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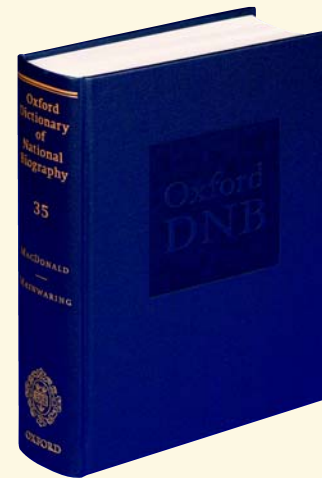
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Diana [née Lady Diana Frances Spencer], princess of Wales (1961-1997)
by **K. D. Reynolds**

- Engagement and the royal wedding
- Wife, mother, and media icon
- Patron of suffering
- The War of the Waleses
- Queen of Hearts
- Mourning the People's Princess
- Legacy

References
See also

(Edward) John Spencer (1924-1992)

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Diana (1961-1997), by Mario Testino, 1997

Diana [née Lady Diana Frances Spencer], princess of Wales (1961-1997), was born on 1 July 1961 at Park House, Sandringham, Norfolk, the third daughter of (Edward) John Spencer, Viscount Althorp, later eighth Earl Spencer (1924-1992), and his first wife, the Hon. Frances Ruth Burke Roche (b. 1936), younger daughter of Edmund Maurice Burke Roche, fourth Baron Fermoy. Her only surviving brother, Charles, was born in 1964. Her parents divorced in 1969 and her mother married Peter Shand Kydd, but in most respects she enjoyed the kind of childhood reserved for the daughters of the British aristocracy for much of the twentieth century. Her early education was at Silfield Nursery School, King's Lynn, Norfolk, and (from 1970) Riddlesworth Hall, a girls' preparatory school at Diss, Norfolk. After her father succeeded to the earldom in 1975, her time was divided between the Spencer family estate at Althorp in Northamptonshire, her mother's London home, and West Heath boarding-school at Sevenoaks, Kent, which she had entered in 1974. A popular, essentially jolly girl with a talent for making friends, she had no academic success (twice failing all her O levels). But, arguably, none was required for girls of her class, who had no need to earn a living; indeed, displays of intellect could be frowned upon by the

largely philistine county set. Instead she developed the physical skills of swimming and dancing (although not the quintessential country pursuit of riding) and, like many teenage girls in the 1970s, developed a crush on the prince of Wales (Charles Philip Arthur George; b. 1948). Unlike most of them, however, her family had close connections with the court: both her grandmothers and her father had held court positions; one sister, Jane, married Robert Fellowes, the son of the Sandringham agent and eventually himself private secretary to the queen; the other, Sarah, dated the prince of Wales during 1977. Diana first met the prince that year in November when he visited Althorp to shoot.

Lady Diana left West Heath at the end of 1977 and spent a term at the Institut Alpin Videmanette, a finishing school near Gstaad, Switzerland, where she enjoyed skiing but little else. She returned home in April 1978 and joined the London and county social round of the upper-class wealthy young, soon popularly known as Sloane Rangers. In between the parties and commitments of the season she had a series of jobs working with children. For a few months in 1978 she helped to teach toddlers dancing at Madame Vacani's school. In 1979 she began working three afternoons a week at the Young England Kindergarten in Pimlico, and in the following year she was for two days a week a nanny to the baby son of an American businesswoman. It was not that she needed the money: she had received an inheritance from her great-grandmother, Frances, Lady Fermoy, on her eighteenth birthday, and her parents had bought her a flat at 60 Coleherne Court, Kensington, as a coming-of-age present. It was rather that she needed something to do and that she had a natural talent with children. She had boyfriends but no serious relationship. She clung to the romantic expectation that her ideal man would come along, and that she would marry him and have a crowd of children of her own; she also apparently continued to believe that the ideal man would probably be the prince of Wales.

Engagement and the royal wedding

It was not until July 1980 that Lady Diana met the prince again, this time at a house party in Sussex after a polo match. Her directness and sympathy over the death the previous year of his uncle, Lord Mountbatten, caught his attention: she was not afflicted by the usual constraints on people dealing with royalty, and was neither tongue-tied nor overly deferential. Her credentials as a potential royal bride were obvious, and over the next months she was brought into the prince's circle. The prince, at thirty-one, was under great pressure, both from his family and from an expectant press, to marry, and to marry soon. He proposed, and was accepted, on 6 February 1981. The engagement was officially announced on 24 February. At a press conference that day the couple were asked if they were in love. Diana immediately responded 'Of course'; Charles qualified her answer with 'Whatever "in love" means'. Much was later made of this

Churchill, Sir Winston Leonard Spencer (1874-1965), prime minister
by Paul Addison

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- Harrow and Sandhurst
- Cavalry officer and war correspondent: Cuba, India, and Omdurman
- The Second South African War
- Unionist MP
- Joins the Liberals: Colonial Office
- Cabinet minister and marriage
- Social policy at the Board of Trade
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- Gallipoli, removal from Admiralty, and resignation
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- Secretary for war and air: Russia, Ireland, and the 'ten year rule'
- Colonial secretary: Palestine mandate and Chanak
- Defeat at Dundee and



Sir Winston Leonard Spencer Churchill (1874-1965), by Walter Sickert, 1927

Churchill, Sir Winston Leonard Spencer (1874-1965), prime minister, was born at Blenheim Palace, Oxfordshire, the family home of the dukes of Marlborough, on 30 November 1874. His father, [Lord Randolph Henry Spencer Churchill \(1849-1895\)](#), was the third son of the seventh duke and a descendant of John Churchill, first duke of Marlborough, Queen Anne's commander-in-chief during the War of the Spanish Succession. His mother, [Jeanette \(Jennie\) Churchill \(1854-1921\)](#), was the daughter of Leonard Jerome, a New York financier whose ancestors had fought against the British in the American War of Independence. According to a Jerome family tradition accepted by Churchill himself, Jennie's mother, Clara, was of Iroquois descent, but proof is lacking.

Childhood

Jennie and Lord Randolph were married at the British embassy in Paris on 15 April 1874. Winston Churchill's date of birth has given rise to speculation that he was conceived before the wedding, but the only certainty is that he was born prematurely. Preparations were made for the birth to take place in London, but after slipping and falling during a visit to Blenheim Jennie went into labour, the local doctor was summoned, and the baby was delivered at 1.30 a.m. on 30 November.

When the seventh duke was appointed viceroy of Ireland in January 1877, the Churchills moved to Dublin. Winston was accompanied by his nanny, Mrs Elizabeth Everest, who took him for walks in Phoenix Park and warned him against a group of evil men known as Fenians. Shortly after the birth of his brother John Strange Spencer (Jack) Churchill (1880-1947) in February 1880, the family returned to London, where Winston began to build up an impressive collection of toy soldiers in the nursery. At eight he was sent to boarding-school at Ascot where the headmaster took a pleasure in flogging the boys until their bottoms ran with blood. Winston performed well in some subjects but his reports often referred to his unruly behaviour. According to one authority, he was birched for stealing sugar from the pantry and retaliated against his teachers (Churchill and Gilbert, 1.53). When he fell ill his parents transferred him to a school at Brighton where he was punished for conduct.

Lord Randolph was not a father for Winston, but they gave him little attention and he felt profoundly neglected. Lord Randolph's short and snappy conversations with Winston could recall only two or three long and intimate conversations with him. Lady Randolph, meanwhile, was a social success, well-remembered in high society. 'She shone for me like the Evening Star', Churchill wrote. 'I loved her dearly—but at a distance' (Churchill, *Early Life*, 19). Unlike his mother, Winston developed a powerful ego. His letters home from boarding-school were full of demands for attention, and protests against his parents' failure to meet his wishes. He was fortunate to discover in Mrs Everest a surrogate parent who gave him the love and admiration he craved. He responded with remarkably open displays of affection for his 'Woom' or 'Woomany'. Inviting her to Harrow, he showed her around the school and walked arm in arm with her up the High Street while other boys jeered at him. During her final illness in July 1895 Churchill, by this time a Sandhurst cadet, rushed to her bedside, afterwards arranging the funeral and the erection of a headstone on her grave. In his novel *Savrola* (1900) he brought her to life again as the hero's faithful housekeeper, Bettine.

