

*Whithorn is the site of the earliest Christian community in Scotland, which created the first inscribed Christian monument - known as the Latinus stone - around AD.*

Perhaps you have also heard someone refer to a person as a dead ringer? What about when you hear someone say, "Ahhh, saved by the bell! These phrases have a very creepy origin, indeed! For this, too, we go back to England. Therefore, they started running out of places to bury people. What they did in order to solve this problem was to dig up the existing coffins out of the ground and take the bones to a bone house. They would then reuse the grave. Sounds like a simple enough solution. However, this practice turned up a very eerie and creepy discovery. An average of about one in twenty five coffins that were dug up to be reused were found with horrific scratch marks on the inside, indicating that somehow people were being buried alive! This obviously was an unsettling find. In order to avoid this happening in the future, they started placing a string on the wrist of the corpse before it went into the coffin. This string would lead through the coffin, and up through the ground and was tied to a bell on the ground. This way, it was thought, if a corpse was indeed not a corpse and still alive, they could ring the bell or be a dead ringer and have a chance to be dug up if they were still alive, and thus, saved by the bell. Someone would have to sit outside all night working the graveyard shift and listen for these bells. In fact, there was so much hype about this for awhile that there were quite an array of devices invented so that the undead could escape their coffins in case they buried prematurely. Some of them were rather simple with spring loaded coffin lids that would open at the slightest movement inside. Others were much more complex in nature even using electrical switches, early dry cells and buzzers. For clarification purposes, there has been no actual documented case of any person ringing the bell and thus being saved. It must also be pointed out that this explanation is a bit of a controversy. Some disclaim this theory, saying that while the practice of reusing existing coffins did exist, it was a lot less common than reported. It has been said that the term "graveyard shift" simply came from nautical origins when a person had the night shift on a vessel at sea and that the shift was named such for the extreme quietness and loneliness of the shift. It has also been reported that the term ringer simply refers to an old devious practice regarding horse racing and betting in which a proven racehorse similar in looks was switched out for an old nag with a bad record in a race securing a long shot bet. A dead ringer referred to an animal that you could not tell apart from the original without closer inspection. Whatever the case, it is certainly interesting to ponder over. The truth most likely lies somewhere in between, as is the case most of the time. It is interesting to note that, regarding the origins of "dead ringer," between and there was a lot of time and effort put into patenting designs for escape mechanisms built within coffins. Whether this was due more to superstitions or because of actual evidence of people being buried alive, we will probably never know. Maybe all these theories are true, to one degree or another. As is the case with language in general, perhaps these stories, too, change and evolve over time, encompassing more than one meaning or origin. This is what makes etymology, the study of the history and origin of words along with tracing their developments and meanings, so interesting. This is a term that has come to signify that you are taking care, watching what you are doing, getting it right. The origins on this idiom are actually rather simple. This one dates back to a time when local taverns, pubs and bars served up their patrons drinks by the quart and by the pint. Bar maids had to keep an eye on the customers and keep the drinks coming. The price is high. Where did such a phrase come into existence? For a portrait to be produced, it had to be painted or sculpted. If you notice old pictures, you will notice something interesting. At other times, a person is portrayed with one arm behind their back or both arms may be visible. Interestingly enough, portraits were not charged by the number of people who appeared in the picture, but rather by the number of limbs that were painted. If they wanted a cheaper painting, then it would "cost them an arm and a leg. We are not welcome in their presence. The origin of the term has been disputed over the years. However, one viable theory is that it came from serving an unwanted guest a cold shoulder of mutton that had been sitting out for awhile, as opposed to a nice hot meal like the rest of the guests. In either case, it shows disdain and disregard and the message is clear. There were actually several phrases that came from this practice. No wonder the

