The Bayeux tapestry will furnish a notion of such representations as Virgil refers to; but greatly inferior, as a work of art, to the Roman tapestry of eleven centuries' greater antiquity.

T. J. BUCKTON.

THE CHEESEWRING (4th S. vi. 126.)—As a Cornishman I am thankful to you for your attempt to save the Cheesewring; but, alas! it comes too late. I visited it a few days since, but would advise no one hereafter to go a mile out of his way to see it. The granite works have already reached within forty feet of it, and the memorable pile is already spoiled, and it would now be a small matter of regret if it were overthrown. The Cheesewring is now propped up by the insertion of granite blocks and iron bolts to keep it from falling, and for a short time longer to spare those concerned from public execration.

THOMAS L. COUCH.

EUCARISTIC WINE (4th S. vi. 136.)—I believe that it is by no means the common practice in the Church of England to use red wine at the administration of the Lord's Supper, but that the thick sweet wine called tent, or mountain, is in most frequent use. In Catholic churches, as there is no rule for the colour of the wine to be used at the altar, while wine is preferred, because red would stain the mandaticy with which the chalice is wiped dry, and so prove very inconvenient.

F. C. H.

"DON'T CHANGE A CLOUT," ETC. (4th S. vi. 131.) This proverb is quite current in Scotland at the present day, and is a caution against putting off your heavy or winter clothing until the warm weather is established for the season.

HILL STREET.

BONAPARTE'S PORTRAIT (4th S. vi. 45, 122, 145.) Will F. C. H. allow me to correct an error in the inscription on his portrait of Napoleon Bonaparte? Napoleon was born at Ajaccio in Corsica, on Aug. 16 (the very day I write this), 1769, and not in A.D. 1767 as stated. JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

AVARES OF INDIA: KAFARS: HAZARAS (4th S. vi. 605.)—I would have replied sooner to Mr. Howorth's inquiry had I not been absent from home, which prevented me from seeing "N. & Q." till now.

We are still dependent on Mountstuart Elphinstone for the best account of the tribes around Cabul. Alexander Burnes (Bokhara, ii. 210, and Pers. Narr. 207) also gives some account of the Siah Posh Kafars, and has notices of them in the Jour. of the Asiatic Soc. of Bengal, ii. 305 and vii. 325. It is worthy of remark that the names occurring in a list of Kafar villages in the latter paper have a very Indian aspect, several of the terminations being purely Hindu, as dés and grán, the Hindi for village or township, and kal or gat the Dravidian for rock or hill. There is also a paper by Mohan Lal in the same journal (iii. 76), but it does not contain much. Wood, of the Indian navy, notices them in his journey to the Oxus, and it may be worth while to consult Moorcroft, Masson, and Vigne, but I have not them at hand to refer to. The Hazaras are better known, and much information regarding them will be found in the unpublished correspondence at the India Office with reference to the frequent military expeditions on the north-west frontier, the last of which penetrated into their country only two years ago, though directed against the turbulent Mohammedan inhabitants of the district. Conolly, Burnes, Abbot, and Gerard may also be consulted, but I am unable at present to refer to them. Major Leech has a paper on the tribe in the Jour. of the Asiatic Soc. of Bengal, xiv. 333, being a supplement to a previous communication. Wilson refers to both Kafars and Hazaras very cursorily in Arianta Antiqua, pp. 133, 191; and there is a short account of the trade of the Hazara country in a volume on the Trade and Resources of the Countries on the N.-W. Frontier, published at Lahore by order of the Lieut.-Governor of the Punjab in 1866, p. 7.

Abul Fazal, noticing the Hazaras in the Ayin Akbari, considers them to be descendants of Jagatai Tatars who remained behind the army of Mangü Khan in his expedition to assist Hulaku.

W. E.

"A DUTCHMAN'S DIFFICULTIES WITH THE ENGLISH LANGUAGE" (4th S. vi. 581.)—John de Liefde, the author of this pamphlet, was born in Amsterdam in 1814, and died at the same place December 6, 1899. A short account of his life may be found in The Sunday Magazine (Strahan and Co.) for April 1, 1870. R. SOMERVUEL.

"GOD TEMPERS THE WIND TO THE SHORN LAMB" (4th S. vi. 90.)—UNEDA'S friend, the Doctor, who informed the lady that it was not Solomon who used this expression, is so far correct; but when he proceeds to say that it was Tristram Shandy, he is himself mistaken, as it was Maria in the Sentimental Journey. I may add that I have seen it stated, that Sterne took this almost word for word from George Herbert, who says: "To a close-shorn sheep God gives wind by measure" (Jacula Prudentiun).

JONATHAN BOUTCHER.

MINTON'S TILES (4th S. vi. 93.)—Surely R. F. M. knows the difference between things new and old: how the freshness of youth vanishes by age. If the tiles to which he alludes have lost their brilliancy, it is a proof they have been well trodden over, and nothing can be done to restore their surfaces—a good black coat gets brown, and a red one gets pink, and our own ruddy faces lose their