Harrow and Sandhurst

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◀ Sir Winston Churchill (bap. 1620, d. 1688)

First World War: early naval engagements and the defence of Antwerp

On the eve of war in July 1914 Churchill wrote to his wife: 'Everything tends towards catastrophe and collapse. I am interested, geared up and happy. Is it not horrible to be built like that?' (Churchill and Gilbert, 2.710). When Austria declared war on Serbia two days later, Churchill, acting with Asquith's approval, ordered the fleets to their battle stations. In the critical cabinet discussions over the next few days Churchill, Grey, and Haldane were consistently in favour of British intervention while others, including Lloyd George, wavered.

One historian wrote:

Churchill took a more active part in the day-to-day running of the war than any First Lord in history. His were many of the ideas for action; it was he who drafted many of the signals to the ships. He studied and analysed each operation with great care. (Gretton, 147)

Churchill's interventionism, which he scarcely bothered to conceal, was a double-edged sword. Though he stood to gain the credit from successful actions by the Royal Navy, he was sure to get the blame when things went wrong. During the first few months of the war the Germans achieved a number of naval successes for which Churchill was strongly criticized. In August two German battleships, the *Goeben* and the *Breslau*, escaped from the Adriatic through the Dardanelles to Constantinople. On 21 September Churchill boasted that if the German fleet did not come out and fight they would be 'dug out like rats in a hole' (Gilbert, *Life*, 281), but on the following day the Germans sank three British cruisers, with the loss of 1459 officers and men, off the Dogger Bank. Two more British cruisers were sunk at the battle of Coronel, off the coast of Chile, on 1 November. On 16 December German battlecruisers shelled Scarborough and other east coast ports, killing or injuring 500 civilians. Criticism of the Admiralty mounted and was only partially offset by successful actions off the Falkland Islands (8 December) and the Dogger Bank (25 January 1915).

Enthralled by all aspects of the fighting, Churchill was eager to play a part in the land war and ingenious in stretching the Admiralty's responsibilities. He converted the naval reserve into the Royal Naval division, an infantry force of 15,000 men, in which many of his friends were commissioned as officers. Although Churchill promised that the division would later be transferred to the control of the War Office, he now had at his disposal something very like a private army. He also established what soon became known as his 'Dunkirk circus', three squadrons of aircraft which bombed German defences from airfields in northern France, protected by a force of Rolls-Royce cars with armour-plating. His response to the deadlock on the western front was to sponsor the idea of a 'land ship', an armoured troop carrier mounted on caterpillars, that would shield them from the field of fire as they approached the enemy trenches. A prototype was housed in the Admiralty basement.

For three-and-a-half days in October 1914 Churchill found himself in virtual command of a land battle. The Germans, advancing rapidly along the channel coast, were threatening the Belgian city of Antwerp. The cabinet dispatched Churchill to organize reinforcements and stiffen the resistance of the Belgian government. Churchill did a superb job organizing the defences of Antwerp and delaying the German advance. No sooner was he on the spot than his fascination with the conduct of military operations gained the upper hand. He called in as reinforcements the bulk of three battalions of the Royal Naval division and fired off a telegram offering to resign his cabinet post in return for a high-ranking command in the field. When Asquith read out the telegram to his colleagues there was a roar of laughter and Churchill was ordered home. The laughter illustrated the gulf between Churchill and the other politicians. The politicians were ultimately responsible for the conduct of the war, but since very few of them knew anything of military matters they relied heavily on the

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See also

- Lord Randolph Henry Spencer Churchill (1849-1895)
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- Clementine Ogilvy Spencer-Churchill (1885-1977)
- Randolph Frederick Edward Spencer Churchill (1911-1968)

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◀ Sir Winston Churchill (bap. 1620, d. 1688)



Sir Winston Leonard Spencer Churchill (1874-1965), by Walter Sickert, 1927

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Neither of Churchill's parents lacked affection for Winston, but they gave him little attention and he felt profoundly neglected. Lord Randolph's short and troubled life was devoted mainly to politics: Winston could recall only two or three long and intimate conversations with him. Lady Randolph, meanwhile, revelled in high society. 'She shone for me like the Evening Star', Churchill wrote. 'I loved her dearly—but at a distance' (Churchill, *Early Life*, 19). Unlike his brother, Winston developed a powerful ego. His letters home from boarding-school were full of demands for attention, and protests against his parents' failure to meet his wishes. He was fortunate to discover in Mrs Everest a surrogate parent who gave him the love and admiration he craved. He responded with affection for his 'Woom' or 'Woomany'. Inviting her to Harrow, he showed her around the school and walked arm in arm with her. Mrs Everest died of cancer in 1895. She was buried at Harrow and a headstone was erected at him. During her final illness in July 1895 Churchill, by this time a Sandhurst cadet, rushed to her bedside, and she died. In 1900 he arranged for the erection of a headstone on her grave. In his novel *Savrola* (1900) he brought her to life again as the hero's faithful

Harrow and Sandhurst

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Sir Winston Leonard Spencer Churchill (1874-1965), by Walter Sickert, 1927

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Churchill, Sir Winston Leonard Spencer (1874–1965), statesman, by E. T. Williams
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Churchill, Sir Winston Leonard Spencer (1874–1965), statesman, was born, prematurely, at Blenheim Palace, his grandfather's Oxfordshire seat, 30 November 1874, the elder of the two sons of Lord Randolph Spencer Churchill [q.v.], third son of the seventh Duke of Marlborough [q.v.], and his wife, Jennie, daughter of Leonard Jerome, of New York. After a not particularly happy childhood, he was packed off to Harrow where, after a year, he found himself in the army camp. Thence, at the third attempt, he passed into Sandhurst, but he passed out twentieth of 130 and was commissioned, 20 February 1895, in the 4th Queen's Own Hussars, a financial strain on his extravagant and recently widowed mother. In October he set off with a fellow subaltern, via New York, to Cuba to survey the rebellion there. He first saw action on his twenty-first birthday and reported it for the *Daily Graphic*. For the rest of his life he was able to keep himself by his journalism, took a siesta in the afternoon, and smoked cigars.

The two young officers were awarded the Spanish Order of the Red Cross, then, after a spell of London life and polo, left with their regiment for India. His mother sent Churchill books which he 'devoured', Gibbon and Macaulay becoming the anvil of an intensely idiosyncratic literary style. 'A few months in South Africa', he told her, 'would earn me the S.A. medal and in all probability the Company's Star. Thence hot-foot to Egypt—to return with two more decorations in a year or two—and beat my sword into an iron despatch box' (Randolph Churchill, *Winston S. Churchill*, companion vol. i, 1967, p. 676).

In August 1897, on returning to Bangalore from leave, he hurried north after arranging to cover the campaign for two newspapers, to join Sir Bindon Blood [q.v.] for reprisals upon the Pathans on the frontier. Barely a couple of months later he had completed his enthralling *The Story of the Malakand Field Force*, which came out in March 1898, and resumed *Savrola*, his only novel, which was published in 1900.

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Rossetti, Christina Georgina (1830-1894) Poet

24 records noted:

Scope	MS of her collected poems
Repository	The King's School, Canterbury
NRA catalogue reference	NRA 15260 Walpole
Scope	MSS of poems (19) and corresp
Repository	Princeton University Library
Other reference	see information from website
Scope	1845-60: notebooks (9) (containing copies of poems) and poems (copies)
Repository	Oxford University: Bodleian Library, Special Collections and Western Manuscripts
Record Reference	MS Don e 1/1-9; MS Film 933
Other reference	see Location Register of English Literary MSS 18-19th cent 1995
Scope	poems (44 items and 6 vols)

Franklin, Benjamin (1706–1790), *natural philosopher, writer, and revolutionary politician in America*

by [J. A. Leo Lemay](#)

Early years: Boston, Philadelphia, and London, 1706–1726

Printer in Philadelphia, 1726–1748

The retired printer, 1748–1757

London, 1757–1762

Philadelphia and London, 1762–1775

Philadelphia, 1775–1776

Minister to France, 1776–1785

Philadelphia, 1785–1790

Reputation

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See also

[Peter Folger \(1617–1690\)](#)

[William Franklin \(1730/31–1813\)](#)

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Benjamin Franklin (1706–1790), by Joseph Siffred Duplessis, 1778

Franklin, Benjamin (1706–1790), natural philosopher, writer, and revolutionary politician in America, was born in Boston, Massachusetts, New England, on 6 January 1706 and baptized later that day. His parents were Josiah Franklin (1657–1745), a tallow chandler and soap maker who had emigrated from England in 1683 to practise his puritan faith, and his second wife, Abiah (1667–1752), the daughter of [Peter Folger](#) of Nantucket Island, Massachusetts. Josiah had eighteen children, seven by his first wife and eleven by his second. Benjamin was the ninth child born to Josiah and Abiah.