Southern belles are always fanning themselves in those old pictures. On those long hot summer days, their faces could literally melt off! Source Gossip Gossip is a single word defined as something that is said between two or more people, usually derogatory in nature, about someone else. Although gossip is just one word, it is actually derived from more than one word. Before TV, phones and other media, politicians of old had to depend on feedback to find out what was important to people in their jurisdiction. They did this by sending their assistants out to the local taverns and pubs where most of the people hung out. They basically were told to "go sip some ale", thus the term "gossip" was coined. Source Big Wig A big wig is generally thought of nowadays to be a person of high repute, a wheeler and dealer, someone prominent. Back in early days, men and women used to only take baths twice a year as bad as that sounds. Men would shave their heads and wear wigs. This would kill any lice or bugs in the wig. The wig would come out big and fluffy due to the moisture and heat inside the loaf of bread. This is how the term "big wig" came into existence. You cannot contest it. The truth is, horses have always been a prized commodity down through the ages. There were a lot of dishonest people who would try to sell less than quality horses to potential buyers. This is how the phrase later came to mean getting the literal truth. Source Heard It Through the Grapevine This phrase has come to reference something that is heard, unofficially, or indirectly. This phrase originated at the turn of the century when the telegraph was getting off the ground. Important information was transmitted across country using the telegraph system. The system required thousands of miles of wire to be installed and this wire was held in place several feet above the ground with poles at equal intervals. People thought the wires and poles looked like the strings used to train vines so the telegraph lines became known as "the grapevine". People then started referring to hearing things "through the grapevine". Cannons fire round iron balls. However, they were not easy to secure on a moving ship. They would stack the balls in a square based pyramid with one ball on top resting on four resting on nine, and so on. They would stack the cannon balls in supplies of 30 this way. They would then make a metal plate of iron called a monkey with 16 round indentations to hold the cannon balls on the bottom layer. There was only one problem. Since the balls and the plate were both made of iron and the ship was a very moist environment, the balls would easily rust to the plate, making them difficult to move. In order to solve this problem, they made them instead out of brass. As it is chilled, it contracts more and it contracts faster. When the temperature dropped too far, the brass indentations would shrink so much that the iron cannon balls would come right off the monkey. We have all heard the famous quotes. The British are coming! The fact that they were never said at all! To find out more, read the article above. You might also enjoy learning the fascinating origins behind some simple every day words by reading the article Everyday Etymology: Finding out their origins can prove to be entertaining and quite enjoyable. Even a simple dictionary can reveal volumes. For instance, the word "welcome", which literally came from a meaning of a willed comer. They were invited and therefore willed to come. Did you know that the commonly used expression "ok" or "okay" came from an abbreviation meaning "all correct"? There are a lot of idioms and words out there that have interesting meanings and origins. The next time you hear an interesting term or phrase, do some research and find out where it came from. You may be surprised what you find out. Would you like to see some candid shots of the wildlife we share this planet with? If so, please visit [Ofwaterfallsandtrails](#). Here you can learn about salmon hatcheries, where the best place is to find Megalodon teeth not where you might think, unique ecosystems like the Everglades and more! Beauty is all around us. You just have to look!

**Chapter 2 : Latinus: What Is The Meaning Of The Name Latinus? Analysis Numerology Origin**

*Description View of Latinus Stone, Whithorn Museum.. Date Catalogue Number SC Category On-line Digital Images. Copy of D CN. Scope and Content Memorial stone, Kirkmadrine Church, Whithorn, Wigtownshire The origins of Christianity in Scotland are found in Galloway.*

