

If this evidence is of no value, we must certainly put aside many other determinations relying on texts which are inferior in number and far less explicit. In fact, it is not only Pi Tum and Ha Tum which the excavations have revealed, as Prof. Lepsius seems to think in his paper, but Pithom and Succoth together, two names the identity of which Prof. Lepsius does not deny. As for the texts derived from Herodotus and from the Itinerary, as well as the passage of Genesis where the Ooptic version translates by Pithom the Heropolis of the Septuagint, I shall speak of that more explicitly in my memoir on the excavations.

In concluding, allow me to point out a strange consequence of Prof. Lepsius's argument. If Maschutah is Ramses, and Tell Aboo Suleyman is Succoth, then the Israelites in their first march from Ramses to Succoth journeyed twenty-two miles from east to west, turning their backs to the Red Sea.

I quite agree with my friend Mr. Poole that the article of Prof. Lepsius must encourage us to continue the excavations in the Wadi Tumulat. There we find mounds which still have to give up their secrets; first of all Tell Rotab, a town which had evidently much likeness with Heropolis, and of which the wall is still to be seen at one mile's distance from the lock of Kassassin, and Tell Aboo Suleyman, nearer to Zagazig. But it seems to me highly probable that, if under one of these mounds we find the town which the great majority of MSS. call *Thou, Thohu, Tohu*, we shall see that this name corresponds to another divinity than Tum, and that place was certainly not *Patumos*.

EDOUARD NAVILLE.

THE NAME OF ROBIN HOOD.

Bottesford Manor, Brigg.

It may interest Mr. Bradley to know that Lincolnshire peasants believe that the dark marks to be seen in a transverse section of a stalk of the common bracken give an exact representation of an oak-tree with Robin Hood's sheep lying under it; and that, according to Halliwell's *Dictionary of Archaic and Provincial Words*, the common club-moss is called *Robin Hood's hatband*, while in the West of England the red campion is known as *Robin Hood*. No known legend connects these fragments of folklore with the hero of the ballads, so it is natural to suppose that they relate to some sprite who was looked on as the protector of woods and open fields where such plants thrive.

The fact that Robin was intimately connected with the May games of our forefathers makes it appear probable that he was a god who had formerly been worshipped as lord of the spring-tide. Perhaps, also, he was a well-sprite, for it can hardly be mere chance that has bestowed his name on so many springs. There is a Robin Hood's Well near Fountains Abbey (Walbran's *Guide*, 89), another at Burgwallis (Allen's *Hist. Co. York*, v. 362), a third at Wakefield (*Old Yorkshire*, i. 12), and a fourth near Sheffield (Hunter's *Hallamshire*, 3); while, according to Hunter, "numerous are the places on the Derbyshire Moors . . . which bear his name" (*ibid.* 220). Robin Hood's Hill is mentioned in Vicars' account of the siege of Gloucester in 1643 (John Vicars, *Jehovah Jireh*, i. 401), Robin Hood's Tower exists at Richmond Castle (Macquoid's *About Yorkshire*, 90), Robin Hood's Row is a field in the parish of Northorpe, near Kirton-in-Lindsey, Lincolnshire, and Robin Hood's Walk occurs as a place-name at Boston. It is not probable that all these names and many similar ones should have been given since the exploits of the king of thieves became famous in the ballad literature of England, and it is still less likely that our ancestors should have spent their time and money in

representing the merry feats of the popular hero unless he filled the place of some degraded deity. The ballads themselves give us a picture of a brave, merry-hearted rascal, such as appears in the later stories of many a hero. Not till a tale is very old and world-worn does the chief character in a popular romance sink from the position of a universal conqueror to that of the defeated champion in a bout at quarter-staff. We know that the Charlemagne of the later romances is but a feeble or comic representative of the great emperor of the earlier stories, so, in all likelihood, the Robin Hood of our English ballads takes the place of some long-forgotten god.

The following entry in the accounts of the church of St. Lawrence at Reading is curious, as it shows that the "May-play called Robin Hood" was closely connected with the custom of holding Church Ales—which was almost certainly a survival from the days of the heathen drinking bouts. *Jour. of Roy. Arch. Inst.*, vol. xl. p. 4:—

Table with columns: Anno 1499, £ s. d., and descriptions of expenses for the May-play, including items like 'Rece^d for the gathering of the May-play, called Robin Hood, on the fair day' and 'Payde for a cote for Robin Hood'.

A similar entry is quoted in Brand's *Antiquities from Lyson's Environs of London*, i. 226. It is taken from the Churchwardens' and Chamberlains' Books of Kingston-upon-Thames:—

Table with columns: £ s. d., and descriptions of expenses for church-related events, including items like 'To the menstorel upon May-day', 'For paynting of the Mores garments', and 'For Little John's cote'.

Table with columns: £ s. d., and descriptions of expenses for various items, including 'Eight yerds of fustyan for the Mores daunsars coats', 'Hire of hats for Robyn hode', and 'Mem. lefte in the keping of the wardens now beinge, a fryer's cote of russet'.

That Robin was dear to the hearts of men of all classes is clear from the frequent references made to him in the sermons of our early Protestant divines. Latimer seems to have had a great and personal dislike to the merry outlaw and his crew, for he tells us, in one of his sermons:—

"I came once myself to a place, riding on a journey homeward from London, and I sent word over night into the town that I would preach there in the morning, because it was holiday; and methought it was an holiday's work. The church stood in my way, and I took my horse and my company and went thither. I thought I should have found a great company in the church, and when I came there the church door was fast locked. I tarried there half-an-hour and more; at last the key was found, and one of the parish comes to me and says, 'Sir, this is a busy day with us, we cannot hear you; it is Robin Hood's day. The parish are gone abroad to gather for Robin Hood; I pray you let them not.' I was fain there to give place to Robin Hood. I thought my rochet should have been regarded, though I were not; but it would not serve, it was fain to give place to Robin Hood's men."—Latimer's *Sermons*, Parker Soc., p. 208.

The above passage clearly shows that Robin Hood had, in common with the popular saints, a day of special honour, and that, in the eyes of the good townspeople, gathering for him was of greater importance than listening to a sermon concerning the accepted form of religion. It seems scarcely likely that this feast should have appeared so important to them if it were merely kept in memory of a well-known outlaw whose recorded deeds were by no means as extraordinary as those told of many saints and heroes whose doings filled the popular mind with feelings of worship, reverence, or humour. MABEL PEACOCK.

THE YACHT "FUBBS."

Admiralty, S.W.: Oct. 2, 1883.

The *Saturday Review* of September 22, in noticing a remarkable entry in the recently