Early years: Boston, Philadelphia, and London, 1706–1726

Franklin had only two years of formal education. He studied at a traditional grammar school (probably in 1714–15), and at an English school during the following year. He then worked for his father, but disliked the trade. In 1718 his brother James set up a printing shop in Boston. Since Franklin loved to read and write poetry his father apprenticed him to James, and in that year the twelve-year-old Franklin signed a nine-year indenture. After reading everything in his father's small library he borrowed books from his friends. Having purchased an odd volume of *The Spectator*, Franklin taught himself composition by making notes on the essays, then jumbling the notes, and later constructing them in his own words. He compared these with the originals and corrected his.

In 1721 James Franklin started his own newspaper, the *New England Courant*, which became America's first witty, daring, literary, and anti-establishment journal. To Benjamin his brother's printing shop served as a miniature republic of letters where groups of James's friends met daily to discuss the materials they were writing for the *Courant*. Benjamin set the contents in type, printed and delivered the journal to the customers, and heard their comments. At sixteen he emulated his brother's friends and wrote for the paper, in what became the first essay series in American literature, under the pseudonym Silence Dogood:

But being still a Boy, and suspecting that my Brother would object to printing any Thing of mine in his Paper if he knew it to be mine, I contriv'd to disguise my Hand and writing an anonymous Paper I put it in at Night under the Door of the Printing-House. (*Autobiography*, 17–18)

Between 12 June and 7 July 1722 Benjamin took charge of the *Courant* while his brother served a prison term for suggesting that local officials had deliberately delayed sailing out to resist pirates. After James had further offended the authorities, in January 1723, the Massachusetts general assembly ordered the closure of the newspaper without prior review. James defied the order, printed the *Courant*, and hid from the authorities, leaving Benjamin once more in charge. In this capacity the adolescent gave 'our Rulers some Rubs in

notwithstanding their professional co-operation the siblings often quarrelled, and James, who 'was otherwise not an ill-natur'd Man', sometimes beat his apprentice. Benjamin ran away and on 25 September 1723 sailed for New York, which had the nearest printing establishment. Failing to find work there he went on to Philadelphia, the only other town in English speaking North America with a printing press, arriving on the morning of 6 October with 1 Dutch dollar and about 20 pence in copper. Franklin then went to work for Samuel Keimer in his recently opened printing shop. Seven months later, befriended by Pennsylvania's governor, William Keith, who promised to give him a contract for the public printing, Benjamin returned to Boston to ask his father for a loan

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Ann Smith Franklin

Benjamin Franklin

Benjamin Franklin

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Benjamin Franklin. From a nineteenth-century engraving. Courtesy of the Library of Congress (LC-USZ62-90398).

Franklin, Benjamin (6 Jan. 1706-17 Apr. 1790), natural philosopher and writer, was born in Boston, Massachusetts, opposite the Congregational Old South Church, where the Reverend [Samuel Willard](#) baptized him the same day. The youngest son and fifteenth child of Josiah Franklin, a tallow chandler and soap maker who emigrated from England in 1683 to practice his Puritan faith, Benjamin had eleven living brothers and sisters. Five were Josiah's children by his first wife, Anne Child, and six were by his second wife, Abiah Folger, Benjamin's mother. Two sisters were born later.

At age eight Franklin studied at the South Grammar School (later Boston Latin), his father intending him as "the title of his sons" for the ministry. But the expense and the subsequent poor living of many ministers made his father withdraw him at the school year's end. The following year, 1715-1716, he attended George Brownell's English school, completing his only formal education. He worked in his father's hot, pungent shop, boiling fats and making candles and soap, but hated the trade and wanted to become a sailor. His father had lost one son to the sea and kept Franklin home. Josiah took him to watch various artisans at work, but none of the trades interested him. In March 1717 his brother James, a printer, returned from England and by the fall of 1718 set up his own printing shop. Since Franklin loved to read and since he wrote poetry as a child, his father apprenticed him to James. In 1718, at the age of twelve, Franklin signed a nine-year indenture.

Franklin read everything in his father's small library and made friends with booksellers' apprentices in order to borrow books from them. He became a vegetarian partly to save money to buy books. Having purchased an odd volume of the *Spectator*, Franklin taught himself prose style by outlining the essays and later composing them in his own words. He compared the originals with his versions and corrected them.

In 1721 [James Franklin](#) started his own newspaper, the *New England Courant*. Benjamin set the type for the paper, printed it, delivered it to the customers, and heard their comments. Aged sixteen, he emulated his brother's friends, the Couranteers, and wrote for the paper. "But being still a Boy, and suspecting that my Brother would object to printing any Thing of mine in his Paper if he knew it to be mine, I contriv'd to disguise my Hand, and writing an anonymous Paper I put it in at Night under the Door of the Printing-House" (*Benjamin Franklin's Autobiography: A Norton Critical Edition* [hereafter *Autobiography*], ed. Lemay and Zall, p. 15). Franklin's pseudonym "Silence Dogood" alluded to the Reverend [Cotton Mather's](#) *Bonifacius; or, Essays to Do Good* and his recent sermon, *Silentarius*. The first essay series in American literature, Silence Dogood opened with two numbers depicting a vain, opinionated minister's widow, number four satirized Harvard College, and number seven travestied the typical New England funeral elegy.

While the fourteen Silence Dogood essays were appearing, the Massachusetts general assembly imprisoned James for suggesting that the local officials deliberately delayed sailing out to battle pirates. The sixteen-year-old Benjamin therefore managed the paper for four weeks, 12 June to 7 July 1722. When

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Frobisher, Sir Martin (1535?-1594), privateer, explorer, and naval commander
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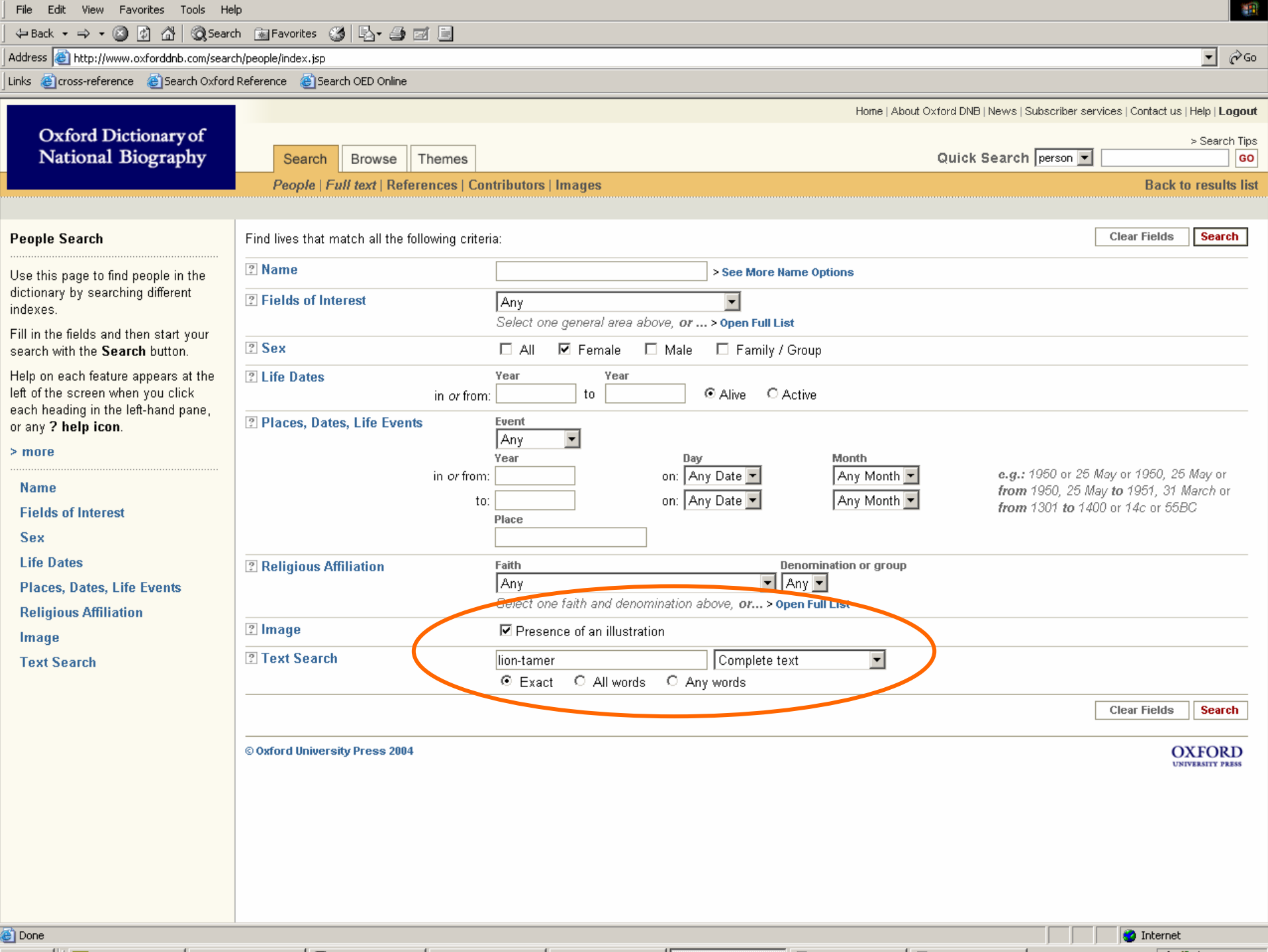
Sir Martin Frobisher (1535?-1594), by Cornelius Ketel, 1577

