

The Rev. F. WARRE read a paper communicated by H. N. Sealy, Esq., "On the word 'PIG' as applied to a

cross at Bridgwater and other objects." Having referred to the word "pig" as forming a part of the names of various localities—as in "Pig's hill," a farm near Nether Stowey; "Pig's ditch," four acres of land in Chilton-super-Polden; and in particular, the "Pig cross" at Bridgwater—the writer intimated that this word was really of Danish origin, and might be regarded as one of the remains of Danish occupation in this part of England.

"It is natural to suppose that the Saxons and Danes would leave some impress of their language in the places where they were, for so long a period, the dominant races. The Saxon and the Danish are cognate dialects of the Teutonic language.

"In the Saxon language the name for a girl is "piga," and its diminutive "pigsney" is thus explained in Johnson's dictionary: "pigsney, from *piga* (Saxon), a girl; a word of endearment to a girl." In Bay's English and Danish dictionary I find: "*pige*, a maid, maiden, girl, lass." In the Danish New Testament now before me, the English version, chap. 9, v. 24: "He said unto them, give place, for the maid is not dead, but sleepeth," is thus rendered in Danish: "the *pigen* er ikke dod"—the "*pigen*" is not dead, &c. (*Pige* becomes *pigen*, as *maid* *maiden*.) In verse 25: "But when the people were put forth he went in and took her by the hand, and the maid arose"—thus rendered in Danish: "the *maid* arose—*da stod pigen op*—then the *pigen* stood up." St. Luke, c. 22, v. 51: "And the father and mother of the maiden"—in Danish: "Og *pigens fader og moder*;" and "pig's" or "pigen's" father and mother. And in verse 56: "But a certain maid saw him"—in Danish: "Men en *pige* saae ham"—but a *pige* saw him.

"Oldmixon, a native of Bridgwater, in his history of

England, published in 1730, notices the "Pig Cross" and the "High cross." In his account of the siege of Bridgwater by the Parliamentary forces, anno 1645, he says: "There was no hope of its being relieved, and the resistance the royalists made had more of frenzy in it than courage; when the latter saw Eastover in a blaze they rang the bells for joy, and set fire themselves to several houses in Silverstreet, Friar's-street, and at the 'Pig Cross,' which show the effects of it to this day."

"In his account of Monmouth's rebellion he says:— "Anno 1685, the Duke, after he was proclaimed king at Taunton, marched to Bridgwater. He had then with him the greatest number of men that were ever for him together, near 6000 men, tolerably well armed. He was proclaimed at the 'High Cross,' by the Mayor, Alexander Popham, Esq., and his brethren, in his robes of office."

"The High Cross stood on the Cornhill, and was called "the Cross," and was pulled down about 50 years ago. The "Pig Cross" stood at no great distance from it, and nor far from the parish church which is dedicated to the Virgin Mary, and nothing is more probable than that the Cross should be dedicated to the same saint, and distinguished from the other Cross by the name of the "Pig Cross," or as I presume the "Lady Cross." If we associate with the Cross the blessed Virgin Mary, all incongruity vanishes. The "Pig Cross" becomes the "Lady Cross." "Pig's Hill" and "Pig's Ditch" become the "Lady's" farm or field, the revenue having been applied to the maintenance of the "Lady's" chapel, or of the priest who officiated."

The Rev. W. A. JONES, M.A., gave a sketch of the historical evidence and authorities for "the reputed discovery of King Arthur's remains at Glastonbury," which is given in Part II.

Under the guidance of the Rev. F. Warre the company then proceeded to visit the Abbey, the Abbot's Kitchen, Almshouses, Barn, &c.