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NOTES AND QUERIES:

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"When found, make a note of."—CAPTAIN CUTTLE.

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SIXTH SERIES.—VOLUME EIGHTH.

JULY—DECEMBER, 1883.

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LONDON, SATURDAY, JULY 7, 1883.

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## In Memoriam.

## HENRY FREDERIC TURLE.

On Thursday, June 28, the anniversary of his father's death, Henry Frederic Turle, Editor of *Notes and Queries*, passed away from among us, ere the pages of that week's number had received their final revision. Those of his friends who had seen him but shortly before, full of life, and of interest in life and in his work, can even yet scarce believe that they have lost him.

An "Old Westminister" by education as well as by long residence and association, Henry Turle felt strongly the historic attractions of the royal church and college within whose precincts he had spent so many happy years. Very fitly, he lay in another church full of historic memories, the Chapel Royal, Savoy, before being taken to his last home in Norwood Cemetery. And no less fitly, in the case of one whose reverence for things ancient was so deep, the service commenced by the Dean of Westminister and the clergy of the Savoy was concluded at Norwood by a canon of Westminister, Canon Prothero, a personal friend of the late Editor of "N. & Q." Among those who had known Henry Turle long and intimately, there followed him to Norwood—where he lies with his father, known for such long

years to the musical world as the Organist of Westminister Abbey—the publisher of *Notes and Queries*, Mr. John C. Francis, for whose father the late Editor had felt a very strong regard; the Organist of the Chapel Royal, St. James's, an old assistant of Henry Turle's father; the Editor of the *Athenæum*; and the Foreign Secretary of the Royal Society of Literature, who had been entrusted with the temporary charge of *Notes and Queries* last week.

Of such a one as Henry Turle, taken from among us in the full activity of his powers, it seems only possible to sum up his career in the words, "Consummatus in brevi, explevit tempora multa."

Our valued correspondent A. J. M. writes:—"I ask leave to say a word, prompted only by private friendship and private sorrow, about the sad and sudden death of our genial Editor. His judgment and tact and temper in the conduct of 'N. & Q.' were singularly fine and accurate, and the loss of them is grievous to us all. But there are many, and I am one of them, who will feel even more deeply than this. They will feel, as I do now, that they have lost a friend; a man whose hearty cheerful kindness and personal regard were always at one's service and were always welcome. His memory will live with that of 'N. & Q.,' which is no light nor trivial touch of fame."

## Notes.

## VENEZUELAN FOLK-LORE AND GIPSIES.

I have recently been reading again a book written with much ability, and giving a bright and interesting account of some very varied scenes. No author's name is given on the title-page, which reads:—

"Campaigns and Cruises in Venezuela and New Grenada and in the Pacific Ocean from 1817 to 1830; with the Narrative of a March from the River Orinoco to San Buenaventura on the Coast of Chocó; and Sketches of the West Coast of South America from the Gulf of California to the Archipelago of Chilé. Also Tales of Venezuela: illustrative of Revolutionary Men, Manners, and Incidents. (London, Longman & Co. Printed by

H. E. Carrington, Chronicle Office, Bath, 1831.)" 3 vols.

The information as to the leaders of the revolution in South America is often interesting. Simon Bolivar, the "Liberator," had, it seems, a dislike of the Indian weed of which so many of his compatriots were votaries:—

"After supper he encouraged a brisk circulation of the bottle; for although Bolivar was in general remarkably abstemious, he was far from being rigid in enforcing temperance at his own table. From thence cigars alone were banished, as (strange to say of a creole and a soldier) he had an unconquerable dislike to the smell of tobacco."—Vol. ii. p. 244.

The primitive character of the agriculture may be estimated from the following:—

"The plough used in the interior of South America is of a very primitive construction, as are all the implements of agriculture and mechanics. It is of wood, and in one piece, being made of the crooked limb of a tree selected for the purpose. It is sometimes, although rarely, strengthened in the share part with iron; but this is not essentially necessary, as the ground is usually rather scratched up than ploughed. As it has but one handle, the ploughman is enabled at the same time to steer it and to use the goad; he therefore requires no assistance in guiding his oxen or mules, which are harnessed in a very old-fashioned manner. The costume of the husbandmen, and the appearance of the ploughs, drawn generally by a yoke of oxen, strikingly resemble those in the vignettes which are sometimes to be found in old editions of Virgil's works. The harrows are even more simple in their formation than the ploughs. They are often nothing more than long branches of thorns, fastened together, and rendered sufficiently heavy by large blocks of wood tied across."—Vol. i. p. 189.

That the people were superstitious need not be said:—

"The existence of apparitions is firmly maintained by them, in common with the natives of every other part of South America. They also believe in various classes of supernatural beings, as *dwendes*, or dwarfs, who are said by them to haunt particular persons, to whom alone they are visible. These are represented as capricious fairies, lavish in the favours they confer when pleased, but excessively prone to jealousy, and, when enraged, capable of inflicting any injury, short of death, on the former object of their affection. *Vultos*, also, are dreaded as malicious spectral appearances, haunting deep glens and lonely hills, usually seen towards day-break, very much resembling a wreath of cloud or mist, and are said to be sure precursors of misfortune to those by whom they are seen. *Brujas*, too, or witches, are universally and firmly believed in."—Vol. i. p. 306.

It may not be out of place here to quote from another author the description of a place that holds an important position in the Venezuelan folk-lore:

"At twenty leagues further inland, on entering the range of the Bergantin Mountains, near that of Turimiquiri, is the famous grotto of Guacharo, in which are millions of a new species of *Caprimulgus*, that fill the cavern with their plaintive and dismal cries. In every country the same causes have produced similar effects on the imagination of our species. The grotto of Guacharo is, in the opinion of the Indians, a place of trial and expiation; souls when separated from bodies go to this cavern; those of men who die without reproach do not remain in it, and immediately ascend, to reside with the great Manitou in the dwellings of the blessed: those of the wicked are retained there eternally; and such men as have committed but slight faults of a venial nature are kept there for a longer or shorter period, according to the crime. Immediately after the death of their parents and friends the Indians go to the entrance of this cavern to listen to their groans. If they think they hear their voices, they also lament, and address a prayer to the great spirit Manitou and another to the devil Muboya; after which they drown their grief with intoxicating beverages."—Lavaysse, *Description of Venezuela* (London, 1820), p. 119.

My present object, however, is chiefly to call attention to the account given by the former writer of a race bearing very striking analogies to that mysterious Romany race which has provided so many puzzles for ethnologists of the Old World:—

"He was one of that class of Mestizo natives who are called, in many parts of South America, Gitanos and Chinganeros, in allusion most probably to the wandering, vagabond way of life they have adopted; for there would seem to be no reason to believe that they really belong to that singular race of outcasts from whom they derive their name, and who are supposed to be as yet confined to the Eastern quarters of the globe. These people are held in utter contempt and abhorrence by all true Indians; and not even the meanest tribes among them will hold any intercourse with the Chinganeros, whom they consider degraded by their buffoonery to the level of monkeys. Their agility and humour, nevertheless, rendered their occasional visits always welcome to the light-hearted Criollos; and even the supercilious Spaniards deigned at times to relax from their haughty gravity, and to smile at their unpolished gambols. At the hottest periods of the *guerra à la muerte* the Chinganeros were considered as privileged exceptions to the general rule, which admitted of no sort of neutrality in the sanguinary contest, and were freely permitted to visit the encampments of both patriots and royalists, for the diversion of the soldiery. As they belonged to no party, so they could scarcely be looked on as spies; and although they had not the least scruple in conveying such intelligence as lay in their way, or even occasionally becoming bearers of private messages from one side to the other, still they atoned for this conduct, or rather neutralized its effects, by the perfect impartiality of their communications. In a word, they were considered too despicable and insignificant a race for anger, or even for serious attention."—Vol. iii. p. 162.

In another place he says:—

"The Chinganeros are a peculiar race of wandering Criole minstrels, whose habits, and even whose appellation, strikingly resemble those of the Zinganes, or Eastern gypsies. They claim for themselves pure Indian descent; but this is denied by the aborigines. They are all good dancers and musicians, and, above all, fortune-tellers, supposed sorcerers, and *improvisatori*."—Vol. ii. p. 324.

Of their power as minstrels he gives two examples, with translations:—

"*La Montonéra,*

Montonéra soy, señoras!  
Yo no niego mi nación,—  
Mas vale ser Montonéra  
Que no Porteno pintor:  
Montonéra en Buenos Ayres  
Por las Pampas he pasádo;  
Montonéra por las nieves  
De las Andes he baxádo.

En su curso por el cielo  
Quien atajará al Lucéro?  
Mas atreve quien pretiende  
Atajar al Montonéra.  
Libres vuelan los Condores  
Por la cana Cordillera;  
Y no menos por los valles  
Libre va la Montonéra."

"A Montonéra's life I lead  
I'll ne'er disown the name,  
Though village maids and city dames  
May lightly hold our fame.  
From Buenos Ayres' boundless plain  
The Montonéra comes,  
And o'er the mighty Andes' heights  
In liberty she roams,

What hand e'er tried in empty space  
To arrest the morning star?  
The Montonéra's freeborn mind  
To enslave is harder far.  
Free o'er the Cordillera's peaks  
The lordly Condor stalks;  
As freely through her native wilds  
The Montonéra walks."

*La Zambullidóra.*

"Nino! tomad este anillo,  
Y llevado á la muralla,  
Y díle á la centinela,—  
Este nino va de guardia.  
Vamo'nos, Chinas del alma!  
Vamo'nos á zambullir;  
El que zambullí se muere,—  
Yo tambien quiero morir!

Huid la pompa del poblado,  
Nino, huid á la savanna;  
Al gozareis quieto,  
En salud, hasta mañana.  
Vamo'nos, Chinas del alma!  
Vamo'nos á la caléta,  
Para ver los guacamallos  
Con fusil y bayonéta.

Piengan luego en despertarse  
Los temblores ya dormidos;  
Volvad nino á la muralla,  
Salgad, ó serais perdido.  
Vamo'nos, Chinas del alma!  
Vamo'nos á la laguna,  
A ver si en la zambullida  
Encontremos na pluma,  
Con que escriba la chata mia  
Las cartas de Montezuma."

"Youth! this magic ring receive,  
The Chinganéra's fairy spell;  
Swift the city ramparts leave.  
Nor heed the wakeful sentinel.  
Come! beloved of my soul,—  
To the depths of ocean fly;  
Where the dark blue billows roll  
Fearless plunge, nor fear to die.

To the wild savanna fly!  
Empty pomp of cities scorning;  
There, beneath the vault of sky,  
Rest in safety till the morning.  
Come! beloved of my soul,—  
To the sands of ocean come;  
There no sounds shall meet thine ear  
Save curlew's pipe or bittern's drum.

Hark! the wakening earthquake's cry  
Echoes on the startled ear;  
To the city ramparts fly,  
Youth! for death awaits thee here.  
Come! beloved of my soul,—  
Fly we to the desert waste;  
There, where the lake's blue waters roll,  
A fairy pen, by wizards placed,  
Lies for thee to write a scroll  
Such as Montezúma traced."

Whether these wandering minstrels are really gipsies or not, the resemblance between the *montaneros* and the *gitanos* is sufficiently striking to be worthy of notice, and of fuller investigation by those having the opportunity for making further inquiries,

WILLIAM E. A. AXON.

A LETTER FROM SIR JOHN LAWSON TO SIR HENRY VANE, 1652.

It has been my good fortune, whilst making some researches into the naval history of the Commonwealth, to light on the following most interesting letter from Sir John Lawson to Sir Henry Vane. The short notice of it in the *Calendar of State Papers (Domestic)*, 1652-3, p. 529, scarcely hints at its great value as an autobiographical sketch of Lawson's early career, of which nothing has hitherto been known, and what little has been guessed at proves now to be erroneous. (Compare Granville Penn's *Memorials of Sir William Penn*, vol. i. p. 111). I will only add that the writing is that of a fairly well educated man; the spelling (which I have not attempted to copy) is not abnormally irregular, and the grammar—which speaks for itself—is, on the whole, pretty good; the form of the letter quite bears out the inference that Lawson's origin was by no means so low as it has been generally represented.

Right Honourable.—It pleased the Lord in the beginning of these times to convince me of the justice of the Parliament's proceedings, for that in the year 1642, I voluntarily engaged in their service, and ever since the Lord has kept my heart upright to the honest interest of the nation, although I have been necessitated twice to escape for my freedom and danger of my life, at the treacheries of Sir Hugh Cholmley and Col. Boynton at Scarborough in the first and second war; my wife and children being banished two years to Hull, where it pleased God to make me an instrument in discovering and (in some measure) preventing the intended treachery of Sir John Hotham, having met with other tossings and removals to my outward loss, suffering many times by the enemy at sea, my livelihood being by trade that way; during part of the first war I served at sea in a small ship of my own and partner's, in which time receiving my freight well I had subsistence; since that I commanded a foot company at land near five years, and about three years last past was called to this employment in the State ships, at which time my foot company was disposed. In the aforesaid service at land and this last at sea, by reason of the treacheries and revolutions ashore and smallness of salary at sea, I assure your honour myself and family has not had maintenance from the public, nor I have not used those ways of plundering that others have. At my return from the Straits the last summer I resolved to have left the sea employment and to have endeavoured some other way to provide for my family; but this difference breaking out betwixt the Dutch and us, I could not satisfy my conscience to leave at this time being very well satisfied that this service is in order to the design of God in the exaltation of Jesus Christ, and therefore with much cheerfulness shall spend myself in this cause where the glory of God and the good of his people is so much concerned. May it please your honour, I have one suit I shall humble beg for favour in, which is, that if the Lord shall have appointed my course to be finished and shall take me to Himself while I am in this employment (which at the appointed time I trust through His rich mercy & free grace in Jesus Christ He will do) that your honour will become instrumental that my wife and children may be considered in more than an ordinary manner, for they have suffered outwardly by my embracing this sea service last: my wife is dear to me, and I have good ground to believe she is dear to God, and there:

fore I assure myself your honour will be more willing in such a case to take the trouble upon you. I beg pardon for this presumption, beseeching the Lord to preserve your honour and all faithful ones at land, and that His presence may be with, and providence over us at sea. My most humble and bounden service presented, I crave leave to subscribe myself, Right Honourable,

Your Honour's and the Interest of God's people's  
faithfull Servant whilst I am

JO. LAWSON.

On board the State's frigate *Fairfax* in Dover Road,  
12<sup>th</sup> of the 12<sup>th</sup> month, 1652 [Feb. 12, 1652/3].

J. K. LAUGHTON.

**KING ROBERT III. OF SCOTLAND.**—The last number of *Blackwood* contains an able refutation of recent attempts to rehabilitate the character of Robert, Duke of Albany, in connexion with the death of his nephew David, Duke of Rothsay. To those who wish to study the question a short note about the family history of the royal house of Scotland at that period may be interesting.

Robert II. (son of Walter the Steward and the Lady Margery Bruce) was born on March 2, 1316, ascended the throne of Scotland on the death of his uncle, King David (Bruce), on March 27, 1370, and died on May 13, 1390. His two marriages and the mystery attending them will always involve questions of much difficulty. His eldest son, John (afterwards Robert III.), was the eldest of the three sons of his first wife, Elizabeth Mure. The dates of his parents' marriage and of his birth are not stated, but as Robert II. was born in 1316, and as Robert, Duke of Albany, the youngest of the three sons, was born in 1338, the date of John's birth may be assumed at 1335. He married in 1357 (age twenty-two). On his father's accession he became Prince of Scotland and Earl of Carrick in 1370 (age thirty-five). David, his eldest son (and probably his eldest child), was born in 1375 (age forty). James (afterwards James I.), his youngest son (and child), was born in 1394 (age fifty-nine). He succeeded his father as Robert III. in 1390 (age fifty-five), and reigned for sixteen years, dying in 1406 (aged seventy-one).

Queen Anabella (Drummond) was married in 1357, and died in 1401. Besides David and James she had one son, who died young, and three daughters, who married and left issue.

It will be seen from the above dates that Robert (John) and Anabella had no children for the first eighteen years of their marriage, and that their youngest child (James) was not born till the thirty-seventh year of their marriage.

Robert (John), unlike his father and his successors in the dynasty, had a very limited number of natural sons. By a lady whom tradition connects with the house of Campbell of Lochawe he had two sons, John and James. Very little is known about James of Kilbryde, but to John, the eldest son, he gave the lands of Auchingown, a few

months after his accession to the crown, by a charter dated July 20, 1390. This John was probably much older than his half-brothers David and James. The Auchingown charter was the first of a series by which the patrimony was built up of the family now represented by Sir Michael Robert Shaw-Stewart, Bart., the last being given on May 5, 1403, shortly before King Robert's death.

We seem here to see the materials of a strange and romantic history. The son of his father's boyish and dubious marriage, John, himself married very young, but had no family for eighteen years. His succession to the crown depended on King David's dying without issue and on the marriage of his parents being admitted. When at length, in the fifty-fifth year of his age, he succeeded to the throne, he had to change his name from John to Robert, and to entrust the reins of power to that brother, Albany, whose name he had assumed. He had to condone and pardon the death of his own eldest son while in Albany's harsh custody. He had to seek a foreign asylum for his youngest son, whose life was threatened by the same too powerful prince. However much he failed in protecting his own legitimate sons, we find him during his retired reign of sixteen years steadily watchful over the interest of his son by that unknown mother to whom, notwithstanding his early marriage, his heart seems to have been given.

SIGMA.

**AN ATTRIBUTE OF FAME.**—In *The Tragedy Sir John Van Olden Barneveldt*, lately reprinted by Mr. A. H. Bullen, occur the lines,—

“Read but ore the Stories  
Of men most fam'd for courage or for counsaile,  
And you shall find that the desire of glory  
Was the last frailty wise men ere put of:  
Be they my presidents,”—

but with the intrusion after the third of them of Milton's line (*Lycidas*, v. 71)—

“That last infirmity of noble minds.”

On this, as “a coincidence,” Mr. Swinburne addressed a communication to the *Athenæum*, which appeared in its issue of March 10 last, p. 314. In reply, Mr. Bullen explained in the same periodical (March 17, p. 342) that the insertion was due to the printer. He agreed with Mr. Swinburne as to the possibility of an Italian original for the thought, citing after Warton, from the *Lettere* of the Abbate Grillo, “*Questa sete di fama e gloria, ordinaria infirmità degli animi generosi*”; and expressed his expectation that “a closer parallel” would “yet be found.”

The *concetto* in question seems traceable up, as to its fountain head, to a saying of Plato's, which is preserved to us, on the authority of Dioscorides, by Athenæus, xi. p. 507 d: *ἐρχατον τὸν τῆς δόξης χιτῶνα ἐν τῷ θανάτῳ αὐτῷ ἀποδύμεθα, ἐν διαθήκαις, ἐν ἐκκομιδαῖς, ἐν τάφοις.*

We next find it in Tacitus, *Hist.*, iv. 6: "Erant quibus adpetentior famæ videretur, quando etiam sapientibus cupido novissima exiit."

Then in Fronto, *Ad M. Antonin. de Eloquentiâ*, § i. p. 144 (ed. Lips., 1867): "Tametsi Plato ita diceret itaque te compellaret: O juvenis, periculosa est tibi præpropere placendi fuga: novissimum namque homini sapientiam colenti amiculum est gloriæ cupido. Id novissime exiit. Ipsi ipsi, inquam, Platoni in novissimum usque vitæ finem gloria amiculum erit."

Then in Simplicius, *Comm. in Epictet. Enchirid.*, p. 106 a (=170 Schweighæuser): *χρήσιμος γὰρ πρὸς τὴν τῶν ἄλλων παθῶν διόρθωσιν ἢ φιλοτιμία. διὸ καὶ ἔσχατος λέγεται χιτῶν τῶν παθῶν ἢ φιλοτιμία: ὅτι τὰ ἄλλα πάθη συνεργούσης αὐτῆς ἀποδυσάμενη ἢ ψυχῇ ἔσχατὴν ἀποδύεται ταύτην, εἰς αὐτὸ λοιπὸν τὸ ἀγαθὸν ἀπογυμνομένη.*

And again, p. 277 b (=440): *δοκεῖ δὲ τοῖς μὲν ἔχουσιν ἄλλα πάθη χρήσιμον. πολλῶν γὰρ καὶ σφοδρῶν παθῶν κρατούμεν διὰ φιλοδοξίαν· καὶ τὰ ἐπιπονώτερα δι' αὐτὴν αἰρούμεθα πολλάκις, ἅπερ καὶ τῶν σφοδρῶν κολάσεων οὐδὲν ἔστι μετρίωτερα. διὸ καὶ ἔσχατος λέγεται τῶν παθῶν χιτῶν ἢ φιλοδοξία: διότι, τῶν ἄλλων πολλὰς δὲ αὐτὴν ἀποδυσάμενων, αὐτῇ προσίσχεται μάλλον τῇ ψυχῇ.*

Lastly, Evagrius Scholasticus, *Hist. Eccles.*, i. 21, gives it, with a slight variation of the phraseology attributed by Dioscorides and Athenæus to Plato: *εἰσὶ δ' οὖν ὅμως, οἱ ἐπὶν διὰ τῆς ἀρετῆς τοῦ ἀπαθείς εἶναι τῶν ὀφθαλμῶν, ἐς κόσμον ἐπανάσι, ἐν μέσους τοῖς θορύβοις. καὶ περιφόρους σφᾶς ἐπαγγέλλοντες, οὕτως τὴν κενοδοξίαν καταπατοῦσιν, ὃν τελευταῖον χιτῶνα κατὰ Πλάτωνα τὸν σοφὸν ἢ ψυχῇ πέφυκεν ἀποτίθεσθαι.*

Among the moderns, we have it in Massinger, *A Very Woman*, V. iv. :—

"Such false glories

(Though the desire of fame be the last weakness

Wise men put off) are not the marks I shoot at,"—

a passage than which a closer parallel to that from *Barnevell*—if, indeed, the two are independent—could not very well be found.