Frobisher, Sir Martin (1535?-1594), privateer, explorer, and naval commander, was descended from John Frobisher (b. c.1260), a Scot settled in lands near Chirk in Denbighshire granted in recognition of his services to Edward I during the Welsh wars. In the mid-fourteenth century the family crossed the Pennines to settle in west Yorkshire. The marriage of a later John (d. 1513) to Joan, daughter of Sir William Scargill, steward of Pontefract Castle, brought a dowry of the manor of Altofts, near Normanton. It was here that Martin Frobisher was born, the third of five children. Of his father, Bernard Frobisher, little more is known than the occasion of his burial, on 1 September 1542. Martin's mother was Margaret, née Yorke (d. 1549), of Gowthwaite. Her brother or cousin Sir John Yorke was the notable merchant adventurer, officer at the Southwark and Tower mints, and later an intimate both of Protector Somerset and the duke of Northumberland. When Margaret died in 1549, Martin was sent to London, to learn a trade at Yorke's house.

The Guinea coast and piracy

As a member of a small syndicate of London merchants, Sir John Yorke had invested in Thomas Wyndham's second voyage in 1552, to the Barbary coast. The following year Yorke and others financed Wyndham once more for a projected voyage to the Guinea coast, to interlope upon the existing Portuguese to the region. Martin Frobisher sailed with this expedition as assistant to his uncle's factor, John Beryn. They were to be two of only about 40 men, from a total complement of more than 140, to survive a fever-struck passage to the Bight of Benin, the first known English voyage to that region. Wyndham himself was one of the casualties. The expedition was profitable, however, returning with spices and some gold, and Frobisher sailed to Guinea once more in 1554, in another voyage backed by Yorke and others, and commanded by the merchant and traveller John Lok. At the town of Shamma, Frobisher volunteered as a hostage to facilitate trade with the local king. Negotiations were interrupted by the arrival of Portuguese ships; when the Englishmen fled, they left their hostage behind, and he passed thereafter into Portuguese custody, being held first at the nearby Portuguese fort of Mina, and later in Lisbon.

Released some time in 1556 or 1557, Frobisher commanded an English voyage to Barbary in 1559, but his activities for a number of years thereafter are obscure. His association with Sir John Yorke seems to have ended sourly, perhaps on a point of wages or prospects. In 1560 the pirate Henry Strangeways claimed that Frobisher and he had planned an attack upon the fort at Mina, but that the project had been abandoned. It appears that by now Frobisher was an active privateer; possibly he had learned the trade during the brief Anglo-French war of 1557-8, when the large-scale issue of letters of reprisal had encouraged Englishmen to put to sea in considerable numbers. In 1563, during a new Anglo-French conflict, Frobisher and his brother John, with another persistent privateer, Peter Killigrew, set out in three vessels with valid letters of reprisal, but the Frobisher brothers' involvement in the capture of the Spanish ship *Katherine* resulted in their imprisonment in Launceston gaol. Released in 1564, they set out on a new voyage in 1565 in the ship *Mary Flower*; by this time, however, their reputation was such that the admiralty court seized Martin on suspicion of intended piracy despite his claim that he intended a trading venture to Guinea. He was free once more at the end of October 1566, and immediately took up letters of reprisal from Cardinal Châtillon to harry French Catholic vessels in the pay of the Guises. Commanding the ship *Robert*, he persistently refused to distinguish between friendly and enemy vessels, which brought new warrants for his arrest; in July or August 1569 he was taken by admiralty officers at Aldeburgh and incarcerated, firstly in Fleet prison and then the Marshalsea, pending the payment of a £900 fine. However, he had made several powerful



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by **John M. Turner**

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See also

[George Sanger \(1825?-1911\)](#)

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Chapman [*married name* Sanger], **Ellen** (1830/31-1899), lion tamer, was the daughter of Harry Chapman, a peep-show proprietor. As a child she was brought up by the Manders family, at that time associated with George Wombwell's menagerie. She had no formal education: at her marriage, neither she nor her husband could sign their names. She performed at Wombwell's as the 'Lion Queen', billed as Mlle Pauline de Vere. She frequently worked with

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Chapman, Ellen (1830/31-1899), by George Christopher Horner

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Long, Ann (1681?-1711), celebrated beauty

Mogg, Mary [Molly] (1698/9-1766), celebrated beauty

Myddelton [*née* Needham], **Jane** (*bap.* 1646, *d.* 1692x1703), beauty

Napier [*née* Lennox; *other married name* Bunbury], **Lady Sarah** (1745-1826), noblewoman and society beauty

Palmer [*née* Ambrose], **Eleanor**, Lady Palmer (1718x20-1818), society beauty

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- Dixon, Sir Pierson John** [Bob] (1904-1965), diplomatist
- Muir** [née Anderson], **Wilhelmina Johnston** [Willia; pseud. Agnes Neill Scott] (1890-1970), novelist and translator
- Namier, Sir Lewis Bernstein** (1888-1960), historian
- Kokoschka, Oskar** (1886-1980), artist and writer
- Dvořák, Antonín Leopold** (1841-1904), composer and conductor
- Adler, Hermann** (1839-1911), chief rabbi
- Pierson, Henry Hugo** [formerly Henry Hugh Pearson] (1815-1873), composer
- Wolff, Joseph** (1795-1862), missionary and traveller
- Moscheles, Ignaz** (1794-1870), pianist and composer
- MacNeven, William James** (1763-1841), physician and Irish nationalist
- Taylor, John** (1703-1772), itinerant oculist
- Rupert**, prince and count palatine of the Rhine and duke of Cumberland (1619-1682), royalist army and naval officer
- Hollar, Wenceslaus** (1607-1677), etcher
- Elizabeth, Princess** [Elizabeth Stuart] (1596-1662), queen of Bohemia and electress palatine, consort of Frederick V
- Drebbel, Cornelis** (1572-1633), inventor and mechanical engineer
- Anne** [Anne of Bohemia] (1366-1394), queen of England, first consort of Richard II

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Anne [Anne of Bohemia] (1366-1394), *queen of England, first consort of Richard II* by **Nigel Saul**

Marriage arranged by Urban VI

Queen of England
Death and character

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Richard II (1367-1400)

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Anne (1366-1394), tomb effigy

proceeded smoothly. By July it was decided that final negotiations should open early in the new year in Flanders. In March a draft settlement was agreed and the two sides crossed to London. On 2 May 1381, in the presence of the king and an assembly of magnates and prelates, a formal treaty was sealed. Anne was to be brought to Calais at Wenzel's expense and provided with a dowry, the size of which was to be settled later. At the same time a perpetual alliance was pledged between the two kings and their subjects, and a union proclaimed against all schismatics.

