse and managed him to nobly. There is no such knight under heaven! a fair count he is, and fair king he will be. Let him fight, and he shall overcome; shame be to the man who shall fail him.”

(c) **whom they call Roger**

*Fifteen Decisive Battles* 211-2: ‘William sat on his war-horse, and called on Rogier, whom they call De Mongomeri. “I rely much upon you,” said he, “lead your men thitherward, and attack them from that side. William, the son of Osber, the seneschal, a right good vassal, shall go with you and help in the attack, and you shall have the men of Boulogne and Poix, and all my [211] soldiers. Alain Fergert and Ameri shall attack on the other side; they shall lead the Poitevins and the Bretons, and all the Barons of Maine; and I, with my own great men, my friends and kindred, will fight in the middle throng, where the battle shall be the hottest.”

(e) **thick of his thigh**

*Fifteen Decisive Battles* 222: ‘Loud was now the clamour, and great the slaughter; many a soul then quitted the body it inhabited. The living marched over the heaps of dead, and each side was weary of striking. He charged on who could, and he who could no longer strike still pushed forward. The strong struggled with the strong; some failed, others triumphed; the cowards fell back, the brave pressed on; and sad was his fate who fell in the midst, for he had little chance of rising again; and many in truth fell, who never rose at all, being crushed under the throng.

‘And now the Normans pressed on so far, that at last they had reached the standard. There Harold had remained, defending himself to the utmost; but he was sorely wounded in his eye by the arrow, and suffered grievous pain from the blow. An armed man came in the throng of the battle, and struck him on the ventaille of his helmet, and beat him to the ground; and as he sought to recover himself, a knight beat him down again, striking him on the thick of his thigh, down to the bone.

MS 47478-271, ScrTsILA: ^+, thick of his thigh,+^ | JJA 52:179 | 1933 | II.2§4.4 | FW 000.00

(f) **bray of his horn**

*Fifteen Decisive Battles* 216: ‘The Normans moved on to the assault, and the English defended themselves well. Some were striking, others urging onwards; all were bold, and cast aside fear. And now, behold, that battle was gathered, whereof the fame is yet mighty.

‘Loud and far resounded the bray of the horns; and the shocks of the lances, the mighty strokes of maces, and the quick clashing of swords. One while the Englishmen rushed on, another while they fell back; one while the men from over the sea charged onwards, and again at other times retreated. The Normans shouted “Dex aie,” the English people “Out.” Then came the cunning manœuvres, the rude shocks and strokes of the lance and blows of the swords, among the sergeants and soldiers, both English and Norman.

(g) **bill**

*Fifteen Decisive Battles* 219-20: ‘There was a French soldier of noble mien, who sat his horse gallantly. He spied two Englishmen who were also carrying themselves boldly. They were both men of great worth, and had become companions in arms and fought together, the one protecting the other. They bore two long and broad bills, and did great mischief to the Normans, killing both horses and men. The French soldier looked at them and their bills, and was sore alarmed, for he was afraid of losing his good horse, the best that he had; and would willingly have turned to some other quarter, if it would not have looked like cowardice. He soon, however, recovered his courage, and spurring his horse gave him the bridle, and galloped swiftly forward. Fearing the two bills, he raised his shield, and struck one of the Englishmen [219] with his lance on the breast, so that the iron passed out at his back. At the moment that he fell, the lance broke, and the Frenchman seized the mace that hung at his right side, and struck the other Englishman a blow that completely broke his skull.

MS 47471a-7v, ScrMT: or from the foot of the bill | JJA 44:052 | Nov 1926 | I.1§1.\*1 | FW 006.35

MS 47482a-87v, ScrLMA: ^+by ^+to+^ the whole length ^+length+^ of the strength ^+strength+^ of his ^+bowman’s bill.+^^ | JJA 44:093 | Nov 1926 | I.1§2B.\*0 | FW 023.03

#### 4. Sir James George Frazer, *Folk-lore in the Old Testament*

##### VI.B.15.040

(l) <sup>r</sup>message

*Folk-lore in the Old Testament* 176: In the ancient laws of Wales it is ordained that, “when brothers share their patrimony the youngest is to have the principal message (*tyddyn*), and all the buildings and eight acres of land, and the hatchet, the boiler, and the ploughshare, because a father cannot give these three to any one but his youngest son, and though they are pledged, yet they can never become forfeited.” But the Welsh rule applied only to estates comprising at least one inhabited house; when property of any other kind was divided, the youngest son could claim no exceptional privilege. In Scotland there seems to be no evidence that ultimogeniture anywhere prevailed; but in the Shetland Islands it was the practice that the youngest child of either sex should have the dwelling-house, when the property came to be divided.

*Note:* Legal term for dwelling, house.

MS 47482a-86, ScrLMA: ^+in his ^+rushlit+^ toofarback for messages+^ | *JJA* 44:007 | Oct-Nov 1926 | I.1§1A.\*0 | *FW* 004.20

(m) **boroirish** >

(n) **borofrinch**

*Folk-lore in the Old Testament* 175: 2. *Ultimogeniture in Europe*.—One of the countries in which the custom of ultimogeniture has been observed, and is still observed, is England. Under the title of Borough English this ancient usage is still, or was till lately, the law of the land in many parts of the country. The English name for the custom is taken from a local word used in a trial of the time of Edward the Third. It appears from a report in the Yearbook for the first year of that reign that in Nottingham there were then two tenures of land, called respectively Borough English and Borough French; and that under Borough English all the tenements descended to the youngest son, and that under Borough French all the tenements descended to the eldest son, as at the common law. It is said that as late as 1713 Nottingham remained divided into the English Borough and the French Borough, the customs of descent continuing distinct in each; and even at the present time similar customs are observed in that neighbourhood.

(o) <sup>x</sup>cadet [LM]

MS 47482a-83, ScrILS: ~~kids/on/~~ ^+kidscadet+^ buttended | *JJA* 44:003 | Oct-Nov 1926 | I.1§1A.\*0 | *FW* 003.11

(p) **âiné** [LM]

(q) <sup>r</sup>major [LM]

*Note:* For the source see 041(f).

MS 47472-263, ScrTsILA: do you follow me ^+, major?+^ | *JJA* 46:095 | Apr-May 1927 | I.4§1.5/2.5 | *FW* [082.29]

(r) <sup>r</sup><p> minor [LM]

*Note:* For the source see 041(f).

MS 47472-263, ScrTsILS: the toller man said to the ~~other~~ ^+miner+^ | *JJA* 46:095 | Apr-May 1927 | I.4§1.5/2.5 | *FW* 082.05

(s) **puisne** [LM]

*Note:* Legal term for “minor”.

##### VI.B.15.041

(b) <sup>r</sup>You are my villains / <sup>x</sup>I talliged you >

MS 47484a-291, ScrTsTMA: ^+they are my vell villeins, ^+With chartularies+^ I have talliged them,+^ | *JJA* 58:404 | Dec 1928-Jan 1929 | III§3A.8/3B.8 | *FW* 545.13-4

(c) **the tenements**

*Folk-lore in the Old Testament* 176: [Full quotation from a letter by Professor F. W. Maitland:] “As to the prevalence of primogeniture, I have seen a great deal of it in English documents of the thirteenth century, and rightly or wrongly it is always regarded as evidence, though not conclusive proof, of servile tenure—the theory being, apparently, that in strictness there is no *inheritance* of servile tenements, but that custom requires the lord to accept one of the family of the dead tenant as a new tenant. Here the choice of the youngest seems not unnatural: there being no inheritance to transmit, the children are sent into the world as they come of age; the youngest is the one most likely to be found at the hearth when the father dies. In several customs which divide the inheritance equally among sons, the youngest keeps the homestead, the *aster* or hearth. I am far from saying that the servile origin of ultimogeniture is proved, but certainly the succession of the youngest was regarded as servile in the thirteenth century. I could give you simple proof of that. It is thus brought into connection with the *merchetum*. Very commonly they are mentioned together: ‘You are my villains, for I have tallied you, you paid fine for your daughter’s marriage, you were your father’s youngest son and succeeded to his tenement.’”

**(d) leeboors**

*Folk-lore in the Old Testament* 177: Similar customs prevail in many parts of Friesland. The most notable of these was the *Jus Theelacticum*, or custom of the “Theel-lands,” doles or allottable lands, at Norden, in East Friesland, not far from the mouth of the Ems. The “Theel-boors” of that district continued down to the nineteenth century to hold their allotments under a complicated system of rules designed to prevent an unprofitable subdivision of estates. An inherited allotment was indivisible: on the death of the father it passed intact to the youngest son, and on his death without issue it became the possession of the whole community.

**(e) ultimogeniture**

*Note:* For the source see 040(n) and (c) above.

**(f) senior / junior [LM]**

*Folk-lore in the Old Testament* 178: In the south and west of Russia, it is becoming the practice to break up the old joint families and to establish the children in houses of their own; and it is daid that in such cases the youngest son is regarded as the proper successor to the family dwelling-house. On this subject I am indebted to Miss M.A. Czaplicka, the distinguished Polish ethnologist, for the following information: “Junior or Minor right is known to have been the custom of the Russian peasants as early as the time of *Russkaya Pravda*, the first Russian code at the time of Yaroslav the Great. It is even now a very widespread practice in the the peasants’ customary law, which makes it possible to trace the origin of this law of inheritance. The ‘minor right’ is not a privilege but a natural course, owing to the fact that the elder sons usually separate from the father and from their own households, while the younger, or youngest, ‘never severs from the father’s root.’ If in addition to the father’s house the younger son inherits other property to the disadvantage of the elder sons, he also inherits certain duties: to take care of his enfeebled father and mother, and often also of unmarried sisters. If the elder sons have not separated from the father before his death, the house goes to the youngest son, but it is his duty to help the elder brothers in starting new households for themselves.” Further, Miss Czaplicka tells me that “there is no trace of junior right among any other class than that of peasants in Russia, and among the peasants it is restricted to the house, or the house and a piece of personal, not communal land.”

**(g) antient burgage**

*Folk-lore in the Old Testament* 179: Speaking of the tenure of property in boroughs, or towns which had the right of sending members to parliament, [Sir William Blackstone in his Commentaries on English Law] opposes it to military tenure or knight-service, and regards it as a relic of Saxon liberty retained by such persons as had neither forfeited it to the king nor had been obliged to exchange it “for the more honourable, as it was called, but, at the same time, more burthensome, tenure of knight-service.” Saxon liberty, in his opinion, “may also account for the great variety of customs, affecting many of these tenements so held in antient burgage; the principal and most remarkable of which is that called Borough English; so named in contradistinction as it were to the Norman customs, and which is taken notice of by Glanvil, and by Littleton; viz. that the youngest son, and not the eldest, succeeds to the burgage tenement on the death of the father.

## 5. J. F. M. Ffrench, *Prehistoric Faith and Worship: Glimpses of Ancient Irish Life*

### VI.B.15.042

(a) **'in the toofarback & >**

MS 47482a-86, ScrLMA: ^+in his ^+rushlit+^ toofarback for messuages+^ | *JJA* 44:007 | Oct-Nov 1926 | I.1§1A.\*0 | *FW* 004.19-20

(b) **black stone in a blanket**

*Prehistoric Faith* 10-11: It is not so long ago since a black stone was an object of veneration, in one of the islands off the western coast, where it was carefully supplied with warm blankets, and the Roman Catholic [10] clergyman of the district found no small trouble in getting rid of it.

(c) **Gallaun**

*Prehistoric Faith* 15: The Gallauns in the County Kerry (as the standing or pillar stones are there named) are very numerous.

(d) **Bullaun**

*Prehistoric Faith* 10: Doubtless, the worship at the Bullan stone developed itself in various directions, and, once it ceased to be the worship of the Creator, became more or less a system of idolatry.

(e) **swear on a cracked / saucer >**

(f) **<Crimea> Cimea [LM] >**

(g) **make say Lord's Prayer**

*Prehistoric Faith* 17-8: Now, may I ask, why should the religion of these people be called heathen? Hard names are not hard arguments. I was present some years ago in the courthouse in Rathmines when this subject was very plainly illustrated. I was registering my vote for the County Dublin, and at the same time that nice little Indian gentleman, the Professor of Arabic and Persian in Trinity College, Dublin, came forward for the same purpose. The County Court Judge ordered him to be sworn, and he declined to be sworn on the New Testament; he said he was not a Christian. 'Oh,' said the Judge, 'you are a heathen, I suppose.' 'No, your Worship,' said the little gentleman, 'I am not a heathen; I worship the very same God that you do.' His Worship looked very puzzled, and said, 'I really do not know what to do with this [17] man. I think there is a precedent in the law books for swearing a person like this on a cracked saucer'; but our Indian friend indignantly refused to be sworn on a cracked saucer, and a compromise was made by allowing him to hold up his hand and affirm. We are told that during the Crimean War the Mohammedan officers told our officers that they could see no reason why they should not join with them in saying the Lord's Prayer.

(h) **tracked stones**

*Prehistoric Faith* 23: we may find an explanation of the use of those curious little oval pebbles with a track across them, known as tracked stones, which have been for such a lengthened period a puzzle to Irish antiquaries, and which are known among the peasantry as little idols. May they not have been household or pocket reminders or shrines of the god they were supposed to represent?

(i) **from effects of lightning**

*Prehistoric Faith* 16-7: Dathi was the last Pagan monarch of Ireland.

He died in the beginning of the fifth century [16] from the effects of lightning, somewhere in the neighbourhood of the Alps, while leading his army on a continental raid.

(j) **plainly visible from / public road**

*Prehistoric Faith* 23: The portion of the subject which I now take up is holed stones, a very fine specimen of which is to be found in the parish of Aghade, on the townland of Ardristan, in the County Carlow. It is called 'Cloch-a-Phoill.' It lies in a semi-recumbent position against the fence of the field, and is plainly visible from the public road.

(k) **stone oiled / painted**

*Prehistoric Faith* 19-20: We consecrate our churches, they consecrated their pillar stones, to be shrines of God with oil [19] and blood. At a very early period men learned to idealise the blood and fat, and

used in their room oil and wine. The least cultured races have degraded the symbolic offering down to the use of red paint, with which they even now daub their pillar stones.

## VI.B.15.043

### (a) children $\sqsubset$ creep thro / holed stone

*Prehistoric Faith* 26-7: [Ryan's 'History of Carlow'] tells us, on p. 338, that 'Cloch-a-Phoill' was used in his day to pass ill-thriven infants through the hole, in order to improve their health, and that his informant was a woman who had herself passed one of her infants through the [26] aperture, and that great numbers were formerly in the habit of doing so. A similar tradition is found attached to a holed stone near St Madrous' Well, in Cornwall. There a block of granite, pierced in the centre by a hole, is called the 'Creeping Stone,' because sickly children were passed through it to effect a cure.

### (c) hands through stone / marriage oath $\sqsubset \sqcap \dashv$

*Prehistoric Faith* 30: Once granted that there was a Spirit of God dwelling within the stone, nothing could be more reasonable than that they should be used for sanctifying an oath, and particularly that most important of all oaths, the marriage covenant; and from these circles we probably derive the marriage ring. We make those who testify in our courts 'kiss the book,' which amounts to calling God to witness. They made them join hands through or around the sanctified stone, just for the same purpose.

### (d) $\bigcirc$ 12 tribes

?*Prehistoric Faith* 166: It was doubtless his residence in Egypt, and the impression made on his mind by what he learned there, that caused the patriarch Jacob to give distinguishing heraldic badges, or devices, to his sons, by which their various tribes should be hereafter known.

### (e) Capitulus

*Prehistoric Faith* 72: The first day of May was known in the Irish language as the Day of Bealltaine (either the fire of Baal or the fire of the Lord); these fires are now transferred to the 23rd of June (the Eve of St. John the Baptist's Day), and this seems to indicate a connexion with the summer solstice. On the Continent the practice survived the Roman occupation and the Teutonic conquest, which survival attests the extraordinary vitality of Celtic tradition. In the Bavarian highlands they are known as *sonnen-wend-feuer* (solstice fires), and a capitular of Charlemagne condemns them as a remnant of paganism.

### (f) canons to R / — L

*Prehistoric Faith* 50: A prominent English canon, rector of an important parish, who has lately returned from a tour in Egypt, writes, in a letter which I have now before me:

The commonest of all sculptured symbols, generally held in the hand of the god or king, was what they called 'The Key of Life,' which is a cross with a loop on top wherewith to hold it.

It was the key of life to the ancients, and it is the key of life to Christian people now.

*Note:* Also "cannons to the right" etc "Charge of the Light Brigade".

### (g) 7 colours for K / 1 — for slave

?*Prehistoric Faith* 171: That the Celtic tribes were distinguished by particular colours, we have ocular demonstration of to the present day, in the tartans of the Scotch Highland tribes; and so particular were the ancient Irish about distinguishing colours, that the number of colours each class of society were to wear in their clothes was specially regulated by law. One colour in the clothes of servants, two colours in the clothes of rent-paying farmers, three colours in the clothes of officers, five colours in the clothes of chiefs, six colours in the clothes of ollamhs and poets, seven colours in the clothes of kings and queens.

### (h) <sup>x</sup>fesse (her) [graphic of escutscheon]

*Note:* fesse, fess [fes] *n* (History / Heraldry) *Heraldry* an ordinary consisting of a horizontal band across a shield, conventionally occupying a third of its length and being wider than a bar.

Anglo-Fr. *Fesse*. Lat. *Fascia*. Band, fillet.

*Prehistoric Faith* 178: and John O'Donovan tells us that he had 'examined more tombstones in Irish churchyards than any person then living, with an anxious wish to discover Irish inscriptions and armorial bearings; but among the many tombs he had seen he had not observed any escutcheon of a

Milesian Irish family older than the reign of Queen Elizabeth,’—the coats-of-arms before that time being the armorial bearings of tribes and territories, not of families. The earliest known private coat-of-arms is that upon the monumental effigy of a Count of Wasserburgh in the Church of St. Emeran at Ratisbon, the ensigns being ‘Per fess az. and sa., a lion rampant, countercharged,’ and the date 1010. MS 47482a-86, ScrLMA: ^+^+of+^ The first was he to bare arms and the name. His creast ^+in vert with ancillars:+^, a hegoat, horrid, horned. His shield, fessed, helio ^+with archers strung,+^ of the second+^ | JJA 44:007 | Oct-Nov 1926 | I.1§1A.\*0 | FW 005.08

**(k) 'a scone (stone)**

*Prehistoric Faith* 183-4: He further suggests that this harp may have been carried into England by Edward I, when he took away from the Palace of Scone, in Scotland, the ancient inaugural chair, or stone, and other regalia of the old Scottish monarchs, to Westminster Abbey, and that it there remained, with the name of its original owner traditionally attached to it, till the time of Henry VIII, who, it is said, presented a celebrated harp to the Earl of Clanrickard, as the harp of Donogh O’Brien.

MS 47482a-88, ScrLMA: ^+His ^+A+^ scone was ^+for+^ his pillow ^+Straighten his pillowscone tap up his bier.+^ | JJA 44:009 | Oct-Nov 1926 | I.1§1A.\*0 | FW 006.24

**(m) the three >**

**(n) (obverse) >>**

**VI.B.15.044**

**(a) E reverse >**

**(b) Δ = harp**

*Prehistoric Faith* 181: On the only silver coins on which the three crowns occur, they appear, as the harp does afterwards, on the reverse—the obverse bearing the arms of England; and when the legend ‘Dominus Hibernie’ is on the coin, it is on the same side with the three crowns, as it is afterwards on the same side with the harp.

**VI.B.15.045**

**(g) resin taper (snob)**

*Prehistoric Faith* 155: The candles that were used for ordinary lighting purposes seem to have been of three kinds: the dipped candle, which was made by taking a wick of flax, and dipping it again and again into melted grease until it had attained the necessary thickness; rushes may also have been used for wicks in this kind of candle; secondly, the rush-light candle, or rush taper, which was the light in everyday use; and, thirdly, the resin candle, called a snob, which was made by rolling resin in a soft state around a wick of linen rag.

**(h) grisset**

*Prehistoric Faith* 157-8: Our story very plainly describes the first process in the manufacture of rush-lights : the cutting of long green rushes, and peeling them until nothing remained of the outside rind except a narrow strip of green just sufficient to bind together the pith. The rushes when thus prepared and dried were [157] dipped into a vessel called a grisset, containing melted grease, and then dried. The grisset, of which I exhibit a miniature specimen, was a boat-shaped vessel of metal or iron, standing on three legs, and having a long handle projecting from the centre of the side.