RICHARD HORTON SMITH.

Athenæum Club.

THE COMET SEEN ABOUT THE TIME OF THE DEATH OF JULIUS CÆSAR.—In view of the beautiful picture called "The Ides of March," by Mr. Poynter, in the Royal Academy this year, representing Cæsar and Calpurnia gazing at a splendid comet, and referring to the two well-known lines in which Calpurnia, after urging Cæsar not to "go forth" that day on account of the portents in the sky, says, in answer to his objections,—

"When beggars die there are no comets seen;

The heavens themselves blaze forth the death of princes."

it is as well, perhaps, to make a note that the artist, and not Shakespeare is responsible for giving the erroneous impression that the comet was seen before the death of Cæsar. Calpurnia, in *Julius Cæsar*, endeavours to alarm Cæsar with a recital of a number of strange portents which she says had been seen :—

"Fierce fiery warriors fought upon the clouds,.....,

The noise of battle hurlt in the air,

Horses did neigh, and dying men did groan,"

and it is only when Cæsar despises these things as not having any prophetic significance that she exclaims that celestial appearances (merely taking comets as an instance) do not attend upon the deaths of "beggars" or ordinary people, but do come into view when anything threatens the life of the "princes" or great ones of the earth. This is the meaning of her remark in the two lines first quoted, and no reference is implied to any comet then supposed to be visible.

As a matter of fact, the comet which Suetonius tells us was connected with the death of Cæsar appeared in September, B.C. 44, six months after his death, in the ides of March of the same year, Octavius had recently come to Rome, and, as the heir of Julius, was giving a great festival in honour of Venus, when we are told this fine comet was seen during seven days, and was supposed to indicate the admission of the soul of the murdered dictator into the abode of the immortal gods.

This comet was at one time supposed to be identical with the brilliant comet of 1680 to which Newton first applied the principle of universal gravitation, and also with others seen in A.D. 531 and 1106, the period being considered to be about 570 years. But later investigations have shown that the period of the comet of 1680 is probably very much longer than that, and that the comet of 531 (sometimes called Justinian's, from having been seen in the reign of that emperor) was really a return of the famous comet of Halley, which acquired that name after its return in 1682, and returned, according to his prediction, in 1759, and subsequently in 1835, the period being about seventy-six years. There are no means of identifying the comet seen six months after the death of Julius Cæsar with any other comet seen before or since.

W. T. LYNN.

Blackheath.

THE EMPLOYMENT OF WOMEN.—In the *Edinburgh Chronicle* for 1759, vol. ii. p. 121, there is an article strongly advocating the employment of women and girls as saleswomen and clerks in shops in the place of men, who might thus be free to undertake more manly pursuits. J. D. C.

JEWS IN LONDON IN 1677.—The *London Directory* of this year contains several names of merchants, apparently Jews:—Isaac Alvarez, St. Mary Axe; J. J. Alvarez, ditto; A. Decosta; Mr.

Decostus ; R. Deluna ; S. Francia ; D. Francia ; Solomon Demodina ; Alvah. Deperta ; Dermedo (?), St. Mary Axe ; John Israel ; Moria (?) ; Moses Mocate [Mocatta], Camomile Street ; Peter Oleverez, Duke's Place ; M. and L. Perrera, ditto ; Gomez Rodriguez, Bury Street ; Robulus (?), ditto.

GREEKS IN LONDON IN 1677.—David Demetrius (two) appear to be Greeks in London.

HYDE CLARKE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

NORWICH : ITS FIRST CHARTER.—It is an undoubted fact that a charter was granted to Norwich some time during the reign of Henry I. ; and, in the absence of any record or tradition to the contrary, we may fairly assume that this was its first charter. No copy of it is extant, nor any record which enables us to fix the year in which it was granted. Blomefield supposes that it was consequent on Henry's visit to the city in 1122 ; for after mentioning the fact recorded in the *English Chronicle*, that the king was at Norwich at Christmas in that year, he adds :—

"And it is plain he much liked the accommodation and treatment of the citizens, for he then granted them by charter the same franchises and liberties as the City of London had. And from this time they were governed by a Præpositus, Provost, or Portreve, chosen by the king, who was to collect the king's dues, and govern the city ; and this was the first grant or charter the city had ; by which the government of it was severed from the castle.....and the king's two parts became the citizens', who by this charter exercised all jurisdiction that the king did, in reference to those parts, and returned their *fee-farm* or *annual profits*, by the hands of their Provost, who accounted for them yearly to the king."

For all this Blomefield not only gives us no authority whatever, but, strangely enough, contradicts himself on the very next page ; for after giving us (vol. iii. p. 23) the particulars which I have just quoted (with others which I omit as not immediately concerning the object of this note), he ends the chapter on p. 24 by saying that "for want of the records no one can say exactly what were the liberties granted and exercised by the city in this king's reign," "but, whatever they were, they enjoyed them peaceably to his death in 1135."

There being no copy extant of the charter itself, nor any record, whence did Blomefield get all this information about its contents, especially about its conferring "the same franchises and liberties as the City of London had" ? What these franchises and liberties were we do know, and, unfortunately for Blomefield, they do not agree with what he tells us about the Norwich charter. What are the

"many evidences" (p. 24) which, in addition to the charter of Henry II., which is still extant (and about which I shall have something to say hereafter), confirm the fact of a charter having been granted by Henry I. ? All that we can learn from the Pipe Roll is contradictory to his statement that the payments to the king were made by the hands of the Provost, for we there find that "*Vicescomes reddit computum de auxilio de Norwico*" (*Mag. Rot.*, 31 Hen. I.). FRED. NORGATE.  
7, Ring Street, Covent Garden.

THE MANTUA AND MONTFERRAT UNIVERSITY AND MEDAL FUND.—In the *Times* of June 16 appears a report of the "annual meeting of the council" of the above fund, held the previous day in Exeter Hall, the president, the Prince of Mantua and Montferrat, occupying the chair. The report of the council includes "a list of persons to whom contributions of money or scientific instruments had been sent to aid them in research, and letters from recipients of gold medals from the council." Among the latter appear the names of Prof. Owen, Ruskin, Tennyson, the Duke of Argyll, Cardinal Manning, Prof. Tyndall, &c. Translations from extraordinary letters, stated to have been received from eminent medallists of the "Medal Fund," were also read, among them from Michael Angelo, Raphael, Dante, Milton, and from "Gulielmus Shakespeare," and many others. It was not, however, "convenient" to gratify the curiosity of those present by a sight of the originals, they being "pasted in a very large scrap book." Then an account is given of proposals for disposing of an accumulated sum of 750,000*l.*; and those present were informed that it had been decided to appropriate scholarships to 350 youths, taken in certain numbers from various countries. On being asked that the names of the council might be stated, the prince said that the council preferred remaining unknown until the university is established. Then the claims of certain towns (in Wales) to be the seat of the university were urged.

Never before having heard of the "Mantua and Montferrat University and Medal Fund," I should be glad to obtain information on the following points. 1. When, and by whom, was the fund instituted, and under what circumstances? 2. To what persons have contributions of "money or scientific instruments" been made, and in aid of what branches of research? 3. Under what circumstances, and when, have the gold medals been awarded to the medallists; and is there any record in the public journals of such awards? 4. Is the letter from "Gulielmus Shakespeare" known to Shakespearean authorities? If not, and if genuine, it might go a long way to settle the disputed spelling of his name.

ALFRED JEWELL.

**BLACK-JOKE.**—In Pope's imitation of Horace, epistle i. bk. ii. l. 309, we read, "Call for the farce, the bear, or the black-joke." In no edition of Pope which I can lay my hands on can I find any explanation of "black-joke" but "*i.e.*, black pudding." Surely this is wrong. The whole context describes the public in the pit of a theatre, dissatisfied with the drama and calling for the vulgar amusements of a broad farce, or bear-baiting, or the amusement known then—but unknown now to any of the editors of Pope whom I have consulted—as the "black-joke." This must have meant some sort of bodily amusement as distinct from the refined action of the drama—probably a popular dance, just as we see now the ballet at the opera, and clog-dancing or hornpipes at the music-halls, are more enjoyed by some of the audience than the more cultured singing. In support of this I have recently come across the word—the only place save Pope's line above where I have seen the word—in the introduction to Byron's *Waltz*. This poem is pretended to be written by an honest country squire who had come up to town with his wife and had gone to a ball, where he saw the waltz danced for the first time in his life; and he writes that he was horrified to see his wife and her partner dancing, "turning round and round to a d—d see-saw, up-and-down sort of tune, that reminded me of the 'Black Joke,' only more *affettuoso*." Surely this explains Pope's allusion, and is much more to the point than the "black pudding." Perhaps this same idea may have struck some of your readers, or some more recent editors of Pope than those whom I have consulted. And I am curious to know how the editor of the new three-volume edition of Pope—which I have not seen and have no opportunity of seeing—explains it.

MICHAEL FERRAR, C.S.

Lucknow, India.

**FAMILY OF SNAPE.**—From what part of the country did the family of Snape come? One of them was Serjeant-farrier to Charles II., and another, his son, Dr. Andrew Snape, a well-known divine, for several years head master of Eton College. Had the family any grant of arms, and is any pedigree of the family known? I shall be very grateful to any genealogist who will glance through his indices of registers, wills, &c., and see if he can supply me with any notes concerning this family.

CHARLES T. GATTY.

The Museum, Liverpool.

[See Burke's *Peerage*, 1833, *s.v.* Hamond-Græme, Bart., the descendant of a Snape heiress, niece of Dr. Andrew; but no coat occurs either in *Peerage* or *Armory*, except Snappe of Standlake, Oxon.]

"L'HOMME PROPOSE, MAIS DIEU DISPOSE."—Can any one tell me the author of this maxim? Thomas à Kempis has, "Nam homo proponit, sed

Deus disponit" (*De Imit. Christi*, lib. i. c. 19, s. 2). The saying is, however, usually cited in French, as if of Gallic origin. M. E.

**NAME OF INN WANTED.**—Can any one tell me the name of the hostel referred to in the following extract from an article in a daily paper, the date and name of which I am not aware of? "On a solitary hostel by the river side in the Cambridge-shire fens one reads in large letters above the door, 'Five miles from anywhere, no hurry!'"

ALPHA.

**AN OLD VIOLA.**—I have an old viola upon which the following words are carved. Can any of your readers tell me what they mean? I may mention that an inspection of the viola has not helped the scholars to whom I have shown it: VIVA FVI IVI SYLVIS DEO VI MORT VA DVE CE †. L.

**AN OLD POLYGLOT VOCABULARY.**—To the kindness of a friend, an inveterate old book-hunter like myself, I owe the pleasure of perusing the well-thumbed pages of a small, handy pocket volume, which he has lately acquired, and which bears the following title-page:—

"Le dictionnaire des huit Langues: c'est acaouir Grec, Latin, Flamen, François, Espagnol, Italien, Anglois, & Aleman. Nouuellement imprimé à Paris, corrigé & reueu. Avec priuilege. Chez Iehan Ruelle libraire, demourant en la rue S. Jacques, à l'Enseigne de la queue de Renard, 1548."

And further described, on the third page, as

"A vocabulary in eyght la'guages, Grecque, Latyn, Dutsch, Franch, Spanish, Italy, English, and his Aleman."

It is divided into chapters, of which the following headings, taken from the English columns, are fair specimens:—

"The first chapter is of god, of the trinite, of pover a'd of richesses."

"The ii ch. is of the sayntes and of their names."

"The thyrd is of the Pater noster & of Ave Maria."

"The vi ch. of man and of all the partes of him."

"The xxi cha. of breade & vvyne and other thynges to be eaten."

"The xxvii cha. of vwood and his appertenance," &c.

Some of the English renderings are most amusing, and show that want of exactness with regard to the spelling of foreign words is by no means a modern characteristic of French lexicographers. The other languages fare badly, too, in this respect; but the "hie Aleman," or, as it is elsewhere termed, the "Hoch teuth," seems to have puzzled the compiler most of all, until, in the end, he becomes positively reckless in his endeavours to convey to his countrymen the harsh sounds of the Teutonic tongue.

The book is probably one of the earliest attempts at a polyglot vocabulary of the modern European languages, and certainly affords a most interesting study to word-hunters. From the fact that the title-page states that the work has been reprinted

and corrected (save the mark !), the copy referred to is, at least, one of the second issue. If any of your numerous book-loving correspondents could give some information on this point, or state who was the compiler of the little volume in question, they would greatly oblige

LEONARD D. ARDILL.

18, Aytoun Street, Manchester.

JENNINGS FAMILY OF SHIPLAKE, OXFORDSHIRE.—Henry Constantine Jennings was born in 1731; married Juliana Atkinson about 1760; and had a son, John Henry, in or about the same year. John Henry married Comfort Matilda Dufaur, daughter of Antonine Dufaur, formerly of Shooter's Hill, Kent, and had a son in 1789. Can any one tell me where these two births and two marriages took place? Any information will greatly oblige

E. JENNINGS.

Gauden Lodge, Lower Norwood.

ARNOLD.—I have an engraved portrait, oval, "Monteyne del.," "Grainger sc.," with the name "Mr. Arnold" in open letters under. The face is firm and intelligent, wig with queue, hat cocked, with the points at the sides, and a black cockade over the left brow; frilled front to shirt, and small necktie. Can any of your readers tell me who this "Mr. Arnold" was? I do not find this described in any of the ordinary lists of engraved portraits. There is at the Museum of Architectural Casts at Westminster an impression of a beautiful seal of John Arnold, Esq. I think it is of the early part of the fifteenth century, but cannot pretend to much accurate knowledge on such matters. The shield shows a chevron between four square blocks, whatever they are intended for, and the crest is a unicorn's head. I can find no trace of any arms of Arnold at all corresponding with these, nor learn who John Arnold was. I should be pleased if any of your readers who have special knowledge on such matters would help me.

ERNULPHUS.

CANDLEMAS OFFERINGS.—In the Burgh School of Port-Glasgow (Renfrewshire), thirty years ago, it was a custom of the scholars on February 2 to make a present, varying in amount from half-a-crown to half-a-sovereign, to the head master, and this was called the "Candlemas offering." The presentation was made at the hour of assembly in the morning, and for the rest of the day a holiday was granted. Can any of your readers tell me (1) whether this custom still prevails; (2) whether it extended or extends to other schools in Scotland or elsewhere?

S. S. L.

S. TILSTON.—Who was S. Tilston, whose Royal and Noble Pedigrees, an autograph manuscript (No. 201), was recently sold at Sotheby's in the Towneley Collection? I have a MS. pedigree of the Montagu, Wriothsley, and Lee families com-

plied by him, dated 1679–80. Are others known? He adds after his signature, "Student in Antiquities." When and where did he die? H. M.

WILLIAM III.—A friend has recently lent me a small book in his possession, entitled:—

"A Complete History of the Life, Glorious Actions and Reign of the High and Mighty Prince William III. King of England, Scotland, France, and Ireland, &c. Who departed this Life at his Palace at Kensington March 8th 1701, in the 51 Year of his Age. Giving a Satisfactory Account of all Memorable Transactions in Church and State, Abroad and Home. By J. S. Gent, London, Printed for Tho. Ballard at the Rising Sun in Little Britain, 1702."

Opposite to the title-page is a very rough woodcut representing the king on horseback in the forefront of a battle-field, and beneath are the words, "Gulielmus D. Gratia, Anglia, Scotia, Francia, et Hibernia Rex, Fidei Defensor, Ob. Mar. 8, 1702. Æta. 51. F. H. Van Hove sculp." Size, 3½ by 5½ in. Whoever J. S. was, he writes very loyally of his sovereign, whom he describes as "a Person whose Fame and Glory has reached the utmost limits of the known World." I should feel much obliged to any reader of "N. & Q." who would enlighten me as to the authorship of this curious little book.

CHAS. JAS. FÈRET.

ENGLISH PROSODY.—What is the best book on English prosody and versification?

J. MASKELL.

Emanuel Hospital, S.W.

AUTHORS OF QUOTATIONS WANTED.—

"Curved is the line of beauty,  
Straight is the line of duty;  
Follow the one and you will find  
The other follow you."

CELER ET AUDAX.

### Replies.

COTTON'S "HORACE, A TRAGEDY,"

(6th S. vii. 227.)

The query addressed to book-loving readers of "N. & Q.," concerning the existence of an edition of this work said to have been published in 1677, having failed to elicit a reply, I will, if permitted, give reasons for asking the question and at the same time introduce a curious bibliographical puzzle to the notice of those who are interested in such matters.

In Mr. Hazlitt's *Hand-Book* (p. 123, s. v. "Corneille") will be found a register of two editions of Charles Cotton's translation of Corneille's *Horace*, the one dated 1671, the other, "with a frontispiece," dated 1677; both in quarto and in modern bindings. During a rather lengthened search after a complete series of Cotton's various works, I have only been able to meet with two



copies of his *Horace*, viz., one, formerly Mr. Heseltine's (now in the possession of Mr. Edwin Cooling, of Derby), and Mr. Thomas Westwood's, which has passed into my own possession. The former copy is in good condition; prefixed is a frontispiece engraved by W. Dolle upon a copper about  $6\frac{1}{2}$  by  $4\frac{1}{2}$  inches (and therefore suitable to embellish either a crown octavo or a post quarto), representing a certain stage upon which the scene Horatius killing the first of the Curiatii is in action, and it has this title:—

“Horace | A | French Tragedy | of | Monsieur Corneille. | Englished | By Charles Cotton, Esq. | [The printer's “mark” of Richard Johnes, a garter, with motto HEB. DDIM. HEB. DDIM.V., encircling a carnation or pink.] London, | Printed for Henry Brome, at the Gun | at the West-end of St. Pauls, 1671.” 42 leaves.

My copy has been ruthlessly “slaughtered” by the binder or binders (it must have undergone a series of croppings ere it was brought down to its present poor estate), and has lost the frontispiece, together with the corner of the title-page containing the final numeral of the date; but a bit of paper has been pasted at the back upon which a cipher has been written, making 1670, whilst above it this date is corrected in manuscript to 1677. A careful technical comparison of the two copies convinces me, however, that they belong, title-page and all, to one and the same impression.

During the compilation of Mr. Hazlitt's latest volume of *Collections and Notes* (London, B. Quaritch, 1882) I mentioned to him the doubts that had arisen in my mind respecting the existence of a 1677 edition; and he has made a note of the case on p. 685; but a new circumstance has lately arisen which induces me to ask the invaluable assistance of “N. & Q.,” some one or other of whose readers I hope may be in a position to solve the problem authoritatively. No reply to my former query being forthcoming, the case is now more fully stated; and I may add, by way of recommending an apparently trivial subject to attention, that *Horace* is not a mere translation, but a work containing a number of original songs and choruses which appear nowhere else in Cotton's published poetry.