The west end of the medieval cathedral survives as a standing structure, while the east end is represented by buried foundations and crypts, the crypts partially reconstructed during the late 19th and 20th centuries. Archaeological evaluations and excavations demonstrate that complex archaeological deposits extend into areas that have not been disturbed and have enormous potential to enhance understanding of the site. The monument lies on a low rise towards the eastern edge of the basin of the Ket Burn, at around 60m OD. Slightly higher ground screens the site from view from most directions. The town of Whithorn, with its late medieval street layout, lies immediately south-east of the monument and there is a harbour 5. The monument was last scheduled in but the documentation does not meet modern standards: The medieval cathedral ruins lie on the crest of the low hill, about 90m west of George Street. The nave of the cathedral was adapted to form a simple parish church around , and this structure survives to wall head height. It measures around 24m NE-SW by 10m transversely. There are no upstanding remains of the central part of the cathedral; the crypts at the east end lie at least 25m north-east of the nave and occupy an area measuring around 14m NE-SW by 35m transversely. Excavation shows that there are additional buried remains of the church that supplement the visible parts. Together, the surviving masonry and foundations demonstrate that: Excavations have revealed graves spanning the 11th to 14th centuries beneath the east end of the priory church, including the burials of many 13th century Whithorn bishops, some accompanied by exceptional grave goods including chalices and the Whithorn crosier. Other medieval graves may survive elsewhere in the vicinity. In , the present parish church was built on the site of the north-east claustral range, and remains of the cloisters and other monastic buildings probably survive nearby. Excavation in located the N range of the cloister, in the field to the west of the parish church. Evidence for much earlier activity may also survive in the vicinity of the medieval church. There is potential for other carved stones or archaeological features of comparable date to survive in the vicinity and part of an upstanding stone building that projects east of the medieval priory crypts may be a chapel dating to as early as the 8th century. However, the most comprehensive evidence for the origins and early history of the monastic settlement has come from excavation of a field at least 20m south-east of the priory ruins, sited between Bruce Street and the rear boundaries of properties fronting onto George Street the Glebe Field. Researchers believe that these remains, together with the Latinus stone, demonstrate the establishment of a monastery in a period that ended around AD Subsequently, there is excavation evidence for a double enclosure, that arguably defined the inner precinct and outer zone of the monastery. The inner area was occupied by shrines and graves, the outer by small timber buildings. Only a fraction of these areas has been excavated and researchers suggest there may have been over 50 buildings, including specialist structures for cooking, eating, and preparing and writing manuscripts, that were probably positioned in parts of the site that have not yet been excavated. A test pit excavated in the field west of the main excavation area revealed a feature that may be the outer boundary of the late 7th century monastery, sited 60m SSW of the priory nave. Excavation in the Glebe Field also provides key evidence for the Northumbrian monastery that was established around AD Two timber oratories and a stone-founded burial enclosure were discovered here, one of the oratories extending west into an area that is still unexcavated, sited at least 25m SSW of the priory nave. A graveyard extended beyond the limit of excavation to the east of the burial enclosure, and probably continues beneath Bruce Street. The oratories were subsequently rebuilt to form a timber church, probably supplementing other churches in the vicinity of the later priory. Remains of timber buildings were excavated south of the oratories and in a separate excavation immediately north-east of the museum. Parts of many of these structures survive below ground beyond the excavated areas and there is very high potential for other similar buildings to be discovered in other parts of the site. Successive timber buildings continued to occupy the Glebe Field until the 13th century. After around , the structures were characteristically square with