**(i) Dowel**

*Prehistoric Faith* 160: I have obtained from the County Meath a similar description of a candlestick, except that instead of the rush being held in the notch by a spring, a wooden pincers was attached by a wooden dowel to the upright shaft.

**VI.B.15.047**

**(g) seaweed to sods**

*Prehistoric Faith* 102: In the *Christian Examiner* of December 1853, p. 282, the following account of earth-dwellers in the island of Omey, off the west coast of Ireland, will be found:

This island—the name of which in Irish signifies forlorn or desolate—is situated off the coast of Sellema, in the County of Galway, about seven miles from Clifden. It contains an area of three hundred acres, with a population of two hundred, whose sole subsistence consists in shellfish, seaweed, and potatoes. The waves of the broad Atlantic dash against its rocky shore, and the roar of the ocean billow reverberates along its beach; although, when the tide is out, it is easy of access, not being more than a hundred yards from the mainland. Nothing can be more wretched than the temporal condition of its inhabitants. Their huts are merely excavations in the sand, covered over with sods and seaweed, and might, indeed, easily escape the notice of a casual observer. I went into one of them, which could not certainly have been more than six feet in diameter, and five or six feet in height. A small portion of dried grass for a bed, a pot for boiling seaweed collected on the shore, and a few potatoes, was all that appeared in this miserable hovel, the entrance to which answered the purpose of a window, a chimney, and a door.

(l) **Danes (forts) >**

(m) **'Dannans >>**

MS 47482a-101, ScrMT: the Tooath of the Danes | *JJA* 44:034 | Oct-Nov 1926 | I.1§1B.\*0/1D.\*0 | FW 015.06

## VI.B.15.048

(a) **'cashel', smiths >**

MS 47482a-94v, ScrILA: ~~^+of the cashel~~ ^+van the cashel ^+homecashel ^+hivecashel ^+homerigh+^+^+^+^+ | *JJA* 44:090 | Nov 1926 | I.1§2B.\*0 | FW 000.00

MS 47482a-93v, ScrILA: ^+of the cashel+^+ | *JJA* 44:020 | Oct-Nov 1926 | I.1§1A.\*0 | FW 000.00

MS 47482a-87v, ScrILA: ^+of his 3 cashels+^+ | *JJA* 44:093 | Nov 1926 | I.1§2B.\*0 | [FW 023.34]

MS 47472-5, ScrMT: cashels aired & ventilated! | *JJA* 44:106 | Nov-Dec 1926 | I.1§1.\*2/2.\*2 | FW 004.08

(b) **'earthhouse >**

MS 47482a-94v, ScrILA: ~~earthhouse~~ ^+earthenhouse+^+ | *JJA* 44:090 | Nov 1926 | I.1§2B.\*0 | FW 021.13

(c) **green strangers (Clontarf)**

*Prehistoric Faith* 110-2: To them [Dananns] Wilde ascribes the construction of the duns, cashels, and caves all through Ireland, and so great was the impression that their power of construction made on the inhabitants of this country that popular parlance has made them the builders of all the ancient forts in [110] the land. Every rath is called a Danish fort which is a Danann fort, just in the same way as every piece of demolished stonework and every ruined church and tower and hall is said to be the work of Oliver Cromwell. There is no such word as 'Dane' in the Irish language. The Scandinavian rovers that we call Danes were called by the ancient Irish either 'black strangers' or 'white strangers' and strange to say, at the battle of Clontarf, they are called 'green strangers,' but never Danes. It is the Danann forts that we have corrupted into 'Danes' Forts.' We may take New Grange as a specimen of Danann building for one reason if there was no other, and that reason is that there is hardly any doubt that it is the workmanship of the Danann. The usual earth-houses were intended to be hidden, yet were more or less built in the same way, and down in these underground houses the ancient earth-dwellers lived and worked at their trades as manufacturers of the metals. And we learn much about them from the Northern Sagas that tell of their being plundered by the old sea rovers. Among them we read of the sword which Thorgils wore ever after he [111] had obtained it as part of the booty he got in an Irish earth-house. Another story tells us of a knight who entered an earth-house and found a party of smiths at work inside.

(d) **finngal**

*Note:* For the source see (c) above.

(e) **Clontarf Waterloo**

*Note:* For the source see (c) above.

(f) **'cloche' hut >**

Note: Fr. *Cloche*. Bell.

(g) **crannoge**

*Prehistoric Faith* 112: But let us return to the surface. When we went underground, we left our first builders living in natural caves and building artificial ones, but we did not speak of their houses in the open, which must have been quickly constructed, and which were usually, for purposes of defence, erected on natural islands, or perhaps, still oftener, on artificial islands which could be easily isolated from the mainland. These we call *crannogs*. A description of these crannogs does not come within the scope of this chapter, but a description of the wattled houses does, which were undoubtedly the first residences overground.

*Prehistoric Faith* 115: In the low ground now occupying the place of the impenetrable marshes which gave the name of the Isle of Acalan to the higher ground, the eye of a local antiquary had long noticed a mass of dome-shaped hillocks clustered together, about seventy in number. Not so long ago excavations were made, and these hillocks proved to be the remains of the houses of the old British Celts, who were so closely connected with Ireland that Cormac in his 'Glossary' calls it 'Glastonbury of the Irish.' It was a true Irish city, built on *crannogs*, or ground made solid in the midst of the water, with causeways for approach from the land.

(h) **bronze celts in china / = thunderbolt**

*Prehistoric Faith* 124: The same missionary told me that bronze celts are very well known in China, where they are called 'thunderbolts,' and perhaps this may help to point back to the Turanian origin of the Firbolgs.

(l) **the jambs**

*Prehistoric Faith* 121-2: The next stage in the construction of a doorway shows us that those ancient builders inserted a lintel at a certain height and made [121] the jambs more perpendicular below and more sloping above; the second sketch (which has been copied from the 'Gate of Lions' at Mycenae) shows further progress. But even there, although the jambs are single stones, they incline, and an effort has been made to preserve the old shape above the lintel, so that its ancient tent-like character may be kept. Our third engraving shows the fully developed and inclined Celtic jamb.

(m) **<sup>r</sup>anglosaxophobe**

MS 47482a-100v, ScrMT: You phonio Saxo? | *JJA* 44:039 | Oct-Nov 1926 | I.1§1E.\*0 | *FW* 016.07

## VI.B.15.049

(d) **<sup>r</sup>Tooath De Dano**

*Prehistoric Faith* 123: For general purposes of convenience we may divide the peopling, of Ireland into three periods, for which we adopt the names established by tradition— the Firbolgs, the Tuatha De Danann, and the Milesians.

MS 47482a-101, ScrMT: the Formoreans have brittled the Tooath of the Danes | *JJA* 44:034 | Oct-Nov 1926 | I.1§1B.\*0/1D.\*0 | *FW* 015.05-6

## 6. C. R. Conder, *The Rise of Man*

### VI.B.15.170

(j) **monicelli >**

(k) **folletti >**

(l) **ghostland [RMV] >**

(m) **folletti [RMV]**

*Rise of Man* 4: What is true of Asia is equally true of the ignorant in Europe. The Italian peasant who believes in the Madonna and in his patron saint, believes yet more in the "streggha" or witch, in the "monicelli" or hooded gnomes of the valleys, in the "folletti" or fairies, who still in Tuscany retain the

names and the characters of the old Etruscan gods. The belief in ghosts and fairies still prevails also in Ireland, where men naturally brave are afraid to go out in the dark.

### VI.B.15.171

(j) **lensh prism**

*Rise of Man 13:* Knowledge increases not only on account of increased intelligence and experience, but yet more through the invention of new aids to our senses. The prism shows us that the rainbow depends on the eye, and the bow in the cloud ceases to be the narrow bridge to a firmament above. The man who first discovered the use of a lens did more for us than Plato.

(k) **phlogistic**

*Rise of Man 12:* Yet even the genius of Newton could not rise to the abstract idea of energy in matter. The undulatory theory of light was established four generations later, and “corpuscles” became as obsolete as the phlogiston of Aristotle’s age.

### VI.B.15.172

(a) **polumbus**

*Note:* For the source see 174(b).

(m) **auroch >**

(n) **sloth**

*Rise of Man 21:* The mylodon sloth, in Patagonia, is found to have survived to a quite recent historic period. The Siberian mammoth may have existed also very late, the Irish elk roamed in Britain in the time of Cæsar, as did the reindeer and the aurochs in the German forests

(o) **Π’s turd = size?**

?*Rise of Man 20:* Xenophanes, and Pliny six centuries later, had observed fossils in the rocks, but such remains were generally regarded as those of former giants and dragons, and created only a vague curiosity concerning their relation to the legends and myths of the poets.

?*Rise of Man 21:* During about half this time the organisms existing on land or in the sea were simple and lowly forms, and vertebrate animals had not as yet appeared. The gradual progress from early fishes to the amphibia, reptiles, marsupials, and other later mammals, seems to have been accelerated as time went on, till we reach the period when huge land and water beasts, with small brains, seem to have been useful during ages of storm in preparing the rough surfaces, the great forests and swamps, for the appearance of man. Gradually they were superseded by animals with larger brains, and perished for lack of the immense quantities of food which they must have required. Not that they alone were the denizens of ancient earth, for the butterfly and the dragon-fly are found in the coal measures, while delicate shells have survived other species apparently far stronger and of much greater size. The utility of some of these monsters, and the reasons why some species perished while others survived from an immense antiquity, are still obscure to our understanding; but the purpose which continually produced higher forms from older and simpler animals is clearly proved by science, and forbids us to suppose that such progress was either accidental or unintelligent.

(p) **wordlove**

*Rise of Man 24:* Philology, or “word-love,” is also a science of modern origin, and of an importance to history as yet not fully appreciated.

### VI.B.15.173

(a) **□ refuse of tom/b]**

*Rise of Man 23:* In 1825 only about a hundred archaic Greek texts were known, while the corpus of Greek inscriptions, including ten thousand, is now far behind actual discoveries of later years. Progress in such research has gone on with ever-increasing rapidity, as thousands of brick tablets pour annually into the museums, while Egypt yields the contents of its tombs and the torn papyri once cast aside as rubbish.

(b) **light brigade**

??*Rise of Man* p. 25: The information in other cases—such as geology or archæology—is fragmentary, and often difficult to understand; and—as in Plato’s famous simile—insist on conjectures founded on the shadows cast on the walls of their cave, when they might stand up and face the realities behind them, can never hope to be guided to knowledge of the truth.

(c) **femur >**

(d) **lapillus**

*Rise of Man* 31-2: In 1891 Du Bois discovered, on the banks of the Bengawan river, in Java, a small human skull, very flat, and with strongly marked brow ridges. In capacity it is about half-way between that of an ape and that of a European of [31] the present time. It lay among volcanic lapilli; and within twenty yards of the spot were found a human femur which apparently had belonged to a much larger individual, and two human teeth.

(e) **sardines in grave**

*Rise of Man* 35: Another tall long-headed people is represented by the Cromagnon remains, and those of Aurignac and other caves. They were somewhat prognathous (like negroes and some Mongols), and the had was fairly high.[...] They were acquainted with fire, and appear to have buried the dead with care, placing food and weapons beside them, like the Guernsey flat-headed people, who, in their cemeteries, put fish and meat in pottery vessels, beside the carefully stacked corpses of men, women, and children of the tribe.

(f) **’finnic**

*Rise of Man* 36: Slavs in Russia, and the Teutons, within historic times, have mingled with Turanian stocks—Tartar and Ugric, Finnic and Basque—and the ancient Belgæ may in like manner have mingled with the Lapp-like race, which seems once to have been widely spread in Europe, and which they drove before them to the west. Early skulls in Portugal belong to the short-headed Finnic race, and the modern Basques are believed to show the mixture of Kelts and Latins with an original Finnic stock, still represented among them by a short-headed type.

MS 47472-34, ScrILS: ^+a weird from sturk to finnik ^+finnic+^ of+^ | JJA 44:122 | Nov-Dec 1926 | I.1§1.\*2/2.\*2 | FW 017.14

(g) **mew**

*Rise of Man* 38: When we find that the Egyptian and the Chinese alike call the cat *mau*, we may think that these nations—never in contact with one another—independently imitated the cat’s “mew.”

(h) **shu = Wind**

*Rise of Man* p. 38: In the oldest languages such imitation of natural sounds is most clearly recognisable. The Egyptians called the sheep *ba*, the dog *fufu* (or “bow-wow”), and the wind *shu*.

(i) **rose orchid yasmin / iris violet**

Not found in *The Rise of Man*.

(j) **imper of v**

*Rise of Man* 39-40: A careful study of the fifteen hundred [39] roots found in Hebrew and Assyrian alike shows, however, that only about five hundred are “perfect”—that is to say, formed by three consonants—and that these are in fact double roots, used (just as in Chinese) to make the meaning more certain. The remainder—called “defective,” “quiescent,” and “double”—may easily be shown to have been originally monosyllables, especially by the imperative of the verbs, which represents the original exclamation.

(k) **spoke! pt of mouth**

*Rise of Man* 41: The oldest exclamations seem to have been formed only by one part of the mouth, and (as among animals) these cries were recognisable by tone as denoting satisfaction or distress. But man, whose advance has been due to that imitative faculty which also led him so early to scratch rude sketches of various objects (and later enabled him to draw the mammoth) aided his exclamations by signs, and increased his vocabulary by double roots, apparently before the separation of the various families or tribes whence nations sprang. True speech may be said to appear when double cries, formed in different parts of the mouth, have been combined into one sound; and no animal (not even the parrot or the magpie) has the power of uttering such sounds.

## VI.B.15.174

**(b) Goidel**

*Rise of Man* 43: It is still more remarkable that the *k* of some Aryan dialects becomes *p* in others, as the Latin *quinque* (“five”) is the Greek *pen-te*, or the Latin *columba*, and *palumba*, “dove.” The Goidel Kelts also used *k* where the Brythonic Kelts used *p*, and Aryan roots with a guttural first letter have the same meaning as others beginning with *b*.

**(c) verb’s voice**

*Rise of Man* 44: The Hebrew has lost the noun cases, the aorist tense, and several voices of the verb, which can be traced very early in Babylonian.

**(d) ranik rocks**

Not found in *The Rise of Man*.

**(e) cowherd Aryan / herd cow semite**

*Rise of Man* 48-9: The earliest separation seems to have been that between a southern and a northern race. The first offshoot of the former was the tribe which entered Lower Egypt and spoke a language of which Semitic speech may be considered to be a later development. The northern race was Turanian, and its offshoot was the Aryan family, which wandered far north. Turanian speech was arrested by the early use of letters, but the language of the illiterate Aryans developed rapidly into various inflectional dialects. The two [48] great classes are distinguished especially by syntax, for while in the north such a compound as “cow-herd” is regular and usual (the defining word preceding), in Egyptian and Semitic speech the invariable rule is the reverse, and the compound always stands as “herd-cow.”

**(f) pulse (pea)**

*Rise of Man* 49-50: But the teeth and the stomach of man alike show that he was, from the first, neither an exclusively vegetarian nor an entirely flesh-eating animal. A diet of fresh meat, and of grain or pulse, together with a temperate [49] climate, seems always to have produced the most energetic and powerful races.

**(g) Gallons**

Not found in *The Rise of Man*.

**(h) blueyed dusky nigger betwn / dark Eur. Babe >**

*Note:* See reproduction. Units (*g*) and (*h*) are superimposed.

**(i) hair curly with heat**

*Rise of Man* 50: As regards colour, it is not only indisputable that men are blackest on the equator and fairest in extreme north—which points to the heat of the sun as the main cause of difference—but (as Darwin has shown in detail) the young of man, like the young of other animals, tend to revert to the colour of the remote ancestor; and while the babes of Europeans are darker, and those of the yellow and red races fairer than the adults, the negro baby is less black, and has blue eyes, with a dusky skin scarcely darker in colour than that of some Aryan infants. The shape of the head also seems to tend to extremes under hard conditions of life, and the hair becomes more curly in hot damp climates, and straighter in cold countries.

## VI.B.15.175

**(a) ▯ couvade**

*Rise of Man* 52-3: It has been supposed that the Iberians, who mingled with the Kelts in Spain, were of this non-Aryan race which never reached Britain. The Basques have retained the strange custom of the *couvade*, or “hatch-[52]ing,” which obliges the father to nurse the baby in bed for some days after its birth. Diodorus mentions this custom in Corsica, and Strabo among the Tibareni of Asia Minor.

**(c) fair continent**

*Rise of Man* 50: As regards colour, it is not only indisputable that men are blackest on the equator and fairest in extreme north—which points to the heat of the sun as the main cause of difference—but (as Darwin has shown in detail) the young of man, like the young of other animals, tend to revert to the colour of the remote ancestor; and while the babes of Europeans are darker, and those of the yellow and red races fairer than the adults, the negro baby is less black, and has blue eyes, with a dusky skin

scarcely darker in colour than that of some Aryan infants. The shape of the head also seems to tend to extremes under hard conditions of life, and the hair becomes more curly in hot damp climates, and straighter in cold countries.

**(d) levirate / (m bro's widow)**

*Rise of Man 61:* The Malay influence in Polynesia probably did not begin to be felt till our middle ages, but is notable in many myths and customs. The head-hunting of the Maoris recalls that of the Malays, and their Levirate custom (or marriage to a brother's widow) has apparently the same origin, as also their rude astronomy.

**(e) hottentot apron**

*Rise of Man 55:* The Zulu wooden pillow is exactly like that used in ancient Egypt, and the Bushmen not only possess a power of drawing and painting which may be thought to be a survival of Egyptian art, but also a peculiar physical conformation (the "tablier Égyptien," or "Hottentot apron"), which may also connect them with the old race of the Nile delta.

## VI.B.15.178

**(h) spoil list**

*Rise of Man 91:* The art and civilisation of Syria—as shown by spoil-lists, pictures, and cuneiform tablets—were similar to those of the old Babylonian Empire.

**(i) 'Unfru-chikda-uru-wukru**

*Rise of Man 93:* In 1154 B.C. a powerful Semitic monarch—Nabu-cudur-usur—ruling Babylon, claimed victories in Syria, before he was defeated by Tiglath-pileser Assyria. On the death of Nabu-cudur-usur, in 1128 B.C., his dominions were divided between his two sons. Marduk-nadin-akhi acceded in Babylon and defeated Tiglath-pileser

MS Private-26, ScrTsiLA: he made louse for us and delivered us to boll weevils amain, ^+unfru-chikda-uru-wukru,+^ that mighty liberator | *JJA* 44:170 | Dec 1926 | I.1§1.3/2.3 | *FW* 024.07

**(j) cunnyform**

*Rise of Man 97:* The names of Medic kings are known from the ninth century down to the time of Cyrus, and they appear to have adopted the civilisation of Assyria, and even perhaps the cuneiform script.

**(k) panjob**

*Rise of Man 98-9:* Although the original justice of the Persians began to give place to cruelty and tyranny under Xerxes, and although rebellions, fomented by the Greeks, occurred later in Phoenicia and in Egypt, the Persian [98] empire remained unshaken for two centuries, until the appearance of Alexander of Macedon. In wealth, in religion, and in organisation, it excelled that of Assyria, and in extent it became greater when, after 516 B.C., Darius I. added to his dominions a new province in the Panjab.

**(l) Nineveh >>**

## VI.B.15.179

**(a) Ninivae vict >**

**(b) Sennacherib**

*Rise of Man 95:* Judah gave tribute to Sennacherib and to his successors, and in 670 B.C. the Nubian king Tirhakah was pursued by Esarhaddon from Memphis to Thebes, and was led captive with a ring through his lip, as represented on the stela of victory found at Samala in North Syria. Thus, with the accession of Assur-bani-pal in 668 B.C., we reach the summit of Assyrian power. During his reign Susa was again conquered, and rebellion in Babylon—in spite of alliance with Judah, Arabia, and Egypt—was put down, the king of Nineveh becoming the suzerain of nearly the whole of Western Asia, and establishing Assyrian governors in various cities of Egypt.

*Note:* son of Sargon II.

**(c) sun moon birds >**

**(d) stela star ducks >**

(e) **fire & water / — snake >**

(f) **thief = wind >**

(g) **cloudcows**

*Rise of Man* 150-1: The terror of darkness caused him to regard all evil beings as belonging to the dark, and all good beings as belonging to light, and to life-giving warmth, as contrasted with the cold [150] of death. Everything that moved, man regarded as being alive. The fire and the stream were living snakes; the sun and moon were great birds, and the little stars were their children. The storm was a warrior armed with thunderbolts. The breeze was an invisible swift messenger who was felt to pass by, or a clever thief who stole light things, or the faithful dog who drove the cloud-cows from the den of the detaining monster.