About the 1671 edition there can be no doubt. Was there, in 1677, either a new edition or a re-issue of the former impression with a new title-page? Affirmative evidence is found in the sale catalogue of the library of Richard Wright, M.D., F.R.S., 1787: “No. 1694. Cotton, Charles, *Horace*, French Tragedy. 1677”; and in the sale catalogue of the Duke of Roxburghe's library, 1812: “No. 4667. Corneille, *Horace*, T., trans. by C. Cotton, 4to. Lond. 1677.” This copy produced half-a-crown, but the purchaser's name is not given in my priced catalogue. Lowndes (Bohn's edit., i. 524), from whose crude columns Mr. Hazlitt's information appears to have been primarily derived, quotes also “Rhodes, 827, 4s.,” a reference

I have not been able to verify. Here, then, are three copies of Cotton's *Horace*, each said to bear the 1677 date; and, for aught I know, more may be recorded. On the other hand, Oldys, in his “Account of the Life and Writings of Charles Cotton, Esq.,” prefixed to the second part of the first edition of Hawkins's revision of *The Compleat Angler*, 8vo., 1760, says that *Horace* “was published in quarto, 1671, being perhaps a more correct edition than that printed in a smaller form the year before”; and the amended memoir substituted for that of Oldys in subsequent editions follows the same line, thus: “In the same year (i. e., 1670)—and also the year after, more correctly—he published a translation of the tragedy entitled *Les Horaces*, i. e., the *Horatii*, from the French of Pierre Corneille.” This loose statement has arisen evidently out of the fact that the author's preface to his work is dated from “Beresford, October 8, 1670.” The preface, indeed, contains full internal evidence that prior to 1671 the translation (which was made, circa 1665, at the request of Cotton's sister, Mrs. Stanhope Hutchinson) existed only in manuscript; the notion of an edition in 1670 may therefore be dismissed without more ado. Concerning these manuscript copies of Cotton's verses, &c., I may perhaps have a future word to say; but now I come to the circumstance which is the chief cause of the present communication.

Quite recently, and in the course of a morning's prow amongst the bookstalls, I “picked up” a crown octavo, in the original sheep binding, entitled *The History of the Grand Visiers*, “Englished by John Evelyn, junr.,” and “Printed for H. Brome at the Gun at the West-end of St. Pauls, 1677.” The first thing that caught my eye was an impression of the identical plate, signed “W. Dolle Scel.,” altered in only one respect from that which forms the frontispiece to Mr. Cooling's copy of *Horace*. The word “Battels” has been engraved above the curtain, in order, as I suppose, to give the picture a spurious sort of status in a volume which certainly treats of fighting and of “battels” incidentally. Now, as L'Estrange's licence is dated Nov. 24, 1676, the publication of the younger Evelyn's book must have taken place early in 1677; and the plate having thus been diverted from the purpose for which it was originally designed, I think it is fair to believe that Brome, finding little reason to expect that a second edition of *Horace* would ever be called for by the public (and having in 1676 abandoned all idea of republishing it), was economically bent upon employing Dolle's copper for another venture, where it may be said to figure as appropriately as “a brass knocker on a pig-sty door.” In the absence, therefore, of direct evidence in favour of the existence of a second edition I am disposed to think that this circumstance disposes of it entirely. The question will, of course, be set at

rest if any librarian can produce a copy of Cotton's *Horace* with a genuine title-page bearing any later date than that of 1671. What has become, for instance, of the Wright, Roxburghe, and Rhodes copies?  
ALFRED WALLIS.

COWPER'S PEW IN OLNEY CHURCH (6th S. vii. 505).—It is unfortunately too true that the old pulpit of Olney Church and the gallery which contains Cowper's seat are threatened with destruction. The case, as I heard it on the spot the other day, stands thus: Olney Church is a fine and spacious fabric of the fourteenth and fifteenth centuries; Sir Gilbert Scott, after the manner of his time, prepared plans for "restoring" it to its mediæval aspect; and the chancel has already been restored accordingly; all traces (save a few mural monuments) of the three intervening centuries have been obliterated. Also the floor of the nave and aisles has been reset, and an interesting western gallery, which bore an inscription showing that it was erected by an eighteenth century parish clerk, has been destroyed. For the present the pulpit and the Cowper gallery remain; and why? Because the cost of destroying them is not yet provided. But a new pulpit—a beautiful production of native talent, in what an old person of my acquaintance used to call the "mediæval" style—is a - preparing; and the gallery, too, is doomed, unless the S.P.A.B. can save it. It is a small and modest gallery in the north aisle; it rests on simple Ionic pillars; its handsome unbroken front, which runs free from end to end, a yard or so behind the columns of the nave, bears this inscription in gold letters: "This was built by Subscription of the Parishioners, 1765." It is about the best and most harmless eighteenth century gallery I ever saw, and it contains, I believe, 120 sittings, which can ill be spared, for the church is popular and full. But, say the men of Gotham, "it cuts the aisle windows in two," therefore it must go. As for the pulpit, it is a large and plain, but handsome octagon, of early Georgian mahogany. Cowper's pew in the gallery used to face it; but about eighty years ago some earlier Scott, some mute inglorious Gilbert, removed it, and placed it where it now is, on the south side of the chancel arch. The same "restorer" broke up the carved chancel screen with axes and hammers; but he did not destroy it, he made out of it the sides of a curious low octagon platform, on which he placed the pulpit, and a small lectern, and an arm-chair for the minister, all which things are about to be carted away. The pulpit is, I believe, the same in which John Newton and other famous divines used to preach, Sir Gilbert's own great-grandfather for one, the man to whom Cardinal Newman has said that he "owes his own soul." I, at least, have no sympathy with John Newton, whose coarse and

brutal "gospel" helped to drive Cowper mad; but the Cowper-Newton tragedy is the one fact of general interest in Olney annals, and the parishioners ought to cherish every record of it. Judge, then, of my surprise when one of the chief men of Olney, the very man who should most care for these things, said to me that "if anybody wants to buy the gallery and the pulpit now is their time!" Marry, here is a chance for our American cousins. They are the only people who care much for Olney. One of them not long ago offered two hundred pounds for Cowper's little summer house, desiring to take it away and rebuild it in America. "And it's a pity they did not let him have it," said a lady of Olney to me; "it's a wretched little place!" So it is, my dear madam; and so is the "umile casa" at Florence, which even modern Florence holds so dear.  
A. J. M.

JOHN KENRICK, Esq. (6th S. vii. 209, 335).—He was a merchant of London, and possessed the estate of Flore, in Surrey. He married a daughter of Perient Trott, of London, merchant, and had a daughter Martha, who married Sir William Clayton, first baronet. John Kenrick died in 1730, aged seventy-one. Bromley, in his *Catalogue*, states that Vertue's engraving was done when John Kenrick was thirty-nine, not twenty-nine as A. E. quotes. There were two baronets in Berks of the name, but the baronetcy became extinct about 1699. There were also two doctors of the name, whose portraits were engraved in 1685, and an author who died in 1772.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

"John Kenrick, Esq., an eminent and respectable merchant of London, was father of the very worthy Dr. Scawen Kenrick, late sub-dean and prebendary of Westminster, minister of St. Margaret's, and rector of Hambleton, in Buckinghamshire.....Dr. Kenrick had a sister named Martha, who married Sir William Clayton, baronet. John, their father, as I am informed, died in 1730. His picture, whence the print was taken, was burnt in the piazza, in Covent Garden, in 1709, having been sent thither to be cleaned by Anderson, a painter. It should be observed that the memorable John Kenrick, or Kendrick, who left the poor of Reading and Newbury above 20,000*l.*, was of the same family; as was also, most probably, John Kendrick, who was sheriff of London in 1645, and lord mayor in 1652."—Granger's *Biog. Hist. of England*, v. 187.

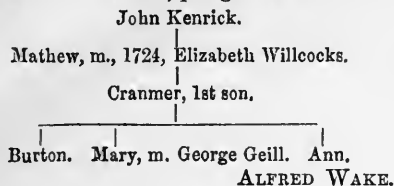
J. INGLE DREDGE.

A Hamburg merchant, probably fourth son of Thomas Kendrick, of Reading, baptized at St. Giles's, 1641. Grandson of John Kendrick, citizen and draper of London, honourably known at Reading as "the benefactor," who bequeathed large charitable legacies to be bestowed in releasing poor prisoners, to Christ's Hospital, and to the poor of Reading and Newbury (Strype's edition of *Stow*). John Kendrick died unmarried; his eldest brother was created a baronet on March 29, 1679 (*Herald*

and *Genealogist*, 7-550; *Burke's Extinct Baronetries*). H. M. VANE.

74, Eaton Place, S.W.

The portrait is that of John Kenrick, nephew of Sir William Cranmer, pedigree as under:—



PORTRAITS OF JOHN HAMPDEN (6th S. vii. 188).

—1. There is one in oil belonging to Lord St. Germans at Port Eliot, in Cornwall.

2. Another, which came from Hampden's death-place, Thame, once belonged to me; it represents Hampden with long hair and in armour, and is now in the possession of Mr. G. J. R. Gordon, of Ellon Castle, Aberdeenshire.

3. A third, also in oil, is at Hampden House, co. Bucks, with an inscription behind it, testifying that it was once the property of a member of the noble family of Russell. It now belongs to Lord Buckinghamshire.

4. An excellent bas-relief representing Hampden's profile remains in a house at Thame, formerly occupied by Sir Francis Knollys, Bart., of that town. The house was subsequently owned by the family of Wakeman, and is now used as a middle-class school.

5. The late Dr. John Lee, of Hartwell Park, had a locket engraved with a portrait of Hampden; and so well engraved that impressions have been printed from it. I believe it was of red carnelian mounted in gold, with a rhyming inscription at the back offering an excuse or apology for rebellion. I possess two impressions of it which Dr. John Lee gave me.

FREDERICK GEORGE LEE.

All Saints' Vicarage, Lambeth.

In Evans's *Catalogue of Portraits*, vol. i. p. 155, No. 4864, there is John Hampden, "from Sir R. Ellys's picture, Houbraken."

There are traditional portraits of Hampden at Great Hampden House, Bucks. But the tradition appears in respect of one of them a recent as well as an uncertain one. In the *Beauties of England and Wales*, vol. i. p. 355, 1801, it is said, "This mansion contains several good pictures and family portraits; but the names of the persons whom they represent appear to be forgotten." In *Murray's Handbook, Berks, Bucks, Oxon.*, p. 110, 1860, it is stated that the house "contains many historical relics. Among them are a small bust and two portraits of John Hampden, one of them by Jansen, brought from Strawberry Hill, both of

doubtful authority." It would seem that the one from Strawberry Hill cannot come within the earlier description; while the other, provided that it was in the house at the beginning of the century, was not then named. ED. MARSHALL.

There is a fine portrait of Hampden, after a print by J. Houbraken, in vol. ii. of the *Pictorial History of England*. Another engraving appeared in the *Illustrated London News*, with a drawing of his sword. The date I do not know. In the Loan Exhibition of Miniatures at South Kensington in 1865 there was a miniature of John Hampden by the younger Petitot, sent by Mr. Samuel Addington; another by Samuel Cooper, sent by C. W. Reynolds; also a miniature in oils on copper by Samuel Cooper, sent by Earl Spencer.

EMILY COLE.

Teignmouth.

The portrait of this statesman has been engraved (at the very least) twice, once by M. Vander Gucht in Clarendon's *History*, and again by J. Houbraken in Birch's *Lives of Illustrious Persons*. Either of these can be easily obtained from any dealer in old prints at a moderate price. Both can, of course, be seen in the British Museum or any other collection of portraits.

JULIAN MARSHALL.

A portrait of John Hampden was exhibited in 1866 in the Loan Collection of National Portraits at South Kensington, which was lent by the Bishop of Hereford. See also Granger's *Biographical History of England*, vol. ii. pp. 212, 213.

G. F. R. B.

A portrait of John Hampden, painted by Robert Walker, was lent by Lord St. Germans for the first Exhibition of National Historical Portraits in 1866; and Sir Francis Boileau, Bart., has a medallion portrait which formerly belonged to Lord Nugent.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

There is a good portrait of Hampden, by Dobson, at Halswell, Somerset. D. K. T.

CROMWELL AND RUSSELL (6th S. vii. 368, 413, 457).—The reply to the question about the camp kettle of the Protector, Oliver Cromwell, received by Sir C. Reed from Mrs. Elizabeth Oliveria Cromwell Russell, of Cheshunt Park, Herts, has surprised me; for the antiquities, which are many, were and still are heirlooms, and at the period spoken of, the death of Oliver Cromwell, 1821, continued with Mrs. Cromwell, his widow, till her death; they were then taken and remained under charge of their only daughter, Elizabeth Oliveria Cromwell, then Mrs. Russell (having married Thomas Art. Russell, of Cheshunt, in 1801), who had such a tenacious respect for these heirlooms that it would have been death to have

touched a particle of them. My parent, T. A. Russell, always asserted that he was connected with the Russell family, how and when I do not know. Then, in reference to the succession to the estate of Theobalds (correcting first to Cheshunt, for the other property belongs to the family), there is an evident error. I have before me the original draft, signed by counsel, May 2, 1785, for rearrangement of property of the Cheshunt Park estate and manor of Theobalds (a curious fact, the Cheshunt manor appertaining to the Prescotts), in which the parties appear as Elizabeth Cromwell and Letitia Cromwell, both of Hampstead, spinsters, surviving children and coheiresses of Richard Cromwell, late of Hampstead, and Sarah his wife, heretofore Gatton, spinster, both deceased, and also surviving sisters and coheiresses of Robert Cromwell, late of Cheshunt, deceased, who was the only son of the said Richard Cromwell and Sarah his wife. In another original draft settlement, June 14 and 15, 1801, occur Oliver Cromwell and Mary his wife, and John Russell and Thomas Artemidorus Russell his son, and Elizabeth Oliveria, spinster, in which is mentioned Mrs. Elizabeth Morland, wife of Francis Morland, theretofore widow of Richard Hinde, being possessed of part of the property: so that Anne is not correct, and Dorothy I have never heard of. The Cromwells have intermarried into the Russell family. Frances, the daughter of the Protector, first married Mr. Rich, afterwards Sir John Russell of the Chequers. O. C.

THE ACRE A LINEAL MEASURE (6th S. vii. 287).—If MR. ELLIS will refer to the *Winter's Tale*, I. ii., he will see Hermione uses the word *acre* as a lineal measure when she says of good wives:—

“Our praises are our wages: you may ride us  
With one soft kiss a thousand furlongs ere  
With spur we heat an acre.”

In prosaic arithmetic, 220,000 yards against 22 yards. Recently there were in use acres of various lengths: in Beds and Bucks equal to a statute chain, that is, 4 poles or 22 yards; in Derbyshire to 4 rods, each of 7 or 8 yards; in Yorks to 28 yards. As ten chains or acres of 22 yards squared make a statute acre, so ten Derby acres of 32 yards equal a Cheshire acre; and ten of the Yorkshire acre of 28 yards a churchland acre.

The measuring chain is believed to have been first divided into links by Gunter, who lived at the close of the sixteenth century and the beginning of the seventeenth. Before chains were adopted their place was supplied by cords, and the name *acre* means simply a statute cord, from *eidh*, law, ordinance, and *coir*, a cord.

In Derbyshire a cord or meer is used in mining; it is 29 yards long for rake veins, and contains 14 square yards for pipe or flat veins. In Devonshire a rope of cobwork or masonry is 20 feet in length, 1 foot high, and 18 inches thick.

Cords have been used in the measuring of pieces of conacre in Ireland. If your correspondent wishes to pursue the subject further, I must refer him to my communication to the Liverpool Architectural and Archæological Society in 1871.

JOSEPH BOULT.

P.S.—I think it may be assumed that the names of all superficial measures are derived from those of lineal measures.

THE EARL OF BUCHAN AND GENERAL WASHINGTON (6th S. vii. 249).—Can MR. NEILL tell us who the Henry Washington was who married Eleanor Harrison? I have a deed of the year 1698 by which the Hon. Henry Fairfax and Anne his wife convey a small piece of land in Reedness, co. York, to a maternal ancestor of mine, and the signature of Henry Washington appears on it as a witness. In 1869 I wrote to the late Col. Chester on the subject, hoping that my deed might afford him a clue in his investigations; but in answer he writes: “Your Henry Washington has given me an infinity of trouble heretofore, and I have never yet been able to affiliate him.” Then, after a number of interesting facts concerning this Henry, which I shall be glad to communicate to “N. & Q.” in Col. Chester’s own words, should it be thought desirable, he concludes: “I am certain that his connexion with the American Washingtons, if any, was not direct.” Col. Chester in later years may have discovered more facts relating to the Washington pedigree than those already published, and for these, if they are to be found amongst his papers, many are, no doubt, looking forward eagerly.

J. H. CLARK, M.A.

West Dereham.

JOHANNES DE TEMPORIBUS (6th S. vii. 289).—Capgrave, in his *Chronicle*, under the year 1138, mentions this worthy:—

“In his dayes [Conrad II.] deied a knyght, they cleped him Jon of the Tymes, which lyved, as thei sey, cc zere lxi; for he was a werrioure in the tyme of Gret Charles.”—P. 135.

The *Eulogium Historiarum* tells us that “Hoc anno [1148] quidam Johannes qui fuit Armiger Karoli Magni obiit, a quo Karolo fluxerunt anni CCCLXI” (vol. i. p. 386). I think I have met with notices of this old man in other chronicles. The legend is most probably of foreign origin.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Two references to this personage are given in my *Folk-Etymology*, s.v. “Temps, John du” (p. 561). His name is said to be a corruption of John d’Etampes.

A SMYTHE PALMER.

Chelmsford Road, Woodford.

HERALDRY (6th S. vii. 308).—It does not seem improbable that the religious motto which R. S. quotes as on a book in his collection was employed

somewhat frequently by the binders of the early part of the fifteenth century. I possess a copy of the *Textus Biblicæ* with Nicholas de Lyra's notes, printed at Basle in 1506-8, in highly ornamental calf binding. It is in six volumes, and there are slight differences among them. I describe the first volume.

The first board is ornamented with a device six times repeated, consisting of what seems to be a beggar. The figure is dressed in torn clothes, with a long stick in his hand of the sort heralds would call a ragged staff; at his left side hang a sword and a wicker basket; over the shoulder is flung a long bag which seems to contain apples. The feet are not shown, as the figure is represented as if walking behind a hedge of wattles. On the last board there is a device four times repeated, consisting of six animals which it is not easy to identify enclosed in a border formed of the inscription, "Deus det nobis suam pacem et post mortem vitam eternam." EDWARD PEACOCK.

Bottesford Manor, Brigg.

The arms, or rather badges, here described seem clearly to indicate Catherine of Aragon. The rose and the fleur-de-lys are for England and France, which she used in right of her husband, the pomegranate and the castle Granada and Castile, in her own. Similar devices are to be seen on the vaulted ceiling of the choir of Winchester Cathedral.

T. W.

THE DEATH OF SOCRATES (6th S. vii. 304).—Do not the last words of Socrates imply that he considered himself, now on the eve of death, as at length fairly cured of the disease of life?

P. J. F. GANTILLON.

SURREY FOLK-LORE (6th S. vii. 305).—This saying is more completely quoted thus:—

"When the cuckoo comes to the bare thorn,  
Sell your cow and buy you corn:  
But when she comes to the full bit,  
Sell your corn and buy you sheep."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

PAIGLE (6th S. vii. 405, 455).—I think it was the greatest of living statesmen who on one occasion divided subjects into matters of opinion and matters of fact. In regard to matters of opinion on such points as the above, I should be sorry to put mine in competition with that of PROF. SKERTON. But in regard to matters of fact, I may mention that I have been long enough in Cambridge to notice how the country people in the neighbourhood pronounced the only name by which they seemed to know the cowslip—a name which I never heard till I went into that neighbourhood. Now my memory is very distinct that they called that well-known flower not *paigle*, but *peggle*. It difficult to see the connexion between *peggle* and

*paille*; but I only say this to invite further inquiry, as the question can only be settled by ascertaining, if possible, when *peggle* was first used, and how the pronunciation varies, if it does vary, in different localities. W. T. LYNN.

Blackheath.

GOVERNOR DINWIDDIE (6th S. vii. 164) was the second son of Robert Dinwiddie and Elizabeth Cumming.

Robert Dinwiddie was a merchant in Glasgow and owner of the lands of Germistown (which he bought in 1690) and of certain parts of the lands of Balornoc (which he bought in 1692). He died before October 6, 1712, of which date there is in possession of the Merchants' House of Glasgow a Decree Arbitral between his eldest son, Matthew, and Elizabeth Cumming, who is therein described as *the widow of the deceased Robert Dinwiddie*.

Elizabeth Cumming was of an old family of Glasgow merchants, of whom Matthew Cumming (apparently her father) was baillie in 1691, 1696, and 1699, and was owner of the lands of Carderock, in the parish of Cadder, near Glasgow.

Robert Dinwiddie and Elizabeth Cumming had (beside a posthumous child, name unknown) Matthew, Robert, Jean, John, Mary, Lawrence, Sarah, Janet, and Christian Dinwiddie.\*

Matthew Dinwiddie, merchant in Glasgow, succeeded as eldest son to the Germiston and Balornoc lands, but he had fallen into difficulties in 1725, and in 1725 and 1726 there were three "adjudications" of his lands for debt. These three adjudications (of which one was at the instance of Elizabeth Cumming, the mother) subsequently centred in the Merchants' House of Glasgow, and by "expiry of the legal" the House became absolute proprietors. In 1738 the unfortunate Matthew was put on the roll as a hospitaller of the Merchants' House, to which in 1681 his father (or his grandfather?), Robert Dinwiddie, had gifted 56*l.* Scots. A year before, 1737, Sarah Gartshore, relict of Lawrence Dinwiddie, had been put on the roll of Hutcheson's Hospital. This Lawrence Dinwiddie seems to have been brother of Robert, Matthew's father. Both he and Matthew are among the "Merchants in Glasgow and forraign Traders connected with Shipping," who in 1718 entered into an agreement for the relief of poor decayed mariners.† The two may have been partners and have been ruined together. Trade in Glasgow was very bad in 1725.