rounded corners, rather than rectangular in shape. The buildings, together with artefacts such as bone pins and combs, suggest strong Irish and Norse influence, and evidence for workshops and commerce has led researchers to identify the settlement as a monastic town. From the 14th to mid 15th centuries, a burial ground superseded the settlement. Again, both the buried structures and the later graves continued beyond the excavated area and some of these features remain preserved below the ground in the Glebe Field. Burials have been observed cm below the surface of Bruce Street just south of the priory gates. Other parts of the site have seen less investigation, but excavation in the Manse Field to the north of the medieval priory has revealed the remains of a sunken building, possibly a smithy that was in use between AD and AD. This strongly suggests that the boundary of the early monastery ran to the north of the Manse field. However, there were also the remains of a substantial later building erected probably in the early or mid 16th century, suggesting that structures associated with the priory also spread north from the church for a distance of at least m. Portions of both these buildings are preserved in situ beneath the Manse Field. Excavation has also revealed a very long sequence of activity in a field 30m west of the priory church on the west side of Bruce Street. There was also a succession of earlier timber buildings spanning the 9th to 12th centuries. Remains of many of these buildings extend beyond the trench and are preserved beneath the surface of the field. The scheduling specifically excludes the above ground elements of the Parish Church and buildings north-east of Bruce Street the Museum, No 6 Bruce Street and Strathkett. The scheduling specifically excludes the metallised surfaces of all modern roads, paths and yards, and the above-ground elements of all fences, gates, modern walls, street furniture, street lights, telegraph and electricity poles, flood lights, signs, information boards, bridges, benches, railings, posts, chains, flag poles, oil tanks, washing lines and rubbish bins to allow for their maintenance. The scheduling specifically excludes all active burial lairs and the above-ground elements of all burial monuments of 19th-century or later date. The excavations south of the priory have provided a partial picture of the layout of the monastery and how it changed over time, but the buried archaeology that remains in situ has very high potential to support a more comprehensive understanding of the evolving extent and layout of the settlement and its boundaries features and internal divisions. There are clear indications that, from an early date, several churches and chapels stood at the core of the monastery. These may have clustered in the position occupied by the later priory, probably close to the shrine of St Ninian, and buried traces of these early Christian ecclesiastical sites may have survived the construction and expansion of the medieval cathedral. By the 8th century, chapels stood south of the priory and there is ongoing potential to examine the west end of one of these structures. Communal buildings for the monks to sleep and eat in probably stood nearby, and we know that timber buildings still exist in the Glebe Field and close to the Museum. The buried archaeology has exceptional potential to tell us about the construction and architecture of buildings of differing function within a monastic site over an extended time period. In each period, we know that burials clustered within and around the churches and chapels, and burials still exist around the excavation area in the Glebe Field and upslope in and around the priory church. They may enhance our knowledge of status and burial practice, but can also reveal evidence for health, diet, illness, cause of death, and perhaps place of birth and the types of activities people undertook during life. Excavations and historical sources both suggest that an extensive craft zone existed to service the monastery. By around , the site can be characterised as a monastic town, attracting crafts people and traders, but evidence for trade and manufacture goes back to the origins of the settlement in the 5th or 6th centuries. Excavation has produced a large assemblage of glass cone beaker fragments, many of them unparalleled, and glass beakers may have been made at Whithorn or nearby. Given our knowledge of the site to date, unexcavated deposits almost certainly contain more of these artefacts, together with evidence for the manufacture of textiles and bone combs, both of which were made here for many centuries. We can also expect evidence for a range of other crafts, including vellum production and metalworking. Waterlogged or charred organic remains almost certainly exist. They can enhance knowledge of craft activities, as well as informing us about the character of the local landscape and agricultural practices. It is clear that the remainder of the site has exceptional potential to provide further information about many diverse aspects of a monastic community over a long time period, supplementing knowledge of the core ecclesiastical buildings. Contextual characteristics Whithorn has particular significance as probably the earliest large monastic settlement