(h) **□ out of his mouth**

*Rise of Man* 153-4: It was thought—as savages still think—that the soul was a little being of some kind living inside man and beast. It might creep out of [153] a man's mouth as a mouse when he slept, and return before he woke.

(i) **voice >**

(j) **idoll [RM]**

*Rise of Man* 157: Prayer was the natural cry of the child in darkness and trouble; sacrifice was the attempt to feed spirits with the soul-food from the slain victim; the idol was to man what the doll is to the child—a form half believed to be alive.

(k) **'sleptalking**

*Rise of Man* 158-9: Hypnotism is no new discovery, but a natural result [158] of abuse of the brain which has been practised from the earliest known ages. It is akin to sleep-walking and to epilepsy, and its final outcome is madness, or the incapacity for distinguishing between the real and the imagined. The hypnotic condition is not produced by the will of another, but by the paralysis which results from staring long and intently at some particular object. The dazed brain strives to recover its powers, and the victim thus willingly accepts suggestions from without which may aid it to return to consciousness of reality. Not only do Indian Yogis hypnotise themselves by staring at their noses, but the bird is hypnotised by staring at the dreaded snake, and the mouse paralysed by looking at the cat. It will in time come to be recognised that all who thus abuse the sense of sight are as much to be blamed as those who excite the brain by abuse of alcohol or of narcotic drugs. The great harm to religion which hypnotism has always wrought lies in the belief, held by mystics of all ages, that by such ecstasy they were able to “stand out” of their bodies, and to attain communion with the great soul of whom their souls were but parts imprisoned in material forms.

MS 47483-219, ScrPrTMA: ^+in her sleptalking and her, hessians call her Sosy+^ | *JJA* 57:405 | Jun 1928 | III§2A.11/2B.9/2C.11 | *FW* 459.05

(l) **Sono**

Not found in *Rise of Man*.

(m) **bird hypnot by snake >**

(n) **<ecstasy> estasy**

*Rise of Man* 159: The hypnotic condition is not produced by the will of another, but by the paralysis which results from staring long and intently at some particular object. The dazed brain strives to recover its powers, and the victim thus willingly accepts suggestions from without which may aid it to return to consciousness of reality. Not only do Indian Yogis hypnotise themselves by staring at their noses, but the bird is hypnotised by staring at the dreaded snake, and the mouse paralysed by looking at the cat. It will in time come to be recognised that all who thus abuse the sense of sight are as much to be blamed as those who excite the brain by abuse of alcohol or of narcotic drugs. The great harm to religion which hypnotism has always wrought lies in the belief, held by mystics of all ages, that by such ecstasy they were able to “stand out” of their bodies, and to attain communion with the great soul of whom their souls were but parts imprisoned in material forms.

(o) **abuse his eyes >>**

## VI.B.15.180

(a) **Adamites >**

(b) **Sakti**

*Rise of Man* 159-60: On the one hand the hypnotic condition has been found to be more easily attained when the body is weakened by austerities; and the ascetic is led to despise and to abuse his body, thus starving the diseased brain. On the other hand the hypnotic condition is closely connected with hysteric passion, and has been held to sanction a licence which carries the worshippers back to the age of savage orgies. The monks of Mount Athos in our eleventh century, who saw the “light of Tabor” after staring long at their stomachs, induced the hypnotic state by the same methods which Yogis in India adopt. The [159] Montanists in Phrygia in the second century held “revivalist” meetings exactly like those of the Welsh to-day, or of the Moslems in Persia, and the negroes in America. The immoral meetings of the Adamites, among Christians, are indistinguishable from the Bacchic orgies which were forbidden by horror-stricken Romans in 186 B.C., or from the vile rites of existing Sakti sects in India.

(c) **<sup>b</sup>Pantokreator**

*Rise of Man* 161: When from the superstitions of the past the Assyrians and the Persians attained to the conception of a supreme god ruling all the others, they still drew him as a human being with the wings and tail of an eagle—as we see him represented, not only at Nineveh, but on the tomb of Darius, where this form represents Ahura-mazdā the Creator. So too, when the Byzantines broke away from the earlier law of the Church, they pictured the Pantokrator (or “ruler of all”) as an aged king on his throne.

MS 47484b-396, ScrTsILA: <sup>^+in</sup> <sup>^+let+^</sup> wellth wore I our pantocreator would theirs be tights for the gods;+^ | *JJA* 59:103 | Aug 29-Jan 1930 | III§3B.12 | *FW* 551.07

## VI.B.15.181

(f) **<sup>r</sup>phall >**

MS Private-2, ScrTsILA: <sup>^+Phall</sup> if you but will, ~~but~~ rise if you must:+^ | *JJA* 44:146 | Dec 1926 | I.1§1.3/2.3 | *FW* 004.15

(g) **pharowayh**

*Rise of Man* 161-2: The Egyptian loved life and feared death, like others, and believed in countless spirits animating men and beasts and all phenomena of nature. The hieroglyphic for the Ka—genius or spirit—consists of the sign of the phallus (which, among all rude and primitive races, was the emblem of life) joined to the sign of two arms raised in invocation, to which the sound *ka*, “to cry,” attached. It was vaguely supposed that the life of man depended not only on a soul (*Ba*) within, but also on a genius or double (*Ka*), and that it moreover animated the [161] shade or shadow (*Ta*) which reappeared as a ghost. Thus the Ka dwelt in the statue placed in the antechamber of the tomb, and to it were offered the gifts of descendants, whose duty it was to insure the happiness of the departed soul during its long journey to join the gods, or when it fluttered as a human-headed bird down the air-shaft to look at the embalmed body, while the shade remained in Hades.

(h) **<sup>b</sup>4 chapters / coming forth / by night**

*Rise of Man* 164: The famous collections of ancient texts, from sarcophagi of early date, to which the name *Peri-em-hru* (or “going forth from day”) was given—now known as the Book, or Ritual, of the Dead—consist, indeed, of nothing but charms of the most primitive description, whereby the soul was fortified against its demon foes, appearing as snakes or crocodiles in Hades, and passed the pits of flame, and the closed gates of various regions, to reach the judgment hall of Osiris, where the heart was weighed before the Council of the gods.

MS 47472-152, ScrTsILA: <sup>^+We</sup> seem to us (the real Us) to be reading <sup>^+our</sup> Amenti in+^ the <sup>^+sixth</sup> sealed+^ chapter of the going forth by ~~night~~ <sup>^+dark.+^+^</sup> | *JJA* 45:191 | early 1927 | I.3§1.3/2.3/3.3 | *FW* 062.27

## VI.B.15.182

(a) **Brown leaves v yellow leaves / as if the winds were / playing draughts**

*Rise of Man* 164: The soul of the righteous was admitted to the company of the gods. It could ride with them in the sacred bark: it might even be absorbed as an Osiris in Osiris, or it might live happily as on earth, surrounded by wives, relatives, and friends, tilling the fields of Aalu, where grew gigantic corn,

smelling sweet flowers, refreshed with water of life poured by a goddess from the sacred Persea tree, hunting, feasting, and playing draughts.

(d) **the divine host** >

(e) **starbellied** >

(f) **Nut [RM]**

*Rise of Man* 164-5: The word *Nuter* signified a “power” or “smiter,” symbolised by a stone axe. It included not only the spirits of the dead, but the immortals, who—[164] under various names in the different great cities—were recognised in the sun, moon, and wind, in the life-giving Nile, and in the dawn, as the rulers of all spirits found in man, beast, spring, or tree, and as children of the original pair—*Nut*, the heaven-mother brooding above, or symbolised as the divine cow with stars on its belly, and *Seb*, the earth-father, also symbolised as the goose that lays each day an egg of gold and an egg of silver, which are the sun and moon.

(g) **starbarrels**

(h) **<sup>r</sup>nilloh’s [LM]**

MS Private-21, ScrTsILS: True there was in ~~these~~ <sup>^+nilloh’s+^</sup> dieybos | *JJA* 44:165 | Dec 1926 | I.1§1.3/2.3 | *FW* 019.31

(i) **Amenti**

*Note:* For the source see (*r*) below.

(j) **<sup>r</sup>dittoh [LM]**

MS Private-21, ScrTsILA: One by one place one be three <sup>^+</sup>, dittoh,<sup>^+</sup> and one before. | *JJA* 44:165 | Dec 1926 | I.1§1.3/2.3 | *FW* 019.21

(k) **<sup>b</sup>Amen! Ptah!**

*Note:* For the source see (*r*) below.

MS missing; see *JJA* 57:285 | Feb 1928 | III§1A.9/1D.9

*Note:* The point-of-entry draft is missing. The unit is first found on the next level: MS 47483-106, PrMT: Never back a woman you defend, never get quit of a friend ou whom you depend never make face to a foc tillhes rife and never get stuck to another mans pfife Amen, ptah. | *JJA* 57:316 | 2 Mar 1928 | III§1A.10/1BC.1/1D.10 | *FW* 411.11

(o) **houndshead S** >

*Note:* For the source see (*r*) below.

(p) **Anubis**

*Note:* For the source see (*r*) below.

(r) **Hapi = Δ**

*Rise of Man* 165-6: Thus in various texts Horus is implored “to restore his father to life,” and Osiris says, “I am yesterday, and I know the morrow which is, Ra.” I am *Tmu* [166] (the setting sun) and *Un* (“the upspringing”): the One alone, or *Ra* at his rising: the Lord of *Amenti*, or Hades. The gods had many names in different towns, but their characters were the same. They included Amen or Ptah, the “creating” sun: Aah or Thoth, the moon god; Hapi, the Nile; Shu, the atmosphere or air; Tefnut, his bride, the dew; and the dog-headed Anubis, messenger of the gods, who seems to answer to Hermes, and to the faithful Sarama dog of the Vedas—the “swift” wind.

## VI.B.15.183

(f) **may X smite (you)** >

(g) **comer back**

*Rise of Man* 171-2: Another broken tablet (bilingual like the preceding) bears the title at the end (the titles are never [171] at the beginning) stating it to be a “charm to secure men from the spirit of a ghost,” with the note in Assyrian—“written and engraved like the original.” The unbroken part of the text may be thus rendered: “Down to earth! Spirit, ghost, down! Comer back, down![...] May the tomb

god smite with the rod: may Gula bind with the great cord. May Ea, lord of the deep, drive you to your corpse. End of charm.”

**(h) 'So far shalt thou sea**

*Rise of Man* 168: Again we read of Amen as Ptah the creator: “thou art youth and age: thou givest life to earth by thy stream: thou art heaven, thou art earth, thou art fire, thou art water, thou art air, and whatever is within them.”

MS Private-25, ScrTsILA: ^+Saw fore shalt thou sea. Betoun ye and be.+^ | *JJA* 44:169 | Dec 1926 | I.1§1.3/2.3 | *FW* 023.11-2

**(i) quarrelling with / one another as they — / sent to back to [begin]**

*Rise of Man* 174: The spirit who is a “son of heaven remembered by the gods” is invoked, with others, to send these demons back to a desert, or to the sea, to the Euphrates or Tigris, or to the “dark mountain of the East with slippery sides and chasms.” The Hell Goddess is besought to make them come out of the body of the possessed, quarrelling with one another as they depart.

**(j) 'Betune' xye & be**

*Note:* See reproduction. Units (i) and (j) are superimposed.

MS Private-25, ScrTsILA: ^+Saw fore shalt thou sea. Betoun ye and be.+^ | *JJA* 44:169 | Dec 1926 | I.1§1.3/2.3 | *FW* 023.12

**(k) bury a doll**

*Rise of Man* 182: These spells have survived to quite recent times in Europe; and the idea that when a body remains unburied (in some place unknown or that cannot be reached), and the ghost in consequence haunts the living, it can be laid by burying an image, was common in Scotland a few centuries ago; for miniature coffins, with dolls in them, have been found buried in consecrated ground at the ruined chapel of St. Antony, on Arthur’s Seat, and are said to have represented sailors drowned at sea.

**(l) 'Luna School**

*Rise of Man* 184-5: Such is the picture of Sheol, [184] where Istar is deprived of all her jewels given to her by Tammuz (the sun) on her wedding day, but is finally washed in the water of life, and restored to glory—a clear myth of the twenty-eight days of the early lunar month.

MS Private-27, ScrTsILA: And Essie Shanahan has let down her skirt. ^+You remember Essie in ~~her~~ ^+our+^ Luna’s convent.+^ | *JJA* 44:171 | Dec 1926 | I.1§1.3/2.3 | *FW* 027.15

**(m) black beans**

*Rise of Man* 189-90: Roman beliefs are very similar to those already described, including ghosts, demons, hell, the feeding of the dead at the Lemuralia with black beans, the drowning of [189] wicker images thrown from the Sublician bridge, the omens, leaden tablets, magic papyri, and philtres, with other well-known superstitions.

## VI.B.15.184

**(l) Shinto [RM]**

*Rise of Man* 223: The original faith of the Japanese race, who came from Korea in 660 B.C., with Jimmu-Tennu, fifth in descent from Amaterasu-no-kami, the sun goddess, is now known as Shin-to, from the Chinese Jin-tao, or “spirit way,” translated in Japanese as Kami-no-michi, “the way of the gods.”

**(m) 'path' [RM]**

*Rise of Man* 216-7: [Gautama’s] long life enabled him to win again the veneration of all, and the acceptance of the new [216] “Path” that he preached.

**(n) lesser / means [RM]**

*Rise of Man* 220: In the East, Ceylon was converted during Asoka’s reign, and thence the “lesser means” were preached in Burma and Siam. China is said to have accepted the “greater means” as early as 65 A.D., and this corrupt sacerdotalism reached Japan from Korea in 552 A.D., and penetrated among the devil-worshippers of Tibet a century later.

**(o) Yanyin >**

**(p) emperor plow gold**

*Rise of Man* 232: The Peruvian Zodiac was the same that India received from the Greeks, and the Peruvian youth was endued with a sacred girdle like the Brahman. The divine emperor each year ploughed the first field with a gold plough, like Chinese emperors. Peruvian philosophy spoke of a female principle, or double, as in the Chinese Yan-yin philosophy.

**VI.B.15.185**

**(a) swanmaids >**

**(b) whories >**

**(c) <sup>b</sup>valkirries**

*Rise of Man* 239-40: [Muhammad's] imagination was full of the glories of the heavenly paradise, and of the terrors of hell, from which he believed himself and those who followed him to be saved. Paradise he pictured as a shady garden, where there was neither heat nor cold, and where the Huris or "bright ones" were hidden in tents. These heavenly maidens were not first imagined by himself. They are noticed in the Persian hymns, much earlier, as meeting the pious: they are the [239] Apsaras (or "water-movers") of the great Indian epic, who wed heroes in heaven; the Valkyries ("hero-choosers"), and swan maidens, of the Norse, which were the white clouds.

MS 47472-153v, ScrTsLPA: ^+with so valkirry a license as sent many a poor pucker to perdition+^ | *JJA* 45:194 | early 1927 | I.3§1.3/2.3/3.3 | *FW* 068.15

**(d) went from god to / god till they cried / from me in me >**

**(e) O thou I**

*Rise of Man* 246-7: [The Sufis] wrote poems of a most extraordinary nature—divine love-songs like those [246] of the worshippers of Krishna. They practised the ancient hypnotism, and believed that they attained to union with deity. They founded orders, with novices and initiates, teaching absolute obedience to the chief. In the tenth century A.D. Bayazid of Bistam was a Moslem pantheist, believing in self-annihilation (*Fana*), and apparently mad with ecstasy. "I went," he said, "from god to god till they cried from me in me 'O Thou I'"; "I am God"; "I am Love, the throne, the tablet, the pen"; "I made my heart a mirror; for a year I gazed; I saw all created things dead; by God's aid I attained to God."

**(g) scarp [RM]**

*Rise of Man* 256-7: And I have cut the scarps of Kirhah as defences from Israel. And I have built [256] Aroer, and I have made the ascent at Arnon, and I have built Beth Bamoth which was ruined.

**(h) suphistry**

*Rise of Man* 246: Within two centuries after Muhammad died great changes occurred in the belief of the more cultivated Moslems. They became acquainted first with Greek philosophy, and afterwards with Hindu mysticism, and the result was the appearance of the Sufis or "wise men" (the Greek *Sophoi*) in Persia. The name at first only denoted one who studied Greek science and philosophy, but by 800 A.D. it applied to those who discarded the popular theology, and accepted the wisdom of the Buddhists of Bactria, and of Hindu Brahmins and Yogis.

**VI.B.15.186**

**(k) densified breath**

*Rise of Man* 309: Tertullian denied the latter dogma, but (like Origen) he believed the soul to be corporeal, and he finally joined the wild revivalists of Phrygia, and credited the statements of a Montanist sister who had seen a soul—"the densified breath of God in man."

**(l) recline at ease**

*Rise of Man* 323: The "cup of blessing" was as much a part of the Passover rite, in the time of our Lord, as was the custom of "reclining at ease" to eat the unleavened bread.

**(m) papa / pontiff**

*Rise of Man* 321-2: Tertullian called the Holy Spirit the "vicar of Christ"; he says sarcastically, "No doubt he is a [321] Pontifex Maximus who calls himself a bishop of bishops." He knew not that

mediaeval Popes would usurp such titles, and that the priest-king, as successor of the divine Augusti, would assume the office of the old Roman pontiff who “made the bridge” leading to heaven.

**(n) sign of the fish.**

*Rise of Man* 328-9: Theandrites had still a temple in 394 A.D., and a new shrine to Aumo was erected as late as 320 A.D. But [328] the signs of the fish and the cross now mark Christian texts, and quotations from the Psalms are written over the doors of churches and of private houses alike.

**VI.B.15.187**

**(a) Orthodo leav bred >**

**(b) ere Passover**

*Rise of Man* 334: The East had always followed the fourth gospel in believing that Jesus was crucified on the day of the Passover. The West followed the other three gospels in believing that the Last Supper was the Passover, and they consequently used unleavened bread, while the Greeks used leavened.

**(c) Mass (oth)**

*Rise of Man* p. 335: The Missa, or “Mass,” took its name either from the Aryan word for a cake, or from the Hebrew Massoth or unleavened bread.

**(d) crucifix cross**

**(e) bells, light in air**

*Rise of Man* 335-6: Bells were then introduced in the West, and the earliest liturgies belong to the same age. In the fifth century incense and lights were first used by Christians, and the [335] crucifix began to be known in the West: in the sixth, sacerdotal vestments began to be distinguishable by the survival of ancient patrician and sacred robes; holy water was used, and miraculous images were adored. In the seventh century the Host or “Victim” was worshipped; in the eighth elaborate processions, like those of the pagans, became usual; in the ninth the mitre was adopted—the ancient headdress of Persian Magi—with the crozier, which was like the old lituus of the augurs. By the twelfth century Latin rites differed greatly from those of the East, where most bishops wore crowns, and where the swinging censer, the crucifix, and the font were unknown—baptism being by immersion, as it still is. The table of the Supper became an altar, even in the third century, when the Eucharist was separated from the Agape. But in the dark ages it was consecrated by the presence of a relic.

*Note:* Probably influenced by Hyperion “bells, and larger blooms, <sup>[1]</sup><sub>sep</sub> Like floral censers swinging light in air”

**(f) subintroduced / sister >**

**(g) sister Isolde**

*Rise of Man* 336: The Council of Elvira, in 305, had vainly attempted to introduce celibacy; and Leo the Great permitted priests already married to keep their wives. Gregory the Great (about 600 A.D.) forbade such marriages, and Hildebrand, in the latter part of the eleventh century, waged war on the married clergy; but though asceticism thus prevailed in the West, all the ancient evils relating to “sub-introduced sisters” were thus perpetuated.

**(j) FM’s wife**

*Rise of Man* 336: Celibacy of the clergy was also a custom which distinguished the Roman Church from all others after 443 A.D. We have epitaphs of a Roman priest in 389, and of a “Levite’s wife” even as late as 472 A.D.

**(k) suffragan**

*Rise of Man* 337: Leo IX. excommunicated the Greek Patriarch in 1054, and the schism was rendered more bitter when, during the two centuries of Latin power in Palestine, the Roman bishops usurped the sees of the Greeks, whom they would at most only acknowledge as suffragans.