A week after the ceremony of sealing Simon Burley and George Felbrigg set off for Prague to secure ratification of the treaty. Meetings with Wenzel took place in August, and the treaty was ratified on 1 September. In England the council began making preparations for Anne's arrival. Her progress across Germany, however, was slow, and additional delays were occasioned by French military activity in the channel. Anne finally disembarked at Dover on 18 December. Walsingham, a writer watchful for omens, reported an incident which he took as a sign of ill times to come. As a result of a heavy ground swell the ships in Dover harbour were set crashing against one another, and the vessel from which Anne had alighted was broken. The arrangements made for receiving Anne, however, went ahead as planned. The duke of Lancaster conducted her to Canterbury, and then across Kent to Leeds Castle. According to the Westminster writer, she spent Christmas and the new year at Leeds. A couple of weeks later, on 18 January, after a formal welcome by Londoners at Blackheath, she was led triumphantly into the capital. On 20 January she and Richard were married in Westminster Abbey, and two days later they were crowned in the same church.

Queen of England

Anne's arrival appears to have aroused little enthusiasm in England. Walsingham complained about the cost of the marriage and said that Richard would have done better to marry Bernabò's daughter. The Westminster writer said that Anne's coming was more in the nature of a purchase than a gift, given the amount that the king had had to lay out for 'this little scrap of humanity' (*Westminster Chronicle*, 25). At the root of these writers' criticisms lay dissatisfaction with the financial arrangements for the match. Contrary to what had been expected, no dowry for Anne was forthcoming. Wenzel was virtually penniless, and was reduced to touting among foreign rulers for subsidies. Richard in 1381 committed himself to lending his brother-in-law 80,000 florins—roughly £12,000. An initial instalment of £3,000 was paid at the time of signing the treaty. Further instalments followed in December and January, and by the time that the last payment was made, in August 1382, some £7500 had been handed over.

Richard added to the burden on his exchequer by the open-handed generosity that he showed to Anne's kinsmen and servants. Premislaus, duke of Teschen

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The primary faith community is composed of individuals gathered around separate mosques whose worship leaders are generally raised up from the local community and speak a local language, possibly Arabic as well. The local focus of African Islam contributes to its inability to organize effectively beyond local units. Individual mosque leaders focus their energies on single congregations and only rarely form into larger groups. Kenneth Cragg, Anglican bishop and student of Islam, has described the local orientation of Islamic worship: "There is no priesthood, no bewildering incantation, no solemn music, no curtailed mysteries, no garments for sacred wear contrasted with those of the street and marketplace. All proceeds within a congregational unison in which the imam, or leader, does no more than occupy the space before the niche and set the time for the sequence of movements in which all participate."⁵

African Islam is also global in scope, with its members tracking issues that affect Muslims in the Middle East, Asia, Bosnia, and the United States. Modern communications technology feeds such an informational flow, as does easy air access to Mecca, Cairo, and elsewhere. African Muslims' understanding of life abroad is augmented by the millions of Muslims who are migrating to Western countries. Islam has become the fastest growing religion in the United States, with over 5 million Muslims already. In Europe, there are some 5 million in France and highly visible populations in Britain and Germany.⁶

What is missing between these two worlds, the local and the global, is any kind of organization that bridges them. A few national councils exist on paper, but their performance records are not strong, and there is no effectual wider Islamic presence, no all-African Muslim council. This means that looking at African Islam is like looking at a prism (an often-employed Islamic image), with endless combinations emanating from its colors and forms, a whole being is projected, but one that takes its distinctive traits from an inexhaustible range of parts.

Moreover, Islam is an imported religion in much of Africa, overlaid on local belief systems, which provided their own explanations about life and death, how to deal with reversals and good fortune, and how to make peace with the forces that govern the universe. What often happened was that elements of folk belief, ritual, and music were retained and given an Islamic overlay. Thus the blending of Islamic and pre-Islamic cultures was a distinctive feature of Islam in Africa, to which the prayers of Sufi mystics and the language of the Koran was added. Arabic, it will be remembered, was a foreign language in much of Africa.

It is difficult to overstate the importance of Islam as a source of identity to Africans in societies that are experiencing rapid change. To be able to

end p.8

say, "I am a Muslim" is to have an identity and access to a wider community of shared beliefs, a code of behavior in the present world, and hope for the life hereafter. Believers can gain strength from the knowledge that they are part of a worldwide community (*umma*). They can also, within a village or town, establish a distinct identity by declaring themselves part of a wider community of Islam. For such believers Islam represents "a system of ideas, informal networks of scholars and saints, organized around the messages of the Koran, building a righteous social order; in short, a system of symbolic interaction."⁷ Such prospects comfort in the best of times, more so in a world where hopes of economic advancement are lacking, corruption is rampant, and the older, more settled ways of life are under attack. In such a setting, to hear the daily call to prayer is to hear a call to a life of meaning and purpose. Conversely, to define and stand against the ignorant or the heretics (*jahillyyya*) contributes to Muslim identity, especially among militant members.

Muslim identity in Africa does not mean primarily individual identity, as it might in the West, but the collective identity of a person or persons in a wider social context. Thus a Muslim in Nigeria, Sudan, Senegal, Kenya, or South Africa would consider oneself part of both a nuclear family and an extended family and of an ethnic and linguistic group as well. Most often, the language, in addition to English and French, would be a local one, such as Wolof, Hausa, or Swahili. Some African Muslims would also speak and write Arabic, for the debate over whether or not public prayers and sermons should be conducted in Arabic or in a local language is a lively one.

In the West, a statement that identifies a person as a member of a nation-state, such as "I am an American" or "I am a citizen of Great Britain," would be an important part of a person's identity. This would be true of African Muslims as well, but with an important qualification. For many African Muslims, their religious identity is more important than their national identity. For example, for many Nigerian Muslims, the state is a disappointment—corrupt, invertebrate, and nonfunctional; for Kenyan Muslims, the state, largely dominated by Christians, is both corrupt and discriminates against them. The state in Sudan is plagued by one of the world's longest and most costly civil wars, which is one reason reformist Muslims find their identity in a polity governed by Islamic law. In South Africa, the grim apartheid era has been replaced by independence, but with a governing body that is far from solving its internal public safety and security needs, giving rise to Muslim vigilante groups. In Senegal, membership in one of the major brotherhoods is at least as important as being a Senegalese citizen. Many African Muslims would

end p.9

agree with the conservative Indian Islamic cleric Kalim Siddiqui: "The greatest evil that stalks the modern world [is] nationalism. . . . These nation-states are like huge boulders blown across our path by the ill-wind of recent history. All nation-states that today occupy, enslave and exploit the lands, peoples and resources of the *umma* must of necessity be dismantled."⁸

An additional part of any group's identity is the way in which members look at their history, not as professional historians might but in the way that people combine myth and fact, telescope them together, and teach them to their children, outsiders, and the world as a statement of "who we are." In the case of African Muslims, such popular history begins with the question of origins. Nigerians and Senegalese can trace their histories to early Muslim kingdoms in North Africa and to heroes like Uthman Dan Fodio and El Hajj Umar. In Senegal, there is a hallowed past, to which are added the histories of leaders of brotherhoods, such as Amadou Bamba, founder of the Mouride brotherhood, and El Hajj Malick Sy, caliph of the Tijaniya brotherhood. Sudanese Muslims have ancient ties to Egypt and

Subject: Religion Book Title: Rastafari

Edmonds, Ennis Barrington formerly
Rastafari
From Outcasts to Culture Bearers
Print ISBN 0195133765, 2003

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Abstract: Since its emergence in the margins of 1930s Jamaican society, Rastafari has moved to the forefront of Jamaican popular culture. This transition has been occasioned by Rastafari's own internal dynamics, by the gradual shift from a more conflict-ridden relationship to rapprochement between the movement and the wider society, and by the ability of the movement to insert itself in the cultural life of the society. With regard to its internal development, Rastas have evolved a dynamic social ethos with informal social relationships facilitated through a network of "houses" and "mansions," a highly developed view of the world expressed in a variety of symbols, and period ritual activities that initiate and confirm individuals in the principles and ethos of Rastafari. The relationship between Rastafari and the wider society has evolved from outright confrontation in the early years of the movement, to a more accommodating posture in the 1960s, to a more aggressive cooptation and use of Rastafarian symbols in the 1970s, and finally, to a positive embrace of Rastafarian contribution to the indigenous culture and the commodification of the Rastafarian image and symbols for "culture tourism" since the 1980s. Rastafarian influence on Jamaica's indigenous culture is quite pervasive, but the most celebrated influence has been on reggae, Jamaican popular music, made famous around the world by Bob Marley and the Wailers, Jimmy Cliff, Third World, and others. Though Rastafari does not have the centralized institutions that Max Weber regarded as necessary for routinization, the factors outlined above have contributed to its entrenchment in the fabric of Jamaica's cultural life.