established in Scotland. It certainly had wide-reaching contacts. The artefacts recovered from Period 1, before the arrival of the Northumbrians around AD 550, include pottery from North Africa and France, some probably brought by merchants whose main business was the wine trade. However, there are also many fragments of glass cone beakers of a type that is unparalleled in Europe and may have been made at or near Whithorn. Researchers have argued that artefacts from Whithorn have the potential to transform our understanding of technology and trade in the early medieval period, upsetting the long-held assumption that, in western Britain, luxuries were usually imported and paid for with leather, metals and other commodities. The Northumbrian monk Bede suggested that missionaries from Whithorn set out to convert the Picts to Christianity, the people we believe lived in central and eastern Scotland at that time. It seems certain that Whithorn had a very direct impact on the spread of Christianity through south-west Scotland, but the archaeological evidence should allow us to test the tradition that it influenced events further afield. The early historical sources, although problematic, suggest Irish as well as British influence, which may have shaped monastic layout and architecture. From the 8th century, Whithorn fell under Northumbrian control and can be compared with monasteries at Monkwearmouth and Jarrow. Eventually, Northumbrian control waned and influence from Iona and Ireland became more important, with buildings and artefacts resembling those of the Norse people who had settled in Ireland. Early historic monastic settlements known to have surviving physical remains are rare in Scotland. Nevertheless, archaeologists have excavated significant areas within the monastic enclosures at Hoddom, Portmahomack and Iona, as well as remains at Inchmarnock and on the Isle of May. These sites will allow researchers to set the findings from Whithorn in context, enhancing their significance. There is great potential to characterise the influences displayed by individual Scottish monastic sites and to chart how they varied over time. Whithorn is especially important because it appears to show continuity of monastic life, through periods of Norse and Gaelic influence, up to a time when it was incorporated into the kingdom of Scotland, became home to a house of Premonstratensian canons, and was a major medieval place of pilgrimage. We can compare the medieval cathedral church at Whithorn, with its elaborate shrine of St Ninian, with other medieval churches, including Paisley and Crossraguel Abbeys that lay on the pilgrimage route from the north. This passage is of uncertain historical value, whereas the second more reliable account describes the recent appointment of the Northumbrian Pecthelm as bishop. Other written sources include a late 8th-century verse life of Ninian, a 12th-century prose life, and references in a variety of Irish sources, many of which are problematic as factual documents and pose problems of interpretation. The Northumbrians actively promoted the cult of St Ninian from the 8th century, and his shrine was a very important focus for medieval pilgrims, but Ninian himself remains a shadowy figure, despite the research of historians and archaeologists. National Importance This monument is of national importance because it has an inherent potential to make a significant addition to our understanding of the past, in particular of early historic monastic settlements and medieval centres of pilgrimage. The site retains exceptionally complex and well-preserved archaeology and has the potential to make a very significant contribution to our knowledge of monastic layout, economy, and culture. Archaeologists have investigated a relatively small part of the site and there is high potential for other future discoveries. Archaeological deposits offer particular potential to illuminate the arrival of Christianity in Scotland during the 5th to 7th centuries and developments in the 9th to 12th centuries, when Northumbrian control waned and Norse and Irish cultural influence was strong. The loss of the monument would significantly diminish our future ability to appreciate and understand the origins and development of early historic monasteries, their role in manufacturing, trade and exchange, and their part in the conversion of Scotland to Christianity. Hill, P, Whithorn and St Ninian: Burials at the Tomb of St Ninian. Excavations at Whithorn Priory, , Edinburgh: Historic Environment Scotland Properties.

*The Latinus Stone, which is the earliest Christian monument in Scotland shows that the community was Christian. Historically we do know that from the 7th century people have made a pilgrimage to visit the shrine of St Ninian in Whithorn believing in his power to cure illness and perform miracles.*

Trivia This episode aired on the same day in the U. This episode was originally going to be titled "The Roots. This episode was the first 2-part episode in the series. It also reveals used to have a singular bed rather than the bunk beds he currently has due to the fact that Anais was not conceived yet. This episode breaks the fourth wall when the camera bumps into Gumball when trying to warn him about Darwin. Banana Joe was originally an unripe green banana as an infant. Leslie was originally a potted flower bud as an infant. Gumball is 4 years old in this episode. Every time a pet fish dies, Richard sings "Swing Low" six times, followed by him buying a replacement fish from the pet store. It previously appeared in " The Treasure " and "The Hero. This is the first episode to be set before the current events of the series. Richard sings lyrics from an American Negro spiritual, called " Swing Low, Sweet Chariot " every time he flushes a fish down the toilet. The shirt with the logo that Richard is wearing is a reference to the American rock band, Nirvana. The scene where Gumball makes fire cereal for his parents is a possible reference to an infamous fire cereal scene from an episode of The Simpsons , "Homer the Smithers. In " The Hero ," one photo shows that Darwin was a Christmas present for Gumball, but in this episode, he was not bought by Richard on Christmas. When Nicole is trying to find Gumball in his room, Gumball is seen without shoes, but in the next scene, he has them again. When Richard sees Darwin in the kitchen and thinks he is dead, his stubble disappears. Nicole can be seen wearing her Rainbow Factory uniform in the photo, despite not having started working there. When Gumball scares Richard, Darwin and the water drop into the toilet leaving the bowl empty. However, when Gumball puts him back into the bowl, water is already in the bowl.

