NOTES AND QUERIES:

A

Medium of Inter-Communication

for

LITERARY MEN, ARTISTS, ANTIQUARIES,
GENEALOGISTS, ETC.

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

SECOND SERIES.—VOLUME THIRD.

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1857.
extract. The doctor suggested the singular idea of 
"transporting from distant countries those delicate 
plants which are unable to sustain the incelemency 
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 them-
soles 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 man-
ner that they may be recalled to life at any period, how-
ever distant; for having a very ardent desire to see and 
observe the state of America a 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 per-
fection, I must for the present content myself with the 
treat, which you are so kind as to promise me, of the re-
surrection 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 diffi-
culty in procuring other specimens, to make fur-
ther experiments in respect to the resuscita-
tion 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 in-
tention, 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, cer-
tainly 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 tumber 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-poind 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.

Kingston-upon-Hull. __________

Fras. Brent.

I never observed the fact of drowned flies being 
resuscitated, but I have often when a boy prac-
tised 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 desir-
sable 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 drowned 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 cer-
tainty what was the family name of Walter Lol-
lard, 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 "Mattheus Lollart" therein referred to "as the founder of the sect of the Lollards," and he suggests that "the form of the name Lollart 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 Lollard," and his followers are called "Lollardistes." In a note on the "Lowlardest's Tower" in Stow, reference is made to the derivation from Lollum, and the occurrence of "Lolier" in Chaucer, going on to say, "while in Ziehmans 'Mittel-hach Deutches Worterbuch,' we find Lol-bruder, Lollart, a lay brother." — Survey of London, W. J. Thoms' edit., 1842. p. 138.

In the Encyc. 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 to place singing psalms and hymns.

"Others, much to the same purpose, derive 'Lollard,' — lullard, lollert, lullert (as it was written by the ancient Germans) from the old German word Lollen, lollen or lullen, and the termination -lard 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 "lullen—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 lollum, 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 Lollum 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 cagot, 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 meant 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 archaeology, 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.