"Diggle's Folly" was a conspicuous stone tower erected by Mr. Joseph Diggle, on his property at the seaward end of the whinless Down, as an outlook. It had two stories, and as it had the appearance of a commanding stronghold, it is said that the military objected to it as overlooking their fortifications on the Western Heights, built about the same time. When Mr. Diggle left Dover it fell into decay, and was demolished about a quarter of a century ago. The place is still referred to as "Diggle's Folly."

JOHN BAVINGTON JONES.

Dover.

One of the entrances to the park at Broughton-in-Furness, North Lancashire, is named "Folly Gates"—why one hardly knows, for they do lead to the house, Broughton Tower—a mansion built round a pele.\(^1\)

S. L. FETTY.

That enormous pile Queen Anne's Mansions, Westminster, was known for a long while after its erection as "Hankey's Folly."

Cecil Clarke.

OBVENTION BREAD (11 S. ii. 148).—Giles Jacob, 'Law Dict.,' 1750, says:

"Obventions (obventiones) are Offerings or Tithes: and obventions, obventions, and offerings, are generally one and the same thing, though obvention has been esteemed the most comprehensive. The profits of the churches in London were formerly the oblations and obventions; for which a remedy is given by law: but the Tithes and Profits of the London clergy are now settled and appointed by Act of Parliament. Count. Pars. Compan. 183."

Rents and revenues of spiritual livings are called Obventions, 12 Car. II. c. 11:—

"Margeria Comitissa de Warwick Universi Sancte Matris Ecclesiae filia, etc. dedi omnes obventiones tam in Decimis majoribus et minoribus, quam in aliis rebus de Assartis de W. et Decimam panmagi, etc."—MS. penes Will Dugdale, Mil.

Dr. John Godolphin in his 'Repertorium Canonica' (generally known as 'Godolphin's Abridgment'), 3rd ed., 1687, states, p. 426, that

"Oblations, obventions, and offerings seem to be but one and the same thing, and are in a sense something of the nature of Tithes, being offered to God and his Church of things real or personal... They properly belong to the Parson or Vicar of that church where they are made. Of these some were free and voluntary, others by Custom certain and obligatory."

In case cited by R. B., the obvention bread would appear to belong to the latter category.

JOHN HODGKIN.

SEPT.

"BARN" OR "BARM" IN PLACE- NAMES
(11 S. i. 468; ii. 53).—Barnby and Barnby occur in the Domesday Survey of Yorkshire as "Barnebi" fourteen times and "Bernebi" twice. The bear gave name to many Icelandic and Danish persons and places. "Björn" became "bjarnar" in the possessive case, as in Biarnadals, Biarnarhöfn, and similar names which occur in the 'Landnámabók.' When associated with "by," the Danish for village, farm, or homestead, the name became "Biarnaby," and so "Barnby."

W. Farrer.

'THE ENGLISH FREEHOLDER,' 1791 (11 S. ii. 108).—Unless memory deceives me, I have read somewhere that The English Freeholder was edited by the Rev. Percival Stockdale (1736-1811). He was no relation, I think, of John Stockdale, the publisher of the Freeholder, whose name is still remembered in connexion with a celebrated trial. As a poet and man of letters the Rev. Percival Stockdale wrote much, and was sanguine to the end of his life of earning his writings a literary immortality. Of his industry there can be no doubt, but the public did not accept him at his personal valuation. In addition to other labours he edited various political or literary periodicals. A ludicrous account of his vanity and self-confidence is given in D'Israeli's 'Calamities of Authors.'

The English Freeholder, I think, had but a brief existence.

W. S. S.

Wendell Holmes and 'N. & Q.' (11 S. ii. 147).—See also 10 S. x. 109, 157, 195, 274.

John T. Page.

SOWING BY HAND (11 S. i. 48, 133, 216, 332).—In the lower margin of the Bayeux tapestry is a man sowing with his right hand. With his left he holds a cloth, or (?) a basket, apparently containing the seeds. See plate iii. of vol. vi. of 'Vetusta Monumenta, Societ. Antiqua. Lond.'


"Like the Romans, they usually brought the seed in a basket, which the sower held in his left hand, or suspended on his arm (sometimes with a strap round his neck), while he scattered the seed with his right... The mode of sowing was what we term broadcast; the seed was scattered loosely over the surface."

