or pedum, which has fallen from his left hand, whilst his right hand is turned over his head, exactly as it is in the Townley statue. That this position of the right arm and hand was very commonly assumed by the artists of antiquity as characteristic of Endymion, appears from the description of him in Lucian's Dialogue between Venus and the Moon. The latter says, in answer to Venus, that her favourite Endymion is particularly beautiful: *"οταν ὑποβαλόμενος ἐπὶ τῆς πέτρας τὴν χλαμύδα καθεύδῃ, τῇ λαιᾷ μὲν ἔχων τὰ ἀκόντια ἥδη ἐκ τῆς χειρὸς ὑπορρέοντα, ἡ δεξιὰ δὲ περὶ τὴν κεφαλὴν ἐς τὸ ἄνω ἐπικεκλασμένη ἐπιπρέπει τῷ προσώπῳ περικειμένη, ὁ δὲ ὑπὸ τοῦ ὕπνου λελυμένος ἀναπνέει τὸ ἀμβρόσιον ἐκεῖνο ἆσθμα.*—Lucian, *Dial. Deor.* XI. This passage proves that the ancients in their conceptions of the sleeping Endymion often represented him with his right arm elevated and turned over his head, or in the exact attitude which we observe in the statue of the Townley Gallery.

The costume, which is very carefully executed in this statue, may be regarded as the costume either of a hunter or of a shepherd, since the dress of these two characters did not differ materially, if at all. It consists of boots (*cothurni*), a scarf (*chlamys*), and a petasus tied under the chin. The only circumstance of any importance in which this statue differs from the description given by Lucian, and from the bas-reliefs and painting above quoted, is that the left hand touches the fibula of his scarf instead of holding darts, a hunting spear, or a crook. In its style this statue is elegant and highly finished. It is a representation of human nature, and not of a divine or ideal existence. It is instructive as an example of Greek costume. With regard to its use or destination it is impossible to form anything more than conjectures. It may have been deposited as a donarium in some temple consecrated to Diana, or it may have adorned a garden or a grove attached to the villa of some opulent Roman.

3. On certain Welsh Names of Places preserved in English Compounds. By Edwin Guest, Esq.

Orkney.—The Welsh word *orç* signifies that which is extreme, a limit, a border (Owen); and *Orc* is the name given to the Orkney group in the Welsh Triads.

"The three primary adjoining islands of the Isle of Britain, *Orc*, *Manaw*, and *Gwyth* (that is, Orkney, Man, and Wight); and afterwards the sea broke the land, so that *Mon* (Anglesea) became an island, and in the same manner the isle of *Orc* was broken," &c.

From *Orc* the Latins got their *Orcades*. The early English settlers appear to have changed the Welsh name (as they did most other Celtic names of places) into a feminine substantive *Orce*, gen. *Orcan*. *Orcan ig* would be the isle of *Orce*.

The word Orkney is used for the whole group of islands.

"In the isles of Orchades or *Orkeney*, as we now call them, the Gottish or Danish speach is altogether in vse." (Harr. Descr. of Britt. c. 6.)

"We must now change the scene from Zetland to *Orkney*." (W. Scott's Pirate, iii. 72.)

Has this use of a noun singular any reference to the old Welsh tradition, that these islands originally formed but one? Or is *ig* a neuter noun, and *Orkney* the representative of an Anglo-Saxon plural?

RAMSGATE.—Asser tells us that the Isle of Thanet was called in the British tongue *Ruim* (Asser de Reb. Gest. Ælfr., p. 7.). The Welsh word *rhum* signifies that which tends out or projects (Owen); and the name seems to have been given to any tract of land that projected so as to form a point or foreland—at least such is the character of Rum on the Argyle coast, and such appears to have been the character of Rom on the coast of Denmark, if we may judge from the shoals which now surround it. Both these islands were originally Welsh localities.

The gaps in the line of cliff which lead down to the sea are called in Kent *gates*, or *sea-gates* (Grose's Prov. Gloss.). Hence Ramsgate means the gate or pass leading into Ruim.

CANTERBURY is a corruption of the Anglo-Saxon *Cantwara byrig*, the forts or strongholds of the *Cantware*—*Cantwara* being the genitive case plural. *Cantware* meant the men of Cant (Kent), as *Wihtware*, the men of Wiht (Wight), and *Lindisware*, the men of Lindis, or North Lincolnshire.

The Welsh *caint* means a plain, or open country (Owen); and it was probably the old Welsh name for the slip of open land lying between the Weald and the Thames. The forest which covered the southern half of this shire is called in the Chronicle *Andred*, and also *Andredes leaga*, the lea* of Andred. According to Owen *andred* signifies an uninhabited district, a weald. It is compounded of the negative prefix *an* and *tred*, a town, a hamlet. It seems therefore probable that our English Kent comprises two Welsh districts, the *Andred*, or uninhabited Woodland, and the *Caint*, or open habitable country lying beside the river.

From *Cantwara* comes the adjective Cantuar-ensis.

WINCHESTER.—The Welsh word *Gwent* (like *Caint*) signifies an open country, a champaign (Owen); and it seems to have been a name given to several districts in this island. The capital of such a district was called by the Romans *Venta*—Venta Icenorum, Venta Belgarum, Venta Silurum, &c. Monmouthshire is still called *Gwent* by the Welsh, and was called *Went* by our English Chroniclers as late as the 16th century. The Welsh name *Gwent* was changed by the Anglo-Saxons into a feminine substantive *Winte*, gen. *Wintan*; and the capital of the Belgic *Went* was called *Winteceaster* (Wint-city, or Winchester), Sax. Chron. A.D. 897, and also *Wintan ceaster* (the city of Winte), Sax. Chron. A.D. 643.