Keywords: entrenchment, ethos, Bob Marley

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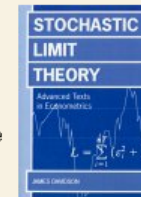
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Davidson, James Professor of Economics University of Wales, Aberystwyth

Stochastic Limit Theory

An Introduction for Econometricians

Print ISBN 0198774036, 1994



Abstract: This book aims to introduce modern asymptotic theory to students and practitioners of econometrics. It falls broadly into two parts. The first half provides a handbook and reference for the underlying mathematics (Part I, Chapters 1-6), statistical theory (Part II, Chapters 7-11) and stochastic process theory (Part III, Chapters 12-17). The second half provides a treatment of the main convergence theorems used in analysing the large sample behaviour of econometric estimators and tests. These are the law of large numbers (Part IV, Chapters 18-21), the central limit theorem (Part V, Chapters 22-25) and the functional central limit theorem (Part VI, Chapters 26-30). The focus in this treatment is on the nonparametric approach to time series properties, covering topics such as nonstationarity, mixing, martingales, and near-epoch dependence. While the approach is not elementary, care is taken to keep the treatment self-contained. Proofs are provided for almost all the results.

Keywords: [asymptotic theory](#), [central limit theorem](#), [convergence theorems](#), [econometrics](#), [law of large numbers](#), [statistical theory](#), [stochastic process](#)



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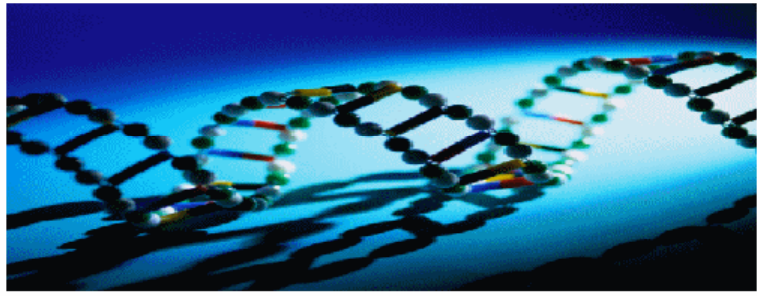
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- 1953** Crick and Watson announce discovery of double-helix structure of DNA
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1907	Pavlova dances Fokine's and Saint-Saëns' <i>Dying Swan</i>
1909	Diaghilev presents in Paris the Ballets Russes, starring Pavlova and Nijinsky
1910	Maurice Chevalier and Mistinguett dance at the Folies-Bergère
1910	Fokine, Stravinsky, and Bakst collaborate on <i>Firebird</i>
1911	Fokine choreographs <i>Le Spectre de la Rose</i> with designs by Bakst
1911	Fokine and Stravinsky create <i>Petrushka</i> with designs by Benois
1912	Nijinsky, Debussy, and Bakst collaborate on <i>L'Après-midi d'un faune</i>
1913	Stravinsky and Nijinsky cause a sensation with <i>The Rite of Spring</i>
1915	Falla writes his ballet score <i>El Amor Brujo</i>
1919	Massine and Picasso collaborate on Falla's <i>Three-Cornered Hat</i>
1920	Marie Rambert opens a ballet school in London
1923	<i>Ziegfeld Follies</i> features an exciting new dance, the Charleston
1925	Josephine Baker is <i>jazz hot</i> in La Revue Nègre
1926	Ninette de Valois opens a ballet school in London
1926	Ashton creates his first ballet, <i>A Tragedy of Fashion</i>
1927	Martha Graham establishes a School of Contemporary Dance
1927	Pioneer of the free dance movement Isadora Duncan dies in a motoring accident
1930	Busby Berkeley directs his first Hollywood dance spectacular in <i>Whoopee</i>
1932	The Ballets Russes de Monte Carlo has its first full season
1932	Screen-test verdict on Fred Astaire: 'Can't act. Slightly bald. Can dance a little'
1933	Astaire teams up with Ginger Rogers in <i>Flying Down to Rio</i>
1934	15-year-old Fonteyn makes her first appearance, as a snowflake in <i>Nutcracker</i>
1938	Aaron Copland's <i>Billy the Kid</i> is performed by Ballet Caravan
1942	Merce Cunningham and John Cage begin a long creative partnership in modern dance
1942	Copland's <i>Rodeo</i> is performed with choreography by Agnes de Mille
1948	Helpmann choreographs <i>The Red Shoes</i> , featuring Moira Shearer
1948	Frederick Ashton's <i>Cinderella</i> mixes pantomime and dance in Britain's first three-act ballet
1952	Gene Kelly stars in and co-directs <i>Singin' in the Rain</i>
1953	Merce Cunningham's company gives its first performance in New York
1956	Ulanova, in her late forties, is a sensation on tour in Europe
1957	Bernstein and Robbins collaborate in <i>West Side Story</i>
1961	Nureyev defects from the Kirov Ballet to seek political asylum in France
1961	Fonteyn and Nureyev dance together in a charity gala