Of the younger sons of Robert Dinwiddie and Elizabeth Cumming:—

1. Robert, b. 1692, d. 1770. This was Governor Dinwiddie (line extinct).

2. John, b. 1694, d. (merchant ?) in Virginia

\* See Decree Arbitral above referred to.

† See *History of the Merchants' House of Glasgow*, p. 602.

(male line extinct, but numerous Virginian descendants in the female line).

3. Lawrence, b. 1697, d. 1764, merchant in Glasgow; baillie 1734, 1738, 1741; provost 1742/43; one of six commissioners chosen to treat with the rebels in 1745;\* left 200 merks Scots to the Merchants' House of Glasgow.† In 1748 he bought back from them the Germistown and Balornoc lands, and these are now in possession of General David Blair Lockhart of Germistown (his representative but *not* his descendant). Lawrence Dinwiddie had twenty-one children. His fifth son, William, married Miss Anne Hamilton of Cramond, and was the father of the late Commissary-General Gilbert Hamilton Dinwiddie, who has left three sons and two daughters—Robert, Lawrence, Gilbert Craigie, Mary, and Anne Hamilton—the only descendants of Lawrence Dinwiddie.

Of the daughters of Robert Dinwiddie and Elizabeth Cumming:—

1. Mary married Rev. J. Stewart.
2. Janet married Rev. W. McCulloch.
3. Christian married Rev. — Hamilton.

J. O. MITCHELL.

Glasgow.

The name Dinwiddie (sometimes spelt Dinwoodie) is not uncommon in the south of Scotland. There is a station of the name on the Caledonian Railway between Lockerbie and Moffat, and some of the best farmers in the district are Dinwiddies. Lawrence Dinwiddie of Germiston, in Lanarkshire, married, about 1770, Margaret, daughter of Sir James Campbell, third baronet of Aberuchill, and his daughter Elizabeth married, about 1790 (as his first wife), Rev. Dr. John Lockhart, and was mother of Col. Lockhart of Wicketshaw (Dr. Lockhart's son by his second wife married Sir Walter Scott's daughter and heiress). I have asked several persons in Dumfriesshire of the name of Dinwiddie if they knew anything of the Governor of Virginia, but none of them seemed to have heard of him. The following entries in the *Gentleman's Magazine* may possibly bear on the subject:—

- "1768. Rev. Mr Stacey, of Bristol, m<sup>d</sup> Miss Dinwood."  
 "1783. M<sup>r</sup> Dinwoodie, of Queen's Sq<sup>r</sup>, London, m<sup>d</sup> M<sup>r</sup> Cobb."

SIGMA.

The following letter, lately received from Mr. R. A. Brock, of Richmond, Virginia, U.S.A., should form a sequel to what has already appeared:—

"You have done me a most kindly office, and I feel very grateful for it. You will be gratified to learn that my inquiries have elicited a response from the widow

\* See *Cochrane Correspondence* (Maitland Club), p. 132.

† *History of Merchants' House*, p. 588.

of General Dinwiddie, of London, with the promise of a photograph of the portrait of Governor Dinwiddie, and of copies of documents illustrating the early part of his life. These last, with what has been, and I hope may be, additionally gleaned by you, will afford, I doubt not, all essential data for the biography desired. From a brief letter of Governor Dinwiddie, for which I am indebted to my friend Dr. Benson J. Lassing, it appears that he was in the colony of Virginia in 1744 as Surveyor-General of the Royal Customs. He may have accompanied Governor Gooch to America, but must have preceded him to England, as he came thence again to succeed him in the government. From familiar allusions in the letters of Dinwiddie it is intimated that he resided for a time in the province of North Carolina. Of this I have no confirmation."

ABHBA.

"HE FRIETH IN HIS OWN GREASE" (6th S. vii. 229).—This proverb occurs one hundred years before Clarke's *Paroemiologia*. It is to be found in John Heywood's *Proverbs*, printed in 1546:—

"She frieth in her owne grease, but as for my part,  
 If she be angrie, beshrew her angrie hart!"

Chaucer, in the *Wyf of Bath*, has:—

"But certeynly I made folk such here  
 That in his owne grees I made him frie."

JULIAN SHARMAN.

Fuller used this proverb more than once, a year or two after John Clarke: "He laid heavy impositions on the people: the Duke affirming that these countreys were fat enough to be stewed in their own liquor" (*Holy and Profane State*, 1642, life of Duke d'Alva). And again, in his *Church History*, 1655, p. 136. Here is a later example:—

"My Father's Ghost comes through the door,  
 Though shut as sure as hands can make it,  
 And leads me such a fearful racket,  
 I stew all night in my own grease."

*Virgil Travestie*, 1771, p. 104.

R. R.

Boston, Lincolnshire.

THE SUFFIX -SOME (6th S. vii. 267).—When Miss BUSK writes that her Italian friend has coined the word *bothersome* she may be right as far as he is concerned, but the word is not a new one—I have known it as a North Yorkshire expression all my life. The word is used also in Lincolnshire—*vide* Mr. Peacock's *Glossary* (E.D.S.)—and I have no doubt that it will be found employed in many another county. Bartlett gives the word in his *Dictionary of Americanisms* (ed. 1877), and quotes the *Winstead Herald*, Oct. 1, 1861: "The great naval expedition has been a laughably *bothersome* subject to the New York press." *Longsome*—tedious, is also a North Country term, being pronounced *langsum*. The following passages illustrate Margaret Caton's use of the word:—

"But yet nee cuintray in her sight appears,  
 But dens an' burns, an' bare an' *langsome* moora."  
 Ross's *Helenore*, first edit., p. 54.

Cf. Jamieson's *Dict. of the Scottish Language*.

The word is pure A.-S. and is given in Bosworth's *Dict.*  
F. C. BIRKBECK TERRY.  
Cardiff.

Both *bothersome* and *longsome* are in common use in Scotland. A "*bothersome* creatur" is one who is apt to prove rather exasperating to his neighbours, while a lingering cold in the head or a smoky chimney is a "*real bothersome thing.*" *Longsome* is, in certain districts, very common in the sense of late, especially in reference to school. A *bothersome* laddie may report to some fond mother of an afternoon that her "Johnnie was *langsome* for the schule this mornin'." In the *Fortunate Shepherdess* of Ross of Lochlee (1768) *langsome* occurs frequently with reference to both space and time. The English reader will understand this couplet:—

"Heigh hey! she says, as soon as she came near,  
There's been a *langsome* day to me, my dear!"

THOMAS BAYNE.

Helensburgh, N.B.

OLD ENGLISH MORTAR (6th S. vii. 288).—The extract given by Mr. North from the church accounts of St. Martin's, Leicester, is of much interest. Our forefathers believed, whether rightly or not I am unable to determine, that beer, eggs, and various other such like things, if put into mortar made it stronger. In Eastwood's *History of Ecclesfield* there is, I believe, mention of beer used for this purpose at p. 221. In the church accounts of South Lincolnshire, at present unprinted, there is an entry under the year 1616 "for ix quartes of ale to make his [Craven's] mortar strong, xviii<sup>d</sup>." Craven was evidently a master mason. He and two of his men were employed at this time in repairing the steeple and the "chancell end." In the same accounts, under the year 1714, there occurs the following: "For 2 quartes of ale & 2 pound & a half of cheese for Simond mortar, 1<sup>s</sup> 1<sup>d</sup>."

In a bill for the repair of the steeple of Newark Church in 1571, printed in *The Midland Counties Historical Collector*, vol. i. p. 263, we find:—

"6 Strike of Malte to make worte to blende with the lyme & temper the same, 7<sup>s</sup> 2<sup>d</sup>."

"three hundreth and a halfe eggis to temper the same lyme with, 4<sup>s</sup> 8<sup>d</sup>."

"for bruing the Malte, 1<sup>s</sup> 2<sup>d</sup>."

There was formerly a notion that mortar was at times mixed with blood. Whether there exists any satisfactory evidence I know not, but the following passages point to the tradition:—

"The besieged take refuge in a tower, stabling their horses underground. The Tower is Saracen work, all its mortar was boiled with blood; it fears no engine."—*Ogier of Denmark*, quoted in J. M. Ludlow's *Epics of the Middle Ages*, ii. 283.

Clement Walker, in his *History of Independencie*, among other rhetorical flourishes has the following:—

"When usurped Tirrany layes its foundation in bloud, the whole Superstruction must be built with Morter tempered with bloud."—Part iii. p. 3.

Wine seems to have sometimes been used for this purpose on the Continent as beer was here. The following passage is from Sir John Forbes's *Sight-Seeing in Germany and the Tyrol*, 1856. He is speaking of the Stephanskirche at Vienna:—

"The completed tower was founded with the rest of the church in 1359, and, after being advanced under several architects, was finally completed by Hans Buchsbaum in the year 1433. The second tower was founded by the same architect in 1450 (the mortar on the occasion, according to tradition, being mixed with wine), but was never carried beyond its present height."—P. 87.

Oil also appears to have been used for the same purpose in the East. In the Hon. Fred. Walpole's *The Ansayrii*, 1851, this passage occurs:—

"Merkab is two miles inland.....There are several remains of buildings about, which probably once joined the mina to the castle. In a field near may be seen a huge reservoir of water.....There is likewise a story that the mortar was mixed with oil instead of water, and that the huge tank to be seen near the walls was full of it. They allude to an inscription which says, 'We 15,000 men, well paid, well treated, worked at this. Every stone was cut and brought, every stone was set with oil, oil one para the bottle.'"—Vol. iii. p. 386.

It has been suggested to me by one whose opinion I value highly that the using such things as blood or eggs in mortar may possibly have been intended symbolically to replace the ancient practice of burying a living victim beneath the foundation of a new building.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

That the old mortar was infinitely better than that of the present day there is no question. I have had occasion to pull down old walls in which the mortar was so hard that the bricks themselves would break in many cases before it would give way, and I have had modern walls pulled down where the bricks came out almost clean, and the mortar itself crumbled into dust. Builders are rather puzzled to know what processes the old mortar passed through in order to give it this superior hardness and tenacity, but MR. NORTH's interesting note gives us a clue. An examination of old mortar shows that the lime is not so intimately blended with the sand as we now mix it, but it remains in small lumps about the size of peas. It is always said—and I think this much is really known of it—that our forefathers did not slack their lime in pits as we do, pouring water over it and making it into a uniform soapy mass, but that they put the solid lime in heaps amongst sand and let it fall and mix gradually—it was thus slacked with very much less water. It appears from MR. NORTH's extracts that equal parts of lime and sand were used. Nowadays we put a great deal more sand for common building mortar in proportion to the lime; but the mortar described was for pointing, not building, and was probably

of an extra strength. For pointing builders still use a much stronger mortar than they do for mere building purposes, and our forefathers very likely did the same, and would not have used quite such an elaborate mixture for building their ordinary walls.

The addition of albumen, gelatine, and mucilage furnished by the eggs, the "peeces," and the malt was no doubt an important feature. Their use is still known to a certain extent, for alum and size are often put into whitewash. The size renders the lime hard and prevents it rubbing off. What the effect of the alum is I do not know. Again, rosin and sand are known to make a very hard cement, which is used for fixing knives into handles, but it requires fire heat to blend it. The "peeces" mentioned are, I have no doubt, the rough trimmings from the edges of skins, but would hardly include feet. I live in a district where tanning is one of the staple industries, and I constantly see heavy loads of these trimmings going from the tan-yards to the glue-works. "Smythie coine" I take to be the ashes from a smithy fire, which are very frequently used in Cheshire, under the name of *smithy ess*, for making mortar for pointing. Such ashes are almost as fine as sand, and contain a large proportion of small scales of iron. Lime mixed with them instead of with sand makes an extremely hard mortar. I cannot suggest any derivation for the word *coine*.

ROBERT HOLLAND.

Frodsham, Cheshire.

WELCHER (6th S. vii. 189).—Dr. Brewer, in his *Dict. of Phrase and Fable*, with reference to this word, says, "It means a Welshman, and is based upon the nursery rhyme 'Taffy was a Welshman, Taffy was a thief.'" Mr. E. Edwards, in his *Words, Facts, and Phrases*, says, "The term is understood in sporting circles to have originated in the old nursery ditty," as above. Let us hope that the Cymri have nothing to do with the origin of the invidious name.

F. C. BIRKBECK TERRY.

Cardiff.

I believe the origin of this term to be found in the ancient poem which begins with the words "Taffy was a Welshman," the continuation of which I forbear to quote for fear of wounding the feelings of natives of the Principality. I cannot prove the credibility of my conviction on this subject, but I think it is very commonly felt.

JULIAN MARSHALL.

In justice to Hotten's *Slang Dictionary*, allow me to state that in the new edition of that work there are no less than three explanations given of this term. I leave it to more competent authorities than myself to determine which of these is the correct one.

G. F. R. B.

Under this heading in the latest edition of Ogilvie's *Dictionary* appears the following entry: "Yorkshire, *welch*, a failure, a form of *welk*; see *welk*, to fail." It may, however, interest CUTHBERT BEDE to hear that in at least one village in South-West Wiltshire, Wales was, as recently as twenty-five years ago, regarded as a kind of Alsatia. To the family of one individual who took refuge there from the hand of the law (which sought to exact punishment for the misappropriation of a ham) their flight into Wales formed on their return a veritable Heggira, "two (three, four, &c.) 'ear avore vaather went to Wales," being the common form for giving a date; whilst if any member of the community disappeared under circumstances considered suspicious, it was ordinarily surmised that he must have gone to Wales.

F. W. D.

THREE-WAY LEET (6th S. vii. 229).—The word *leet* is given in Ray's *Collection of South and East Country Words*, 1691 (ed. 1874, p. 85, E.D.S.): "*Leet*, s. a three [-way] or four-way leet; *trivium* vel *quadrivium*; where three or four ways meet [now corrupted in Essex into *three releet* and *four releet*]." The reprint is edited by Prof. Skeat. The origin of *leet* is obviously the A.-S. *geld-rite*, a going out, meeting, &c., cf. St. Matthew xxii. 9 (*The Gothic and Anglo-Saxon Gospels*, &c., Bosworth, 1865): "Gāþ nū witodlice to wega gēldætum, and clypiþ to ðisum gyftum, swā hidylce swā ge gemæton." This is rendered by Wycliffe, 1389, "Therefore go þee to the *outgoynis* of weyes, and whom euere þe shulen fynde, clepe to the weddyngis." It is worth noticing that in Cornwall the word *leet* means a water-way, a mill-stream, or a gutter.

F. C. BIRKBECK TERRY.

Cardiff.

THE NUNS OF GIDDING (6th S. vii. 209).—Mr. WOOLLEY will find what he inquires about in the *Memoirs of Nicolas Ferrar*, by Dr. P. Peckard (1790), quoted by Macaulay in chap. i. of his *History*; also in the more modern monograph by Prof. Mayor, published by Macmillan. My ancestor was born Feb. 22, 1592, and died Dec. 2, 1637, a young man. The nunnery was at Little Gidding, and Mr. Ferrar, although head of it, was never ordained a priest, but remained a deacon.

MICHAEL FERRAR, C.S.

Lucknow, India.

There is a minute and interesting, though hostile, account of a visit to their house in a contemporary tract entitled:—

"The Arminian Nunnery; or, a Briefe description and Relation of the late-erected Monastical Place at little Gidding, in Huntingdonshire. Humbly recommended to the wise Consideration of the present Parliament. The Foundation is by a Corps of Farrars at Gidding," 1641.

A quaint nun holding a stiff rosary, and a badly drawn belfry adorn the title-page. The tract



winds up with wondering "that the Primate should connive at such canting between the barke and the tree." A eulogistic life of Nicholas Farrars, or Ferrar, the originator, was written by Dr. Turner, one of the Nonjuring bishops, which contained a good deal about the institution, and has been once or twice reprinted. Dr. John Kaye, well known for his connexion with Caius College, to which he gave his name, and for his controversy with his namesake of Oxford, also, I believe, wrote something on the subject.

R. H. BUSK.

See Sir J. Hawkins's "Life of Isaac Walton" in *The Complete Angler*, 1792. In a note he gives the following authorities:—

"Preface to Peter Langtoft's *Chron.* edit. Hearne; Papers at the end of *Cuius Vindicie*; Hackett's *Life of Archbishop Williams*, part ii. p. 50; *Biogr. Brit.*, Supplement, art. "Mapletoft"; "Life of Mr. Nicholas Farrar," written by Dr. Turner, Bishop of Ely, in the *Christian's Magazine* for the months of July, August, September, and October, 1762."

D. C.

If MR. WOOLLEY will refer to the *Annals of England*, Parker, Oxford, 1869, vol. iii., p. 345, he will find a very interesting account of the establishment of the Ferrar family at Little Gidding, in Huntingdonshire. Nicholas Ferrar and his family settled there in 1625, but the establishment of the so-called "nuns" was broken up some time before 1657.

W. P. W. PHILLIMORE.

MR. WOOLLEY will find an interesting account of this religious establishment in the life of George Herbert.

H. A. C.

See Wordsworth's *Ecclesiastical Biography*, vol. v., under the "Life of Farrer."

P. P.

PITCHO: FIASCO (6th S. vii. 289).—The following passage, from a leading article in the *Daily News*, May 17th, with reference to South Africa, will explain the former word:—

"A *pitso* had been held in Basutoland, but old Masupha and other chiefs kept aloof, and the meeting was attended only by loyal natives, who accepted the Government proposals, as they have done more than once before."

With regard to *fiasco*, an Italian has informed me that the word is regularly used in the Italian theatres to express disapprobation when a singer has made a false note or when an actor has failed to please his audience.

F. C. BIRKBECK TERRY.

Cardiff.

Your correspondent writes as if he thought a *fiasco* only meant a ridiculous failure in French and English and not in Italian. But "suo progetto fece fiasco," "riesci ad un fiasco completo," are phrases of daily occurrence among Italians; and this use has, of course, only been borrowed by

us from them. Though the word is occasionally quoted in French, it is not naturalized into the language so as to have found its way into any of the ordinary dictionaries. The common derivation is that the Italian flask (as any one can see by twisting the rushes of an oil flask) is so slender that a slight tap will break it, so that metaphorically it becomes equivalent to our "bubble." But I have a better note on the subject among papers in Rome, which I will send you when I get back there, unless some one else contributes it in the mean time. I think the story of the expression having originated with the bottle conjuror who failed is one made up "after the event."

R. H. BUSK.

This word is used in the Venetian dialect for a failure. Its derivation completely puzzled Littré, who gives it from the Italian *fiasco*, a bottle, and adds: "Mais l'origine de la locution et le sens primitif ne sont indiqués nulle part. L'italien ne paraît pas avoir *fare fiasco*, du moins on ne trouve dans la Crusca que *applicare il fiasco*, attacher le grelot." In Giuseppe Boeris's *Dizionario del Dialetto Veneziano*, *far fiasco* is given as equal to "far un buco nell'acqua, abortire," a vulgar way of speaking of one who undertakes to do something and fails.

ROSS O'CONNELL.

The proverbial expression "To make *fiasco*," which is also commonly used in German ("Fiasko machen"), already occurs in Italian, "Far *fiasco*" having the same meaning of a ridiculous failure. "It is said of some one who does not succeed in what he proposes to do" ("Dicesi del non riescire in quello che si proponeva"). Cf. Tommaseo e Bellini, *Dizionario della Lingua Italiana*, vol. ii. (Torino, 1865, 4to), p. 768, where the Latin saying, too, is quoted: "Amphora cœpit.....urceus exit."

H. KREBS.

Oxford.

To the explanation given in "N. & Q.," 3rd S. vi. 306, may be added: In Italian theatres the audience frequently express dissatisfaction with an actor or singer by shouting out "Olà, olà, *fiasco*!" even when a singer has made only one false note. The origin of its use in this sense is unknown.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Probably *fiasco* has been mistaken for the Spanish *chasco*, which, according to Neuman and Baret's *Dictionary*, means foil, frustration, disappointment, an unexpected contrary event, &c.