## Chapter 4 : Whithorn Priory, monastic settlement and priory (SM)

*Get a taste of the history of Whithorn Priory, home to St Ninian's shrine, and find out what to see at Whithorn Priory Museum and the Whithorn Story. Contact us today for more information.*

Here is your name analysis according to your destiny number. Latinus Destiny Analysis Whatever happens, you always look out for yourself. You know how to use people and situations to your advantage. You are destined for fame and fortune. Letter Analysis L You have the most talented personality. You can be talented in so many different areas like art, sports and education. A Your sense of analyzing life is stronger. You are known as a reasonable person. T You have a hard time expressing your feelings. You are very uncommunicative. Your heart can be easily broken and you are very sensitive. N You have a great common sense and a higher ability in life. You see things much before they happen. You want to stay calm and do what you do one by one, slowly. S You like to imagine and when you do you have great fun. This won't scare you even if you do this too much! You plan ahead, giving careful consideration to detail. Your health could suffer in the intestinal tract causing constipation and related difficulties such as arthritis or rheumatism. Your over-cautious nature allows many promising opportunities to slip by. You resist change until you have examined an idea in detail and all facts fall into place for you. Though reserved in showing affection you are a considerate person. Conserving finances and material possessions, you maintain your home at a good standard, and treat all family responsibility seriously. You can be deliberate to a fault. Your name of Latinus indicates you are a very capable, systematic, and thorough person with talents for mechanics, accounting, computers, teaching, law, construction, and similar fields. Because of your efficiency you attract a great deal of responsibility, and you are inclined to worry excessively and become too involved in details out of proportion to their importance. Yes you can name your baby Latinus! List Of Celebrities With First Name Latinus We looked for the celebrities whose first name is Latinus and the definitions which contain the name Latinus or similar to it. You can find the results below. Latinus ; was a figure in both Greek and Roman mythology. Latinus Silvius was the fourth descendant of Aeneas and fourth in the list of mythical kings of Alba Longa according to Livy. Latinus in Arabic Writing If you want to see your name in Arabic calligraphy below you can find Latinus in Arabic letters.

## Chapter 5 : Image and Power in the Archaeology of Early Medieval Britain

*Rosemary Cramp's influence on the archaeology of early Medieval Britain is nowhere more apparent than in these essays in her honour by her former students. Monastic sites, Lindisfarne and Whithorn, are the inspiration for Deirdre O'Sullivan's and Peter Hill.*

## Chapter 6 : Origin - Wikipedia

*The politics --of early medieval monumentality --Martin Carver --Whithorn, Latinus and the origins --of Christianity in northern Britain --Peter Hill --Space, silence and shortages on Lindisfarne. -- The archaeology of asceticism -- Deirdre O'Sullivan.*

## Chapter 7 : Common Idioms and Phrases: Meanings and Origins | Owlcation

*The town of Whithorn, with its late medieval street layout, lies immediately south-east of the monument and there is a harbour km to the south-east at the Isle of Whithorn. The monument was last scheduled in but the documentation does not meet modern standards: the present rescheduling rectifies this.*

## Chapter 8 : The Origins | The Amazing World of Gumball Wiki | FANDOM powered by Wikia

*HILL, P., 'Whithorn, Latinus and the origins of Christianity in northern Britain', in Hamerow and MacGregor, Image and Power in the Archaeology of Early Medieval Britain,*

**Chapter 9 : Full text of "The Works of the Poets of Great Britain and Ireland"**

*By tracing the possible origin of your last name, you can learn more about your ancestors who first bore the surname and, ultimately, handed it down to you. Surname meanings can sometimes tell a story about your family, one handed down for hundreds of years.*