

NOTES AND QUERIES:

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES,
GENEALOGISTS, ETC.

When found, make a note of."—CAPTAIN CUTLER.

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extract. The doctor suggests the singular idea of "transporting from distant countries those delicate plants which are unable to sustain the inclemency of the weather at sea," by burying them in *quick-silver!* and proceeds :

"I have seen an instance of common flies preserved in a manner somewhat similar. They had been drowned in Madeira wine, apparently about the time when it was bottled in Virginia, to be sent hither (to London). At the opening of one of the bottles, at the house of a friend where I then was, three drowned flies fell into the first glass that was filled. Having heard it remarked that drowned flies were capable of being revived by the rays of the sun, I proposed making the experiment upon these: they were therefore exposed to the sun upon a sieve, which had been employed to strain them out of the wine. In less than three hours, two of them began by degrees to recover life. They commenced by some convulsive motions of the thighs, and at length they raised themselves upon their legs, wiped their eyes with their fore-feet, beat and brushed their wings with their hind-feet, and soon after began to fly, finding themselves in Old England, without knowing how they came thither. The third continued lifeless till sunset, when, losing all hopes of him, he was thrown away.

"I wish it were possible, from this instance, to invent a method of embalming drowned persons, in such a manner that they may be recalled to life at any period, however distant; for having a very ardent desire to see and observe the state of America an hundred years hence, I should prefer to an ordinary death, the being immersed in a cask of Madeira wine, with a few friends till that time, to be then recalled to life by the solar warmth of my dear native country. But since in all probability we live in an age too early and too near the infancy of science, to hope to see such an art brought in our time to its perfection, I must for the present content myself with the treat, which you are so kind as to promise me, of the resurrection of a fowl or a turkey-cock."

ROBERT S. SALMON.

Newcastle-on Tyne.

The following account of the resuscitation of a scorpion, after having been *drowned* in spirit, may prove interesting to HENRY T. RILEY, and may be the means of inducing some of your numerous foreign correspondents, who may have no difficulty in procuring other specimens, to make further experiments in respect to the resuscitation of insects.

Some years since I possessed a small scorpion, procured from amongst logwood brought over in a vessel from Honduras. Having kept the insect for some weeks, and becoming tired of my strange pet, I determined to destroy it, and, with this intention, it was put into a tumbler containing spirit. After some minutes had elapsed, and the scorpion appearing to be dead, it was taken out of the spirit, and put upon the warm mantel-piece to dry, as it was desirable that the specimen should be preserved. On the following morning the scorpion had disappeared, and, after some search, it was discovered in a corner of the room, certainly none the worse, but apparently much the better, for its immersion. It was again put into

spirit, and having been kept there for *half an hour*, it had apparently ceased to exist. Upon being taken out of the tumbler it was quite soft and limp; but, upon being put into a box, and kept in a warm place, it again revived, and was very active and angry. The spirit made use of was ordinary whiskey. The *body* of the scorpion was completely immersed, but the *tail* was not so; and I noticed that, as the insect remained at the bottom of the tumbler, the tail gradually drooped over towards the back, but that immediately the poison-point came in contact with the surface of the spirit, the scorpion appeared to suffer much pain, and the tail was jerked violently out of the liquid. This occurred several times, but as the insect became exhausted, its efforts to retain the tail above the spirit were less frequent, and at length ceased entirely.

FRAS. BRENT.

Kingston-upon-Hull.

I never observed the fact of drowned flies being resuscitated, but I have often when a boy practised a similar experiment on *fleas*. When caught, they were thrown into a basin of water; where, after struggling some time on the surface, they would sink to the bottom, and lie there motionless and apparently dead. It was the plan to leave them so for several minutes, probably a quarter of an hour; and then take them out, and lay them on a dry cloth. In a short time they used to revive invariably. With regard to HENRY T. RILEY's experiments with flies, it would be desirable to know whether they actually sunk to the bottom; for if they did not, their drowning might be only partial. My fleas sunk, and showed no signs of life till, some little time after, they were taken out of the water. Of course good care was taken that they never finally escaped with life.

F. C. H.

As flies drown in consequence of the liquid stopping up the breathing holes in the abdomen, it is easy to conceive that any dry absorbent powder, by collecting to itself the moisture, and so opening the breathing pores, would contribute to the restoration of insect life, and that the warmth of the sun would make the process more rapid, and therefore more efficacious.

P. P.

LOLLARDS, ORIGIN OF THE TERM.

(2nd S. ii. 329. 459.)

It will tend to elucidate this subject somewhat, if it can be ascertained with any degree of certainty what was the family name of Walter Lollard, the founder of the sect called "Lollards." With this view I have selected the testimony of various writers who have given accounts of Lol-

lard and his followers. In a *Brief View of Ecclesiastical History*, published at Dublin about thirty years since, I find him spoken of as

"Walter Raynard, sometimes called Lollard, at first a Franciscan, afterwards having embraced the doctrine of the Waldenses, preached the Gospel, and was burnt at Cologne in 1322. He disseminated his opinions among the English."