T. F.

INVERSION OF REGIMENTAL PRECEDENCE (6th S. vii. 308).—The precedence of the 5th and 6th Regiments gave rise to considerable disputes in the early part of William III.'s reign. The point of precedence was, however, finally settled by a board of general officers in 1694 (see Cannon's

*Records, 6th Foot*). As far as I know the inversion of precedence of the 8th and 9th Regiments, as mentioned in the new *Records of the 8th Foot*, stands alone in its singularity. Some years ago, when examining the work entitled *A Representation of the Cloathing of His Majesty's Household, 1742*, British Museum, I noticed with surprise that the representations of these two regiments had evidently been crossed, the 9th standing in the place of the 8th. At the time I attributed it to a binder's error. Last year, however, when the pages of the earliest printed army list (1740) were being examined in my library, it was noticed that although the regiments were unnumbered and simply placed in succession, Read's, now the 9th, stood before Onslow's, now the 8th Regiment. Millan's *Succession of Colonels, 1742*, gives all the regiments properly numbered, and in the recognized order which obtains up to the present time. This seems to point to the fact that the 9th Regiment was for some time, previous to 1742, considered senior to the 8th. Possibly there may be documents at the Record Office or the War Office throwing light on this singular case. S. M. MILNE.

TENNYSON AND LOCKHART (6th S. vii. 325).—I cannot think that Tennyson borrowed his "famous line" from so poor a writer as Lockhart. Tennyson was quite capable of inventing it for himself, and the thought is common. The same idea has been expressed in slightly varying forms innumerable times, one of the earliest of which is:—

"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."—Psalm lxxxiv. 10.

Whether Tennyson regularly read *Blackwood* or not I cannot say; his lines to Christopher North prove that he read him at least occasionally. But he appears to have read *Fraser*, for I have, and value very highly, several pen-and-ink copies of the portraits by Maclise which appeared in that magazine done by Alfred Tennyson when a boy. They are very clever and spirited indeed, and show more than ordinary artistic ability. If Tennyson borrowed the line from Lockhart, from whom did Lockhart borrow? Or are we to understand that *he* really was able to make it for himself? R. R.

Boston, Lincolnshire.

STEWART OF LORNE (6th S. vii. 248).—Sir Colin Campbell of Glenurchy, first Lord Campbell, married, secondly, Janet or Margaret Stewart, eldest of the three daughters and coheiresses of William (John) Stewart, Lord of Lorne, with whom he got the land called the Brae of Lorne, and at the death of her father the greatest part of the lordship of Lorne, and quartered the galley of Lorne with his paternal achievement, Sir Colin

being "tutour" to his nephew Colin, afterwards first Earl of Argyll, he married him to Isabel Stewart, second daughter and coheir of William (John) Stewart, Lord of Lorne, and afterwards gave up to him his own share of Lorne. Walter, Lord Lorne, Isabel Stewart's uncle, resigned the title of Lorne, which was confirmed to the Earl of Argyll by charter in 1470, and he added the "galley" to his own achievement. It is thus that the Earl of Breadalbane and the Duke of Argyll descend from the ancient Lords of Lorne.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Will MR. CALDER kindly specify the page and edition of Burke's *Extinct Peerage* from which he makes his quotation? It is opposed to a statement that occurs at p. 782 of the edition before me (first ?), and to the account given by Douglas (i. 138). But Crawford, at p. 232 of his *History of the House of Stewart* (1710), gives an account that differs from all three. SIGMA.

GLASTONBURY: YNYSVITRIN (6th S. vii. 301).—May I be allowed to offer a protest against the preposterous proceeding of deriving the name of Glastonbury, in the *A.-S. Chronicle* "Glæstingaburh," from the British name "Ynysvitrin"? In the first place I would observe that *Ynysvitrin* is not a British, *i. e.* a pure Celtic, word at all, the latter element being clearly of Latin origin, namely from *vitrum*, glass. Secondly, as applied to Glastonbury the word is comparatively modern. I should be very much surprised if an instance could be adduced from any Cymric author before A.D. 1200. A. L. MAYHEW.

Oxford.

LECOMTE FAMILY (6th S. vii. 307).—Philippa Le Comte, "an heiress," married, *circa* 1780, John Bellew, of Stockleigh; and Mr. Le Comte, of New York, married, about 1680, Grace, daughter of George Walrond, of Barbadoes, ancestor of Mr. Walrond, of Dulford. SIGMA.

DISCHARGE=WARN OFF (6th S. vii. 248).—During the hearing of a case in the Towcester County Court on June 11, a witness said, "I should have finished the job, but the defendant discharged me off the ground." H. C. W. Northampton.

SHILLITOE FAMILY (6th S. vii. 329).—Wm. Ryland, of Birmingham (ancestor of the Rylands of Bearley), married, Feb. 27, 1726, a daughter of the Rev. W. Shillitoe, of Birmingham. John Cutler, of Darfield, eldest son of Egerton Cutler, of Yorkshire, married, about 1730, Hannah, dau. of John Shillitoe, of Barnsley, but died *s.p.* 1756. SIGMA.

SMOCKHOLD (6th S. vii. 329).—Mr. Archibald Brown, in his edition of Scriven's *Law of Copy-*

holds, p. 65, says that "in manors governed by the tenure of gavelkind, as at Canonbury and in other places in Middlesex, the wife takes a moiety for her widowhood."

G. FISHER.

MARKETREE: WAINSCOT (6th S. vii. 347).—The word *wainscot* was frequently used in the manner in which it is cited by MR. ROUND. To give two examples taken from Nicolas's *Testamenta Velusta*—in the will of Sir William Waldegrave, dated Feb. 26, 1524-5, we find: "Also I will that about the said tomb there shall be made a grate of *wainscot*"; and in Dean Colet's will, dated Aug. 22, 1519, "Item as touching my lodging at the Charterhouse, I will that all my board-work made of *wainscot*, as tables, tresshills, great coffers, cupboards, and all painted images upon the walls, remain in that lodging in perpetuum." See Prof. Skeat's remarks in his *Etymological Dictionary*, on the changes in the meaning of this word.

G. F. R. B.

It cannot, I think, be doubted that this is merely the French *marqueterie*. I find in the inventory of the property of Catherine de' Medici in 1589, edited by Mr. E. Bonaffé (Paris, Aubry, 1874) many articles, chiefly tables, described as "marquetée" (*vide* Nos. 164, 166, 167, &c.). The inlaying of one sort of wood into another, which we often call marquetry, is no doubt of great antiquity; it was practised in Italy in the fifteenth century and probably in the fourteenth. About A.D. 1500 it was, perhaps, at its best, and in many Italian churches most beautiful work dating from about that time may be found, as in the cathedral of Pisa, Sta. Maria Novella in Florence, the sacristy of Sta. Maria in Organo at Verona, &c. In the sixteenth and seventeenth centuries *marqueterie* was largely used in the Tyrol, and probably elsewhere in Germany. I have a chess and backgammon board of Tyrolese work dated 1594, and large wardrobes dated 1645 and 1656 of very original style.

ALEX. NESBITT.

THE NAMES OF MANORS (6th S. vii. 308).—Polton Mynch Maured: *Minch*—a nun, see Halliwell. Bosworth gives *minicen*, *mynicen*, a nun, a minikin. Possibly *minx* is derived from *minicen*. Skeat (in *Concise Etym. Dict.*) places both *minikin* and *minx* under "Mind," but says that the final *x* is difficult. For the local name of Minchin Hampton (*Glos.*). F. W. WEAVER.

Milton-Clevedon, Evercrech, Somerset.

HORN FAIR, CHARLTON, KENT (6th S. vii. 329).—Mr. Thorne, in his excellent *Handbook to the Environs of London* (vol. i. p. 85), says that the "burlesque procession in which every person wore horns" was abolished in 1768. "The fair itself," he adds, "after being tolerated for another

century, was finally suppressed, by an order issued by the Home Secretary, in March, 1872." The date of this order is March 18, and J. R. D. will find it in the *London Gazette* for 1872, vol. i. pt. i. p. 1504.

G. F. R. B.

See Hone's *Every-day Book*, 1831, vol. i. col. 1388. Although the passage does not fully answer the question, it has some bearing on the subject, and may, therefore, be useful to J. R. D.

WILFRED HARGRAVE.

14, Holford Square, W.C.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Le Mariage de Louis d'Orléans et de Valentine Visconti: La Domination Française dans le Milanais de 1387 à 1450. Rapport de deux Missions en Italie.* Par M. Maurice Faucon. (Paris, Thorin.)

M. MAURICE FAUCON, a distinguished member of the French school established at Rome, had been entrusted in 1879 and 1880 by the Minister of Public Instruction with a twofold mission in Italy. 1. He was directed to visit the public libraries and record offices of Turin, Asti, Milan, Florence, and Venice, for the purpose of collecting documents relating to the history of Valentina Visconti, daughter of John Galeazzo II. Visconti; to the preliminaries, celebration, and immediate consequences of her marriage with Louis, Duc d'Orléans, brother of Charles VI., King of France; to the cession of Asti, and to the occupation of Upper Italy during the fifteenth century. 2. He was also requested to complete, by fresh investigations, his previous studies on the pontificate of Clement VI., whose policy towards the Italian States and the kings and princes of Europe was fraught with so much importance for the general conduct of the Hundred Years' War from 1342 to 1352. All the documents referring to this last-named subject have been incorporated by M. Faucon in a disquisition which he composed in 1879, and which is to appear shortly under the title *Clément VI. et la Guerre de Cent Ans*. The pieces which form the *brochure* we are now noticing refer exclusively to the marriage of Valentina Visconti and to the consequences of that union. They are divided into two chronological groups: 1. Those belonging to the Milan libraries; 2. Those transcribed from the originals preserved at Turin and Asti. The Venice papers are added as a supplement to the former documents (Milan); the Florentine ones have been set aside as containing nothing of real importance on the French rule in Italy, although they throw considerable light upon the history of the lords of Milan. M. Faucon introduces his extracts by a brief account of the marriage of the Duc d'Orléans in 1389, and of the political results to which it led. The *pacifique conquest*, as he calls it, of Upper Italy has not yet received from historians the attention it deserves, and it compares favourably with the rash adventures which took place during the fourteenth and fifteenth centuries, and which ended by the disasters of Francis I. and the unfortunate Treaty of Cambrai. The Milan documents are forty-three in number, a few of them being transcribed *in extenso*, whilst for the others a mere summary has been thought sufficient; a connecting narrative gives a kind of unity to the whole work, and elucidatory notes are added whenever necessary. Amongst the pieces quoted we must mention one dated February 13, 1429. It is the reply made by the Duke of Milan to certain proposals

submitted to him by Bartolomeo Mosca, ambassador of the Emperor of Germany; its importance is extreme, as illustrating the policy of the duke and his attitude towards Sigismund. The Turin-Asti papers, amounting to upwards of thirty, and printed on the same principle as those we have just been enumerating, have supplied, *inter alia*, M. Faucon with the marriage contract between Valentina Visconti and Louis, who was then Duke of Touraine. This document, drawn up on the 27th of January, 1386, was confirmed only December 20, 1387. From what we have said our readers will observe that the work noticed here is really a calendar of materials rather than a history properly so called.

*The Poetry and Humour of the Scottish Language.* By Charles Mackay, LL.D. (Paisley, Gardner.)

We are sorry to be unable to commend this very amusing and, in a certain way, instructive book. It is, however, manifestly impossible to do so. The very first page contains the startling paradox that the tongue spoken in Scotland is not a dialect of English, but "the Scottish language." When this was contended for in the beginning of the century, the true method of studying language was unknown; guesses, if they were but clever, passed for reasons. Now we know the true method of work, and it is simply grotesque error to call the Scottish folk-speech a language, unless we mean something different by the word from the interpretation that is in ordinary persons' minds. If by language Dr. Mackay means a dialect only, and is prepared to talk of the language of Lancashire or of Kent, we have nothing to say, except that he strangely misuses words. If he means that the northern English spoken over the Border is or ever has been a separate tongue from that on the southern side, he is manifestly in error.

We apprehend that Dr. Mackay is a Gaelic scholar. He has given us many derivations of words from that tongue which to our unenlightened minds are of purely Teutonic origin. The derivation of words is no easy matter. They are not among the wisest of men who use it as a pastime such as guessing riddles was to our forefathers. Though we do not accept many of Dr. Mackay's derivations, we are bound to say that he has given us many interesting quotations and anecdotes illustrative of the meaning and history of the words he has had occasion to notice. The part of the book which is a select glossary is in most places very amusing, and few can read it through without gaining some new knowledge. Dr. Mackay seems to be under the impression that *peel*, in the sense of a tower, is a word confined to the Borders. This is an error; we have traced it into South Yorkshire, and believe that it occurs much further from York than that. *Skelp*, too, is good eastern counties English. We assure our readers that the good wives of Holderness and Lindsey much oftener *skelp* their bairns than they smack, slap, beat, or thrash them.

*Parish Institutions of Maryland, with Illustrations from Parish Records.* By Edward Ingle, A.B. Part VI. of *Johns Hopkins University Studies in Historical and Political Science.* (Baltimore, published by the University; London, Trübner & Co.)

The sample which has reached us of the "Johns Hopkins University Studies" is one likely to be read with interest on both sides of the Atlantic. The parish is a microcosm in the New World as in the Old, and in both cases it is beginning to receive the attention which it deserves, and to draw forth the descriptive powers of the rising generation of historical students. The picture which Mr. Ingle paints for us of olden Maryland is, *mutatis mutandis*, very like what would be the picture of many

an eighteenth century English country parish. The Maryland churches were generally, indeed, very humble structures, but they had a reading-desk, or "pew," and "a place for the clerk to sit in." And the worshippers had "high-backed" pews, with seats around three sides, which sometimes had doors, "locked against intruders"—so great in America, as in England, was the eighteenth century fear of Lazarus as an "intruder" upon the prayers of Dives! Even the nineteenth century has, perhaps, something still to learn. The extracts which Mr. Ingle prints from the parochial records of Prince George's, All Saints, St. John's, and other parishes in the province, contain many curious details of life and manners in old Maryland days. We sincerely echo Mr. Ingle's hope that their publication may excite sufficient interest to promote a general movement towards the printing of such records. In the meanwhile we thank him and his university for the *Parish Institutions of Maryland*.

*Journal of the Derbyshire Archeological and Natural History Society.* Vol. V. (Bemrose & Sons.)

THERE is always plenty of interesting matter to be found in the annual volume of this Society, and the number just issued is no exception to the general rule. Mr. J. C. Cox, the well-known Derbyshire antiquary, contributes "Notes on the Rectors of Staveley," and a paper on the "Ancient Documents relating to the Tithes in the Peak." Mr. George Bailey has written another interesting article on the "Stained Glass at Norbury Manor House." The coloured plates which accompany Mr. Bailey's article we cannot praise too highly, and we hope his suggestion that all heraldic glass should be carefully copied and preserved, for the benefit of succeeding genealogists, will meet with the attention that it deserves. We are glad to learn from the report that the Society has not this year been called upon to protest against any acts of vandalism in the county, and we heartily congratulate it upon the good work it has already done in the interest of archaeology.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

C. L. W.—To our thinking Prendergast is a name of local origin; however, Mr. Ferguson (*Surnames as a Science*, p. 114) takes the opposite view. He says: "The most common phonetic intrusion is the *r*, and one of the ways in which it most frequently occurs is exhibited in the following group of names: *Prendgast, Prendegast, Prendergast, Prendergrass*. Prendgast is, I take it, an ancient compound, from the stem *bend* [A.-S. *band, bend, crown, chaplet*] (p. 44), with *gast, hospes*. It first takes a medial vowel between the two words of the compound and becomes *Pend-e-gast*. Then *e* naturally becomes *er*, passing the very slight barrier which English pronunciation affords, and the name having become *Pendergast* finds the need of a second *r* to balance the first and becomes *Prendergast*."

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JULY 14, 1883.

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Notices to Correspondents.

## Notes.

## THE CAMDEN ROLL.

The following is a copy of an ancient parchment roll of arms in colour, containing 270 shields, which I fancy, from the coincidence of names, must be either the original or a very early copy of the roll known as the Camden Roll.

The roll, of which an exact description is here given, was copied by me in 1876 from the MS. in the Department of MSS., British Museum, where it figures in the Catalogue as Cottonian Roll xv. 8. It consists of forty-five rows of six shields painted on a long narrow strip of parchment, and attached to each shield is the name of the bearer. On the back of the parchment many of the shields are described in blazon, which I have appended to my own description of the painted shields, and which in some instances will be found of use in filling up deficiencies where the shields have been either wholly or partly defaced by exposure or other causes.

From the fact that several shields have certainly at no period had names attached, and that in some cases the artist has been uncertain of the correct drawing of the shield, I assume that this, although an ancient copy, is, nevertheless, not the original document. On comparison with the copy tricked in Harl. MS. 6137, we find many coats preserved there which have totally disappeared in the painted

copy; but, inasmuch as many of the shields which were perfectly distinct even when copied in 1876 are altered both in treatment and colour in the Harleian copy, it is doubtful whether we can rely on that authority with any certainty. The date of the original compilation of the roll is nearly settled by the appearance of the coat of Prince Alphonso (No. 26), elder brother of Edward II., who, according to Sandford, died August 19, 1284, in his eleventh year. I have contented myself with merely describing the state of the roll as I copied it in facsimile (with the aid of a powerful magnifying glass), and have not attempted to supply any deficiencies, although I have myself made copious notes on the names which appear in the roll, especially on those which are foreign, and therefore more difficult to identify.

I may add, lastly, that the peculiarities of drawing in this roll are as follows:—1. The label is always of five pendants; 2. Mulletts are always of six points; 3. Vair is of the ancient undy form; 4. The eagle is drawn without legs and vol abaissé.

1. Rey de ier'l'm. Blank. (Le rey de ier'l'm porte lescu de argent a une croiz de or crusile de or.)
2. Emperur de Rome. Blank. (Emperur de Rome porte lescu dor a un egle od deus testes de sable.)
3. Rey de espayue. Quarterly, 1 and 4, Argent, a lion rampant sable; 2 and 3, Gules, a castle triple-towered or. (Rey de Espayne. Blazon obliterated.)
4. Emperur de Alam'. Blank. (Emperur de Alam', Blazon obliterated.)
5. Rey de france. Blank. (Le Rey de france. Blazon obliterated.)
6. Rey de Aragoen. Or, four palletts gules. (Le Rey de Aragoen, lescu pale dor & de gules.)
7. Rey de engleterre. The tincture gules alone remains. (Le rey de engleterre, lescu de goules od treis leopars dor.)
8. Rey de Cezile. Blank. (Le rey de Cezile, lescu de azur florette dor a un label de gules.)
9. Rey de escoce. The field is or, with remains of a tressure gules. (Rey de escoce. Blazon obliterated.)
10. Rey de Nauarre. Gules, an escarbuncle of eight rays or, dimidiating Azure, a bend argent, cotised or. (Le rey de nauare, lescu parte de azur & de goules od demy charbocle dor a une bonde dargêt od deus cotices dor.)
11. Rey de Cypres. Blank. (Le rey de cyprc, lescu de azur od treis targes dor.)
12. Rey de bealme. Blank. (Le rey de bealme, lescu de azur od treis barges dargent.)
13. Rey de griffonie. Blank. (Le rey de griffonie, lescu de azur od un griffun dor.)
14. Rey de Norweye. Gules, a lion rampant or, holding in his front paws an axe argent. (Le rey de norwey, lescu de goules a un leu rampant de or od une hache dargent.)
15. Rey de Ermyne. Ermine, on a cross gules a crown or. (Le rey de ermenie, lescu de ermine a une croiz de goules od une corone dor.)
16. Rey de denemarch. Gules, three hatchets erect, 2 and 1, or. (Le rey de denemarche, lescu de goules od treis haches dor.)
17. Seynt Edeward. The tincture azure alone remains. (Seynt edward le rey, lescu de azur od une croiz dor a quatre merloz dor.)

18. **Rey de Man.** Gules, three human legs in ring mail, conjoined at the thighs in fess point, and flexed in triangle proper; no spurs. (Le rey de man, lescu de gules a trois iambes armez.)

19. **Duc de Braban.** Sable, a lion rampant or. (Duc de breban, lescu de sable a un leun dor.)

20. **Duc de loreyne.** Blank. (Duc de loreyne, lescu dor od une bende de gules a trois egles dargent.)

21. **Duc de Venise.** Gules, a castle triple-towered argent. (Duc de uenise, lescu de gules od un chastei dargent.)

22. **Duc de brusewic.** Blank. (Duc de brusewic, lescu dor od deus leuns passans de gules.)

23. **Duc de lamburg.** Blank. (Duc de lamburg, lescu dargent a un leun rampant de goules od la couwe furche.)

24. **Duc de Beyuere.** Apparently, Argent, five bars azure, a bend gules. (Duc de beyuere, lescu burelee de azur & de argent a une bende de goules.)

25. **Cunte de Nicole.** Quarterly or and gules, a bend sable, a label argent. (Cunte de Nichole, lescu esquartere dor & de goules od une bende de sable a un label dargēt.)

26. **Sire Aunfour.** Traces of azure only visible. (Sire Aunfour porte les armes le rey de englete' a un label de azur.)

27. **Cunte de gloucestr.** Or, three chevrons gules. (Cunte de glocestre, lescu dor od trois cheueruns de gules.)

