



121. (Left) The Chinese (Chinese) clock, (Chinese) clock
122. (Right) The French clock, (French) clock
123. (Left) The French clock, (French) clock
124. (Right) The French clock, (French) clock



upper level, while the pendulum bell in the shape of a bellows behind a mask, can be seen through the lower. Surmounting the whole structure is a handsome figure under an umbrella, while the edges of the lower canopy are hung with bells, these being held at each corner by a winged figure. The two canopies and the base are formed of a marble carcase, covered with intricate foliate decorations, the same material being used for all the other masses. The clock is by 'G. F. Huret & Fils', probably David Fournier of that name, who was active in 1760 and was based at Rue St. Pierre (1785-9) and Rue de Baille by 1830.

It is worth digressing at this point to consider a clock with features so strikingly characteristic that they give striking prominence to the (Grand) Reunion Room in Windsor Castle. Surmounting each case is a person, while the clock cylinder, supported and surrounded by foliage, has an enameled Chinese figure on either side. These are one and a woman on the other. The composition is further embellished with richly wrought enamel scrolls and dragons, the hands on the dial are decorated as curiously twisted serpents, and each case sits upon a large round plate base. The latter must

represent some saint or, were they solid mass, they must be precious! but it seems likely that they are covered in some other less material. As for the clock, it was made in a workshop by Tullamore. Both objects were made in the order of George IV for the Pavilion at Brighton and removed to Windsor upon the accession of Queen Victoria.

French clocks in historical and mythological settings

A mythological theme which seems to have been particularly popular in France in the nineteenth and twentieth centuries, and which, to judge by the purchases he made from successful representations of it, must also have found great favour with George IV, is the story known as 'The Rape of Europa'. In this, the god Zeus has been represented by the beauty of Europa the young daughter of the Phoenician king. He appears to her on the waters of the gulf of a bull. The animal seeming to be tame and docile, her attention has been attracted to it with flowers, and then Europa, secretly during daylight hours, has been taken. The bull is now changed into the sea and meets with her in Crete. It is said that

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Hans Ottomeyer



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