APPLE-TREE FOLK-LORE (9th S. ix. 169).—The following refers to the fruit rather than the tree. We were always told in South Notts that we must not eat apples until they had been christened—that is, until after St. Swithin’s Day. Sometimes, however, we did so, with results resembling those so graphically described by Mr. Henry S. Leigh in his “lines after Ache-inside.” C. C. B.

"Wassail, a drinking song, sung on Twelfth Day Eve, throwing toast to the apple-tree, in order to have a fruitful year, which seems to be a relic of the heathen sacrifice to Pomona" (‘Gloss. of Exmoor Dialect’).

J. Holden MacMichael.

This subject has been fully discussed in ‘N. & Q.’ on more than one occasion. See 1st S. iv., v., xi.; 2nd S. i.; 4th S. viii., x.; 5th S. xii.; 6th S. vii., viii., ix.

Evereard Home Coleman.

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There is a note about apples at Christmas at 6th S. xii. 491.

W. C. B.

"LIMERICK" (9th S. ix. 188).—Is not the reason for this name to be found in the fact that nonsense verses of a certain form used to be sung to an air of which the refrain was:

Won’t you come up, come up,
Won’t you come up to Limerick? (bis).

I presume the tune is that of some brisk air, which is probably well known, but on this point I can say nothing. The tune as applied to "Limericks" was certainly in vogue twenty-five years ago, and may be so at the present time for all I know.

J. R. FitzGerald.

SIR THOMAS MORGAN, OF ARKSTONE (9th S. ix. 9, 158).—An account of this family is given in Harl. MSS. 6596, fo. 184, and 1545, fo. 18 and 19. They differ slightly in the descent, but both make the wife of Sir Thomas Morgan, father of Anne Carey, to be Elizabeth, daughter of Sir James Whitney. The latter gives the arms of Morgan as Per pale arg. and gu., three lions counterchanged, a star for difference. Arkstone is an estate in the parish of Kingston, and was afterwards acquired by Serjeant Hoskyns, a well-known lawyer and politician in the reign of James I.

J. H. Parry.

BULL-BAITING (9th S. ix. 188, 255).—I am indebted to Mr. F. A. Russell for his reply. It may be that baiting by dogs improved the quality of the bull’s flesh; in reality, I believe, the excited state of the animal just before death would tend to hasten putrefaction, and, as in the case of a hunted hare, deer, or rabbit, the flesh would have to be cooked soon or it would be unfit to eat. But in asserting that baiting was "undoubtedly" by dogs, Mr. Russell still leaves unexplained the Cambridge ordinance of 1376, where "baiting" is defined as being fed with grass in a stall.

G. T.

Bulls were baited by dogs to make their flesh tender for food. That solemn and severe old Puritan, William Perkins, who thought that the heathen were bound to know God, and that atheists ought to be tortured, and that anger was only a physical defect, and that baiting the bear was sinful, yet allows "the baiting of the bull hath his vse, and therefore it is commanded by ciuill authority." See all this in his ‘Cases of Conscience,’ 1619, p. 346, and more of the same subject in 3rd S. i. 346, 417.

W. C. B.

At a Manor Court of the Dean and Chapter of Durham held at South Shields in a list of “Certaine orders and penalties” the following appear:

"It. if any bocher doe hereafter blow any meate they shall fyne to the Lords of the mannor vjs. viijl."
"It. if any butcher or other doe kill any bull vnlesse hee bee first bayted that then hee or they see killing the same shall fyne to the Lords xa."

R. B.-R.

"HOP THE TWIG" (9th S. ix. 189).—See the amusing anecdote related by De Quincey in his essay on ‘Coleridge and Opium-Eating’ (‘Collected Writings of Thomas De Quincey,’ ed. Masson, 1890, vol. v. p. 201) concerning a wife-hunting German, whose English education had been neglected:

"It turned out that the Dictionary he had used—(Arnold’s, we think), a work of one hundred and fifty years back, and, from mere German ignorance, giving slang translations from Tom Brown, L’Es-trange, and other jocular writers—had put down the verb sterben (to die) with the following worshipful series of equivalents:—1. To kick the bucket; 2. To out one’s stick; 3. To go to kingdom come; 4. To hop the twig; 5. To drop off the perch into Davy’s locker."

The ‘N.E.D.’ quotes from Mary Robinson’s ‘Walsingham’ (1797), vol. iv. p. 280: “[He] kept his bed three days, and hopped the twig on the fourth.” The ‘Craven Dialect’ (1828) gives “‘Hop the twig,’ to run away in debt.” The ‘N.E.D.’ also cites an instance of the phrase in the sense of “to die” as recent as 1870.

Thomas Hutchinson.

If, as applied to death, it were desirable that one phrase more than another should be in abeyance, surely that phrase would be “To hop the twig,” although one has cer-