28. **p'nce de gales.** Apparently, Quarterly or and gules, four lions rampant counterchanged. (Prince de gales, lescu esquartere dor & de gules a quatre lepars del un en lautre.)

29. **Cu'te de hereford.** Shield defaced, only Azure, a bend argent, visible. (Le Cunte de hereford, lescu de azur od sis leuncels dor a une bende dargent od deus cotices dor.)

30. **Cunte de oxeneford.** Quarterly gules and or, slight traces of a mullet argent in the first quarter? (Cunte de oxeneford, lescu esquartere dor & de gules a une molecte dor.)

31. **Cunte de Bloys.** Gules, three pallets vair, a chief or. (Cunte de blois, lescu pale de veir & de gules od le chef dor.)

32. **Cunte de puntis.** Bendy of six or and azure, a bordure gules. (Cunte de puntis, lescu bende dor & de azur od la bordure de gules.)

33. **Cu'te de seynt pol.** Gules, three pallets vair, on a chief or a label azure. (Cunte de seynt pol, lescu pale de veir & de gules od le chef de or a un label de azur.)

34. **Cu'te de Cornwaile.** Argent, a lion rampant gules, crowned or; on a bordure sable eleven bezants. (Cunte de Cornwaile, lescu dargent od la bordure de sable besante dor a un leun rampant de goules corone dor.)

35. **Cu'te de flaunders.** Or, a lion rampant sable. (Cunte de flandres, lescu dor a un leun rampant de sable.)

36. **Cu'te de richemu'd.** Chequée or and azure, a bordure gules, a quarter ermine. (Cunte de richemund, lescu escheckere dor & de azur od le q'rtier dermine od la bordure de gules.)

37. **Cu'te de Wareyne.** Chequée or and azure. (Cunte de Wareyne, lescu escheckere dor & de azur.)

38. **Will' de Sey.** Quarterly or and gules. (Munsire Will' de sey, lescu esquartere dor & de gules.)

39. **Thom' de Clare.** Or, three chevrons gules, a label azure. (Munsire thom' de clare, lescu dor od trois cheueru'a de gules a un label de azur.)

40. **Will' de vescy.** Or, a cross sable, a label gules. (Munsire Will' de vescy, lescu dor od une croiz de sable a un label de gules.)

41. **Otes de gransun.** Azure, three pallets argent, a bend gules, much defaced. (Munsire Otes de Gransun,

lescu pale de [azur, written above] & de arge't od une bende de gules a les escalap dor.)

42. **Joh'n de Vescy.** Or, a cross sable. (Munsire Joh'n de vescy, lescu dor od une croiz de sable.)

43. **Gerard del Ildle.** The tincture gules alone remains. (Munsire Gerard del Ildle, lescu de gules od un leopard de argent corone dor.)

44. **Sire de botresh'm.** Or, three mascles, 2 and 1, azure; on a chief gules three pallets argent. (Sire de Botresh'm, lescu dor od trois losenges p'ce de azur od le chef pale de arge't & de gules.)

45. **Sire de Waudripun.** Or, with traces of charges gules. (Sire de Waudripun, lescu dor a deus leuns rampans de gules dos a dos.)

46. **Sire de hundescote.** Ermine, a bordure gules. (Sire de hundescote, lescu de ermine od la bordure de gules.)

47. **Sire de viano.** Blank. (Sire de viane, lescu de or a un leun rampant de gules bilettee de gules.)

48. **Name omitted.** Argent, three mullets of six points, 2 and 1, gules. (This shield is not described in blazon.)

49. **Cunte de gelre.** Azure, with traces of charges or. (Cunte de gelre, lescu de azur a un leun rampant dor bilettee dor.)

50. **Aunsel de guyse.** (Gules, three pallets vair, a quarter or. (Munsire aunsel de guyse, lescu pale de veir & de goules od le quart' dor.)

51. **Sire de louayne.** Sable, a lion rampant argent crowned or. (Sire de louayne, lescu de sable a un leun rampant de argent corone dor.)

52. **Will' paynferer.** Argent, three fleurs-de-lys sable, 2 and 1. (Munsire Will' peynferer, lescu dargent od trois flurs de glagel de sable.)

53. **Will' de betune.** Argent, a fess gules, in dexter chief a lion passant sable. (Munsire Will' de betune, lescu dargent od une fesse de gules a un leun passant de sable.)

54. **Sire de ramerne.** Argent, a lion rampant sable, a bendlet gules. (Sire de Ramerne, lescu dargēt a un leun rampant de sable od une bende de gules.)

55. **henr' de penebrugge.** Barry of six or and azure. (Henr' de penebrugge, lescu barre dor & de azur.)

56. **P'nce de la Morree.** Azure, three chevrons argent. (Prince de la Morree, lescu dor od un fer de moly'n de sable.)

57. **Sire Oude Narde.** Barry of six gules and or. (Sire de Oudenarde, lescu barre dor & de gules.)

58. **Sire de Asche.** Argent, a fess azure debruised by a saltire gules. (Sire de Asche, lescu de argent od une fesse de azur a un saltur de gules.)

59. **Louwis bertout.** Gules, three pallets argent. (Munsire Louwis Bertout, lescu pale dargent & de gules.)

60. **Sire de beyuere.** Barry of twelve argent and azure, a saltire gules. (Sire de Beyuere, lescu burele de azur & de argent od un saut' de gules.)

61. **Sire de gaure.** The tincture gules alone remains. (Sire de gaure, lescu de gules a trois leuns rampans dargent corone dor.)

62. **Tebaud de verdun.** Blank. (Munsire tebant de Verdun, lescu dor frette de gules.)

63. **Will' Marmion.** Vair, a fess gules. (Munsire Will' marmion, lescu verre de azur & dargent a une fesse de gules.)

64. **Peres Corbet.** Blank. (Munsire peres corbet, lescu dor a deus corbyns de sable.)

65. **Joh'n giffard.** The tincture gules alone remains. (Munsire Joh'n giffard, lescu de gules a trois leuns passans de argent.)

66. **Joh'n de Cantelo.** The tincture azure alone remains. (Munsire Joh'n de Cantelo, lescu de azur od trois flurs de glagel dor.)

67. Robt de Munteny. Azure, a bend argent between six martlets or. (Munsire Robt de Munteny, lescu de azur a une bende darge't od sis esmerloz dor.)

68. Robt de Quency. Gules, a cinquefoil pierced argent. (Munsire Robt de quency, lescu de gules od une q'ntefoille dargent.)

69. Joh'n de Eyuile. Blank. (Munsire Joh'n de Eyuile, lescu dor od une fesse de gules od le flurs de glagel del un en laut'.)

70. Robt typotot. Argent, a saltire engrailed gules. (Munsire Robt typotot, lescu dargent a un sautoir engrasie de gules.)

71. Cunte de guynes. Vairé or and azure. (Cunte de guynes, lescu verre dor & de azur.)

72. Sire de Antoyne. Gules, with traces of a lion rampant. (Sire de Antoyne, lescu de gules od leun rampant dor bilecte dor.)

73. (No name.) Or, traces of some charges gules. (This shield is not described in blazon.)

74. Joh'n le estrange. Argent, two lions passant gules. (Munsire Joh'n lestrange, lescu dargent od deus leuns passans de gules.)

75. Ernaud de guyne'. Vairé or and azure, a bordure gules. (Munsire Ernaud de guynes, lescu verre dor & de azur od la bordure de gules.)

76. henr' de basores. Gules, three pallets vair; on a chief or a demi fleur-de-lys sable. (Munsire henr' de basores, lescu pasle de veir & de gules od le chief dor od demy flur de glag' de sable.)

77. Will' de Rodes. Azure, a lion rampant or debruised by a bendlet gules. (Munsire Will' de rodes, lescu de azur od un leun rampa't dor a une bende de gules.)

WALTER J. WESTON.

(To be continued.)

#### NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

(Continued from 6th S. vii. 463.)

The names in parentheses are from Eyton's *Domesday Studies* and from Domesday Book in Collinson's *Somerset*.

*Authorities quoted.*—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Skeat's *Concise Etymological Dict.*, S.

Babycar (Babecari).—1. This seems to be a purely Celtic word. S., under "Babe" (C.), M.E. *bab*, earliest form *baban*, mutation of *maban*, a son; Gael. *mac*. The name Babe has been found in an old terrier. Bardsley says the Hundred Rolls give three pet forms of Barbara as surnames: Babbe, Barbot, Barbelot. Cf. Lyte's Cary. For Babba, a chief's name, cf. E., p. 169. 2. Of the river Cary three derivations may be given as equally probable: (1) C. *carreg*, a rock, E., p. 92; (2) C. *garw*, rough (see Ferguson's *River Names*); (3) same as the *yare* in Yarmouth.

Babington (Babbingtona).—The town of Babba's descendants, E., p. 169. See B. under "Ing"; also T., pp. 82-90.

Backwell (Bacoila).—M.E. *bak*, A.-S. *bæc*, a ridge resembling the back of an animal (E., 169). Back-well=ridge-well.

1. Badgworth (Bagewerra); 2. Bagborough

(Bageberga).—It is best in the case of these names to follow E., who (p. 170) derives No. 2 from Bega, the owner's name. 1=Bega's worth; 2=Bega's fortified town. T. derives Bagshot from *badger*, but this word is M.E. (see S.). A.-S. for badger is *broc*. Concerning the suffix *worth*, in the north of England we find *worth*, in the south *worth* and *worthy*. B., *weorðig*, *worðig*, *wurðig*, *worð*, a close, field, farm, manor, estate. On the change of *worðig* into *worthy* see Morris's *Historical Eng. Gr.*, p. 20. E., p. 131, says, "Originally *wyrth* meant a well-watered estate, although in course of time its meaning was extended so as to mean any estate; and the *worths* of England, like the *worths* of Germany, are still the well-watered spots which the word implies." We find an instance of *worthy* in Clatworthy (Somerset).

Banwell (Banuella).—E., p. 170, says that the A.-S. *Chronicle* gives Beran-burh for Banbury, which therefore means Bera's fortified town; but the form Banuella does not justify a similar explanation for Banwell.

Barrington (Barintone).—The town of Bera's children, E., p. 170.

1. Barrow Gurney (Berua); 2. Barrow North (Berua); 3. Barrow South (Berrowena).—B. *bearo*, *bearu*, a barrow, high or hilly place, a grove, wood, a hill covered with wood.

Barton St. David (Berton).—T. says, p. 79, "The enclosure for the *bear* or crop which the land bears." S. gives A.-S. *bere*, barley, and *tūn*, an enclosure.

Barwick.—E., p. 171, from *bar* and *wic*, the barred or fenced village.

Batcombe (Batecomba) with Upton Noble (Opetona).—The most likely derivation is from Badda, Bieda, Bæda, or Beda, a man's name; or it may be from the same root as Bath (see Bath). E., pp. 169 and 174, gives the following examples of places derived from this man's name: Badley (Suffolk), Badsworth (Yorks), Badnage (Heref.), Betley (Staff.), Bettiscomb (Dorset). *Combe*, Celtic, a hollow in a hill-side, W. *cwm*, S.

Upton Noble (Opetona).—*Up* is a corruption of *hope* (E., p. 228): "*hwyp* (Celtic), a sloping place between hills." *Noble*, a corruption of *Lovel*: it used to belong to the barony of Cary, which was held by the Lovels.

1. Bath (Bada or Bade) and Walcot; 2. Bathampton (Hamtona); 3. Bathealton (Badehelton); 4. Batheaston (Estona); 5. Bathford (Forda); 6. Bathwick (Wica).

1. T., p. 319, "Mineral springs are often denoted by some corruption of the Latin word *aque*, e.g., Aix..... The misunderstood name *Aquæ Solis* or *Aquæ* probably suggested to the Anglo-Saxons the name of Ake-mannes-ceaster, the invalid's city, which was changed at a later period to Bath, from a root which also supplies names to Bakewell (anciently Badecanwylla), in Derbyshire, and to

the numerous Badens on the Continent." This may be the root of Batcombe (see above).

Walcot.—*Wal*, E. says, p. 306, nearly always indicates a Roman fortification. *Cote*, T., 333, A.-S., a mud cottage.

2. Bathampton (Hamtona).—T., p. 81. The suffix *ham*, which is very frequent in English names, appears in two forms in A.-S. documents. (1) *Hām*, that which *hems* in, an enclosure, a meaning not very different from that of *ton* or *worth*. See S. under "Hem," G. *hamme*, a fence, hedge. (2) *Hām*, the home. S., A.-S. *hām*, G. *heim*, a village, Gk. *κώμη*.

3. Bathealton (Badehelton).—This place is near Wellington. Probably from *Ælla*, who founded the South Saxon kingdom, A.D. 477. E., p. 225.

4. Batheaston (Estona), Bath-east-town.—There is a village on the other side called Weston.

5. Bathford (Forda).—A.-S. *ford*, a ford.

6. Bathwick (Wica).—A.-S. *wic*, Latin *vicus*.

Bawdrip (Bagatrepa).—This is a very difficult name; I can only suggest (1) from Bega, the owner's name; (2) *drip*. E., p. 296, gives *throps*, *threp*, and *throap*, from *throp*, the meeting of cross roads: in Somerset dialect *thr* becomes *dr*. Cf. Islip (Oxon), Eastrop (Hants).

Beckington (Bechintona).—From *bæcen*, the beeches. B. gives *bēce*, beech tree.

Beercrocombe (Bera).—To distinguish it from Thurlbear, a neighbouring village, and from Crowcombe, a more distant village. Probably A.-S. *bere*, barley. *Cro*, A.-S. *craw*, the crow, often adopted as an heraldic sign (E., p. 33). *Combe*, W. *cwm*, a hollow.

Berkley (Berchelee).—B. gives *berce*, *birce*, a birch tree.

Barrow.—See Barrow, of which it is another form.

1. Bickenhall (Bichehall); 2. Bicknoller.—B., *bēce*, beech tree; 2=beech-knoll, A.-S. *cnoll*.

Biddisham.—Probably from Bieda, the owner's name=Bieda's-ham.

Bingar.—I have been told that *Begenhanger* is an old form of this name; this would be from Bega, the owner's name, and *hanger*, a hill. Cf. Angersleigh. In an old map in a book called *A Prospect of the Most Famous Parts of the World*, London, 1646, the name is spelt Benager.

Bishop's Lydeard (Lidiarda).—E., p. 245, derives this from British *līd*, country or district. *Llīd*-iart, a country gate, and thence a farmhouse. He adds, "Lydget, Lytchett, Lydgate, Liddiard, are corrupt forms of Llidiart." E., p. 320, *yate*, British, from *iat*, a gate. Murray says, "King Alfred had the lands of Lydeard, which he gave to Asser. They afterwards passed to the Bishop of Bath and Wells. Bp. Barlow exchanged them away with Edward VI. for other lands."

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

(To be continued.)

MR. WEAVER may like to know that Brettell Lane (6th S. vii. 463), in the parish of Kingswinford, Staffordshire, derives its name not from being a bridle road, but from an ancient family of Brettell who were long resident there, and owned the property through which the lane passed. B. R.

OLD SCOTCH SESSION RECORDS (see "N. & Q.," 6th S. i. 393; ii. 64, 144, 203, 286).—At the period the extracts particularly relate to many customs were in vogue, which in later years fell into desuetude. It was a common practice to bury. It was the frequency and the open manner in which persons threshed corn, wove, drove cattle to distant markets, went to be hired, cursed and swore in kirk, bought and sold, &c., on the Lord's Day that obliged the Sessions to bring the offenders before their courts and make suitable Acts and fix the penalties, &c. These Session meetings were as frequently held on the Lord's Day as any other. Although Mr. FEDERER's interpretation of the extract referred to may be correct, yet it is not improbable that marriages did take place on the Lord's Day, which, with their consequent festivities, would become a public scandal and necessitate the interference of the Kirk Session. If, on the other hand, a person only invited his friend or friends on the Lord's Day for, say, the marriage which was to take place on Wednesday, little observable scandal could be the result. In 1644 at a Session meeting the following appears:—

"The qlk day James Ross in Whythill being accused for breck of the Saboth day in mawing and scheiving of grassis confest ye samen and thairefore is ordained to give publick satisfacti<sup>o</sup>ne before ye congregatioun and pay ane mark conform to the acts of ye session," &c.

At the same meeting:—

"The qlk day Rob<sup>t</sup> Murchland in Grie and Alex<sup>r</sup> Wallace y<sup>e</sup> being accused for brecking of ye Saboth day it being the Commouniun day in goeing to the Kirk of Merns to be hyrd againe hervest confest ye samen," &c.

At a session meeting in Jan. 3, 1645:—

"The qlk day Jonet Torrens being acust for ordiner breck of the saboth in making of butter and cheesis confest the samen and also being acust for working on y<sup>e</sup> fasting Wednesday confest y<sup>e</sup> samyn also y<sup>e</sup>fore is ordained to stand two Saboth dayes on ye publick place."

A curious feature of the day showed itself at these Kirk Session meetings. Offenders, with the acquiescence of the Session, often fixed their own punishment, which not uncommonly was more severe than their judges would have fixed. Session, May 30, 1647:—

"The qlk day compeired James Smyt and confest relapse in drunkennes and y<sup>e</sup>fore is ordained to satisfie accordingly. The qlk day the sessione finding the said James to be orderly overtaken in drunkennes. Thairefore w<sup>th</sup> his own consent that gif hereafter he sal be found guiltie of ye said fault, In y<sup>e</sup> case he sall stand at the Kirk door in the jorges on ane saboth day and to confes the same from off the publick place of repentance w<sup>th</sup>in



the Kirk and pay 40.s.s. for ye first fault and y'after to be doublt *toties quoties* as he falls."

At the Session held July 1, 1646, among other cases the following is peculiar in more respects than one:—

"Heilling Henrisoune was detailed for setting doune vpon her knies and curseing her ny'bo' and saying schoe sould deive heaven bot schoe sould haue amends of her ny'bo' and give god wold not tak amends schoe sould cause man doe it," &c.

There is something rich in this. Dean Ramsay, had he known it, would certainly have given it a place in his most readable of books.

ALFRED CHAS. JONAS.

SWANSEA.

THE WENTWORTH PLACE OF JOHN KEATS.—The pages of "N. & Q." should contain a record of the identification, during the past year, of a house, assuredly the most interesting in Hampstead, which Mr. Howitt sought for in vain when writing his *Northern Heights of London*. Wentworth Place—where John Keats, after his brother's death in Well Walk, became "domesticated" (as he phrased it) with one who has been justly termed his "amiable and most admirable friend," Charles Armitage Brown, where he wrote the *Ode to a Nightingale* and other poems, and the scene of his own pathetic love story—is now called Lawn Bank and stands near the foot and on the south-west side of John Street on Downshire Hill. The external structure remains unaltered, save by additions, though the house, now one, was formerly two residences. Mr. Thorne, in his excellent *Handbook to the Environs of London*, 1876, first mentioned this fact, but he produced no authority for a statement which was strenuously denied by many old residents in the immediate neighbourhood. Mr. Walford, also, in *Old and New London*, indicated the house as being the long-lost Wentworth Place. To Mr. H. Buxton Forman, however, we are indebted for the removal of all doubt on the subject. The steps taken to ascertain the truth are stated with his accustomed care and acumen in the appendix to *Letters of John Keats to Fanny Brawne*, 1878, and since the publication of that book the courtesy of the present tenant of Lawn Bank has enabled Mr. Forman to satisfy the most sceptical by the discovery of the name "Wentworth Place" still remaining on the left hand corner of the house, covered with the paint and whitewash of half a century. I possess a photograph of this "immortalized" residence, and shall be happy to present a copy to any admirer of "the poet's poet" who cares to ask for it. It may be added that the field upon which the gardens of Wentworth Place and the other houses in John Street abut has remained open until the present day (soon it will bear the usual London crop!), and that some of the wilder natives of the "country green" still linger on the hill, for the

ringed snake is found in the gardens of the house from which I write, and one fine yard-long specimen had her home last year, and probably dwells still, within a dozen paces of my chair.

THO. SATCHELL.

Downshire Hill House, N.W.

INTERESTING ANCIENT CUSTOM.—A writer in the weekly supplement of the *Leeds Mercury* of the 30th ult. says that at Bainbridge, in Wensleydale,

"the forest horn is to this day blown every winter's night at ten o'clock, commencing with the feast of Holy-rod and ending with that of Shrovetide. In olden time when all Semerdale and most of Wensleydale was wild forest land devoted to the service of the wild boar and of deer both red and roe, and infested with herds of wolves, the nightly horn served to guide travellers to a place of safety and refuge."

The writer laments the disappearance of the old horn (a cow's) which had been so many years in use, although a fine South African buffalo-horn supplanted it in 1864. It should have been at least preserved there as a relic, and he hopes that if in private hands it may be restored. The inn there is said to have existed in 1445. Bainbrigg gave name to a family, one of whom was Cardinal Lord Archbishop of York, another a professor of astronomy at Oxford, and a third the purchaser of Fountains Abbey.