On the next page are woodcuts representing processes of agriculture, taken from the Tombs of the Kings of Thebes. One of the figures holds a basket in his left hand,
while with his right he throws an enormous shower of seed over his head to his front.

On. p. 18 is a woodcut of a scene taken from Thebes, where there is a small figure throwing seed over his head with his left hand. He has no basket or bag.

ROBERT FIERPOINT.

TOE AND FINGER NAMES (11 S. ii. 106).—

On a day, alack the day—
how far off it seems!—my infant toes would answer to the roll-call,

Toetipe,
Perry-(or Pevny-) wipe,
Tommy Tisile (Thistle),
Billy Whistle,
And Trippingo, Trippingo, Trippingo,

If I were to call them names now, I should be inclined to apply what some blunderer termed "approbrious epitaphs."

Halliwell heads 'Toe Games' in 'Popular Rhymes,' (p. 101) with

Harry Whistle, Tommy Thistle,
Harry Whible, Tommy Thible,
And little Oker-bell.

ST. SWITHIN.

It may interest MR. KEMP to know that my mother remembers children in Shropshire and Cheshire being taught the following names for their ringers during the thirties and forties:

Thumb, Tommy Tompkina.
First finger, Billy Wilkins.
Second finger, Long Larum.
Third finger, Betsy Bedlam.
Fourth finger, Little Bob.

Blundellsands.

In the forties my thumb and four fingers were

Tom Thumper,
Ben Bumper,
Long 'nation,
Tem'tation,
Little man o' war, war, war!

THOS. RATCLIFFE.

BUDDHA IN CHRISTIAN ART (11 S. ii. 147).

—There is a cup-shaped vessel, of carved ivory, surmounted by a lid, that appears to belong to this category, although unaccompanied by a representation of Buddha. It is of fine workmanship, and its carving is unmistakably Eastern in its character and detail. Its history is unknown, but it was one of the objects preserved in the Allan Collection, and is thus described in a 'Synopsis of the Newcastle Museum, late the Allan, formerly the Tunstall, or Wycliffe Museum,' by G. T. Fox, 1827, p. 183:

"Antique Pix, in ivory, beautifully carved, 10 inches high, with a case,—The annexed engraving shews the form of this curious and highly ornamented vessel. It consists of a cup and lid, the latter surmounted with statues of the Virgin and Child, 3 inches high, the whole height being 13 inches. On the cup are three figures in alto relievo, with hands joined, emblematic of the Trinity. There are two similar coats of arms, corresponding on the lid and cup, which may serve, when explained, to throw some light on the subject. Round the bottom are several uncoth devices of animals, towards which four serpents detached stretch their heads."

Originally a parchment label, "sealed to a handsome string of coloured silk," had been attached. This had become almost illegible, but

"by immersion in an infusion of galls, the following words have been recovered:—

"'Johannes Schlevel....Joannes E....Schpellier. De E...hujus poculi...eauter nostrum Testimonium.'"

Another engraving of this object will be found in 'Antiquarian Gleanings in the North of England,' by Wm. Bell Scott, n.d., plate xxi. To the description of the carving Mr. Scott adds: "On the base, towards which depend four dead serpents, is rudely carved Daniel in the lions' den."

The cup is now in the Museum of the Newcastle Society of Antiquaries.

R. OLIVER HESLOP.

Newcastle-upon-Tyne.

CORIO ARMS (11 S. ii. 89).—Rietstap in his 'Armorial Général' gives the following:

"Corio-Figliodoni (Comtes), Milan—Coupé: au recoupé: a, de gu. au lion nais. d'arg. cour d'or mouv. de coupé: b, d'arg. A un C des manuscrits antiques d'azur: au 2 parti a fasce d'or et de gu. d'arg. A une couleuvre ondoyante en pal d'azur, cour d'or engloutissant un enfant de earn. (Crest) Le lion issuant de 1 cout, 1 d'or et de gule 3. 2. La couleuvre de 2, iss. 1 d'arg. et d'azur."

S. D. C.

The arms borne by this Milanese family would be blazoned in English as follows:

Per fesse gules and argent in chief a lion issuant of the last, and in base the letter C azure.

LEO C.