I put this account first as giving fair ground for the inference that Lollard was a "sobriquet" rather than a family name. However, in a former number of "N. & Q." (for Mar. 27, 1852), one of your correspondents, "J. B. McC.," in an inquiry "Where Lollard was buried, and what became of his bones,"* quoting from Heda, mentions a "Matthæus Lollaert" therein referred to "as the founder of the sect of the Lollards," and he suggests that "the form of the name *Lollaert* would make it more probable that Lollard was a Dutchman, which agrees very well with the account that he preached in Germany." In the *Dict. Univ. of Paris* his name is given "Lollard or Lollhard," and his followers are called "Lollardistes." In a note on the "Lowlards' Tower" in Stow, reference is made to the derivation from *Lolium*, and the occurrence of "Loller" in Chaucer, going on to say,—"while in *Ziemann's 'Mittel-hoch Deutsches Worterbuch,' we find Lal-bruoder, Lohhart, a lay brother.*"—*Survey of London*, W. J. Thoms' edit., 1842. p. 138.

In the *Encycl. Britann.*, art. "Lollards," it is stated, after the mention of the current opinion that the sect derived its name from Walter Lollard—

"Others think that Lollard was no surname, but merely a term of reproach applied to all heretics who concealed the poison of error under the appearance of piety. . . . Abely says, the word Lollard signifies 'praising God,' from the German, 'loben,' to praise, and 'Herr,' Lord; because the Lollards employed themselves in travelling about from place singing psalms and hymns.

"Others, much to the same purpose, derive 'Lollhard,'—lullbard, lollert, lullert (as it was written by the ancient Germans) from the old German word *Lallen, lollen* or *lullen*, and the termination *-hard* with which many of the High Dutch words end. *Lollen* signifies 'to sing with a low voice,' and therefore 'Lollard' is a singer, or one who frequently sings, and in the vulgar tongue of the Germans it denotes a person who is continually praising God with a song, or singing hymns to his honour. The Alexians or Cellites were called 'Lollards,' because they were public singers who made it their business to inter those who died of the plague, and sang a dirge over them in a mournful and indistinct tone as they carried them to the grave. The name was afterward assumed by persons that dishonoured it. . . . In England the followers of Wickliffe were called 'Lollards' by way of reproach, from some affinity there was between some of

their tenets, though others are of opinion that the English Lollards came from Germany."

Webster favours the derivation from "*lallen*—*lollen*," to prate or sing, deriving "loll" from the same source, which last idea is more strikingly given by Dr. Johnson, who states under "Loll,"—

"Of this word the etymology is unknown: perhaps it might be contemptuously derived from *Lollard*, a name of great reproach before the Reformation, of whom one tenet was that *all trades not necessary to life were unlawful*."

Bailey, after alluding to Walter Lollard, quaintly adds, "others" (derive the name) "from *lolium*, cockle or darnel, as being tares among the Lord's wheat," the origin of which is quoted in *Lyttleton (Hist. Eng.)*, who says:

"Whence the appellation of Lollards arose is matter of doubt. Perhaps the words of Gregory XI. may furnish a clue that will lead us to the origin of the name. In one of his bulls against Wickliff he censures the clergy for suffering *Lolium* or darnel to spring up among the wheat, and urges them to aim at the extirpation of this *lolium*."

He afterwards adverts to the more reasonable opinion that the Wickliffites derived the name of "Lollards" from their resemblance to the sect founded by Walter Lollard. The learned Dean of Westminster, in his *Study of Words*, classes the term with those of *cgot, roundhead, &c.*, suggesting, however, that it may have been derived from Walter Lollard. The queries I would wish to put are these:

1. Was the real name of Walter Lollard, Raynard, as given in the above extract?

2. When did the term arise, and are we to attribute its application to the Wickliffites as a term of reproach, according to the tenour of Pope Gregory's bull?

I see that one of the publications of the Camden Society has reference to this question.

HENRY W. S. TAYLOR.

PAINTERS' ANACHRONISMS.

(2nd S. iii. 65. 115.)

The anachronisms mentioned by your correspondents are of two kinds widely differing. To mention all, or nearly all; examples of the first, I mean those before A.D. 1500, would be impossible, for all the paintings before that date were necessarily one anachronism. Nothing was known of antiquities or archæology, and so men painted their pictures (the books of the unlearned) in such a way as to bring the subject before their spectators in the most lively manner then possible, and so dressed the persons in the ordinary dresses of the time. This kind of anachronism, so far from being a fault, has been of infinite service, not only in determining the dates of MSS., but in illustrating the manners and customs of various ages

* The misprinting of "buried" for burned in this article tends rather to obscure the sense of the writer, who evidently alludes to the current belief that Lollard was burned (not buried) alive at Cologne.