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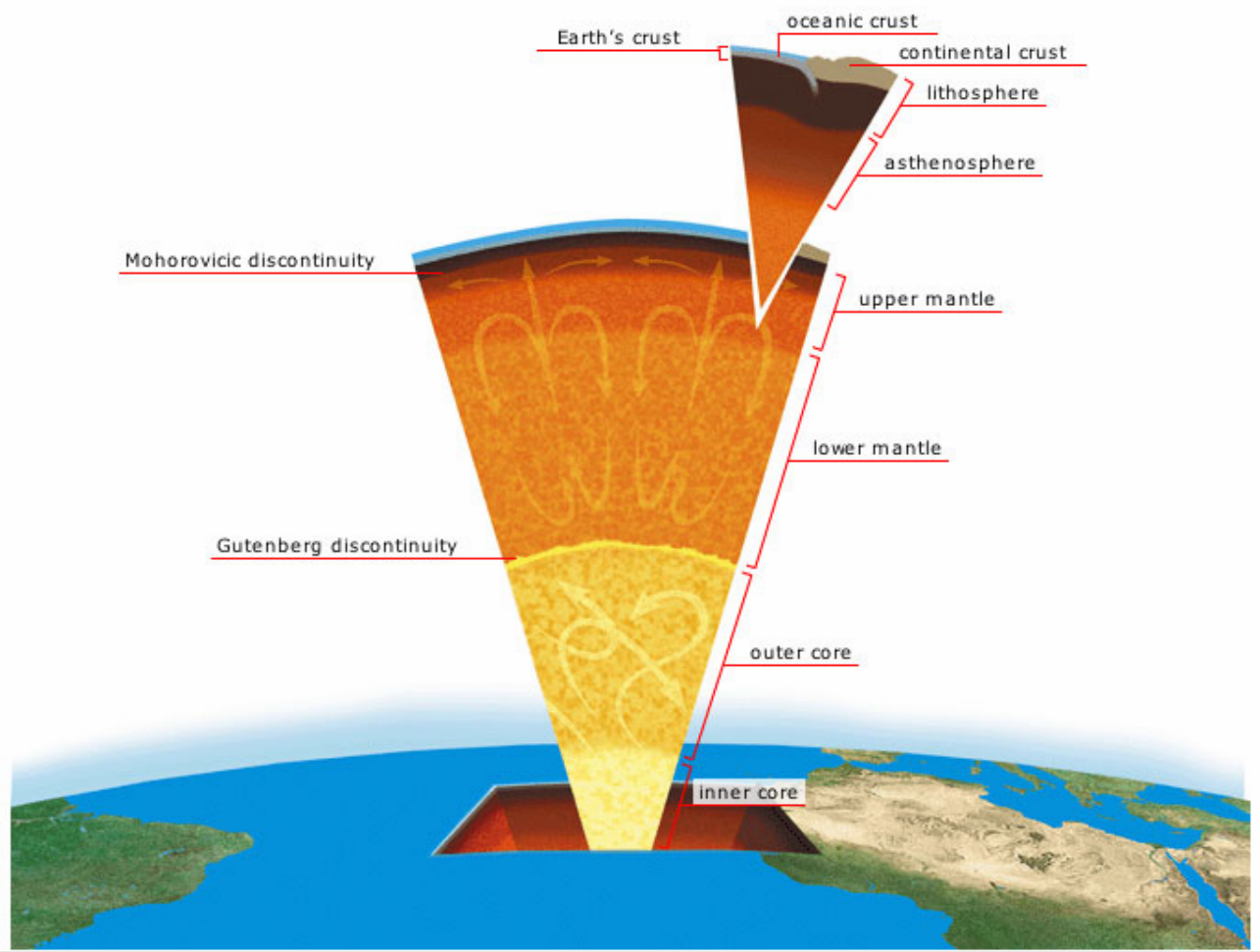
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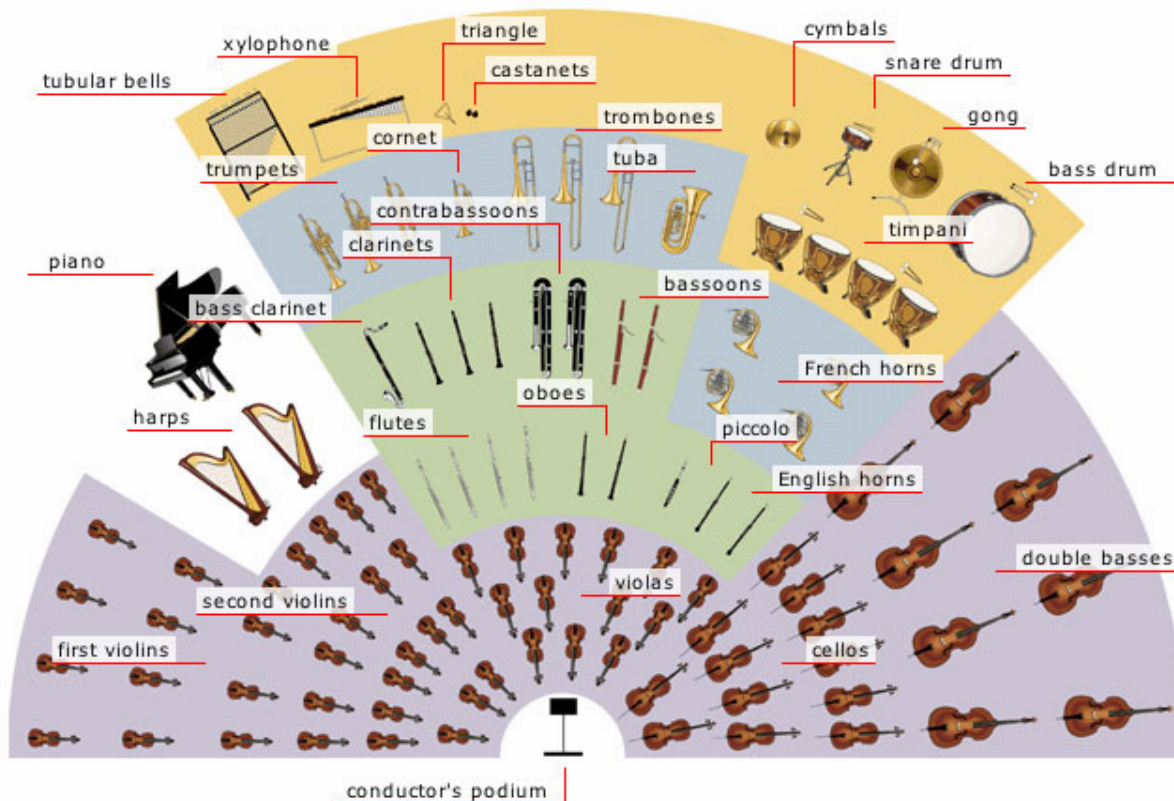


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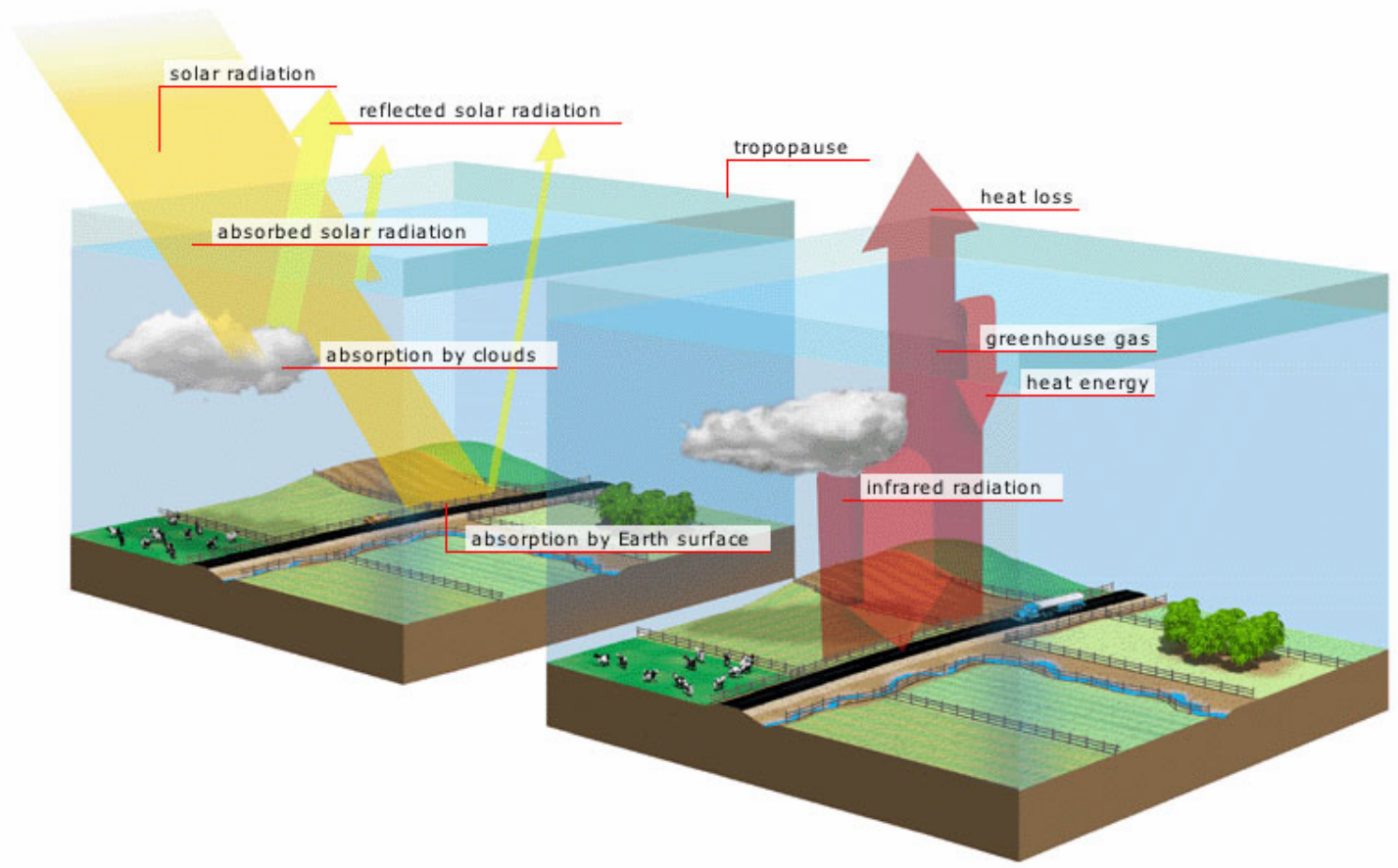
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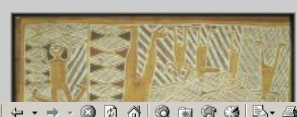
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 - specialist studies
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 - 5. Mother-and-child imagery.
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 - (iii) Religious context.
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 - 6. Animal imagery.
 - (i) Introduction.
 - (ii) Types.