**(l) black friar & white / domin / carmel**

*Rise of Man* 339: The four new order of the West appeared in the thirteenth century, and were used by the Popes to control the power of foreign bishops. The Dominicans, or black monks, were organised in 1216; the Minorites, or “little brothers of the poor,” were founded by Francis of Assisi seven years

later, and known as “grey friars.” The White Carmelites belong to the same age, with the “pyed monks,” or Augustinians, wearing black and white.

## VI.B.15.188

(a) **grey friar OSF >**

*Note:* OSF, Order of Saint Francis.

(b) **pied — Augu**

*Rise of Man* 339: The Dominicans, or black monks, were organised in 1216; the Minorites, or “little brothers of the poor,” were founded by Francis of Assisi seven years later, and known as “grey friars.” The White Carmelites belong to the same age, with the “pyed monks,” or Augustinians, wearing black and white.

(c) **limitor / (beggar**

*Rise of Man* 340: [Langland] speaks of the four orders of monks, of their wealth and political power, their greed, their hypocrisy, their sins, and their intrusion into houses and family life. He describes the pardoner with his bulls, the limitor licensed to beg within certain limits

(d) **RC 11%**

*Rise of Man* 346-7: The decisions of this Council were not to be interpreted without Papal authority, and, as embodied in the Creed of Pius IV., they finally separated the Roman Church from all others. For the proud boast, “Quod semper, quod [346] ubique, quod ab omnibus,” had been examined by those learned in the Fathers; and “always” was found to mean only two centuries and a half; “everywhere” only the south-west of Europe; and “by all” a minority which, in our own times, nominally represents about ten per cent. of mankind.

(e) **S. Paul here**

*Rise of Man* 349: Finally, in the first epistle of Timothy (ii.), a bishop is defined as an overseer: “which when he desireth to feed Christ’s flock with the food of health—that is, with His holy word, as the bishops did in Paul’s time—desireth a good work, and the very office of a bishop. But he that desireth honours, gapeth for lucre, trusteth great rents, seeketh preeminence, pomp, dominion, coveteth abundance of all things, without want; rest and heartsease castles, parks, lordships, earldoms—desireth not a work, much less a good work, and is nothing less than a bishop as St. Paul here understandeth a bishop.”

(f) **dir(i)ge**

*Rise of Man* 348: But above all, his great modern authority is Erasmus. He says (on Isaiah iii.): “Now priests, and such as falsely boast themselves to be spiritual, are justly called ‘exactors,’ inasmuch as they require these rights (as they call them) more by men’s tradition than by the Word of God, and do not so seek souls to God as money for themselves.” “Whether children be christened, or marriages made, or men come to the table of the Lord; whether the sick be visited, or the dead buried, there is ever somewhat required.” Still more curious is the note in Ezekiel (xviii.): “Sophisters say God forgives the sin but not the punishment.” “By this sophistry might the King give a man pardon for theft, and after hang him up. For he might say, Sir, I forgave you your theft but not your hanging, which is due to your theft. Such pardon would they be loth to have that first imagined it.” “But hereof will I now speak no more, lest ye should haply smell that this solution were imagined to pick men’s purses, through mass pence, dirige-groats, etc.”

(g) **1 good mile of the 10 >**

(h) **burned so true >**

(i) **strake fire >**

(j) **’make strake**

*Rise of Man* 349-50: What our forefathers thought of their Reformation we learn from that strange, repulsive work which, in the time of Elizabeth, was read in every home, and chained beside the chained Bibles in the churches. It tells us how the movement against ancient superstitions began among the people before Henry VIII. quarrelled with the Pope about his divorce—as in the story of the “Rood of [349] Dovercourt” in Suffolk, destroyed by poor youths, of whom three were hanged in chains in 1532. “For at that time there was a great roumour blown abroad amongst the ignorant folke, that the power

of the idoll of Dovercourt was so great that no man had power to shut the church door.” So, finding it open, “they tooke the idoll from his shrine, and carried him a quarter of a mile from the place where he stood, without any resistance of the said idoll. Whereupon they strake fire with a flint stone, and sodainly set him on fire, who burned out so brim that he lighted them homeward one good mile of the ten.”

MS 47472-56, TsMT and ScrTsILS: Stand up mickies! Make ~~stray~~ ^+strake+^ for minnies! | *JJA* 44:185 | Jan-Feb 1927 | I.1§1.3+/2.3+ | *FW* 012.25

(k) **□ denies mother language [LMV]**

*Rise of Man* 354: The reading of Latin and Greek does, no doubt, give us “intercourse with other minds,” but so does the greater literature which exists in modern languages; and we are not now living in the age when Greek was a new study, or when Latin was the common means of communication between scholars ignorant of continental languages. Many of the prejudices and deficiencies of our governing classes are due to their want of scientific knowledge, and to the inordinate importance attached to classical training, and to physical exercise.

## 7. H. J. Massingham, *Fee, Fi, Fo, Fum: or, The Giants in England*

### VI.B.15.055

(c) **Kith [RM]**

*Fee, Fi, Fo, Fum* 23: I do not, of course, mean that all the tales about Hercules are literally true, but I do mean that there is an ore of truth in them, and that they are true, if not of Hercules himself, of his kith or the men of his rank and their followers

(p) **<grsedd> gorsedd / sit on mound to judge**

*Fee, Fi, Fo, Fum* 47: “Once upon a time, Pwyll was at Narberth, his chief palace, where a feast had been prepared for him, and with him was great host of men. And after the first meal, Pwyll arose to walk, and he went to the top of a mound that was above that palace, and was called Gorsedd Arberth. [The word Gorsedd signifies a tumulor or mound, used a seat of judicature.]

### VI.B.15.056

(a) **ˈmotherpot**

*Fee, Fi, Fo, Fum* 46: Another service to knowledge rendered by Dr. Elliot Smith is the proof he exhibits of the identification of Hathor with the Mother-Pot on the same grounds as her identification with the cowry.

MS 47482a-80v, ScrLMA: ^+mutthering pot+^ | *JJA* 44:086 | Nov 1926 | I.1§2A.\*1 | *FW* 020.07

(c) **Talking Head >**

(d) **Anak >**

(e) **wader**

*Fee, Fi, Fo, Fum* 81n†: The giants of Scripture—the Rephaim and Sons of Anak—were a Canaanitish monarchy. Bran, the Gaelic hero, was a king so colossal that no ship could hold him, and he waded across to Ireland. The famous “talking head” of Bran also links the giants, as immortalized beings, with mummification.

(f) **ˣRollright stones**

*Fee, Fi, Fo, Fum* 82n\*: Witches were also associated with megaliths, e.g. the Rollright Stones in Oxfordshire.

MS 47471a-4v, ScrLPA: ^+what with the ^+wallhall’s+^ horrors of rollsrights, carhacks, stoneengens, kisstvanes, streetfleets, tramtrees, fargobawlers autokinotons, megaphoggs, circuses and ^+and aeropagods+^ wardsmoats and <basili> basilikarks, and the fumes and the hope and the strupithump of the ville’s indigenous romekeepers, homesweepers, domecreepers, & the uproors œf ^+from+^ the aufroofs, a roof for may & a reef for hugh+^ | *JJA* 44:048 | Nov 1926 | I.1§1.\*1 | *FW* 005.30-1

(g) **Windover hill**

*Fee, Fi, Fo, Fum* 79: So once more by circumstantial and cumulative evidence, whether it be through folk-lore, tradition, old chronicles, ruins above the ground, or remains and implements below the ground, all our trackways converge upon one country as four of them converge above the head of the Long Man where the Maenad gale flies along the crest of Windover Hill.

**(h) Penrith**

*Fee, Fi, Fo, Fum* 80-1: Mr. McKenzie tells me that the stone circles at Lewis in the Orkneys, at Penrith (Long Meg and her [80] daughters), in Lancashire, Sligo, and County Down were also the tabernacles of the giants.

**VI.B.15.061**

**(d) 'beastie**

*Fee, Fi, Fo, Fum* 112: And even if the archaeologists insist upon an equine touch in the Uffington beastie, they cannot escape

*Fee, Fi, Fo, Fum* 115: I may venture to suggest that when the Giant away over at Cerne Abbas chose to whistle, the Uffington beastie came tumbling after. On the former, an old age pension has now been settled.

MS 47477-56, ScrTsBMA: <sup>^</sup>They were <sup>^</sup>But they're<sup>^</sup> all odds against him, <sup>^</sup>the beasties<sup>^</sup>.  
Scratch. Start.<sup>+</sup> | *JJA* 51:051 | late 1932 | II.1§2.1+ | *FW* 227.28

**VI.B.15.064**

**(e) Dragoon >**

**(f) Draconian**

*Fee, Fi, Fo, Fum* 115: the horse he rode might equally be incorporated into the composite parts of the dragon) of the dragon that once occupied the same site, yet it is incontrovertible that this area of the Berkshire Downs concentrated a large population of the long barrow men and the round barrow men after them, and that Uffington Hill itself is saturated in draconian traditions.

**(h) Rollroyht**

*Fee, Fi, Fo, Fum* 108: It stares out over all middle England beyond Lechlade, with the Cotswolds for a great north-west to south-east flank, towards the stone circle and long barrows of Rollright, or—if one can conjure of the thought of a hive and hum of men in the midst of so great a solitude—towards Birmingham.

**(j) timemachine**

*Fee, Fi, Fo, Fum* 158-9: [Merlin] is not even a salaried court—magician, but a king's councillor without a portfolio. In the grand style and with a wealth of symbolism [158] drawn from his specialized draconian lore, he makes rapt prophesies about events that have already occurred. Evidently he has journeyed so far upon his Time-Machine that his line of communication is broken

**VI.B.15.065**

**(b) Δ has children**

*Fee, Fi, Fo, Fum* 167: Merlin in short was one of the children of the Sun.

**(e) Dowth**

*Fee, Fi, Fo, Fum* 165: It is evident we are getting warm. Or turn to the traditions of Brugh na Boinne of which the megalithic tumuli of New Grange and Dowth form a part.

**8. Edward Clodd, *Tom Tit Tot***

**VI.B.15.066**

**(b) the giant's heart in / Rome >**

**(c) in sleep 'Self' leaves / Soma**

*Tom Tit Tot* 5-6: A superficial acquaintance with folk-tales reveals the fact that many of them are capable of division into a series of well-marked groups united by a common *motif*, round which imagination has played, 'truth' being thus 'embodied in a tale.' And the interest in this cardinal feature is the greater if it can be shown to contain some primitive philosophy of things which has expressed itself in beliefs that have ruled man's conduct, and in rites and ceremonies which are the 'outward and visible signs' of the beliefs. Several groups answer to this requirement. One of them centres round the tale, referred to above, of 'the Giant who had no Heart in his Body,' variants of which have been found from India to the Highlands, and from the Arctic seaboard to Africa. [...] [5] [...] In the Norse example, a princess wooed by a giant wheedles him, in Delilah-like fashion, into making known in what secret place his heart is hidden. He tells her that it is in an egg in a duck swimming in a well in a church on an island, all which she straightway repeats to her true love who has stolen into the castle to rescue her. With the aid of a number of helpful animals, a common feature of folk-tales, the lover gets the egg, and as he squeezes it the giant bursts to pieces. [...] Obviously that belief lies at the base of the argument by which Herbert Spencer, Tylor, and others of their school show how theories of the soul and future life were elaborated from barbaric conceptions of the 'other self' which quitted the body for a time in sleep and dreams and swoons, leaving it at death to return no more

(f) **HC Excalibur**

*Tom Tit Tot* 34-5: As many a stable-door and mainmast testify, the nailing of horse-shoes to 'keep off the pixies,' and, conversely, to bring luck to farmer and sailor, thrives to this day. The magical power [34] of iron is shown in the hero-legends wherein, for example, King Arthur's wonder-working sword Excalibur plays part, while homelier illustrations are given in the use of iron tongs or scissors to protect a new-born babe from being stolen by the fairies.

**VI.B.15.067**

(a) **<sup>r</sup>adam is <sup>^+was+^</sup> delving and / <sup>eve</sup> <sup>^+madam+^</sup> was spinning / <sup>^+watersilks</sup> <sup>^+watersilts+^+^</sup>**

*Tom Tit Tot* 36-7: [Woman as Spinster and Farmer] Wellnigh all the heroines in the 'Tom Tit Tot' group are set the task of spinning, in a magic space of time, a large quantity of flax, or, as in the Swedish variant, the still harder task of spinning straw into gold, and so forth. Prominence is therefore given to the wheel and distaff as woman's typical occupation.[...] [36] [...] That was a relatively advanced stage in human progress 'when Adam delved and Eve span,' because among barbaric people the woman does both.

MS 47482a-94v, ScrLMA: <sup>^+Adam was delvin & his madam spinning watersilts+^</sup> | *JJA* 44:090 | Nov 1926 | I.1§2B.\*0 | *FW* 021.06

(b) **Δ works & prays while / Π sleeps**

*Tom Tit Tot* 38-9: Herodotus (Book iv. 6) says of the Thracians that 'they accounted idleness as the most honourable thing, and to be a tiller of the ground the most dishonourable.' Among the ancient Peruvians, farm-work fell entirely to the womenfolk, while the rudest form of agriculture is found among the squaws of Central California, who use their fingers as hoes, rubbing the earth to powder between their hands.[...] It is, therefore, an error to speak of fieldwork by woman as a sign of her degradation; for wherever it now exists, although often evidencing man's laziness or brutality, it is a survival of [38] primitive conditions when everything domestic devolved on the female.

(c) **Δ does the theology**

*Tom Tit Tot* 40: Thus, to quote from an able essay by Mr. Karl Pearson on a subject which was originally dealt with some years ago by Bachofen, MacLennan, and other students of ancient social groups, 'the mother would be at least the nominal head of the family, the bearer of its traditions, its knowledge, and its religion.

(d) **<sup>r</sup>erda to ~~ear~~ <sup>^+erde+^</sup> >**

MS 47482a-97v, ScrMT: <sup>erde from erde's</sup> | *JJA* 44:041 | Oct-Nov 1926 | I.1§1B.\*0/1D.\*0 | *FW* 017.30

(e) **Earder**

*Tom Tit Tot* 41-2: The symbols of these goddesses would be the symbols of woman's work and woman's civilisation,—the distaff, the pitchfork, and the broom, not the spear, the axe, and the hammer. Herein lies the key to the femininity of the larger number of corn and vegetable and spinning

deities, whether one or triune, ‘the divine mothers who travel round and visit houses, from whom mankind learned the occupations and arts of housekeeping and husbandry, spinning, weaving, tending the hearth, sowing and reaping.’ Ceres, ‘at whose nod the wheatfield shakes,’ to whom the corn-thief, by the code of the Twelve Tables, was hanged as an offering; Persephone, whom Demeter seeks sorrowing, to find her with the upsprouting corn; Xilomen, the Mexican maize-goddess; Nirdu, [41] among the Teutons,—one and all subordinate to the mighty food-giving Earth-mother, known by many names, Erda, Demeter, Pachamama, Dharitrî, but everywhere worshipped as the giver of life, whose motherhood, as among the aboriginal Americans, was no mere figure of speech, but an article of positive belief.

(f) **the higher up the / maiden leaps it / the longer flows the / living hair on >**

(g) **Tow Top**

*Tom Tit Tot* 44-5: In Bavaria, ‘flax will not thrive unless it is sown by women, and this has to be done with strange ceremonies, including the scattering over the field of the ashes of a fire made of wood consecrated during matins. As high as the maids jump over the fires on the hilltops on Midsummer Night, so high will the flax grow; but we find also that as high as the bride springs from the table on her marriage night, so high [44] will the flax grow in that year.[...] The day after Twelfth Day was called St. Distaff’s Day, when spinning was resumed, as in Herrick’s lines:—

‘Partly work and partly play,  
Ye must on St. Distaffe’s day;  
If the maids a-spinning go,  
Burn the flax and fire the tow;  
Give St. Distaffe all the right,  
Then bid Christmas sport good night.’

(h) **godlings**

*Tom Tit Tot* 46: In these illustrations of the prominence given to spinning in popular belief and ritual, no line has been drawn between the part severally played by goddess and by witch. Earth supplies the pattern of heavenly things, and therefore the gods and goddesses, with the swarm of godlings, are for the most part mortals variously magnified, whose deeds are the reflection of those which fill the life of man.

(i) **⌘ falls — pieces / — flint**

*Tom Tit Tot* 48-9: In northern saga, King Olaf desired to build a church greater than any yet seen, but lacked the means to accomplish this. As he walked ‘twixt hill and dale he met a troll, who, when he heard the king’s wish, offered to build the church for him within a given time, stipulating that he was to have the sun and moon, or Olaf himself, in payment. The king agreed; the church was to be large enough to allow seven priests to preach in it at the same time without disturbing one another, and ere long the structure was finished, except the roof and spire. Perplexed at the [48] bargain which he had made, Olaf once more wandered over hill and dale, when suddenly he heard a child cry from within a mountain, while a giantess quieted it with these words, ‘Hush, hush, to-morrow comes thy father, Wind and Weather, home, bringing both sun and moon, or saintly Olaf’s self.’ Overjoyed at this discovery, the king turned home, arriving just in time to see the spire being fixed. He cried out, ‘Wind and Weather, thou hast set the spire askew,’ when instantly the giant fell off the ridge of the roof with a fearful crash, and burst into a thousand pieces, which were nothing but flint stones.

## VI.B.15.068

(a) **˘whistle a prayer K >**

MS 47478-272, ScrTsILA: ^+fore you could whistle an Ave+^ | *JJA* 52:180 | 1933 | II.2§4.4 | *FW* 000.00

(b) **˘waken all cocks**

*Tom Tit Tot* 50-1: Cognate with the foregoing legend of the discomfiture of the devil is that which tells how he agrees to build a house for a peasant at the price of the man’s soul, the contract to be null and void if the work is not finished before cockcrow. [50] Just as day dawns, and as the devil is putting on the last tile, the peasant wakens up all the roosters by imitating their crowing.[...] The fiend is also befooled by one man, who whistles the Gospel which he has bound himself not to say  
MS 47478-269, ScrTsILA: ^+until it gets bright & all cocks waken.+^ | *JJA* 52:177 | 1933 | II.2§4.4 | *FW* 276.18

(d) **'figblabber**

*Tom Tit Tot* 55: language, from the simple phrases of common life to the highest abstract terms, rests on the concrete. To 'apprehend' a thing is to a thing is to 'seize' or 'lay hold' of it; to 'possess' a thing is to 'sit by' or 'beset' it. To call one man a 'sycophant' is to borrow the term 'fig-blabber,' applied by the Greeks to the informer against those who broke the Attic law prohibiting the export of figs  
MS 47472-220, ScrTsTMA: ^+/~~bl~~ figblabbers+^ | JJA 45:079 | Mar-Apr 1927 | I.2§2.5/3.5 | FW 042.04

(e) **beingstalks / sitting on their arts / was ^+was+^ / were } { = dwell**

*Tom Tit Tot* 56: Even the substantive verb 'to be,' the 'most bodiless and colourless of all our words,' is made up of the relics of several verbs which once had a distinct physical significance. 'Be' contained the idea of 'growing'; 'am, art, is,' and 'are,' the idea of 'sitting'; 'was' and 'were,' that of 'dwelling' or 'abiding.'

(f) **bury a glove of Π**

*Tom Tit Tot* 59-60: But the larger number of practices give expression to the belief in what is known as 'sympathetic magic' [...] Brand tells that in a witchcraft trial in the seventeenth century, the accused [59] confessed 'having buried a glove of the said Lord Henry in the ground, so that as the glove did rot and waste, the liver of the said lord might rot and waste'

(g) **preserve combs Δ >**

(h) **the coombe**

*Tom Tit Tot* 58: Sometimes, as was the custom among the Incas, and as is still the custom among Turks and Esthonians, the refuse of hair and nails is preserved so that the owner may have them at the resurrection of the body. In connection with this, one of my sons tells me that his Jamaican negro housekeeper speaks of the old-time blacks keeping their hair-cuttings to be put in a pillow in their coffins, and preserving the parings of their nails, because they would need them in the next world.

(i) **Π chews gum to / soften heart of / bargainer >>**

## VI.B.15.069

(a) **drive thorns in / soleprint**

*Tom Tit Tot* 61: The putting of sharp stones in the foot-tracks of an enemy is believed to maim him, as a nail is driven into a horse's footprint to lame him,<sup>1</sup> the chewing of a piece of wood is thought to soften the heart of a man with whom a bargain is being driven.

