

frighten Gerald, but it had the contrary effect. It is true that the lad was only fifteen years old, but then he had been at a London public school. He was tall of his age and nature and the sports and exercises of the country had made him strong. At school one of his favorite occupations had been the thrashing of bullies in the interests of the bullied. At one glance he saw that Wright was a bully, and not being in the least afraid of him, he sat quietly in a chair while that gentleman proceeded—

"Now look'ee ere,—we meet you under very suspicious circumstances, at four in the morning. I say under very suspicious circumstances. Boys as drinks of rum and 'as knapsacks with them at four in the morning, may be running away from their friends—(Gerald slightly winced)—and I am partickler about my acquaintance, I am. I am not going to leave my friend here in your company,—so, if yer doesn't walk yer chalks pretty quick, I'll get a policeman to help you."

On most lads, the threat of the "policeman" would have told, but on Gerald it had not the slightest effect,—in fact, he and his immediate school companions had been rather in the habit of chaffing policemen, of uttering insinuations about "cooks and cold beef" and such like. Being country bred, his course had not made a burglar of Bobby. At the same time he felt that an interview with a policeman would be anything but convenient under present circumstances. He was determined not to quit the field but must endeavor to silence Mr. Wright's batteries if possible. He tried a random shot.

"As you say Mr. Wright we meet under very suspicious circumstances. Now, I have no wish to intrude myself at all into Henry Parsons' affairs, but if I receive any more of that kind of impertinence from *you*, I shall write to Lord Cipher directly."

The shot told tremendously. Wright became livid.

"Oh well sir, seeing as you know his lordship, of course I can have no objections now."

The bully sneaked away. Gerald felt extremely anxious to fathom Mr. Wright's little game. He determined at least to remain until Parsons awoke. He trimmed up the fire, wheeled the arm chair to the side of it and——watched.

(To be continued.)

THE SONG OF THE PRE-MI-EER.

AIR:—"I likes a drop of good beer."

Some folks they thinks, because a chap drinks,

He ain't good for nothing at all;

And if he gets "tight," either day or night,

Lord! how they holler and bawl!

For my part I ain't so sewere,

And if two or three times in the year

For liquor I'm wuss, there's no need of a fuss,

Because I'm a Pre-mi-eer!

There's others than I, both low and high,

On the quiet as takes their whack.

They turns up their eyes, in disgust and surprise,

But gets fuddled behind yer back!

It's hypocrisy, is this 'ere;

And to me it's werry clear,

'Tho' they hates hob-nobbin,—they wouldn't mind robbin',

And they're wuss than the Pre-mi-eer!

I confess it ain't right for a cove to get "tight"

More than two or three times in the year;

But we're weak critturs all, both great and small,

From "J. D." to the Pre-mi-eer.

But what I says, is this 'ere,—

The public is *too* sewere;—

If you git's rid of me, you will werry like see

A much wuss Pre-mi-eer!

NOTES AND QUERIES.

Query 1.—Can any of the readers of DIOGENES furnish instances of the use of the word *buxom*—"boughsome,—bending easily as a bough"—in the sense of "obedient?" It was so used in the Marriage Service of the Hereford Missal:—"to be buxom to the, tyl dethe us departe;" and also in that of Salisbury, in which it is conjoined with "bonere," probably a corruption of "*debonair*." "Bonere and buxom" would thus mean "good tempered and obedient." R.

Query 2.—Will some one be so kind as to inform me whether the *doue* is connected in any way with the national arms of Denmark, and, if so, what is the origin of the connexion? R.

THE "HORSE-SHOE" AND ITS SUPERSTITION.

Query 3.—Seeing articles of jewellery much in vogue at present, embellished with representations, or made in the form of a "horse-shoe," one naturally asks,—Why?

I answer, in Scotch fashion, by another question. What is the origin of the superstition in Christian countries, (generally, I believe,) more especially amongst the middle and less educated orders, that a "horse-shoe" over a door is a protection against the devil and witchcraft, and that its open possession and exhibition is a sign,—or rather wish, hope, or, (perhaps), accepted prayer for "good luck?"

I have my own ideas on this subject, but would be glad to know those of some of your, (probably), better informed readers who take an interest in your "Notes and Queries" columns.

THE ANCIENT INHABITANTS OF IBERIA.

Answer to Query by A. B.

Query 4.—The following passage from an essay on "The Ancient Languages of France and Spain," from "Essays Ethnological and Linguistic, by the late James Kennedy, LL.B., (London, 1861)," gives the theory of a man whose name ranks high among those who have thrown light on the mysteries of race and language:—

"We may conclude that Strabo understood the term Scythians to signify Nomades; and such, literally, seems to be the true meaning of the word, whether applied to the wandering tribes known to the ancients as Scythians, or those known later as Scots,—the word *Scute* in Gaelic still signifying a wanderer. We have already seen that the word "Celt" seems to have been applied with the same meaning as a bushranger, or dweller in the woods; and, corresponding to these, though certainly a new suggestion, I feel persuaded that the word "Iberi" had the same signification, and was applied to the same people by the Phenicians, from whom it came to the Greeks and Romans. The word "Eber," which we have, in our version, translated "Hebrew," appears originally to have signified "one who had no fixed habitation,—Arabim, inhabitants of the desert." Thus the phrase in Genesis xiv., 13,—in our version translated "told Abram, the Hebrew,"—is rendered, in the Septuagint, "Abram toi peratei; and thus also, in other parts of the same version, by other terms of equivalent signification,—as "ekbainontes" and "diaporeumenoi" in the first book of Samuel. From this, then, we may judge that the same general term which had been applied by the Phenicians to the Israelites, and to the wandering tribes of the country now known as Georgia, had been also applied by them to those they found in Spain, and had come to the Greeks and Romans as a national appellation. However this may be, it is certain that the name "Iberi"