From *Wintan* comes the adjective Winton-ensis.

WORCESTER.—The Welsh race who lived in Worcestershire were called by the Romans *Huiccii*; the English, who succeeded them,

* From the way in which *leaga* is generally used in the Saxon Chronicle, there is some reason to believe it was the old Gothic name for the waste or march, which, according to Cæsar, always surrounded the territory of a German tribe.—*Bell. Gall.* iv. 3.

are called by Anglo-Saxon writers *Hwíccas**. This word exemplifies a use of the plural ending not unfrequent in the Anglo-Saxon, and exactly corresponding to a use of the plural ending in the Sanskrit; it may be rendered the *Hwic-men*. Worcester is mentioned late in the Chronicle, and the name is then spelt *Wigera ceaster* (Sax. Chron. A.D. 992). *Wigera* is most probably a corruption of *Hwic-wara*, the gen. plur. of *Hwic-ware*, the men of *Hwic*.

The Welsh *Gwíg* signifies a fortress, and the Breton *Gwík*, a town. This word may have been the old Welsh name for Worcester, corrupted by the English settlers into *Hwic*.

NETLEY.—The Chronicle mentions Port's descent at Portsmouth A.D. 501, and then commemorates a battle fought by Cerdic and Cynric A.D. 508, in which they slew a "British King, whose name was Natanleod; then after him was the land named Natanleaga as far as Cerdic's ford." The word *Netley* has been generally considered as connected with *Natanleaga*; but the attempt to connect *Natanleaga* with *Natanleod*, has a good deal puzzled our antiquaries.

I believe both *Natanleod* and *Natanleaga* to be compounds. *Leod*, in our Anglo-Saxon poems, means a chief; and if we suppose *Nate* to be a fem. subst. signifying a district, *Natanleod* will mean the Prince of Nate, and *Natanleaga* the lea of Nate.

Now Wilton, the old capital of Wiltshire, lies at the junction of the *Nadder* and the Wily. As the Yorkshire river *Nydde* was at one time called *Nyddor* (Harrison, Descr. of Britt. i. 15), so in like manner the Wiltshire Nadder may have had a second name *Nadd*, or in Anglo-Saxon *Nate*. If this be granted, the river may have given the name of *Nate* to the capital of Wiltshire, just as the Neath of Glamorganshire conferred its name upon the town by which it flowed—the *Nidum* of the Romans.

The date and locality have made almost all our historians agree that the Natanleod of the Chronicle was the celebrated Aurelius Ambrosius. All the accounts we have received of this chief fix him in Wiltshire; and it has even been supposed that Amesbury (the Anglo-Saxon *Ambres byrig*), which is some eight or ten miles distant from Wilton, was named from him.

The passage then in the Chronicle may perhaps admit of the following explanation:—After the slaughter of the Prince of *Nate*, they named the lea, in which he had so often fought them, the lea of Nate, just as certain districts open to the incursions of the Scots and Welsh were called the Scotch and Welsh marches. As Charford (which all admit to be Cerdic's ford) lies on the very edge of Wiltshire, the boundaries of *Natanleaga* must have been nearly the same as those of Western Hampshire.

Hence it would seem, that many years after their settlement in the island, our ancestors retained in familiar use several Welsh names of districts; that they called Orkney *Orce*, Thanet *Ruim*,

* Anglo-Saxon Gentile Nouns form the gentive in *a* and the dative in *um*, whether they end in *as* or *e*. As these nouns are rarely found, except in the genitive or dative case, it is sometimes difficult to say which of the two endings, *as* or *e*, should be given to the nominative.

the Weald of Kent *Andred*, the country between the North-Downs and the Thames *Cant*, the eastern part of Hampshire *Winte*, Worcester and its dependent district *Hwic*; and perhaps we may add, that they called Wilton and its neighbourhood *Nate*, and the adjoining part of Hampshire *Natanleagd*.

Other Welsh names of districts were retained, but it is now very difficult to explain their meaning. The inhabitants of Bernicia (as the Latinists termed the northern part of ancient Northumberland) are called in the Chronicle *Beorniccas*, that is the men of *Beornic*. Beornic is the Brynaic of the Welsh poets, and the Welsh word *brynaic* signifies the uplands or highlands (Owen). The Yorkshiremen are also called *Deras*, or men of *Der*. *Der* is clearly the *Dyver* of Aneurin, and the *Deira* of our Latin historians, but I cannot explain its meaning.

4. On the Etymology of the word *Trap-rock*. By H. Wedgwood, Esq.

The name *trap* (*trappa*, Swed. stairs) is said to have been given by Bergmann to certain igneous rocks, in consequence of the peculiar form (resembling a flight of steps) in which they sometimes arranged themselves. The author was inclined to doubt if such a derivation were the true one, suspecting that the first element of a compound so familiar as the word *trap-dike* in English, could not have been borrowed from scientific nomenclature.

It appears from a Paper in the Phil. Trans. for 1719, giving an account of a coal district in Somersetshire, that where the strata are dislocated by a fault, they are said by the miners *to trap up* or *trap down*, accordingly as they are thrown to a higher or lower level. The dike producing such a *trapping* of the strata, would naturally be termed a trap-dike; and this is the name actually given to it in the case most likely to catch the attention of geologists, viz. where the intrusive rock is of igneous origin. The word *trap* would easily be applied by those ignorant of miners' phraseology to the same kind of rock when it made its appearance under other circumstances.

When the strata are said to *trap up* or *down*, the idea represented seems to be the sudden change of level in passing from one side of the fault to the other. This agrees with the ordinary meaning of the term, which is used to express anything that acts with a sudden spring or fall. Compare *trap*, *trap-door*, &c.