(b) **drinks cricket juice**

*Tom Tit Tot* 62: To ensure a fine voice, [the Cherokee] boil crickets, and drink the liquor.

(c) **give a little mummy**

*Tom Tit Tot* 62-3: And with the practice of the Zulu medicine-man, who takes the bones of the oldest bull or dog of the tribe, giving scrapings of these to the sick, so that their lives may be prolonged to old age, we may compare that of doctors in the seventeenth century, who with less logic, but perchance unconscious humour, gave their patients pulverised mummy to prolong their years. 'Mummie,' says Sir Thomas Browne, 'is [62] become merchandise. Mizraim cures wounds, and Pharaoh is sold for balsams.'

(e) **'venison eaters / timid >**

MS 47472-280, ScrTsILA: ^+(for like your true venison lover he was as timid as the dears at Bottome)+^ | JJA 46:104 | Apr-May 1927 | I.4§1.5/2.5 | FW 093.17

(f) **girl's cap in pocket >**

(g) **escape levy**

*Tom Tit Tot* 69: The lion's flesh gives courage, the deer's flesh causes timidity; and in more subtle form of the same idea, barbaric hunters will abstain from oil lest the game slip through their fingers. Contrariwise, the Hessian lad thinks that he may escape the conscription by carrying a baby-girl's cap in his pocket: a symbolic way of repudiating manhood.

(h) **spit**

*Tom Tit Tot* 72-3: Man's [72] saliva plays a smaller, but by no means inactive, part in his superstitions. A goodly-sized book might be written on the history and ethnic distribution of the customs connected with it. Employed as vehicle of blessing or cursing, of injury or cure, by peoples intellectually as far apart as the Jews, the South Sea Islanders, the mediaeval Christians, and the Central Africans of today, the potencies of this normally harmless secretion have been most widely credited.

*Note:* Pages 72-7 all deal with beliefs in the magical powers of saliva.

(i) **the shade**

*Tom Tit Tot* 79-80: The savage knows nothing of the action of the laws of interference of light or sound.[...] The Basuto avoids the river-bank, lest, as his shadow falls on the water, a crocodile may seize it, and harm the owner.[...] [79] [...] New England tribes call the soul *chemung* or shadow, and civilised speech indicates community of idea in the *skia* of the Greeks, the *manes* or *umbra* of the Romans, and the *shade* of our own language.

**VI.B.15.076**

(a) **'hoydenname**

*Tom Tit Tot* 105: That superstitions of this order shuld be rampant among the unlettered, evidences their pagan origin rather than the infiltration of sacerdotal theories of baptismal regeration and of the doom of the unchristened.

MS 47478-272, ScrTsILA: ^+whatever he her hoydenname+^ | *JJA* 52:180 | 1933 | II.2§4.4 | *FW* 276.F2

(d) **sourstuff**

?*Tom Tit Tot* 98: A name is a mantram, an invocation, a spell, a charm. It gains its efficacy from the fact that, in pronounciation, certain vibrations, corresponding to the mass-chord of the name, are set up; not only in the atmosphere, but also in the more ethereal substance, referred to by a modern philosopher as "mind-stuff," whose modifications form the basis of changes of thought. This is evident to us in the fact that names import to our minds certain characteristics, more or less definite according to the acuteness of our psychometric sense.

(e) **'no Marcus among / the Manlies**

*Tom Tit Tot* 101: 'The clan of the Manlii at Rome avoided giving the name of Marcus to any son born in the clan. We may infer from this that the possessiion of the name was once thought to be bound up with evil consequences.'

MS 47472-284, ScrTsILA: ^+about ^+Mrs Niall of the Nine Corsages and+^ the old markiss and ^+, arrah,+^ sure there was never a marcus ^+at all at all+^ among the manlies and ~~pöör~~ ^+dear+^ sir armoury, queer sir rumoury and the old house by the ~~chapelized~~ ^+churpelizod+^, and+^ | *JJA* 46:117 | Apr-May 1927 | I.4§1.5+ | *FW* 096.06

(f) **Benjamin / son of R Hand**

*Tom Tit Tot* 102: So Rachel, dying in childbed, calls the babe Ben-oni, 'son of sorrow,' but the father changes his name to Ben-jamin, 'son of the right hand.'

(g) **Pat (12) sent to Mt**

*Tom Tit Tot* 102: The Nez Percés obtain their names in several ways, one of the more curious being the sending of a child in his tenth or twelfth year to the mountains, where he fasts and watches for something to appear to him in a dream and give him a name.

(h) **to find name**

*Tom Tit Tot* 102: The Maoris had an interesting baptismal or lustration ceremony, during which the priest repeated a long list of ancestral names. When the child sneezed, the name which was then being uttered was chosen

(i) **at litany sneeze**

*Tom Tit Tot* 102: The Maoris had an interesting baptismal or lustration ceremony, during which the priest repeated a long list of ancestral names. When the child sneezed, the name which was then being uttered was chosen

(j) **ecco noun**

Not found in *Tom Tit Tot*.

**(k) K hears then crying / in China for / baptism**

*Tom Tit Tot* 104-5: The majority of Christendom still attaches enormous importance [105] to infant baptism, an importance which is shared, for less precise reasons, by rustics, who believe that ‘children never thrive till they’re christened,’ and that night air thrills to the cry of the homeless souls of the unbaptized.

**VI.B.15.077**

**(a) P. arrives finds rosary / sermon etc (buddhist**

*Tom Tit Tot* 104: in the spirit of the Roman Catholic missionaries, who on seeing the tonsured Buddhist monks with all the apparatus of rosaries, bells, holy water, and relics, believed that the devil, as arch-deceiver, had tempted these ecclesiastics to dress themselves in the clothes of Christians, and mock their solemn rites.

**(b) tabooco >**

**(c) <sup>r</sup>chiliad**

*Tom Tit Tot* 107: In other words, man wondered long chiliads before he reasoned, because feeling travels along the line of least resistance, while thought, or the challenge by inquiry, with its assumption that there may be two sides to a question, must pursue a path obstructed by the dominance of taboo and custom

MS 47471a-26, ScrILS: ~~hundred-thousand~~ ^+chiliad of+^ | *JJA* 44:071 | Nov 1926 | I.1§1.\*1 | FW 015.05

**(d) my wife (ppp**

*Tom Tit Tot* 115-6: In the Bougainville Straits the men would only utter the names of their wives in a low tone, as though it was not the proper thing [116] to speak of women by name to others.

**(e) lad who lives at 47**

*Tom Tit Tot* 118: Gregor says that ‘in Buckie there are certain family names that fishermen will not pronounce,’ the folk in the village of Coull speaking of ‘spitting out the bad name.’ If such a name be mentioned in their hearing, they spit, or, in the vernacular, ‘chiff,’ and the man who bears the dreaded name is called a ‘chifferoot.’ When occasion to speak of him arises, a circumlocutory phrase is used, as ‘The man it diz so in so,’ or ‘The laad it lives at such and such a place.’

**(g) not recognize him / — mention him / cut —**

*Tom Tit Tot* 122-4: Thus there is a well-marked preponderance indicating that ceremonial avoidance by the husband is in some way connected with his living with his wife’s family, and *vice versa* as to the wife and the husband’s family. The reason of this connection ‘readily presents [122] itself, inasmuch as the ceremony of not speaking to and pretending not to see some well-known person close by, is familiar enough to ourselves in the social rite which we call “cutting.” This indeed with us implies aversion, and the implication comes out even more strongly in objection to utter the name (“we never mention her,” as the song has it).’ It is different, however, in the barbaric custom, for here the husband is none the less on friendly terms with his wife’s people because they may not take any notice of one another. As the husband has intruded himself among a family which is not his own, and into a house where he has no right, it seems not difficult to understand their marking the difference between him and themselves by treating him formally as a stranger. John Tanner, the adopted Ojibwa, describes his being taken by a friendly Assineboin into his lodge, and seeing how at his companion’s entry the old father- and mother-in-law covered up their heads in their blankets till their son-in-law got into the compartment reserved for him, where his wife brought him his food. So like is the working of the human mind in all stages of [123] civilisation that our own language conveys in a familiar idiom the train of thought which governed the behaviour of the parents of the Assineboin’s wife. We have only to say that they do not *recognise* their son-in-law, and we shall have condensed the whole proceeding into a single word.

**(h) Finnic Otso bear >**

**(i) honeyeater >**

**(j) furrobed >**

**(k) the dance >**

(l) **apple of forest** >

(m) **my breasteard [RM]**

*Tom Tit Tot* 126-7: The forty-sixth rune of the *Kalevala* has for its theme the capture and killing of the ‘sacred Otso’, who is also addressed as the ‘honey-eater,’ the ‘fur-robed,’ the ‘forest [126] apple,’ who gives his life ‘a sacrifice to Northland.’ When he is slain, Wäinämöinen, the old magician-hero of the story, sings the birth and fate of Otso, and arfully strives to make the dead grizzly believe that no cruel hand killed him, but that he fell

‘From the fir-tree where he slumbered,  
Tore his breast upon the branches,  
Freely gave his life to others.’

## VI.B.15.078

(a) **bluefoot** >

(b) **brother Lars (er)**

*Tom Tit Tot* 127-8: Thorpe says that in Swedish popular belief there are certain animals which should not at any time be spoken of by their proper names, but always with kind allusions.[...] [128] [...] The fox is called ‘blue-foot,’ or ‘he that goes in the forest’ [...] the seal is ‘brother Lars,’ and throughout Scandinavia the superstitions about wolves are numerous.

(c) **good dames [LM]** >

(d) **the fays**

*Tom Tit Tot* 130: With sly humour, not unmixed with respect for the ‘quality,’ the Irish speak of the tribes of the goddess Danu as ‘the gentry’; in Sligo we hear of the ‘royal gentry’; in Glamorganshire the fairies are called the ‘mother’s blessing.’ If the fays are the ‘good people,’ the witches are ‘good dames,’ and their gatherings ‘the sport of the good company.’

(e) **the foxes**

*Note:* For the source see (b) above.

(f) **the others [RM]**

*Tom Tit Tot* 129: Similarly, both Greek and Galway peasants call the fairies ‘the others,’

*Note:* See reproduction of VI.C.14. Mme Raphael transcribed (e) and (f) together.

(g) **‘Sweet one [LM]**

Not found in *Tom Tit Tot* but possibly triggered by the context.

MS 47478-272, ScrTsTMA: ^+the sweet one+^ | *JJA* 52:180 | 1933 | II.2§4.4 | *FW* 000.00

(h) **‘good people**

*Note:* For the source see (d) above.

?MS 47477-96, ScrEM: ^+Shadows by the film folk, masses by the good people.+^ | *JJA* 51:148 | probably February 1933 | II.1§1.Σ4 †/4.Σ5 †/5.Σ3 † | *FW* 221.21

(i) **the gentry**

*Note:* For the source see (d) above.

(j) **ellheta ^+eldheta+^ [LM]** >

(k) **vatu lou** >

(l) **water for brewing**

*Tom Tit Tot* 130: ‘Even inanimate things,’ Thorpe adds, ‘are not at all times to be called by their usual names’; fire, for example, is on some occasions not to be called *eld* or *ett*, but *hetta* (heat); water used for brewing, not *vatu*, but *lag* or *löu* otherwise the beer would not be so good.

(m) **little pig** >

(n) **Sowy (a boy)** >

(o) **Boartha (a girl)**

*Tom Tit Tot* 131: The world-wide belief in the invisible powers as, in the main, keen to pounce on mortals, explains the Chinese custom of giving their boys a girl's name to deceive the gods; sometimes tabooing names altogether, and calling the child 'little pig' or 'little dog.'

(p) **forespeak (pflougs)**

*Tom Tit Tot* 134: All this is connected with what the Scots call 'fore-speaking,' when praise beyond measure, praise accompanier with a sort of amazement or envy, is considered likely to be followed by disease or accident.

(q) **Has he left you / measles**

*Tom Tit Tot* 134. In barbaric belief both disease and death or due to maleficent agents, any theory of natural causes being foreign to the savage mind; hence euphemisms to avert the evil. The Dyaks of Borneo call the smallpox 'chief' or 'jungle leaves,' or say, 'Has he left you?'

## VI.B.15.079

(a) **'lapbitch**

MS 47478-272, ScrTsILA: ^+with her lapbitch companion+^ | *JJA* 52:180 | 1933 | II.2§4.4 | FW 000.00

(b) **longevity boards >**

(c) **a Mt has fallen >**

(d) **pat lak – story**

*Tom Tit Tot* 134: De Quincey has remarked on the avoidance of all mention of death as a common euphemism; and of this China is full of examples. In the *Book of Rites* it is called 'the great sickness,' and when a man dies, he is said to have 'entered the measure,' certain terms being also applied in the case of certain persons. For example, the Emperor's death is called *pang*, 'the mountain has fallen'; when a scholar dies he is *pat luk*, 'without salary or emolument.' 'Coffins' are tabooed under the term 'longevity boards.' Mr. Giles says that 'boards of old age,' and 'clothes of old age sold here,' are common shop-signs in every Chinese city; death and burial being always, if possible, spoken of euphemistically in some such terms as these.<sup>3</sup>

134n3: *Strange Stories from a Chinese Studio*, vol. i. p. 102.

(e) **☐ exchange name**

*Tom Tit Tot* 144: Mr. Herbert Spencer remarks, that 'by absorbing each other's blood, men are supposed to establish actual community of nature'; and as it is a widely diffused belief that the name is vitally connected with its owner, 'to exchange names is to establish some participating in one another's being.' Hence the blending is regarded as more complete when exchange of name goes with the mingling of blood, making even more obligatory the rendering of services between those who are no longer aliens to each other.

(g) **ming – name >**

(h) **son of Heaven**

*Tom Tit Tot* 157: In China the *ming* or proper name of the reigning Emperor (sight of whom is tabooed when he appears in public, even his guards having to turn their back to the line when the Son of Heaven approaches) is sacred, and must be spelled differently during his lifetime.

## VI.B.15.115

(j) **Canina (/cradle/ >**

(k) **Rumina (suckling)**

*Tom Tit Tot* 176: The greater gods of the Roman pantheon were of foreign origin; the religion of the Romans was wholly designed for use in practical life, and the gods who ruled human affairs in minutest detail from the hour of birth to that of death and burial were shapeless abstractions. *Cunina* was the guardian spirit of the cradle; *Rumina*, the spirit of suckling.

(l) **whom I love / & love not**

*Tom Tit Tot* 178: Among the Penitential Psalms of the Babylonian scriptures, which, in the opinion of Professor Sayce, date from Accadian times, and which, in their depth of feeling and dignity, bear comparison with the Psalms of the Hebrews, we find the worshipper pleading—

‘How long, O god, whom I know, and know not, shall the fierceness of thy heart continue?

How long, O goddess, whom I know, and know not, shall thy heart in its hostility be (not) appeased?’

## VI.B.15.116

### (a) **castout**

*Tom Tit Tot* 179: And although undue stress might be laid on certain passages in the Bible which convey the Deity and His name, it is not to be questioned that the efficacy of certain rites, notably that of baptism and of exorcism, or the casting-out of demons, would be doubted if the name of the Deity was omitted.

### (b) **rule**

*Tom Tit Tot* 180: A Turin papyrus, dating from the twentieth dynasty, preserves a remarkable legend of the great Râ, oldest of the gods, and one who, ruling over men as the first king of Egypt, is depicted as in familiar converse with them.

### (c) **Suleyman’s / temple**

*Tom Tit Tot* 186: By virtue of this name, which was engraved on his seal-ring, Solomon, or Suleyman, subjected the birds and the winds, and, with one exception, all the jinn, whom he compelled to help in the building of the Temple at Jerusalem.

### (d) **S is Π beggar**

*Tom Tit Tot* 186: Sakhr was the genie who remained unsubdued, and one day when the Wise King, taking a bath, intrusted the wonderful ring to one of his paramours, the demon assumed Solomon's form, and, securing possession of the magic jewel, usurped the throne, while the king, whose appearance was forthwith changed to that of a beggar, became a wanderer in his own realm.

### (e) **in presence of / my mind**

*Tom Tit Tot* 187: But as the wise men feared lest some ignorant youth should learn the name and be able to destroy the world—which God avert!—they made by magic two brazen lions, which they set before the entrance of the Holy of Holies, one on the right, the other on the left. Now, if any one were to go within and learn the holy Name, then the lions would begin to roar as he came out, so that from alarm and bewilderment he would lose his presence of mind and forget the Name.

### (f) **S deaf by / Π’s noise**

### (g) **a well this stranger**

*Tom Tit Tot* 189-190: Leviticus xxiv. 16, ‘He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, [189] as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death,’ is sometimes cited as the warrant for the avoidance of the ‘holy and reverend’ name Yahweh, or Jehovah

### (h) **herodotary**

*Tom Tit Tot* 191: In his references to Osiris, Herodotus remarks in one place, where he speaks of the exposure of the sacred cow, ‘At the season when the Egyptians beat themselves in honour of their gods whose name I am unwilling to mention in connection with such a matter’

MS 47471a-23, ScrLMA: Saith <sup>^</sup>the <sup>^</sup>our<sup>^</sup> herodotary<sup>^</sup> Mammon Lujus | *JJA* 44:068 | Nov 1926 | I.1§1.\*1 | *FW* 013.20

## VI.B.15.117

### (a) **Fiat Kun fa Yakun >**

### (b) **3 Welsh shouts**

*Tom Tit Tot* 198: Edward FitzGerald appends as note on Kun-fa-Yakún, ‘Be, and it is—the famous word of creation stolen from Genesis by the Kurán.’ In that book we read, ‘The Originator of the heavens and the earth when He decrees a matter He doth but say unto it, “Be,” and it is,’—a declaration which the Genesis creation-legend, doubtless a transcript of Accadian originals, anticipates in the

statement, ‘And Elohim said, Let there be light, and there was light.’ In this connection the three shouts of the Welsh, which created all things, should be noted.

(c) **whisper was to H ecco! >**

(d) **crow flies**

*Tom Tit Tot* 203: This being done, they returned to the Rishi, who made the husband sit down on the ground facing the East, and, having seated himself by his side, but with face to the West, whispered these two words in his ear, “*Namah Sivaya*.” Scarcely had Dasharha heard these marvellous words before a flight of crows was seen issuing from different parts of his body, these birds being the sins which he had committed.’

(e) **Rome & SP >**

(f) **withershins / wider Schein / deshil >**

*Note:* Deshil. See the first words of “Oxen of the Sun”. Gaelic equivalent of withershins.

(g) **pass bottle >**

(h) <sup>b</sup>**same again**

*Tom Tit Tot* 204: Consternation spread among the guests, all being sure that the mischief was due to the little bastard, so, fearing that worse might happen, they rushed with one accord to invite him to come in. As he entered, they asked his pardon for the slight, whereupon he pronounced the same words backwards,<sup>1</sup> and the cakes and other refreshments appeared, while the frogs vanished.

204n1: An illustration of wirthershins (German *wider Schein*), or against the sun, as when the witches went thrice round anything in that direction, or repeated the Lord’s prayer backwards as an oath of allegiance to the devil. The idea has well-known outcome in the jocose objection to not passing the bottle sunwise, and other customs whose significance has vanished.

Not located in MS/FW.

(i) **Tuttut & / his mummy >**

(j) <sup>b</sup>**The Chapter of / the Coming Forth / by Day >>**

MS 47472-152, ScrTsILA: ^+We seem to us (the real Us) to be reading ^+our Amenti in+^ the ^+sixth sealed+^ chapters of the going forth by ~~night~~. ^+dark.+^+^ | *JJA* 45:191 | early 1927 | I.3§1.3/2.3/3.3 | FW 062.27

## VI.B.15.118

(a) <sup>b</sup>**amenti**

*Tom Tit Tot* 205: The famous Word of Power, ‘Open, Sesame,’ pales before the passwords given in the *Book of the Dead*, or, more correctly, *The Chapters of Coming Forth by Day*. This oldest of sacred literature, venerable four thousand years B.C., contains the hymns, prayers, and magic phrases to be used by Osiris (the common name given to the immortal counterpart of the mummy) in his journey to Amenti, the underworld that led to the Fields of the Blessed.