A. S. ELLIS.

CLOCK-LORE.—In my great-grandfather's house there was, as I have heard my mother say, a clock which had this verse inscribed:—

"Here I stand both day and night  
To tell the time with all my might;  
Do thou example take by me,  
And serve thy God as I serve thee."

I cannot vouch for the literal accuracy of these lines. I give them as they are in my memory.

BOILEAU.

PLECK=MEADOW.—Halliwell gives this as a Warwickshire word. It is used in a similar way in Worcestershire and in Herefordshire, as I have ascertained from plans of estates made in 1772 and 1795, on which are meadows named Little Pleck, Hither Pleck, and Ferther Pleck. Duncomb, in his *Herefordshire Glossary*, reprinted by the E.D.S. No. 5, Series B.12, p. 63, has it in the form "Plock, a small meadow."

W. E. BUCKLEY.

CONTEMPTIBLE = CONTEMPTUOUS.—I find in Florio's *World of Words* (ed. 1598), the following entries:—"Dispregeiuole, contemptible, skornefull, base, abject; Disprezabile, as Dispregeiuole; Sdegnoso, angry, disdainfull, irefull, moodie, furious, wrothfull, skornefull; Sprezabile, contemptible." The definition *contemptuous* is not used for any of the set of clipped ('sp) words. In the first example above there would seem to be a confusion between *contemptible*

and *contemptuous*. In Cotgrave (E.-F., 1672; F.-E., 1673) the senses are clearly distinguished in both languages. J. DYKES CAMPBELL.

"PERFORM" AS AN ACTIVE VERB.—Some years ago one of the troupe of a travelling menagerie told me he had been sent for from London "to perform the lions," as no one could *perform* them but himself. This was the first time I had heard the word used in this way. I believe it is a technicality in the profession, and the fact is perhaps worthy of being recorded in "N. & Q." if it has not already been noted.

ALEX. FEROUSSON, Lieut.-Col.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

GRAY'S ELEGY.—Yet another query concerning Gray, about whose life and writings there are many valuable hints and notes in "N. & Q." (*e.g.*, 3<sup>rd</sup> S. i. 112, 197, 220, 225, 339, 356, 398, 432; ii. 17, 55, 199; 4<sup>th</sup> S. ix. 339, 396, 436, 515; x. 18, 282, 343, 360, 418, 440, 505; xi. 234, 354; 5<sup>th</sup> S. iii. 100, 313, 398, 414, 438; v. 25, 397, &c.). My query is,—There are in the British Museum Library three copies of the poem, published separately from the collected editions of his works. They bear the dates of 1751, 1753, and 1754. The last two are described respectively as the eighth and ninth editions. The first mentioned is evidently one of the four editions which were published during 1751; but is it the first of all? It has some of the crude errors corrected in the (eighth) edition of 1753, and to which Gray refers in his letter to Walpole, No. xxxiii., but I want to know if it is the first edition alluded to in Letter xxxii. (Mitford's edition, p. 79).

Emanuel Hospital.

J. MASKELL.

AN ENGLISH SONG OF 1672.—Can any reader of "N. & Q." furnish the words of the song of which I give four lines? An old man, who would be upwards of ninety were he alive, told me that it was frequently sung in his childhood:—

"Oh, dear, my good masters, pray what shall we do

In this year sixteen hundred and seventy-two?

For since Queen Elizabeth mounted the throne,

Sure, times like the present scarce ever were known."

ANON.

GRATTEN.—A few days ago a Greenwicn boy (not highly educated, but observant) told me that, being lately in the neighbourhood of Rochester, and asking the way somewhere, he was directed to go in a path over the *gratten*; he did not know the word before, but found that it was used to

mean a field cleared of a crop and covered with stubble. Having also never heard the word before, I looked it out in Halliwell, and found "Gratten, stubble, *South*." Ray says it means sometimes after-grass"; and then a quotation from Aubrey's "Wilts," Royal Society MS., p. 121, "The north part of Wilts adjoining to Stonebrush Coteswold, and is part of Coteswold, the arable *gretton*-grounds beare an abundance of wyld tansie." Perhaps one of your readers who is learned in etymology will kindly give me that of *gretton* or *gratlen*.

W. T. LYNN.

Blackheath.

SCANALE.—This is given by Florio in his 1598 and 1611 Italian dictionaries as "a kind of fish." I have been unable, however, to find the word in Italian or Italian-English dictionaries of the present day, and would ask what fish it is. My attention has been the more drawn to it by remembrance of the "young scamels from the rock" in the text of the *Tempest*, 1623.

BR. NICHOLSON.

MARINE AQUARIA.—Which is the oldest of the modern marine aquaria now existing in England and on the Continent? The aquarium movement has done much for popularizing ichthyology, and perhaps the present International Fisheries Exhibition is in some degree a result of that movement. In the reign of Elizabeth the Cornish historian Carew constructed a rude marine aquarium at Wilcove, on his estate near Plymouth, an account of which he gives in his *Survey of Cornwall*. Is this the oldest English marine aquarium on record; if not, what others were in existence before A.D. 1600?

W. S. LACH-SZYRMA.

UNUSUAL DATING OF CHARTERS.—I cannot quite satisfy myself about converting the following into an ordinary date, and should be glad of assistance.

Charter of Roger, fil. Walteri de Witewode, made "proxima secunda quadragesima postquam d'us Henricus secundus Rex accepit crucem." Henry II. on Sept. 27, 1172, at Avranches swore to take the cross from the Christmas ensuing. There were formerly lents to Christmas and Whitsuntide as well as Easter.

A. S. ELLIS.

FANTEAGUE.—I have a childish recollection of being warned not to get into a *fanteague*, but have never heard the word used since I was a child. Halliwell explains it to mean "A worry or bustle; also ill humour. *Various dialects*." But what is its derivation?

W. T. LYNN.

Blackheath.

RICKABY—GOULTON.—In Bridlington Church registers, under date 1700, is recorded the marriage of Mr. Francis Rickaby and Mrs. Bertha Goulton. In Poulson's *Holderness*, pt. i. p. 230, I find that

Francis Rickaby married Elizabeth Jackson, who was buried in 1767. I should like to know if Mrs. Bertha Goulton was Francis Rickaby's second wife, or whether there were two Rickabys of the same name. In 1763, the name of the minister of Bridlington was Rickaby. I should like to know what place he occupied in the Rickaby pedigree. Can any of your readers tell me anything of the birth and parentage of Mrs. Bertha Goulton?

J. GOULTON CONSTABLE.

Walcot, Brigg.

IMITATING BIRDS.—St. Guthlac, we are told, was in his youth of a sweet disposition. One of his traits is that he does not imitate the voices of birds, like most youths of that period. "Non variorum volucrum diversas crocitus, ut adsolet illa etas, imitabatur." This is quoted by Mr. W. de G. Birch in the *Transactions* of the Royal Society of Literature, New Series, vol. xii. p. 643. This seems a curious circumstance to be mentioned. What was it supposed to imply?

WILLIAM E. A. AXON.

EFFER OR EFFET.—So was named to me by three persons a reptile that had been killed in my garden. It was said to be like a lizard, and to have four legs, but was not scaly; its colour a light yellow brown. All also declared it to be very poisonous, which fact one may, I presume, class with the jewel in the toad's head, though the belief may have given rise to its name, from the Latin *efferus*. What is the more ordinary name of it, and what its species? BR. NICHOLSON.

NEW ZEALAND'S FIRST MONUMENT.—Can any of your antipodean readers confirm or contradict the story which is told in the *Life of James Montgomery, the Poet* (iii. 248), that in the present century a Wesleyan missionary in New Zealand found a rock upon which Capt. Cook had cut his name and the date of his voyage to that then unknown land? If the story be true, is the inscription still known, and is it protected as it deserves to be?

A. YORKSHIREMAN.

PETER-TIDE BONFIRES.—Are there any districts in Europe besides West Cornwall where bonfires are usually lighted not only on Midsummer (St. John's) Eve, but also on St. Peter's Eve; if so, are they inland or maritime places? It has been suggested that the custom of the fishermen of Mount's Bay lighting fires at Peter-tide (as they still do even now in 1883) may be connected with the fact that St. Peter was a fisherman.

W. S. LACH-SZYRMA.

ELEGY IN A CARTHUSIAN MONASTERY, 1775.—Who was the author of an *Elegy written in a Carthusian Monastery in the Austrian Netherlands*, Lond., printed for Mr. Folingsby, near Temple Bar, 1775? It possesses much poetical merit, and, without

being an imitation, is decidedly an echo of the famous elegy of Gray. It begins:—

"The pensive train of Contemplation sweet,  
Rise with the beamy fires of Vesper's star;  
The dying Gales in softer whispers greet  
The shadowy night, throned in her silver car."

It has in all forty-five stanzas. J. MASKELL.  
Emanuel Hospital, S.W.

AUTHORS OF QUOTATIONS WANTED.—

"The eternal fitness of things."

CELER ET AUDAX.

### Replies.

THE RUTHVEN [OF FREELAND] PEERAGE.  
(6th S. vii. 87, 109, 153, 168, 198, 229, 290, 389, 470.)

It is to be regretted that Mr. CARMICHAEL, who is well known to be learned in matters of Scottish genealogy, should have espoused so hopeless a cause as the defence of this pseudo-baronry. As its previous champions appear to be *hors de combat* and unable to reply to my case, it is unfortunate that Mr. CARMICHAEL similarly shrinks from joining issue on the main question, and takes refuge in lateral points as a means of diverting our attention.

MR. CARMICHAEL begins by taking exception to

"a thesis which is advanced by Mr. Foster in his *Peerage*, that there is no indefeasible nobility of blood in Scotland."

As I am responsible for the "thesis" in question, which is applied by Mr. Foster to the case of Ruthven (as proving that this assumption may still be challenged), I here give its exact words:—

"The English doctrine of the indefeasibility of peerage, and of the blood being indelibly ennobled by sitting in Parliament, does not obtain in Scotland, where the right is always traversible."—Foster's *Peerage*, 1833, p. 611.

If your readers will turn to Riddell's *Peerage Law*, pp. 829-30, they will learn that the above "thesis" has the full sanction of his authority; that even in the case of Scottish representative peers, who have sat in the House of Lords, such sitting is held to constitute no right of peerage that could enure to their descendants, should their title be proved to have been wrongfully borne; that Lord Lauderdale, in the Moray case, "rejected the plea of prescription in honours altogether"; that Lord Rosslyn declared, in the Errol case, that while anxious "to give every possible presumption to long possession, I cannot admit it against evidence," and, in the Moray case, that "when honours are usurped from the Crown, no length of time can justify the possession,"—"thus evincing," says Riddell, "the existing legal understanding, to which I do not demur, as it seems not at

variance with *our law*." Will MR. CARMICHAEL kindly explain how the above question is affected by his contention (vii. 471) that

"the lesser barons did not cease to be an integral portion of the baronial order by reason of their eventual acceptance of the principle of representation"?\*

MR. CARMICHAEL's next point is that

"MR. ROUND casts doubts upon the burning of the Place of Freeland."

He must, indeed, I fear, be at a loss for arguments if he is reduced to attributing to me a suggestion *which I never made*. Here are the words I used :

"As to T. T.'s assertion that the report was made 'before the patent was burnt,' let me remind him that he has not produced one shred of evidence for the persistent but unsupported assumption that 'the original patent perished when Freeland House was burnt in 1750.' Nay, what evidence have we for its having ever been preserved there, at least after the extinction of the male line in 1701?.....Is it not quite as likely that all this confusion sprang from the early loss of 'the original patent,' possibly in the very troubles which followed close upon its grant?"

I still ask for contemporary evidence, not that Freeland House was burnt, but that *the patent was in it* when it was burnt. Till that evidence is forthcoming, there is nothing to prove that the patent was existing at the time, or, indeed, at any time after 1651.

MR. CARMICHAEL's third point is that he

"can only come to the conclusion that there has been no suppression, either in the Public Archives of Scotland, or in the historical accounts of Scottish hereditary titles edited by Ulster King of Arms."

As to the "Public Archives of Scotland," I need hardly say that I never even hinted at any suppression in them. As to Ulster's *Peerage*, I repeat that if, as T. T. maintains, "the succession to this title has been much discussed" in Scotland, it is unfortunate that the Scottish authorities, whom Ulster announces as his advisers, have not appended a word of warning to its recognition in his *Peerage*, instead of devoting their energies to bolstering up the pretensions of a self-styled earl. MR. CARMICHAEL cannot deny that the two facts which make havoc of the hypothesis that the limitation was to heirs of line are significantly suppressed in Ulster's *Peerage*, where that very hypothesis is (apparently) put forward. These are, (1) that on the death of the second lord the title was assumed, not, as alleged, by his niece Isabel, but by his sister Jean, who was not the heir of line; (2)

\* It may be noted, by the way, that MR. CARMICHAEL speaks of "the commissioners for the shires" as "the representatives of the lesser barons," apparently forgetting that they were the representatives of "the freeholders" as well. It was ordained in 1587 that "the comparance of the said commissioners.....shall relieve the remanent small barons and freeholders of the shires of the suit and presence," &c. Were, then, all the freeholders also, after 1587, "an integral portion of the baronial order"?

that the title was not assumed by Sir William Cunninghame, though he was the undisputed heir of line (and also, eventually, heir of tailzie). In the first of these cases the suppression is older than Ulster's work, and has probably been unwittingly copied by him, and passed over in silence by Lyon. But, in the second, Ulster, as we are reminded by MR. CARMICHAEL, is well acquainted with the facts of the case, and his omission of the very existence of this troublesome Sir William—who was unluckily too scrupulous to assume the title—just where that fact is of most importance, will speak volumes to all those readers who are not, like MR. CARMICHAEL, "unable to see."

As to the fourth point,—

"MR. ROUND seems to wish us to believe that a resolution of a single house has the force of statute law."

I merely quoted, without note or comment, the words of the present Lord Chancellor, spoken in the House of Lords. MR. CARMICHAEL is, doubtless, a better authority, but he should not have represented the opinion as mine.

As for the fifth and last point advanced by MR. CARMICHAEL,—

"I can only say that I certainly think that the Lords of Session [the Scottish judges of 1739-40].....would have made some remarks upon the Freeland peerage had they felt it necessary to do so,"—

I can only say that MR. CARMICHAEL is clearly unacquainted with the genesis of this much-cherished report, and of the value to be attached to it in the opinion of those best qualified to judge. I have already pointed out (6th S. vii. 291) the failure of this "elaborate report," as T. T. proudly terms it, but I presume that the verdict of Lord Crawford will be accepted by Scotsmen as conclusive. His words are :—

"The difficulty found by the Lords of Session in 1740.....merely shows the extraordinary ignorance that existed on the question at that time in Scotland.....I may add that the report was drawn up exclusively by Duncan Forbes, of Culloden.....better acquainted with constitutional law than with matters of genealogy;..... that he had no power to call for evidence, but drew up the report from his own knowledge, practically single-handed, and during the intervals of official work; and that his colleagues of the Session, in whose joint names the report was sent, had nothing to do with it except adoption, signature, and transmission to England, while the report possesses no judicial character."\*

"I have shown that the report of the Court of Session in 1740 was the work merely of one man, and has no judicial, or even official, authority."†

So much for "the Scottish judges of 1739-40." But as we have been assured by T. T. that "the important points in the Ruthven case" are the retention of the title on the Union Roll and its appearance in the report of 1739-40, it is needful to point out that the Union Roll, the highly

\* *Earldom of Mar*, ii. 26-7.

† *Ib.*, ii. 94.

vaunted *rex rotulorum*, on the one hand retained such titles as Abercrombie and Newark—the former notoriously extinct for more than twenty years, the latter also extinct, but assumed through a fraud eventually exposed by the House of Lords on the title being fortunately challenged—and, on the other, omitted such extant titles as Somerville, Dingwall, and Aston of Forfar. This last was also omitted in the report of 1740, though it contrived wrongfully to retain the titles of Newark and Lindores.

But even had the Roll and the report been alike free from error, their retention of a title, as I have pointed out, was merely an admission that its extinction had not been proved, and was not a "recognition" that it had been validly assumed by any particular person. Thus the retention on the Union Roll of the titles of Ochiltree and Spynie did not "recognize" their assumption by the Aytons and the Fullartons, any more than the similar retention of Ruthven "recognized" its assumption by the so-called "baroness." As a matter of fact both those assumptions were, when tested, disallowed. I have already shown (vii. 292) that such assumptions could only be checked by the existence of a counter claimant, or by the vote happening to be challenged. Of the former and more usual case we have an excellent instance in Duffus, so lately as 1827. The title was created within a few months of that of Ruthven, and the patent was similarly *non invent*. On the death of Lord Duffus without issue in 1827, the title was assumed by his heir of line, and also by his heir male. Had he left no heir male, there would have been no check upon his heirs of line, who might, as in the case of Ruthven, have borne the title to the present day.

I have before me the fourth edition of the *British Compendium* (1741), which affords interesting, because contemporary, evidence. Though issued subsequently to the report of 1740, it does not admit the existence of any "Lord Ruthven," though it recognizes the assumption of Newark by the Anstruthers and Lyle by the Montgomeries, and admits the right of the male claimant to the keenly contested Rutherford title. These instances do but illustrate the looseness which prevailed in the assumption of Scottish titles, and in the acceptance of those assumptions by the public—a looseness of which it is to be hoped that Ruthven is the solitary survival.

"Deeds show" is the suggestive motto of the Lords Ruthven of Freeland. What are their deeds, I ask, which show their right to the title they have assumed?—a right against which, as we have seen, there is the strongest possible presumption. That this unproved and more than questionable barony should be allowed, unchallenged by the peers of Scotland, to figure among their

ancient and historic titles is, I repeat, *pace* MR. CARMICHAEL, "surely little less than a discredit to the whole Scottish peerage."

Brighton.

J. H. ROUND.

BROKER (4th S. xii. 143, 195, 377; 6th S. vii. 349, 394).—If, as it appears, I have given offence to PROF. SKEAT, I am very sorry for it. Yet my charge against him is almost identical with that which he brought against me (see note on "Beefeater," 6th S. vi. 432) when he accused me of "straining the supposed points" in favour of the common derivation of that word "rather beyond the fair interpretation of the known facts." But I took no offence. Everybody who has a pet theory or a pet derivation strains a point or two in favour of it, in order to make others believe what he himself believes, and this is all that I have charged PROF. SKEAT with doing.

I did not, however, say that PROF. SKEAT had added the senses of "employ, have the use of," to the acknowledged meanings of the O.E. verb *broken* (*viz.*, to use, &c.); I said that he had "added them more or less," which is not quite the same thing, and I still maintain that opinion. "To use" money is not at all the same thing as "to employ" it, when this latter verb is applied to the use that a broker makes of the money entrusted to him for investment; nor can PROF. SKEAT persuade me that "to have the use of" has, when applied to money, at all the same meaning as when it occurs in the expression "to have the use of one's eyes." But I need scarcely go any further into the question of the meanings of the verb *broken*, as PROF. SKEAT now admits that I am probably right, and consequently that *broker* does not come from *broken*.