Africa, §III, 4: Commercial production

(ii) Kamba.



Perhaps the most successful example of African 'airport art' is that produced by the Kamba people of Kenya, who like most East African peoples had no previous tradition of carving. Soon after World War II, Icelandic Lutheran missionaries encouraged some young Kamba male students to make carvings out of an attractive streaky tan-and-yellow local wood of such African animals as elephants and hippopotamuses, using European tools. When these small carvings proved popular with tourists and expatriates on the streets of Nairobi, they broadened their subject-matter to include female busts, figures of warriors, letter openers and salad servers (see fig.) The latter had handles representing Maasai women, their long necks wrapped with imported steel wire to simulate the Maasai women's giant beaded necklaces. The carvings sold so well that local Kamba and East Indian entrepreneurs began exporting them. To cater to the growing market, factory-like 'production lines' were set up. Individual carvers were trained to specialize in a single operation, either adzing out the basic form, completing the figure, cutting in the details, sanding the surface or adding such extras as wire necklaces. But in spite of this process, usually so deadening to creativity, the Kamba have continued to change and modify their designs to assure their continued share of the market.

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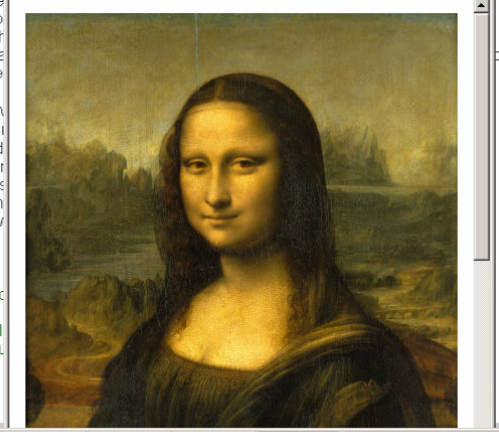
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- Milanese period, mid-1508-1513.
- (v) Rome, c. 1515.
- (vi) 'Leonardesque' paintings and painters.
- 2. Drawings.
- 3. Sculpture.

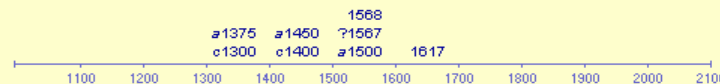
nice, *a.* and *adv.*

PRONUNCIATION SPELLINGS ETYMOLOGY QUOTATIONS DATE CHART

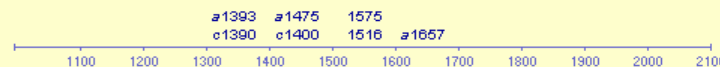
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[nich, adv.](#)
[niche, n.](#)
[niche, v.](#)
[nicked, a.](#)

Brit. /naɪs/, *U.S.* /naɪs/ Forms: ME **necy**, **nesy**, **nyci**, **nys**, **nysse**, ME, 16 **nece**, ME-15 **nycy**, **nyse**, ME-16 **nise**, **nyce**, ME- **nice**, 15 **niece**, 16 **nize**; *Eng. regional (north. and midl.)* 17-18 **nise**, 18 **noist**, **nyste**, 18- **neist**, **neyce**, **nic'd**, **niced**, **nicet**, **nist**, **niste**, **nyst**; *Sc.* pre-17 **naice**, **nies**, **nyce**, **nyice**, **nyis**, **nys**, **nyse**, **nyss**, pre-17 17- **nice**. *N.E.D.* (1906) also records a form ME **neys**. [nice, *nis*, *nise* and Old French *nice* (c1160; c1250 as *niche*; now French regional) < classical Latin *nescius* (see [NESCIOUS](#) *a.*). Cf. Old Occitan *nesci* (c1150; also attested as *neci*, *nesi*, *nessi*; Occitan *neci*), Spanish *neccio* (1220-50), Catalan *neci*, *nici* (both 14th cent.), Portuguese *neccio* (14th cent.; 15th cent. as *néscio*), Italian *nescio* (1321), all in sense 'foolish, simple, ignorant'.

The semantic development of this word from 'foolish, silly' to 'pleasing' is unparalleled in Latin or in the Romance languages. The precise sense development in English is unclear. *M.E.D.* (1906) s.v. notes that 'in many examples from the 16th and 17th cent. it is difficult to say in what particular sense the writer intended it to be taken'.]

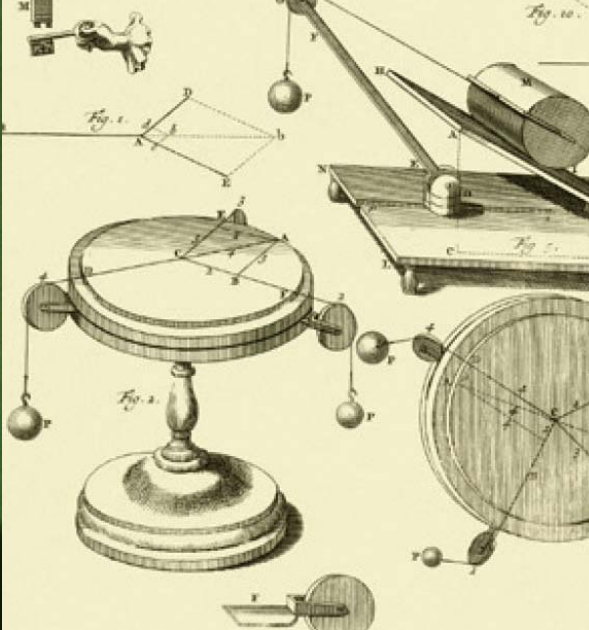
A. *adj.* I. General uses.†1. a. Of a person: foolish, silly, simple; ignorant. *Obs.*

c1300 *St. Mary Magdalen* (Laud) 493 in C. Horstmann *Early S.-Eng. Legendary* (1887) 476 Bote ich þe [seide] hou heo heold mi lif, for-soþe ich were nice. a1375 *William of Palerne* 491 Ich am vn-wis & wonderliche nyce. c1400 (?a1300) *King Alexander* (Laud) 652 He dude þe childe hadde noryce, Gentil leuedyes and nouȝth nyce. a1450 (c1410) *H. LOVELICH Hist. Holy Grail* xlii. 73 They seiden he was a fool. and that they sien neuere so Nise A man. a1500 (c1477) *T. NORTON Ordinal of Alchemy* (BL Add.) 50 He that is not a grete clerke Is nyse & lewde to medle with that werke. ?1567 *M. PARKER Whole Psalter* xlix. 141 As well the wyse: as mad and nyse, to others leave theyr port. 1568 *W. DUNBAR Poems* (1979) 191 Quha that dois deidis of petie. Is haldin a fule, and that full nyce. 1617 in W. B. Armstrong *Bruces of Airth* (1892) 51 Many a nyse wyfe and a back doore Off maketh a riche man poore.

b. Of an action, utterance, etc.: displaying foolishness or silliness; absurd, senseless. *Obs.*

c1390 *CHAUCER Reeve's Tale* 4282 Hys wyfe..wiste nothyng of this nyce [v.r. nyse, nesy] stryf. a1393 *GOWER Confessio Amantis* (Fairf.) VII. 2801 So is it bot a nyce Sinne Of gold to ben to covoitous. c1400 (?c1390) *Sir Gawain & Green Knight* 323 þyn askyng is nys. þou foly hatz frayst. a1475 *J. RUSSELL Bk. Nurture* 508 in F. J. Furnivall *Early Eng. Meals & Manners* (1931) 33 Cookes with þeire newe conceytes, choppyngne..new curies..provokethe þe peple to perelles of passage..þrouȝ nice excesse of suche receytes. 1516 *R. FABYAN New Chron. Eng.* (1811) VI. ccxvi. 234 A nyce folysshe couenaunte ought nat to be holdin. 1575 *J. ROLLAND Treat. Court Venus* (1884) I. 739 [Quha did] reheirs ane certane nyse Sermonis, [With argu]mentis, and diuers questionis. a1657 *G. DANIEL Poems* (1878) II. iii. 222 Prye not into his secrets; 'tis a nice And foolish Itch, to Curiosities, To dispute Misteries.

†2. a. Of conduct, behaviour, etc.: characterized by or encouraging wantonness or lasciviousness. *Obs.*



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