MS 47472-152, ScrTsILA: ^+We seem to us (the real Us) to be reading ^+our Amenti in+^ the ^+sixth sealed+^ chapters of the going forth by ~~night~~. ^+dark.+^+^ | *JJA* 45:191 | early 1927 | I.3§1.3/2.3/3.3 | FW 062.26

(b) **heavenly in/clir/son**

*Tom Tit Tot* 205-6: ‘As the Egyptian made his future world a counterpart of the [205] Egypt which he knew and loved, and gave to it heavenly counterparts of all the sacred cities thereof, he must have conceived of the existence of a waterway like the Nile, whereon he might sail and perform his desired voyage.’

(d) **name this, that**

*Tom Tit Tot* 206: Strangest evidence of the Egyptian extension of belief in Words of Power is furnished in the requirement made of the deceased that he shall tell the names of every portion of the boat in which he desires to cross the great river flowing to the underworld.

(e) **☐ exercise**

*Tom Tit Tot* 209: For example, the spirits of the ‘Airy Region’ are conjured by ‘his strong and mighty Name, Jehovah,’ and by his ‘holy name, Tetragrammaton,’ and by all his ‘wonderful Names and Attributes, Sadat, Ollon, Emillat, Athanatos, Paracletus.’ Then the exorcist, turning to the four quarters, calls the names, ‘Gerson, Anek, Nephron, Basannah, Cabon,’ whereupon the summoned spirits, casting off their phantasms, will stand before him in human form to do his bidding, to bestow the gift of invisibility, foreknowledge of the weather, knowledge of the raising and allaying of storms, and of the language of birds.

**(f) Sortes Ulisum**

*Tom Tit Tot* 215: For this purpose the ancients consulted the *Iliad* or the *Aeneid*; but, changing only the instrument while retaining the belief, *Sortes Homericae* and *Sortes Virgilianae* have been superseded by *Sortes Biblicae*.

**(g) ☐ win by chance**

*Tom Tit Tot* 216: Ever in song have the deeper emotions found relief and highest expression, while the words themselves have been credited with magic healing power. The earliest fragment in the Book of Genesis is the song in which Lamech chants the ‘slaying of a man to his wounding’; and as the word charm (Lat. *carmen*, a song) itself indicates, the old incantations were cast in metrical form.

**(h) read bible to a cow**

*Tom Tit Tot* 222-3: A mediæval remedy for removing grit from the eye was to chant the psalm ‘Qui habitat’ three times over water, with which the eye was then to be [222] douched, while modern Welsh folk-lore tells of the farmer who, having a cow sick on a Sunday, gave her physic, and then, fearing that she was dying, ran into the house to fetch a Bible and read a chapter to her.

**(i) Δ mixes ashes of / letter with tea**

*Tom Tit Tot* 224: Obviously, it is but a step from listening to the charm-working words of sacred texts to swallowing them; hence the Chinese practice of burning papers on which charms are written and mixing the ashes with tea; and the Moslem practice of washing off a verse of the Koran and drinking the water.

**(j) drawers of a / virgin >>**

## VI.B.15.119

**(a) Δ stream running E**

*Tom Tit Tot* 224: The amulet written on virgin parchment, and suspended towards the sun on threads spun by a virgin named Mary, equates itself with the well-known cabalistic Abracadabra charm against fevers and agues, which was worn for nine days, and then thrown backwards before sunrise into a stream running eastward.

## 9. Arthur Reade, *Finland and the Finns*

### VI.B.15.119

**(b) → swing Easter**

*Finland and the Finns* 115: Apart from the harvest and midsummer, it is the Church festivals that are celebrated most enthusiastically. Easter has its painted eggs, as in other countries, and a special dish called “memma,” which is made of malt, sweetened and boiled till it becomes quite thick, and served in birch-bark baskets. It is eaten with lots of cream and sugar. Easter, for some reason, is a great time for children to swing.

**(c) rice porridge & his / Xmas**

*Finland and the Finns* 115: On Christmas Eve the whole family retires to the bath-hut and undergoes the tremendous purgation of the Finnish bath, afterwards perhaps taking a roll in the snow. Then follows a meal from the Christmas fare of rice porridge and stockfish.

**(d) ▯ suspends heaven from / ceiling**

*Finland and the Finns* 116: Sometimes what is called a “heaven” is suspended from the ceiling. It is a framework of threads covered with straws and decorated with pieces of paper cut in the shape of stars

and other appropriate emblems. Lit up from below by candle and firelight it has a beautiful transparent effect, and must seem very lovely to a child.

(e) **her wedding wreath / not white**

*Finland and the Finns* 117: The bride is dressed by a woman who is the official village bride-dresser. If the bride had misbehaved in her earlier life her wreath used to be made in a different way from that worn by other brides.

(f) **petties as hd dobli**

*Finland and the Finns* 118: The girls take a great pride in these *saeters* and make them look as gay and attractive as possible, hanging up their prettiest handkerchiefs and petticoats as ornaments.

(g) **kick the quilt to feet >**

(h) **put plant on floor**

*Finland and the Finns* 118: the boy waits a little and then calls out, “Do you hear anything?” If he fails to get an answer he taps again, louder and longer, and says:—

“Kick the fur to the feet.  
Kick between the wall-beams your sleep;  
Put your foot on the floor,  
Your hand on the door  
And let us meet.

(i) **send X to woo >**

(j) **trousers on together**

*Finland and the Finns* 120: Presently the boy asks if he may stay with her overnight, and if she says yes, he is allowed to take off his boots, coat, waistcoat and collar, put out the light and lie down at her side. If a boy to whom she is not engaged attempts to undress more the girl leaves him.

## VI.B.15.120

(a) **handed round aurally >**

MS 47478-270, ScrTsILA: ^+, handed round aurally since Euclid’s patent, ~~unders~~^ | *JJA* 52:178 | 1933 | II.2§4.4 | *FW* 000.00

(b) **runosingers [RM]**

*Finland and the Finns* 122: Before proceeding further it is desirable to glance at the racial mind of the people we are studying, as it is expressed in their ancient poetry. This poetry was probably composed by a variety of runo-singers or minstrels during the centuries immediately preceding the introduction of Christianity into Finland. But as it was handed down orally from father to son for generations, in the course of time it naturally received many influences from Christianity, and opinions differ greatly as to the pre- or post-Christian composition of many of the runes.

*Note: Kalevala.*

(c) **forging a pen**

*Finland and the Finns* 123: These my father sang aforetime,  
As he carved his hatchet’s handle,  
And my mother taught me likewise,  
As she turned around her spindle.  
When upon the floor, an infant.  
At her knees she saw me tumbling.  
As a helpless child, milk-bearded.  
As a babe with mouth all milky.

(d) **Wainamoinen >**

(e) **Lemminkainen >**

(f) **Kullervo**

*Finland and the Finns* 125: The principal men in the story are Wäinämöinen, the aged bard, whose origin we have already seen, and who is renowned for his wisdom, his singing and his magic;

Ilmarinen, the mighty smith, who rejoices in his forge; Lemminkainen, a jolly, hot-headed, reckless rascal, who is a favourite with the girls and is always getting into trouble; and Kullervo, a tragic figure whose hand is against every man's.

**(g) White as a winter mouse**

*Finland and the Finns* 128:

Then the smith a spear constructed,  
Not a long one, not a short one,  
But of middle length he forged it.  
On the blade a wolf was sitting,  
On the edge a bear was standing,  
At the joint an elk was trotting,  
On the shaft a colt was running,  
At the end a reindeer leaping.  
Then fresh snow was gently falling,  
And a little snow had drifted  
As it drifts in early autumn,  
White as is the hare in winter.

**(h) Pat says he / What says he / where ' same old — / hat me father wore / coat , mother bought**

*Finland and the Finns* 129:

Then a coat of blue she chose him.  
With a liver-coloured lining,  
Covering thus the shirt of linen,  
Which of finest flax was fashioned;[...]  
Round his waist a belt she fastened,  
And the belt was gold-embroidered,  
Which his mother wrought as maiden,  
Wrought it when a fair-haired maiden;  
Brightly coloured gloves she brought him. . . .  
Which his father once had purchased,  
When as bridegroom he adorned him.

**(i) groaning in bathroom / begot thee — this vile one**

*Finland and the Finns* 130:

Why hast thou forgot thy mother,  
Or despised thy dearest mother?  
Great the sufferings of thy mother,  
Great her sufferings when she bore thee,  
Lying groaning in the bath-room,  
On a couch of straw extended,  
When she gave thee thy existence,  
Giving birth to thee, the vile one!

**(j) on strand**

*Finland and the Finns* 131:

And my mother-in-law for ever,  
Evermore for me selected  
Worst of all the flails of threshing,  
Heaviest mallet from the bath-room,  
From the beach the heaviest mallet,  
In the stall the largest pitchfork.

**(k) AL [presents] N to JJ**

*Finland and the Finns* 131: One of the finest episodes in the "Kalevala" is that in which Lemminkainen's mother, learning of her son's death, goes in search of his body, rakes the water of the cataract in which he has been drowned until she has collected all the scattered fragments and joined them into a whole, and restores him to life with the help of the magic and the gods.

## VI.B.15.121

**(b) Kalevala [RM]**

*Finland and the Finns* 134: There is, indeed, a special element of heightening or exaggeration in the long description of the marriage in the “Kalevala” which shows that we have to deal with a rather elaborate form of ritual prescribed for the occasion. The bride is required to weep bitterly on account of the breaking with her old life. She is then comforted and instructed in her duties, after which an old woman frightens her by recounting the terrible experiences she herself had as a wife. Then the bridegroom is instructed in his turn

**(c) reed etc touch**

*Finland and the Finns* 135:

Bridegroom, give thy bride instruction.[...]  
If to his she pays no heeding,  
Nor concerns herself about it,  
Choose a reed where reeds are growing,  
From the heath fetch thou some horse tail,  
And with these correct the damsel,  
In the fourth year thus correct her.

**(d) not in meadow**

*Finland and the Finns* 136:

Do not beat her in the meadow,  
Do not whip her in the cornfield,  
Lest the noise should reach the village,  
And to other homes the quarrel,  
Neighbours’ wives should hear the crying,  
And the uproar in the forest.

**(e) after the bath □**

*Finland and the Finns* 138:

From the bath the room he entered,  
Changed so much they scarcely knew him,  
For his face it shone with beauty,  
And his cheeks were cleansed and rosy.

**(f) sour gunket**

*Finland and the Finns* 84: Sour milk, which is solidified to the degree of junket, is a favourite summer dish.

**(g) beeswax**

*Finland and the Finns* 70: Christmas is indelibly associated in Finland with sealing-wax, as all Christmas parcels are fastened up by means of it.

**(h) post on seeds**

*Finland and the Finns* 84: For vegetables one is allotted a cabbage-patch of one’s own. They come up very quickly, owing to the great length of the summer days, but it is advisable to post on some seeds to be planted before one’s arrival in the country.

**(i) house removal**

*Finland and the Finns* 83: The exodus to the country is a considerable undertaking. The villas or rooms to which one repairs are but scantily furnished, and a large number of one’s household goods have to be conveyed thither. It is a house removal on a small scale, in which beds and bedding and cooking utensils figure largely.

**(j) birchbark in bread >**

**(k) all wood**

*Finland and the Finns* 87: The number of things made of wood, and especially of birch wood, is amazing, and includes shoes, baskets of all kinds, knapsacks, halters, brooms and brushes. In a few old farms moreover, wooden door-bolts and nails and hinges and pestles and mortars may still be seen,

to say nothing of dishes, cups and saucers. Birch bark was formerly used in times of scarcity to mix with bread.

**(l) rosiny torch**

*Finland and the Finns* 87: The older houses were chimneyless and the smoke escaped out of a hole in the roof. Consequently the upper half of the walls was stained a dark colour, and when the rooms were cleaned the part above the smoke-line was left unscrubbed and is clearly demarcated from the rest. Light came only from the fireplace and the *päre*, a long thin piece of resinous wood which was fastened to the wall at one end and lit at the other.

**(m) Finn's bath**

*Finland and the Finns* 88-89: Most essential of all the farm-buildings, however, is the bath-house. It is the first of them all to be built and serves as a home until the dwelling-house is ready. In one corner is the fireplace, made of great stones. Near the roof is a broad shelf on which the bathers lie. Sometimes there is a second shelf used for malting. There is usually a small opening, which can be closed by a sliding panel, through which fuel can be thrown in. In some old bath-houses there is a second hole, known as the wolf-hole, through which the farmer in old days kept watch at night on the wolves which might come prowling around and shot them if he got the chance. When the time for bathing comes, the stones are heated to a very high temperature, hot water is thrown on them and the house is filled with steam. You soap yourself, sit on the shelf, beat [88] yourself, or are beaten by the old bath-woman, with birch twigs, approach or keep away from the fire-place according to your ability to stand intense heat, and, finally, red as a tomato, plunge into the open air. If it is summer this is a simple matter, but even in winter the Finns run naked from the bath-house to the farm, and very often take a roll in the snow into the bargain.

The Finnish bath was, and still is, largely a family concern, the two sexes taking it in common and nudity seeming to have no terrors for them. It is curious to note, however, that when bathing in sea or lake men and women bathe separately. The explanation is, perhaps, that the bath-house is a kind of temple, the bath-woman its priestess, and the bath of the nature of a ritual. The church and the bath-house are holy places, says a Finnish proverb. The place has grave and lofty associations of another kind also. It is to the bath-house that the mother retires when a child is about to be born, and the temperature is made as high as possible in order to ease her delivery; to it, also, sick people are taken as to a hospital. There is a Finnish proverb to the effect that if the bath-house and brandy cannot help a man, death is near at hand. The bath is, moreover, a custom hallowed by great antiquity. Livy, during his exile among the Sarmatians in Dacia, describes the bathing customs prevalent there, and the description corresponds closely to the Finnish bath of to-day. Thus sentiment allies itself with custom in excluding from this sacrament of nudity any idea of licence.

**(n) doing her mooney**

*Finland and the Finns* 90-1: Usually the farms lie far apart and are often separated by great stretches of forest and water. There is no town at hand to which you can easily repair when you want anything, so that the country-side has had to develop and maintain a large number of small industries. Not only do country-folk still continue in many parts to build their own dwelling-places, but they also construct much of the furniture in them and make many of the implements used on their farms. The long winter evenings are the great time for such pursuits. In the old days the household used to gather round the open fire, the only source of light by which continuous work could be done after dusk. One can imagine the scene. Now, of course, lamps are everywhere used. The men do a great deal of carpentering, making buckets, spoons, cups, baskets, shafts for their carts, etc. What some of them can do with the aid of nothing but an axe is astounding, their dexterity with this tool being delightful to watch. Another common tool is the Finnish knife, which every peasant carries at his belt; it is used for every purpose imaginable, whether good or evil. The women do a great deal of spin-[90]ning, weaving, knitting and dyeing. The clothes of the family are to a great extent made by them, though of recent years manufactured stuffs have become commoner. It is a delightful thing to see the peasant women spinning and weaving, and their work lasts better than the manufactured article. Some of them add to the family earnings by selling their productions.

**(o) Patch (Pat)**

*Finland and the Finns* 98: The system which produced them was in origin as follows. The larger landowners found their arable land separated by natural causes into a patch here and a patch there, with lakes and stretches of forest lying in between.

## VI.B.15.122

(a) **ˈmunicipal sin**

MS 47471a-5, ScrLMA: ^+What other brought about municipal sin. It may have been a missfired brick, as some say, or it mought have been due to a collupsus of his ^+back+^promises, as others looked at it. (There are ^+by now+^ 1001 stories of the same, all told)+^ | *JJA* 44:049 | Nov 1926 | I.1§1.\*1 | *FW* 005.14

(b) **throve**

(c) **‘ in his wisdom**

*Finland and the Finns* 125: The principal men in the story are Wäinämöinen, the aged bard, whose origin we have already seen, and who is renowned for his wisdom, his singing and his magic

(d) **bad old days**

*Finland and the Finns* 130: Wäinämöinen, hero and age as he is, turns to his mother for comfort in his distress, saying:—

Would my mother now were living,  
And my aged mother waking!  
She would surely tell me truly  
How to best support my trouble,  
That my grief may not o’erwhelm me,  
And my sorrow may not crush me,  
In these weary days of evil,  
In this time of deep depression.

(e) **I’ll tell you / in notime**

(f) **water macadam / tar —**

*Finland and the Finns* 108-109: But there is one other pursuit of the Finnish peasant of which [108] a word should be said here, namely, tar-burning. Tar-pits used to be common throughout the country, and even to-day a great deal of tar is burned in the north chiefly for purposes of export. The method is to extract the tar from the wood by means of heat. When the tar has been extracted, it is run into barrels, which are sometimes attached to shafts, so that a horse can draw them along as if they were carriages composed solely of large wheels. If it is not wanted for home use, the tar is taken to the nearest waterway and put into boats for transport to the coast.

(g) **Yul boeken**

*Finland and the Finns* 71: Father Christmas is also a familiar figure in Finland. In appearance he is not very unlike our own friend, but he bears the name Jule-Bocken—i.e. Yule Goat.

(h) **rim[ed]**

*Finland and the Finns* 73: Here the full beauty of winter woods becomes apparent. This is especially so if one happens to go on a morning when every tiniest twig has been rimed.

(i) **side**

*Finland and the Finns* 73: You lie flat on your stomach and are hurled through the air at the speed of an express train. The scenery shoots past you at a dizzy pace. The runners on either side are like the paws of some huge animal and lifted high when the wind is strong, descending on the ice again with a shattering crash.

(j) **fir lane on ice**

*Finland and the Finns* 71: When the sea is frozen the real joys of winter begin. The ice becomes the scene of a vigorous life. Roads marked by fir-trees are staked out on it between the town and the neighboring islands, and carts, cabs and automobiles make a lively traffic upon them.

(k) **Hauptman**

?*Finland and the Finns* 75: The theatres are well managed and keep the public in touch with dramatic movements all over Europe. British plays are popular. A large number of Shaw’s have been produced, and three of Galsworthy’s, to say nothing of Shakespeare. The theatres are of course repertory theatres, as is usual on the Continent. All the seats are reserved and there is no need to stand outside the pit or

gallery door in the rain and cold, as in London. The Finnish Theatre is a fine building, with better cloakroom accommodation than most London theatres.

(l) **Finland**

?*Finland and the Finns* 75: In Helsingfors one is kept perpetually aware of the fact that Finland is a country with two languages, and, in the official world, to some extent, of three. The street signs are up in Finnish, Swedish and Russian, and each of these languages is represented by its own theatre.

**VI.B.15.123**

(a) **⌘ whip within frockcoat**

*Finland and the Finns* 135-136:

Bring a switch from out the thicket,  
In the dell select a birch-rod,  
Underneath thy fur cloak hide it, [135]  
That the neighbours may not know it,  
Let the damsel only see it;  
Threaten her, but do not touch her.

(b) **1 room house**

*Finland and the Finns* 101: In former times it was the custom to build a house as one large room, with a hole in the roof through which the smoke could ascend.

(d) **<sup>b</sup>for the poorquose of**

*Finland and the Finns* 109: Tar-pits used to be common throughout the country, and even to-day a great deal of tar is burned in the north chiefly for purposes of export.

MS 47482a-84v, ScrMT: the pourquose of which was to cassay | *JJA* 44:084 | Nov 1926 | I.1§2A.\*1 | FW 018.31

(h) **smell of incest**

*Finland and the Finns* 44-5: He is warned that his son and daughter will make an incestuous mar[44]riage, and seeks to prevent this by having his daughter drowned.

**10. Mrs. Alec Tweedie, *Through Finland in Carts***

**VI.B.15.138**

(l) **droschky**

*Through Finland in Carts* 406-7: To say we were tired hardly describes the situation. We were absolutely exhausted. So exhausted, in fact, were we, after our late experiences, that when—twenty-eight hours after leaving *Kajana*, twenty-eight hours of constant strain—we got into the little steamer at *Muhos* which was to convey us the last part of our journey to *Uleåborg*, we were literally worn out. This steamer plied to and fro on a wide stretch of the famous *Uleå* river, where the stream was quick and yet not a cataract. It was only a little vessel, without a cabin of any kind, and with hard uninviting wooden benches running along its stern end for the accommodation of passengers. We went on board before she started, and, feeling that we at last had a chance to rest, lay down all six speechless on the floor or the benches of the little boat, our heads supported merely by a rug or a travelling bag, and apparently fell asleep at once, for when we woke it was to find that a dozen peasants had assembled on board, all of whom were eagerly discussing us and staring at the sight of six exhausted strangers, whom report told them had descended the famous rapids the previous night with considerable danger. Even that short sleep refreshed us somewhat, and, but for [407] the discomforts we had brought away with us from the hideous little gray house, we might have dreamed on for hours.

