

## CORRESPONDENCE

Letters intended for publication in **LPS** should be sent to Kevin Schurer, 27 Trumpington Street, Cambridge CB2 1QA.

### Editor's note

**LPS** readers are reminded that the editorial board is always prepared to offer advice on subjects within the scope of **LPS**. Sometimes queries which have been raised are discussed in print in this section of the journal but there are many others which are not published, so if you think we can help do not hesitate to contact us.

### Another word for Prostitute?

Dear Sir,

I came across the following, rather unusual, entries in the burial register of St James Clerkenwell (a London parish):

August 22, 1631 "Eliz. the Painted Chittingstuff wench was buried"  
September 10, 1631 "A child of the painted Kitchingstufte wench was buried"

It would appear that the second entry records the burial of a child of "Eliz." and that "Kitchingstufte" was merely a spelling variation of "Chittingstuff". However, the description of Elizabeth mystifies me. Does "the painted Chittingstufte wench" refer to her occupation? Perhaps she was a prostitute? Certainly, Clerkenwell was a notorious centre of prostitution in London in the sixteenth and seventeenth centuries, and there are many references to brothels, especially in Turnmill Street, just west of Charterhouse.

I would be grateful if any **LPS** reader could shed some light on the matter.

Yours faithfully,  
Amanda Copley

Emmanuel College, Cambridge CB2 3AP.

### Unusual Register entries in South-West Germany

Dear Sir,

In the parish registers of Wildberg, a town of about 1400 souls in the former Duchy of Württemberg in south-west Germany, the baptisms of illegitimate infants begin to be entered **upside-down** in the late seventeenth century. The fact that this continues throughout the eighteenth century suggests that it

was not merely a special concern of one particular local Lutheran pastor. The same pattern can also be observed in other Württemberg baptism registers of the period.

It is possible that this was done because of the strict Pietism which took hold in Württemberg beginning the 1680s. However, one may also surmise that it had the function of making the illegitimate easy to find and identify when the parish registers were used later to issue certificates when an individual applied for admission as a citizen of another community or a master in a craft guild. Well into the eighteenth century no guild in any German territory would accept an applicant with illegitimate grandparents, let alone who was himself not legitimately born.

I would be interested to know if the illegitimate are similarly distinguished in any English parish registers, perhaps in those kept by very strict Puritans?

Yours faithfully,  
Sheilagh C. Ogilvie

Trinity College, Cambridge.

University of Nottingham  
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