Oh, how glad we felt as our little droschkies drew up in front of the grand-looking stone hotel at *Uleåborg*, which proved as uncomfortable inside as it was magnificent in appearance outside.

*Note:* A low, open, four-wheeled Russian carriage.

(m) **silk bait [LMV] >**

(n) **Jock Scott / Dry Doctor / Zulu / shrimp [LMV]**

*Through Finland in Carts* 416: In the district of *Kuopio* permission to fish may be obtained from Henriksson, the manager of a large ironwork at *Warkaus* and *Konnus*. Silk bait and Devon minnows prove most useful.

In the province of *Uleåborg* salmon of every kind can be caught at *Waala*, where there is a charge of ten marks (eight shillings) for the season. There are also trout and grayling, and the ordinary English flies and minnows are the best bait, Jock Scott, Dry Doctor, Zulu, and shrimp being great favourites. Sportsmen can put up at *Lannimalio*, or *Poukamo*, at the peasants' small farms; but information is readily given by the English Consul at *Uleåborg*

## VI.B.15.139

### (a) Finnlander

*Note:* For the source see (f) below.

### (b) salmonspoon

*Through Finland in Carts* 418: Verily a record. His sister made his flies; and the salmon which weighed 52 lbs. he got with a salmon-spoon of his own make. He uses a spinning-rod 11 feet long, or a fly-rod 14 feet long. We saw him fishing in the famous rapids, and never shall we forget the dexterity of his throw, or the art of his "play." He once caught 1600 lbs. of fish in three weeks. Masters of the piscatorial art, does not envy enter your souls?

### (c) set fire in name of E

*Through Finland in Carts* 419: The ground at these stores is literally sodden with tar, though here and there little drains are cut in order to collect it; the air being permeated by its wholesome smell.

Fancy if such a quay caught fire. Fancy those thousands of barrels in flames—and yet a famous admiral once set fire to this very tar store in the name of England; a little act of destruction that Finland has never quite forgiven Great Britain.

### (d) ink in bootleg / pocket

*Through Finland in Carts* 418-19: From fifty thousand to seventy thousand barrels of tar are deposited every summer by the boats which shoot the *Uleå* rapids upon the quay near the town. What a sight! There they were piled two and three high like pipes of wine in the great London vaults, but in this case the barrels were not under cover, but simply lay on a quay that was railed in. Every barrel had to be tested before final shipment, and when we arrived a man was [418] going round for this purpose trying each cask after the bung had been extracted. He wore high boots, and carried his ink-bottle in his boot leg as the London brewer carries his ink in his coat pocket. Then a helper, who followed behind, thumped in the bung while the foreman made his notes in a book, and in a few minutes a man or a woman came and rolled the barrel away. Those employed in the task wore strong leather gloves with no fingers—only a thumb, and so tarred they were absolutely hard, as also their boots from walking over the tarry ground. And yet all the faces were beautifully clean, and the clothes almost spotless.

### (e) Finlander

*Through Finland in Carts* 420-1: Another Finnish scene was being enacted around us. About a dozen emigrants were leaving their native land by way of *Hangö*, where they were to [420] change steamers for England, and pass thence to America. They had paid seven or eight pounds each for their passage money, and were going off to seek their fortunes in a new world—going to a strange country, speaking another tongue than their own, going away from all they had on earth, from friends, relations, associations, going full of hope, perchance to fail! Some years later, when I was in the States, I learned what excellent emigrants these Finlanders make, and how successful they generally become, but they looked so sad that day that our hearts ached for them as they sat on their little boxes and bundles on the quays, among the sixty or seventy friends who had come to see them off. The bell rang; no one moved. It rang again, when each said to the other *Hyvästi* (good-bye), and with a jaunty shake of the hand all round, the emigrants marched on board, and our ship steamed away, without a wet eye or a smothered sob.

Will nothing move these people? Is it that they hide their feelings, or is it that they have none to conceal?

The stoicism of the Finn is one of his strongest characteristics.

As we passed out of the harbour our thoughts recurred to heart-breaking farewells on board P. and O. and Orient steamers, where the partings are generally only for a few years, and the voyagers are going to lands speaking their own language and to appointments ready waiting for them. How strange is the emigrant, and how far more enigmatical the Finn.

(f) **Finn**

?*Through Finland in Carts* 419-20: What a truly national experience! First of all, the Petersburg steamer, by which we were to travel, [419] though announced to start at three P.M., never left its moorings till 4.40. Only one hour and forty minutes late, but that was a mere trifle to a Finn. The cargo was taken on board up to the very last minute—eighteen enormous barrels of salmon (twice or thrice the size of eighteen-gallon casks of beer), five hundred rolls of leather, which, having come as raw skins from America, had been dressed in *Uleåborg*, ready for *Riga*, whither the consignment was bound, also a hundred big baskets, made of the plaited bark so common in Finland, filled with glue, likewise the product of a leather factory.

(g) **kitchen finnish**

?*Through Finland in Carts* 428-30: Somewhat hungry after our dip we went to the café—and to another surprise. The girl behind the counter was lovely. Well—well—here was the third beauty in one day, and all hidden from masculine gaze, for two had been at the ladies' swimming-bath, and the third was in a café for ladies only. Poor men of Finland, how much you have missed! [428]

We asked for rolls and butter and jam, with a cup of coffee, as we were not dining till 3.30. The lovely maid opened her eyes wide.

An endless source of amusement to the natives was the Englishwomen eating jam. Although they have so many wonderful berries in Finland, and make them into the most luscious preserves, they eat the sweetened ones as pudding and the unsweetened with meat, but such a thing as eating *Hjortron* on bread and butter was considered too utterly funny an idea. At the little café at *Wasa* the brilliant notion seized us of having white bread, butter, and *Hjortron* preserve. Our kind Finnish friend gave the order, and the pretty girl repeated—

“*Hjortron*? But there is no meat.”

“We don’t want any meat; but the ladies would like some jam with their coffee.”

“Then shall I bring you cream to eat it as pudding?” she asked, still more amazed.

“No,” was the reply, “they will eat it spread on bread and butter.”

“What! *Hjortron* on bread and butter!” the waitress exclaimed. “Impossible!”

And to her mind the combination was as incongruous as preserves eaten with meat would be to the ordinary English peasant, or as our mint sauce served with lamb seems to a foreigner, who also looks upon our rhubarb tart as a dose of medicine.

Another thing that surprised the folk was that we always wanted salt. It is really remarkable how seldom a Finlander touches it at all; indeed, they will [429] sit down and calmly eat an egg without even a grain of salt. Perhaps there is something in the climate that makes it less necessary for them than other folk, because we know that in the interior of some parts of Africa, the craving for salt is so dreadful that a native will willingly give the same weight in gold for its equivalent in salt.

(h) **bruin S >**

(i) **that drowsyhead**

*Through Finland in Carts* 189-90: Bears, as said before, do not walk hourly in the streets of Finland. Nevertheless, bears do exist, and in the Northern and Easterly districts in considerable numbers. It is in winter that the bear-hunts take place, and, having discovered the whereabouts of the monarch of the forest, the Finlander disturbs him from his winter sleep, either by smoke or by the aid of dogs, and then for days follows him over the snow. The bear is an adept at walking through snow, but man on *sukset* is his match. After circling bruin in parties, or chasing him alone, the bear generally falls in the end to some sportsman's gun. It is a great day when the dead bear is brought back to the village, and one usually celebrated by a triumphal procession, merry-making, and a grand feast, followed by much singing of the [189] national songs, handed down from father to son, and thrilling tales of wondrous acts of daring at bear-hunts, for, as we have seen, in the *Kalevala* the bear is a great subject for the poet's verse. The man who fired the fatal shot is, on the occasion of the bear-feast, naturally the hero, and for him it is an occasion to be gratefully remembered. Every Finn speaks with profound admiration and bated breath of *Mårten Kitunen*, who during his life killed a hundred and ninety-eight fully-grown bears, besides innumerable young ones. It must not be imagined from this that bear-killing is an easy sport; on the contrary, it is extremely dangerous, for the fatigue and perils of *skidåkning* the wild forests, with a very low temperature, for hours and hours is in itself a perilous pastime. Frost-bite is by no means uncommon, and, of course, in such cold, it is impossible to sit down and rest, lest that drowsy sleep, so dreaded in northern climates, should take hold of the weary man and gradually lull him into his last slumber.

(j) **back home**

MS 47478-269, ScrTsTMA: ^+way back home+^ | JJA 52:177 | 1933 | II.2§4.4 | FW 275.04

(k) **<sup>s</sup>unaddressed litter** —

*Through Finland in Carts* 193-4: We learn that during the year 1896 our English post-office passed 1,834,200,000 letters and 314,500,000 postcards; and, writing on the same subject, the Duke of Norfolk said, “The penny letter has long been known to be the sheet anchor of the post-office, and it is interesting to record [193] that no less than 95 per cent. of the total number of inland letters passed for a penny each.” Fifteen years later every English-speaking land could be reached by a penny stamp.

Finland might take the hint and institute a penny post; but we hope she will not send some fifty thousand letters *unaddressed*, as we English did, their valuable contents amounting to several thousands of pounds!

Not located in MS/FW.

(m) **Esko, Vaimö Lauri** >

Note: Fin. Vaimö. Wife.

(n) **Vilho Osmo Vali** >

(o) **Nyrrikki** >>

Note: Finnish god of hunting.

## VI.B.15.140

(a) **Helmi Sirika** >

(b) **Aura Lempi** >

(c) **Jukeri Lyylikked** >

(d) **Tuulikki** >

(e) **Ilma Impy Iri**

*Through Finland in Carts* 183-4: It is amusing at these gatherings to hear the young people all calling one another by their Christian names, and as some of the real Finnish names [183] are musical and pretty, we give a few of the most usual—

MEN.	WOMEN.	SURNAMES.
Onni	Aino	Aaltola
Ilmari	Saima	Vuorio
Yrjö (George)	Helmi	Lallukka
Väinö	Aili	Ritola
Armas	Kyllikki	Aitamurto
Aarne	Eine	Haapaoja
Arvo	Aura	Häkli
Reijo	Sirkka	Sutinen
Esko	Lempi	Pösö
Heikki (Henry)	Siviä	Matikainen
Urpo	Rauha (Friede, Irene)	Koskinen
Eero (Eric)	Hellin	Piispanen
Mauno (Magnus)	Ainikki (Kalevala)	Pilvi (a cloud)
Lauri (Laurence)	Ilpotar ”	Vitikka
Vilho (William)	Inkeri ”	Vipunen (Kalevala)
Toivo	Louhi ”	Korhonen
Pekka (Peter)	Lyyli, or Lyylikki	Lyytikäinen
Ahti (Kalevala)	Mielikki (Kalevala)	Päivärinta
Sampsä ”	Tellervo ”	Päiviö
Antero ”	Tuulikki ”	Makkonen
Youko ”	Hilja	Porkka
Kullervo ”	Työne	Rahkonen

Kalervo	”	Suoma	Ojanen
Untamo	”	Alli	Reijonen
Kammo	”	Impi	Alkio
Nyyrikki	”	Laina	Teittinen
Osmo	”	Ilma	
Valio		Iri	
Ensi			

## VI.B.15.141

### (i) **‘betrothal demand’ / (horse excuse) >**

Not located in MS/FW.

### (j) **bride’s lament proxy**

*Through Finland in Carts* 136-8: The wedding festivities were unlike anything to which we are accustomed. They began with a formal betrothal. In a log hut sat the bride’s family, the mother spinning at one of the wooden erections so closely resembling an oar. The father [136] and his friends were meantime gathered round a table drinking small beer (*Kalja*) from large wooden pots, or rather buckets, called *haarikka*. Each man helped himself out of the *haarikka* by dipping into that vessel the usual wooden spoon and sipping its contents, after which performance he replaced the spoon in the bucket.

Thus happily occupied sat the family till the bridegroom and his friends arrived.

It is not considered proper for an intending bridegroom ever to propose in person, consequently a spokesman has always to be employed, who expatiates on the many excellent qualities possessed by the modest lover.

Even the spokesman, however, deems it strict etiquette at first to prevaricate concerning the real nature of his errand, and consequently the actor told a cock-and-bull story about the purchase of a horse; rather a transparent bit of make-believe considering the matter had been quietly arranged previously.

At last, after some ridiculous talk about that imaginary horse, a formal request was made for the daughter’s hand, and finally the bride herself appeared, solemnly led in as if a prisoner.

Silent and alone, with head bent sadly down, she stood in the middle of the room till asked if she were willing “To marry this man?” when, without looking up, she answered “Yes.”

Then the “weeping woman” who is hired for such occasions—just as in days, happily gone by, English families used to hire mutes for funerals—put her arm [137] round the bride’s waist, and, with bowed head, swinging her body to and fro the while, began in a most melancholy voice to sing “The Bride’s Lament to her Home.” The paid professional chants the words of the *Kalevala*, which are supposed to embody every bride’s sentiments, implores her parents not to hurry her away. She begs her brother to keep her, not to let the breach between them be so large as the *Ladoga* lake; might she remain even so long in her father’s house as it will take to catch the fish and cook them.[...]

*Through Finland in Carts* 142: The men’s dresses were of ordinary cloth with bright-coloured linen shirts, and leather boots turned up at the toe, the soft leather legs reaching nearly to the knees, the last two or three inches being laced *behind*, so as to enable the wearer to pull them on. The sisters of the bride wore crowns composed of plain bands of various-coloured ribbons—nearly a quarter of a yard high in front, but diminishing towards the back, where the ends of the ribbons hung below the waist.

The words of the bride’s lament are so strange, that we give some of them from *Kalevala*, thinking every man who reads the lines will sympathise with the wretched bridegroom, and every woman wish to have as devoted a husband as the young man is exhorted to make.

### (k) **birchwhip**

*Through Finland in Carts* 144-7: from THE BRIDE’S FAREWELL

Never, never, magic husband,  
Treat thy beauty-bride unkindly,  
Teach her not with lash of servants,  
Strike her not with thongs of leather;  
Never has she wept in anguish,  
From the birch-whip of her mother.[...]  
In the fourth year, if she heed not,  
Threaten her with sterner treatment,

With the stalks of rougher edges,  
 Use not yet the thongs of leather,  
 Do not touch her with the birch-whip.[...]  
 Then I sought for other measures,  
 Used on her my last resources,  
 Cut a birch-whip in the forest,  
 And she spake in terms endearing;  
 Cut a juniper or willow,  
 And she called me 'hero-darling';  
 When with lash my wife I threatened,  
 Hung she on my neck with kisses."

(n) **Kalevala / (cabbage garden)**

*Note:* Scot. Kaylyard. Cabbage garden.  
 For the source see (j) above.

**VI.B.15.142**

(a) **inten ^+interviewed+^ the luggage**

*Through Finland in Carts* 335-6: On this occasion our party mustered six in all; therefore, as a *kärä* holds but two, three of these primitive little vehicles were required for our accommodation. We were very anxious to dispense with the services of the coachmen, two of them at all [335] events, as we had often done before, for it seemed quite ridiculous, considering we always drove ourselves, to take two men with us who were not wanted, and whose extra weight told on a long country journey. But not a bit of it; no amount of persuasion could induce them to stop behind. They were looking forward to the trip with pleasurable excitement, and evidently considered travelling with English ladies a special honour. The amount of talking and discussing and arranging that went on over this simple matter is appalling to think about even now. First of all they said there was too much luggage, although they had already interviewed the luggage the day before. Then they declared that if they took it they must be paid ten marks extra for doing so; then they packed all the heavy articles into one *kärä*, and all the light into another, and finally came to the conclusion that this plan would not answer, and unpacked everything again.

(b) **→ crimson reins**

*Through Finland in Carts* 339-40: Seeing a queer tumbledown little hovel without a chimney by the wayside, we called "*bur-r-r*" to the pony, which, like all good Scandinavian horses, immediately drew up, and, throwing down the knotted blue cotton reins, we hopped out, our student friend proceeding to take the top rail off the gate to admit of our clambering over the remaining bars. These strange loose fences are a speciality of Finland, and although they look so shaky and tumbledown, they withstand the winter storms, which is no slight matter. The same loose fences are to be found in the United States or Canada, but there they are made zig-zag, and called snake-fences. [339] In Finland, the gates do not open; they are simply small pine trunks laid from one fence to the other, or any chance projecting bough, and when the peasant wants to open them, he pulls them out and wrecks the whole fragile construction. It saves locks and hinges, even nails, or, the native equivalent, tying with silver-birch twigs; but it is a ramshackle sort of contrivance nevertheless.

(c) **4 dips**

*Through Finland in Carts* 340-1: In we went to see a chimneyless cot. See, did we say? Nay, we could not see anything until our eyes became accustomed to the dim light. It was a tiny room, the stove occupying almost half the available space; there was no proper chimney; the hole at the top did not always accomplish the purpose for which it was intended, consequently the place was black with ancient smoke, and suffocating with modern fumes. The floor was carpeted with whole birch boughs, the leaves of which were drying in the atmosphere as winter fodder for the one treasured cow. For the cow is a greater possession to the Finn than his pig to the Irishman. The other quarter of the room contained a loom, and the space left was so limited we were not surprised that the dame found her little outside kitchen of much use. Two very small windows (not made to open) lighted the apartment; so how those folk saw during the long dark winter days was a mystery to us, for they made their own candles, they said, just as English folks formerly made dips, and we all know the illumination from dips is uncertain and not brilliant. Still smoke, want of ventilation, and scarcity of light did not seem to [340] have made them blind, although it had certainly rendered them prematurely old.

(d) **climes**

*Through Finland in Carts* 341-2: Standing on the little barley patch which surrounded the house, we saw a sort of wigwam composed of loose fir-tree trunks. They leant against one another, spread out because of their greater size at the bottom, and narrowed to a kind of open chimney at the top. This was the housewife's extra kitchen, and there on a heap of stones a wood fire was smouldering, above which hung a cauldron for washing purposes. How like the native wigwam of Southern climes was this Northern kitchen—in the latter case only available during the warm weather, but then the family washing for the year is done in summer, and sufficient *rågbröd* also baked for many months' consumption. Before we had finished inspecting this simple culinary arrangement, the housewife arrived. She was no blushing maid, no beautiful fresh peasant girl. Blushing, beautiful maids don't exist in Finland, for which want the Mongolian blood or the climate is to blame, as well as hard work. The girls work hard before they enter their teens, and at seventeen are quite like old women. The good body who welcomed us was much pleased to see visitors [341] in her little *Savupirtti*, and delighted to supply us with fresh milk, for, in spite of their terrible poverty, these *torppari* possessed a cow—who does not in Finland?—wherein lies the source of their comparative wealth. The Highland crofter, on the other hand, rarely owns even a pig!

(e) **5 penni piece**

*Through Finland in Carts* 343: The old woman was much more romantically inclined than the man. The Finnish character is slow and does not rush into speech; but a friendly pat on one grandchild's head, and a five-penni piece to the other, made our hostess quite chirpy. "May God's blessing accompany your journey," she said at parting; "may He protect the English ladies."

We got into cordial relations by degrees, and our friend the student, seeing a piece of woven band hanging up, asked its use.

(f) **good body**

*Note:* For the source see (d) above.

(g) **the Book**

Not found in *Through Finland in Carts*.

(h) **riddleabend**

*Through Finland in Carts* 350-1: We cannot repeat too often that the Finn is musical and poetical to the core, indeed, he has a strong and romantic love for tales and stories, songs and melody, while riddles are to be met with at every turn, and the funny thing is that these riddles or mental puzzles often most mercilessly ridicule the Finns themselves.

No language, perhaps, is richer in sayings than the Finnish. When a Finn sees any one trying to perform some feat beyond his power, and failing, he immediately laughs and cries, "*Eihän lehmä puuhun pääse*" (the cow cannot climb a tree). Or, [350] when speaking of his own country as superior to every other land, he invariably adds, "*Oma maa mansikka muu maa mustikka*" (my own land is a strawberry, all other lands are bilberries).

These proverbs and riddles, of which there are some thousands, are the solace of the winter evenings, when the old folk sit opposite one another in the dark—more often than not hand in hand—each trying who will give in first and find his store of riddles soonest exhausted. In fact, from childhood the Finn is taught to think and invent by means of riddles; in his solitude he ponders over them, and any man who evolves a good one is a hero in his village. They meet together for "riddle evenings," and most amusing are the punishments given to those who cannot answer three in succession. He is sent to *Hymylä*, which is something like being sent to Coventry.

(i) **fickle**

Not found in *Through Finland in Carts*.

(j) **the 'staff'**

*Through Finland in Carts* 349-50: "Will you come with me, *Annuka*, fair maid of *Åbo*?"

"I do not want to, and I will not come," she answers.

*Annuka*, the maid of *Åbo*, sits at the end of the bridge, and waits for a man after her own mind, a man with tender words.

Out of the sea comes a man, a watery form out of the depths of the waves with an iron helmet, an iron cloak upon his shoulders, iron gloves upon his hands, iron money in his pockets, and iron bridal trinkets.

"Will you come with me, *Annuka*, fair maid of *Åbo*?"

“I do not want to, and I will not come,” she answers.

And then came a poor man, whose only wealth was bread. It is not gold, nor silver, nor copper, nor iron, but bread that is the staff of life. This is emblematical, to show that money does not make happiness, and so *Annuka*, the maid of *Åbo*, takes him, and sings [349]—

“Now I am coming to you, my husband. *Annuka*, the maid of *Åbo*, will be happy now, and happy evermore.”

## 11. P. A. Munch, *Norrøne gude- og heltesagn, ordnet og fremstillet*

### VI.B.15.172

(b) **odd** >

(c) **straadød**

*Norrøne gude - og heltesagn* 13: En historieskriver fra 11. årh., Adam av Bremen, forteller om offerlunden ved Uppsala tempel at der i den hang mange menneskelige legemer i de hellige trær. Her har vi visst å gjøre med offer til Odin, og i nær sammenheng med det egentlige Odins-offer står uten tvil det som Snorre forteller i *Ynglinga-saga*: Odin lot sig straks før sin død merke med spyds-odd, «og han tilegnet sig alle våbendøde menn»; «Njord døde av sykdom, han lot sig også merke til Odin før han døde». Således kunne Odin motta mennesker som offer ikke bare gjennom hengning, men også derved at den som vilde undgå at dø strådød, risset sig med spyd.

(d) **galgens here**

*Norrøne gude - og heltesagn* 13: Odin blev, som det synes, dyrket ved en egen slags menneskeofring, og dette har gjort meget til at han kom til å stå for våre forfedre som en grusom og barsk gud. Likesom Odin efter myten hang i galgen, såret med spyd og gitt til sig selv (se s. 11, anm.), så var det efter flere sagnhistoriske fortellinger (som den om Starkad og Vikar, § 76) skikk å ofre menn til Odin ved å henge dem i galge og gjennomføre dem med spyd. Skaldene kunde derfor kalle Odin «de hengtes gud», «galgenes herre»; han lot sin ravn fly til de hengte, eller gikk selv til galgen og tvang ved galder den hengte til å tale med sig.

(e) **forfatter**

*Norrøne gude - og heltesagn* 9: således forteller allerede den gamle gotiske forfatter Jordanes hvorledes goterne

(f) **mittükerdag**

Not found in *Norrøne gude - og heltesagn*.

(g) **<toūtr> toöttgrunder**

Not found in *Norrøne gude - og heltesagn*.

(h) **paa hver sin skulder**

*Norrøne gude - og heltesagn* 12: Odin har også to ravner, Hugin og Munin (*Huginn*, *Muninn*, d. e. tanken og minnet), som sitter på hver sin skulder av ham, og dem har han også en del av sin store visdom å takke for.

(i) **ting ved Ygdrasil**

*Norrøne gude - og heltesagn* 11: Når guderne holdt sine høytidelige *ting* hvor all æser kom sammen, gikk de til Yggdrasils (*Ygg-drasill*) ask eller verdenstreet. Her var deres største helligdom. Yggdrasils ask breder sine grener ut over hele verden.

(j) **dundersdag — torsdag —**

*Norrøne gude - og heltesagn* 16: Likesom Odin svarte til romernes Mercurius, blev Tor motstillet Jupiter. Derfor *Þórsdagr*, torsdag (gammeltysk *Donarestac*, Donnerstag, angelsaksisk *Punresdæg*, Thursday), = «Jupiters dag» (fransk *jeudi*).

(k) **Nanna**

*Norrøne gude - og heltesagn* 28: Idunn, Nanna og Siv

*Norrøne gude - og heltesagn* 32: **Idunn. Nanna. Siv.**

27. Det er lite vi vet om Idunn, Nanna og Siv.

(l) **ort skinner av ham**

*Norrøne gude - og heltesagn* 16: Odins og Friggs sønn er Balder (*Baldr*), fromhetens og uskyldighetens gud. Han er så lys og fager, at det skinner av ham.

## 12. Frank Vincent, *Norsk, Lapp, and Finn*

### VI.B.15.199

(a) **samoyede / swampliver >**

(b) **esquimaux / = rawflesheater**

*Norsk, Lapp, and Finn* 127: The nomad character of the Lapps allies them to the Samoyedes and Esquimaux. In fact these three peoples, with certain less known tribes in Siberia, are classed together by some ethnologists as the Hyperborean Race. The word Samoyedes signifies “swampdwellers,” referring to the fact of this tribe inhabiting the vast mossy plains of Northern Russia and Siberia. The name Esquimau means “eater of raw flesh,” which appellation might, indeed, be bestowed with equal propriety upon all these circumpolar people.

(c) **Finne = Lap >**

(d) **quain = Finn**

*Norsk, Lapp, and Finn* 127: There seems to be some confusion in the designation of the different peoples of Norway. Thus, those whom we call Lapps are apt to be called Finns by the Norwegians, and those whom we have been accustomed to term Finns they characterize as Quains.

(e) **boelapps >**

(f) **sealapps**

*Norsk, Lapp, and Finn* 128: They are divided into two grand classes—the roving and the settled. The former are called Boelappen or Mountain Lapps, and the latter Soelappen or Sea-Coast Lapps.

(g) **barter**

*Norsk, Lapp, and Finn* 129: Another and very important object of the Laplanders in going to the coast is, that they may dispose of the commodities they have collected during the winter, such as the skins of animals and the feathers of birds. These they usually barter for brandy, gunpowder, cloth, and meal.

(h) **one night (as light / as day)**

*Norsk, Lapp, and Finn* 130: One night (though it was as light as day) while roaming over the wharves of Hammerfest I chanced to come upon a party of about twenty Sea- Lapps, engaged in bidding farewell to some friends who were returning to their homes on a distant part of the coast.

(i) **Δ fustian >**

(j) **leather breeks**

*Norsk, Lapp, and Finn* 130: The women wore long tunics made of fustian, ornamented with red and yellow borders, and confined at the waist by a belt. Their nether garments were of leather, as were their pointed shoes, which were tied about the ankle with colored straps.

(k) **2 suits hair in / — out**

*Norsk, Lapp, and Finn* 130: The men had cloaks of reindeer-skin, the fur worn within, and hoods of skin and wool. In winter they wear another suit over this, with the hair outwards.

(l) **finkel >**

(m) **bibacity**

*Norsk, Lapp, and Finn* 131: While I stood gazing at these diminutive beings, who, by the way, took not the slightest notice of me, one of the hags produced a bottle of finkel, a vile native brandy distilled from corn, which has been felicitously described as “a mixture of turpentine, train oil, and bad

molasses.” This was rapidly passed from mouth to mouth, not excepting the women and young girls, who actually rivalled the men in their alcoholic bibacity.

## VI.B.15.200

(a) **dowry of deer**

*Norsk, Lapp, and Finn* 133-4: The dowry of parents to their daughters when they marry consists usually of reindeer, as many head [133] as the condition of their finances will permit.

(b) **sheep soup [RM]**

*Norsk, Lapp, and Finn* 134: I joined the procession, and entering the house, was received with much respect and invited to join the nuptial party in their simple meal of boiled sheep.

(c) **Δ cleans pipe with / birdbill**

*Norsk, Lapp, and Finn* 137: Another infatuation of the Lapps, both male and female, is smoking. They always carry a tobacco-pouch of reindeer-skin, and attached to it a pipe-cleaner made of a bird’s bill.

(d) **lashed into cradle**

*Norsk, Lapp, and Finn* 142: The children during my interview gazed at me with curious twinkling eyes, but the little baby, securely lashed in its leathern cradle, which was lined with warm felt, slept as soundly as any fond mother might desire.

(e) **<sup>t</sup>birchleaf bed**

*Norsk, Lapp, and Finn* 142: Their birch-leaf beds were covered with seal-skins, their pillows were covered with sheep-skins, and they themselves were covered with reindeer-skins.

*Note:* Cf. 112.

MS 47478-255, ScrILA: <sup>^</sup>+with eve’s <sup>^</sup>+birch+<sup>^</sup> leaves for her <sup>^</sup>+jointure+<sup>^</sup>+<sup>^</sup> | *JJA* 52:173 | 1932 | II.2§4.\*3+ | *FW* 275.11-2

(f) **<sup>b</sup>Lappish**

*Norsk, Lapp, and Finn* 143: One of the women showed me a Testament and a history of the Bible prophets in Lappish, but neither of these books seemed the worse for wear.

MS 47472-244, ScrTsILA: whatever will be written <sup>^</sup>+in lappish langage with inbursts of maggyer+<sup>^</sup> always seem semposed | *JJA* 45:248 | Mar-Apr 1927 | I.3§1.5+/2.5+ | *FW* 066.18

(g) **subgarbs**

?*Norsk, Lapp, and Finn* 143: I visited another encampment of the errant Lapps upon the sub-hills of the great mountain chain of Nordland, about fifty miles southeast of Bodo.

(h) **Lapp = witch**

*Norsk, Lapp, and Finn* 149: The very name of Lapp signifies a wizard. Their witchcraft had even passed into a proverb long before the time of Milton, who somewhere alludes to “dancing with Lapland witches.”

(i) **Radien Athzie / — Kiede >**

(j) **Ruona Neid >**

(k) **Thierms**

*Norsk, Lapp, and Finn* 148: Radien Athzie, the highest god is believed to have created everything; he was assisted by Ruona Neid, the fruitful virgin; and his son Radien Kiedde kept the world in order. Another god is Storyunkare, the lord of beasts, of the chase, and of fishing. Tiermes brings sometimes weal and sometimes woe

(l) **prophecy sleep with drum**

*Norsk, Lapp, and Finn* 148: Their magicians prophesied by means of a drum, on which they painted the images of the gods and of things about which inquiry was made; having slept with this under his head, the magician on awaking told what he had seen in his dreams.

(m) **brow antlers**

*Norsk, Lapp, and Finn* 156: Excepting those of a few very old bucks, the antlers of all [reindeer] were “in the velvet,” Their great size contrasted strikingly with the comparatively small bodies of their owners. They were often as much as four feet in length, with branches, called brow-antlers, projecting far forward from their bases, and with spurs spreading out fan-wise at their upper ends.

## VI.B.15.201

(a) **handful of eiderdow = 1 coverlet**

*Norsk, Lapp, and Finn* 87: The islands of the west coast of Norway, within the Arctic Circle, are frequented by eider-ducks [...]. These ducks are nearly the size of the common goose. Although their flesh is quite palatable, they are never killed, because the feathers with which they line their nests supply the well-known and valuable eider-down of commerce.[...] This down is so elastic that an amount which may be compressed between the hands will serve to stuff an entire coverlet!

(b) **Hamerfest ~**

*Norsk, Lapp, and Finn* 89: From Tromsø we go on to Hammerfest, the most northerly town in Norway and in the world, unless we are to dignify the few huts of Upernavik, in Greenland, by the name of town. But that may doubtless claim title as the remotest boundary of semi-civilized existence.

(c) **G. Stream / brings tropic[al] wood**

*Norsk, Lapp, and Finn* 89-90: Fortunately for the inhabitants, much drift wood is brought hither by the Gulf Stream. “Think,” says Taylor, “of Arctic fishers burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious [89] woods of the Amazon and Orinoco.”

(d) **man = 12 ^+44+^ st burden >**

(e) **Finmark**

*Norsk, Lapp, and Finn* 90: It is customary also for many sloops, of from twenty to forty tons burden, to leave here annually, in the month of May, for the island of Spitzbergen, about four hundred miles distant to the northward, where their crews gather eider-down and hunt white bears and walrus. Hammerfest is over a hundred years old. At present it contains about 2,000 inhabitants. Its trade consists in the purchase and reshipment of the Finmark fisheries, the manufacture and export of codliver oil, the fitting-out of expeditions to the fishing-banks, and occasionally of one to the Polar regions.

(f) **lemmings**

*Norsk, Lapp, and Finn* 98: A great scourge to Norway are the lemmings, which sometimes visit it in great numbers, and devour all the corn and herbage in their track. The Norwegians, it is said, once had a lemming-litany in their church service, in which these pests were most solemnly exorcised!

(g) **aquavit >**

(h) **mahlzeit**

*Norsk, Lapp, and Finn* 105-6: Upon rising from the table it is etiquette to say something (in Norsk, of course,) to the effect that you have made a good meal—how often a gastronomic perjury!—bow-[105]ing at the same time right and left, and to your *vis-à-vis*. This recalls the pretty and graceful table-benediction, “Gesegnete Mahlzeit” (May the meal be blessed to you), which one hears all over Germany. Supper is ready at eight or nine. Like breakfast, it is begun with a small glass of aquavit, followed generally with beer, though sometimes with tea.

(i) **<sup>b</sup>It suck eggs in urinal**

*Norsk, Lapp, and Finn* 107: Also when spoons are furnished a public dish, a Norwegian generally prefers using his own. Eggs are sucked from the shells.

MS missing; see *JJA* 57:285 | Feb 1928 | III§1A.9/1D.9

*Note:* The point-of-entry draft is missing. The unit is first found on the next level: MS 47483-104, PrMT: (and sure, wat more numerose talicuss ever raw sucked uova in urinal?) | *JJA* 57:314 | 2 Mar 1928 | III§1A.10/1BC.1/1D.10 | *FW* 407.17

(j) **styled**

?*Norsk, Lapp, and Finn* 95: One of the weekly papers of Hammerfest is styled the “Finmark Post.”

(o) **lemming pest [RMV]**

*Note:* For the source see (f) above.

(p) **4 tined fork [RMV]**

*Norsk, Lapp, and Finn* 106: They hold their forks like pens. Even a four-tined fork is not considered too unwieldy to use as a tooth-pick.

## VI.B.15.202

(b) **Holstein Schleswig**

*Norsk, Lapp, and Finn* 1: Another course permits you to cover nearly the entire distance by land and by rail, passing northerly through the old Danish duchies of Holstein and Schleswig, then over a narrow belt of the sea—a mere ferry traversed in fifteen minutes,—to and through the island of Fyen, and thence by steamer in an hour-and-a-half, to Korsor, a town on the western coast of Sealand, and so on to the capital.

(c) **Great Belt / Little —**

*Norsk, Lapp, and Finn* 4: We pass between this island and the larger one of Fyen on the left, and then cross an arm of the sea, called the Great Belt, to Korsor and Sealand.

*Note:* See also the previous source.

(d) **Danemark / Thane — >**

(e) **Bondmans Journal**

*Norsk, Lapp, and Finn* 5: The name Denmark is supposed to have been derived from the ancient Teutonic words dane or thane, a prince or lord, and mark, a frontier country, thus corresponding in some degree to the German markgrafschaft, a frontier country confided to the protection of an earl. This may be the correct etymology of the word, for though Denmark has been an independent kingdom more than a thousand years, it was at one time subject to the dominion of the Goths. The people were then divided into two classes, freemen and bondsmen.

*Note:* Cf. *Freeman's Journal*.

(f) **Kjokken ~~nødding~~ <sup>^+modding+^</sup>**

*Norsk, Lapp, and Finn* 8: North of Roeskilde, near a little town called Fredericksvaerk, there is a great kjokken-modding, kitchen-midden or refuse-heap, in which relics of the aboriginal inhabitants have been found.

(g) **Sande fjord**

*Norsk, Lapp, and Finn* 9: In a mound on the shore of a bay named Sande fiord, on the southern coast, about twenty miles west of Christiania fiord, excavations have brought to light a boat some seventy feet in length. This is believed to be one of the fierce Vikings' ships

(h) **woollen sail**

*Norsk, Lapp, and Finn* 11: The prow was very sharp, and must have cut the water beautifully, urged on by so many rowers, and also by the wind in its large sail, which was of woollen material.

(j) **<sup>ʀ</sup>searms round her <sup>∇</sup> <sup>^+Π+^</sup>**

*Note:* See reproduction. Π superimposed on ∇.

*Norsk, Lapp, and Finn* 13-4: The word Copenhagen is simply an anglicising of [13] the Danish Kjobenhavn, signifying the “merchant's haven,” and doubtless this city has been so named on account of the perfect security its harbor offers for trading vessels. It is built upon the eastern and western coasts respectively of the islands of Sealand and Amager, a narrow arm of the sea which separates them forming its harbour.

MS 47478-255, ScrILA: <sup>^+his sea arms round her, her eyne <sup>^+ashipwrecked+^+^</sup></sup> | *JJA* 52:173 | 1932 | II.2§4.\*3+ | *FW* 275.17-8

(k) **<sup>ʀ</sup>jurgensen watch**

*Norsk, Lapp, and Finn* 15: Danish specialties are the manufacture of articles in biscuit-china and terracotta. Their watches also are of rare excellence; those of Jules Jurgensen, whose establishment I visited, having a world-wide celebrity.

## VI.B.15.203

(a) **pursue theological subjects**

*Norsk, Lapp, and Finn* 17-8: There are about fifty professors in the faculty, with an average [17] attendance of a thousand students, about half of whom pursue theological subjects.

(b) **crystal spar >**

(c) **narwhal**

*Norsk, Lapp, and Finn* 29: The third floor of the palace of Rosenborg is entirely taken up by a great banqueting-hall. Upon the walls, which are hung with rare and valuable tapestries, are many fine paintings, and the vaulted ceiling is covered with beautiful stucco reliefs. In the centre is the Danish escutcheon with its proper heraldic colors, while about it are the emblems of royalty—four large paintings. At one end of this hall stand two very curious old coronation-chairs. The larger is about eight feet in height and made almost entirely of narwhal horn, which material, two hundred years ago, was worth its weight in silver. It is ornamented by eight allegorical figures formed of gilded metal, of which four sit on the exterior near the arms, two in recesses above the back, and two in recumbent positions upon the canopy, whose apex terminates in the globe and cross. In a hollow space beneath this is a large piece of crystal-spar, which on the day of coronation is replaced by an amethyst, said to be the finest in existence and at present preserved among the Regalia.

(d) **Skagerrak >**

(e) **sound >**

(f) **crooked strait >**

(g) **Kattegat**

*Norsk, Lapp, and Finn* 35-6: Leaving Elsinore, which is a very old town of about 9,000 inhabitants, we passed out from the sparkling blue Sound into the dark green waters of the Kattegat, “strait of Catti,” the Catti being a nation anciently dwelling in the northwestern part of Europe.[...] [35] [...] We next entered that broad arm of the North Sea known as the Skager Rak, the “crooked strait of Skager,” which though of about the same dimensions as the Kattegat is much deeper.

(h) **Holger Danske**

*Norsk, Lapp, and Finn* 35: The tutelary genius of the kingdom, Holger Danske, familiar to all readers of Andersen’s fables, is said to repose beneath the old citadel, ready to arise when Denmark is in danger.

(i) **Hoyland**

*Norsk, Lapp, and Finn* 38: a most notorious criminal named Hoyland, who is entitled to figure as the Robin Hood of Norway.

(j) **globe jaunt**

*Norsk, Lapp, and Finn* 176: I had entered this remote region of the globe by salt water; I was leaving it by fresh. My circumpolar jaunt had covered more than twelve hundred miles of land and sea.

## VI.B.15.204

(g) **'1 piece ensemble >**

MS 47478-260, ScrILA: ^+underalls ^+, even if one piece ensembled+^+^ | JJA 52:167 | 1932 | II.2§4.\*3 | FW 000.00

(h) **thistledown frock >**

(i) **W wearing trousers**

*Norsk, Lapp, and Finn* 132-3: The dress of the female Lapps closely resembles that of the male. The women all wear pantaloons, since open garments would unnecessarily expose their bodies to the cold during three-fourths of the year. Both sexes are, as I have hinted, remarkably vain. In respect to dress

or ornament, whatever is gaudy is sure to be admired and coveted. A white frock with edgings of red and blue is very popular. Oftentimes their holiday garments are gayly and handsomely embroidered.