I have discovered a few misprints in the list of nouns in *our*, &c., given in my last note (6th S. vii. 349), and they are, no doubt, due to my bad handwriting. They are *lumenour*, *pillour*, *somenour*, *soudeour*, and *tormentour*, which should have been spelled *luminour*, *pillour*, *somonour*, *soudiour*, and *tormentour*. And in going through Stratmann again, in order to verify this list, I came across about forty additional words which I had not noticed. They are: *apechour* (=impeacher), *accusour*, *achatour* (catour), *ancessour*, *arbitrou*, *armour* (armure), *auditour*, *atour*, *barbour*, *blasfemour*, *bourdour* (=jester, joker), *bribour*, *changeour*, *cisoure*, *clamour*, *colour* (color), *criour*, *curteour*, *defendor*, *deshonur*, *desturbour*, *dettur* (dettour), *favour*, *flour* (flur, flor=flower and flour), *foundeur*, *freitour* (=refectory), *gigour* (=gig-player), *gunfaneur*, *humour*, *meinpernour*, *meinte*, *nour*, *odor* (odour, odor), *plaidur*, *prechur* (prechour), *stor* (O. Fr. *estor*, *estour*=tumultus, proelium), *successour*, *sucurs* (socurs, sucur), *tur* (tour=tower), *traitour* (treitur), *tresor* (tresur), *tregettour*,

trespassour. And there are very likely others, as I went over the dictionary in rather a cursory manner. But I have found many more in a very useful list of Anglo-French words used in Old English\* (chiefly of the thirteenth and fourteenth centuries), made by PROF. SKEAT himself, and published in the *Transactions* of the Philological Society for 1880-81. They are as follows: abettour, abrocour (= broker), amour, armour (armure), † arraiour, ‡ assaylour, assaiour, auditour, augurer (auguror), auultere (avoutour=adulterer), bachelor, § baretour, barbour, carior (in Stratmann *cariare*), chancellor, § clamour, coadjutour, colour (color), confederatour, confessor, conservatour (of a river), conspiratour, countrollerou, conseiller, § countour (pleader), coureour (curreour=currier), creatur, creditour, criour (criur), daubour (=Lat. dealbator, in Stratmann *dauber*), dettur (dettor), deshonour (deshonur, deshonour), devynour (divinour), dolour (dolor), donour, emperur (empereur), enchantur (enchanteur), enditour (=indictor), enfourmour (= informer), erreur (error), eschetur (leschetor, leschetour), || estur (= O.E. stour, battle), executour (executor), ferour (=farrier), fautour (= flatterer), favour, feffour, flour, fundur (foundour), fullour (in Stratmann *fullere*, *fullare*), forbizor, gaugeour, gaungleor (=jangler, *i.e.*, scoffer), gillour (=deceiver), governour, grosser (grossour=grocer, in Stratmann *grosser*), guerayour (= warrior), hasardour (=dice-player), honour (honur), humur (=moisture), juggleur (juggleur, jogleur), juror (jurour, jurur), labur, langour (langur=languor, *i.e.*, illness), lecheur =lecher, *i.e.*, glutton), lessour, meynoure (taken with the, =taken in the manner, *i.e.*, taken with the goods in one's possession; see SKEAT, *s.v.*

"Manner"), mainpernour (=surety), minour, mirreour (=mirror), moneour, odour (odur), peyntour, pastour, pavour, pledour (in Stratmann *plaidur* and *plaitere*), portour (porter, pl., in Stratmann *porter*), prechour, predecour (predecessour), priour, procuratour, progenitour, provisour, purchasor (purchasour), purveour, rancour (rancur), ravisour, recevor (receivour), recordour, rectour, regrater (regratier, regratour), riotour, robeour (robber), rumour, saveur (=saviour), senatour (senatur), seniour (seynur), serchour, suppriour, (=subprior), successour, succour (soccour, souccour, sucurs, sucur),\* sutor (suetier), sumenour, surveour, taillour, tannour (in Stratmann *tannere*), tenur (tenure), termor, testator (testatur), tormenter, § tour, † traitur (traiture), tresor (tresour), tremour, trespassour, valour, vavasur (vavasour), vendour, vultur, wastour.

I have thought it better to give all the words with these endings (our, or, ur, &c.) which I found in PROF. SKEAT'S list, and not those only which are not to be found in Stratmann. We have thus two independent lists made up from very different sources, and it is interesting to compare them. PROF. SKEAT'S is the more complete, but then he was looking exclusively, or almost exclusively, for Anglo-French words. We see, moreover, that a dictionary (Stratmann's) which has been very carefully prepared, and which is generally looked upon as very good, is really very imperfect; for here I am dealing with only one class of words, and yet I find about *sixty* words in PROF. SKEAT'S list which I do not find in Stratmann. On the other hand, however, there are between thirty and forty words in Stratmann which are not in PROF. SKEAT'S list.

Besides all this, PROF. SKEAT'S list has especial interest for me, inasmuch as, curiously enough, it contains a word, *abrocour* † (=broker), which completely establishes my case, that *broker* has come to us from the French. I had hitherto met with the Latin form *abrocarium* only, and that but once, so that I had felt doubt as to its genuineness; but this form *abrocour*, which I find also in Kelham spelled *abroceur*, quite satisfies me as to

\* He prefers to call them "English words in Anglo-French," though most people would, I should say, understand this to mean words of English origin used in Anglo-French, and a few, very few, such words there are, but they are almost entirely Anglo-French words. PROF. SKEAT'S meaning is probably words that are now English found in Anglo-French.

† I put the form or forms following the first form in parentheses, but I do not always give all the forms.

‡ This is *arraiors* in PROF. SKEAT'S list, and he gives many forms in the plural only, but these I have altered into the singular, as though the singular may not now be found, in the vast majority of cases it must also have been in use.

§ I have given these words, *bachelor*, *chancellor*, *conseiller*, and *tormentor*, simply because they are now written with or in English. With regard to the first three, *er* is the only strictly correct ending, inasmuch as the Latin forms are in *arius*, and this regularly=*er* in French. As for *tormentor*, or is more correct, as the Mid. Lat. form, if it existed, would be *tormentor*. See note †, p. 31.

|| So I find also in PROF. SKEAT'S list "entrails (lentraille)" and "space (l'espace)." If, as I presume, the *l* is not the article here (for if it is, it should have been left out), then these forms are instances of the well-known coalescence of the French article *l* with the following noun, as in *lendemain*, *biere*, &c.

\* It is a pity, I think, that PROF. SKEAT did not arrange his examples according to the dates of the books in which he found them. In this case *succour* dates from 1307, *sucurs* from about 1150, and *sucur* from before 1250. Yet PROF. SKEAT puts *succour* first, *sucurs* second, and *sucur* last. In the text I have put *succour* first, because it is also the present English form, and PROF. SKEAT seems to have gone upon the same principle. The word ought to have kept its second *s*, as *recourse* (O.E. *recours*) has done.

† I have given *tour* (=tower), although the *our* is not a termination, and the same may be said of *four* =flower.

‡ *S.v.* "Broker," for PROF. SKEAT has arranged his list according to the modern English form, which always heads each article.

the genuineness of the form *abrocarius*. PROF. SKEAT himself admits that *abrocour* is the same word as *abrocarius*, which he quotes, and it is quite impossible that either of them should have come from the O.E. verb *broken*. I think now, too, that I can show how *abrocarius* was formed from *abrocure*. In Low Lat. nouns in *arius* seem to have been formed not only from primary nouns, as in classical Latin, but also from secondary nouns, which were themselves probably derived from the supines of their respective verbs. Thus from *curare* (*curatum*) we have *curatarius*,\* a broker (Fr. *courtier*), more commonly written *corratarius* and *curaterius*; and similarly from *baratare*, to exchange or to cheat, we have (see Ducange) a subs. *baratum*, and a secondary substantive *baraterius*. Now *baratum* must stand for *baratatum*, and *baraterius* (= *baratarius*, as *curaterius* = *curatarius*)† for *baratatus*, and, indeed, we find in Ducange both *baratator* and *barator*. Similarly, *tormentor* must be a shortened form of the Low Lat. *tormentator*, which, however, does not seem to exist. *Abrocarius* would thus be a shortened form of *abrocatus* from *abrocure* (*abrocatum*). At all events, now that *abrocarius* and *abrocour* may be regarded as genuine words, we must, I think, look upon *brocarius* and *brocour* as shortened forms of them, although I showed in my former note that *brocarius* might be formed from *broca*.

And again in PROF. SKEAT's list (also *s.v.* "Broker," but in a different article) I find the verb *abroke*, which he explains to "act as broker for." It may be thought from the appearance of *abrocour* and *abroke* in PROF. SKEAT's list that at the time he wrote it, which was apparently before his dictionary was finished, he regarded *broker* as of French origin. This may be so, but it is not certain, as though his list is composed almost entirely of Anglo-French words, still there are, as he himself states, a few English ones.

With regard to my list of words in *-ere*, which PROF. SKEAT says would be useful, I must reserve it for another note.

F. CHANCE.

Sydenham Hill.

SIGN (6th S. vii. 402, 454, 512).—I am far from desiring any controversy on this or any other word, and hope in future to avoid replying to any question more than once, whenever such a course is

\* Brachet derives *curatarius* from the subst. "curatus, qui prend soin"; or it might come from the subst. *curatum* (=Fr. *cure*). Whether in Low Latin nouns in *arius* were ever derived directly from the Saxon I do not know.

† These forms in *erius* show us how the Latin term. *arius* usually became (*ier* with inserted *i* in French, though it sometimes became *aire*, as in *adversaire*, and *eur* or *our* (in old French at least), as in *barateur*, *baratour* (Godefroy), and the word I am now considering, *brocour*.

possible. I regret that *token* should have been allied with *signum* in Gabelenz; I do not think any German would venture on such a suggestion now. The advance in etymology made in Germany since 1843 is considerable; I wish I could say that the advance made is as great in England. As to what is said in Smith's *Latin Dictionary*, I have been assured by our best Latin scholars that we need not regard it as of any authority. The only real point worth notice is, that I am quite sure that any one who is at all well acquainted with Fick's book and method will see that SIR J. A. PICRON has attributed to him opinions which he never expressed. Careful examination of any one page will convince any reader of this, unless he is determined not to be convinced. Now, what does Fick really say? He gives a certain root *sak*, vol. ii. p. 476; next, at p. 259, he considers a secondary root *sekw*, which is a mere development of it. He explains this root by *sagen*, *zeigen*. This is a mere *explanation*, apart from etymology. As I have said, a careful inspection of any page will show this. For the preceding word is another *sekw*, which he explains by *folgen*, without at all implying (I should hope) that *sekw* and *folgen* are etymologically related. Above that again is a form *seud*, which he explains by *ruhen*; and so on, through three whole volumes! So, again, he merely explains *signum* as *Zeichen*, on which SIR J. A. PICRON remarks that "there is no indication of this." To a careful reader there are tens of thousands of indications. It is his method throughout the whole work. On p. 261, l. 11, he gives us the Lat. *subsessa*, and against it the G. *Hinterhalt*. Now, can it be seriously said that *subsessa* and *Hinterhalt* are from the same root?

Poor Fick has done his best. He has ranged Lat. *signum*, G. *sagen*, Lith. *sakau*, Gk. *év-veve*, all under a root *sekw* or *sak* in one place; and he has arranged G. *Zeichen* (E. *token*), Lat. *dicere*, Gk. *δέικνυμι*, all under a root *dik* in another place, in the very same word-list, vol. ii. p. 129. I should understand from this that he totally dissociates the words. He repeats these distinctions over and over again, and keeps them up all through his volume of indices. It is hard upon him to charge him with the contrary. I do not understand the question, "Where shall we look for the equivalent in Latin which *signum* supplies?" If it means, What Latin words are from the same root?—I would say that Fick gives the list, viz., O. Lat. *insece*, *insecciones*, *insexit*, Umbrian *pro-sikurent*. If it means, What are the cognate words in other languages?—then again I say that Fick gives the list, viz., Lith. *sakau*, G. *sagen*, and the rest.

There are some exceptions to Grimm's law, but they are all to be regarded with suspicion. Every exception must be satisfactorily explained. The

chief exception is that in words of obviously onomatopoeitic origin no change at all takes place, but the root remains unaltered. This is quite a different thing from the fancy that initial *s* can become *t*. The sole illustration offered is that Skt. *a-sru* represents E. *tear*, which I utterly fail to comprehend. On the one hand, I suppose the word meant is Skt. *āru*, a tear, in Benfey, p. 62. But this is divided by Benfey as *ā-ru*, and we all ought to know that this particular Skt. *s* or *ç* represents an original *k* (not *t*), and that the root of the word is *ak*. Or, if we start with E. *tear*, Goth. *tagr*, then we come to Gk. *δάκρυ*, and a totally different root *dak*. The argument that *signum* and *token* may be connected words, because Skt. *āru* and E. *tear* are connected, really works the other way. The former pair are disconnected precisely because the others are so too. The appeal being to Fick, let us see what he says about these four words. It is sufficient to turn to his indices. He gives *signum* from *sekw* (p. 265); G. *Zeichen* from *dik* (p. 335); Skt. *āru* from *ak* (p. 124); and Goth. *tagr* from *dak* (p. 302). That is, he takes the view that all four words are from different roots—a decision in which I should be glad to be allowed to rest.

WALTER W. SKEAT.

Cambridge.

A MS. HISTORY OF THE PRINCES OF WALES (6th S. vii. 507).—Perhaps the following information may help your correspondent J. F. B. a little in his search for the above work. On several occasions in February, 1848, I met with the author, G. P. Harding, who was at that time making a copy, with the Queen's permission, at Buckingham Palace, of a miniature of the present Prince of Wales, then about seven years of age, from one just executed by Sir W. C. Ross, R.A. Harding told me he had already made miniature copies on vellum of all the known portraits of former Princes of Wales, which he had had bound in a volume with MS. memoirs of the princes, and the one he was then doing was to complete the work as far as he would ever be able to do. G. P. Harding had in his time made copies on vellum of a great part of the historical portraits of England which are in different mansions all over the country, and I believe Lodge's portraits were engraved from his copies of the originals. The old man was full of complaints of the altered times, and said it had been his misfortune to outlive all his patrons. Three of his copies of historical portraits were in the "Special Exhibition of Portrait Miniatures on Loan" at South Kensington in 1865, and in the catalogue it is stated that he died in 1853, but his age is not given. He must have been over eighty at the time I met with him. I never saw him more than three or four times, and where he was residing at the time I know not, but probably in

Lambeth. His miniature copies of portraits on vellum were considered admirable. I certainly never saw the volume in question, but one would think it would not be difficult to trace a work of so much value and importance as this "History of the Princes of Wales," so profusely illustrated as it must be with the beautiful miniatures of G. Perfect Harding.

JOHN HASLEM.

Derby.

HEDGEHOGS SUCKING COWS (6th S. vii. 309).—On the bents at South Shields one day last summer I entered the shanty of an Irish squatter, and found penned under a chair, in a cage made within the four legs by the aid of a few bricks, an old tea tray, and a small square of wire netting, a hedgehog and two young ones, which the housewife told me her husband had caught outside. After praising their beauty and their usefulness in a house, she added: "But they are dreadful things when they take to sucking the cows. My man when first he came to England, before he came over for me, was employed by a large dairy farmer nearer Sunderland than this, and the poor master was in sore distress because one of his best cows gave no milk. 'Perhaps it's bewitched,' said my husband. 'It's the byre that's bewitched,' said the master; 'for always my best cow gives no milk, and when I get rid of her the next best takes her place and gives no milk, and I can't find out what's amiss.'

"He was a kind master, and my husband thought he would like to find out what harmed the cows; perhaps some one stole the milk at each meal. So one summer's night, without saying a word to any one, my husband hid himself in the cowhouse, where he could watch the best cow; and after all was still, and the cows were all laid down, he heard a great squeaking, and looking up saw twelve hedgehogs, big and little, come running from a drain hole in the wall, and the four biggest began to suck the best cow, the others sitting patiently by; and there she lay peaceful-like and pleased, chewing the cud. When the four had finished, the others began to fight for the next turn—they didn't have that respect amongst themselves they had for the big ones; and in time they all sucked her and emptied her bag and ran squeaking away. And all the time they never touched another cow.

"The next night my husband persuaded the master to watch with him, and he was soon satisfied as to what bewitched the byre. My husband never looked back after that, the master was that pleased with him."

WM. STRANGEWAYS.

59, Westmoreland Road, Newcastle-on-Tyne.

Thirty years ago the greater part of this parish was open common. On it the cows were fed, and in summer lay out all night. My tenant's wife, since deceased, told me that when she used to go



down with others to milk the cows in the morning it was frequently discovered that they had been sucked by a hedgehog. The scarcity of milk and the marks of prickles on the cow's udder showed that the hedgehog had been at work. It is accused of sucking eggs also.

E. LEATON BLENKINSOPP.

Springthorpe Rectory.

The belief that hedgehogs are mischievous vermin and suck cows lingered long, and I doubt whether it is yet extinct. Certain it is that a reward was formerly paid for their destruction. In the churchwardens' accounts of my former parish, Otterhampton, in Somerset, a not unfrequent entry is "P<sup>a</sup> for a Hedgehog, 4<sup>d</sup>"; and in the churchwardens' accounts of my present parish, Ropley, Hants, which are now before me, I find: "1822. Sept. 10. P<sup>a</sup> for Sparrow Heads & Hedgehogs up to this time, 1l. 5s. 8<sup>3</sup>/<sub>4</sub>d." Even now hedgehogs are persecuted and killed without compassion, probably for the same reason.

THOS. WOODHOUSE.

I think if your correspondent C. were to make inquiries among rural folk in almost any part of England he would find that this venerable superstition is still vigorous. I am sorry to say that almost every one believes it in the neighbourhood where I live, and the consequence is that these interesting and useful animals are almost always killed when found. That it is mere folk-lore I myself have no manner of doubt; but I have met with more than one person of credit who has asserted that he has seen a hedgehog engaged in the process of cow sucking. I am sure my informants did not endeavour to deceive me. It was all a matter of false interpretation. Hedgehogs are fond of warmth, as any one who has domesticated them knows. I believe that when the nights are cold hedgehogs may occasionally have been seen warming themselves against the udder of a sleeping cow, and that imagination has done the rest. If milk were exuding from the cow's teats the hedgehog might perhaps lick it up. He is very fond of milk when in captivity.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**SOLOMON'S SEAL** (6th S. vii. 268).—The legend of Solomon's seal (Khatim Sulimānī) is connected with the superstitions and religious belief of the Mohammedans. This signet ring is said to have come down from heaven to Solomon, the son of David, and on it was engraved "the most great name" (ism-i-azam) of God. It was partly composed of brass and partly of iron. With the brass Solomon stamped his written commands to the good genii, with the iron those to the evil genii or devils, of which metal they were supposed to have great dread. Over both these orders, by virtue of this talisman, he had absolute power, as well as over the winds, the birds, and even wild beasts.

Hexagonal in shape and resembling a six-pointed star, it was formed by two equilateral triangles intersecting each other. See the Koran, Sale's translation and notes, chap. xxi. 80, 81; xxvii. 16, 17; xxxiv. 11, 12; xxxviii. 33, 35, 37.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

The following passage, from the notes to the introduction of Lane's translation of *The Thousand and One Nights*, ed. 1839, explains the meaning of the passage quoted from Bishop Heber's *Palestine*:—

"No man ever obtained such absolute power over the Jinn as Suleymán Ibn Daoud (Solomon the son of David). This, he did by virtue of a most wonderful talisman, which is said to have come down to him from heaven. It was a seal-ring, upon which was engraved 'the most great name' of God, and was partly composed of brass and partly of iron. With the brass he stamped his written commands to the good Jinn; with the iron..... those to the evil Jinn, or Devils. Over both orders he had unlimited power; as well as over the birds and the winds, and, as is generally said, the wild beasts..... By virtue of this name, engraved on his ring, Suleymán compelled the Jinn to assist in building the Temple of Jerusalem, and in various other works."—Vol. i. p. 35.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

See *Finger-Ring Lore*, by Wm. Jones, F.S.A., pp. 92, 93.

HENRY G. HOPE.

Freegrove Road, N.

Your correspondent will find some allusion to Solomon's signet ring in Dr. Barclay's edition of the *Talmud*, p. 27.

H. E. WILKINSON.

Anerley, S.E.

**BISHOP WILLIAM BARLOW** (6th S. vii. 329).—This divine was not the Dean of Chester who was afterwards Bishop of Rochester. The person in question was William Barlow, Bishop of St. Asaph, St. David's, Bath and Wells, and Chichester. He was of Welsh extraction, born in Essex, and received his education in the Monastery of Austin Canons at St. Osyth and at Oxford, where he was made D.D., became a canon of the order at St. Osyth, and in 1527 was prior of Bisham Abbey, near Maidenhead, Berks. At the dissolution he resigned his house, and persuaded other abbots and priors to follow his example. His character and many of the events of his life are recorded in Stephen's *Memorials of the See of Chichester* (246 sqq.). By the influence of Anne Boleyn he was made prior of Haverfordwest in 1535. On January 7, 1536, he was elected Bishop of St. Asaph, and on April 10 of the same year translated to St. David's. Whilst presiding over this see he urged its removal to Carmarthen, but without success. In February, 1549, he was translated to Bath and Wells. The date of his marriage is not known, but it was one of the offences for which he was deposed soon after Mary's

accession in 1553. On the accession of Elizabeth he was appointed to the see of Chichester, where he died in 1568, and in the cathedral of which see he lies buried. His wife was Agatha, daughter of Humphrey Wellesbourne, by whom he had two sons and five daughters. By a very singular coincidence these five daughters were all wedded to bishops. The following inscription, on a mural monument on the south side of the church at Easton, Hants, records the fact. I have extracted it verbatim from Cassan's *Lives of the Bishops of Winchester*, ii. 56:—

The righteous shall be had in everlasting remembrance. Agatha Barlow, widow, daughter of Hymfrey Welsborne, late wife of William Barlow, Bishop of Chichester, who departed this life the 13 of Avgvste, Anno Dom'i 1568; and lietbe bvried in the cathedrail chvrche of Chichester.

By whom she had seven children that came vnto men and women's state, too synnes, and five daughters. The synnes: William and John; the daughters: Margarite, wife vnto William Overton, Bishop of Coventry and Litchfeeld;

Anne, wife vnto Herbert Westfayling, Bishop of Hereforde; Elizabeth died Anno.....wife vnto William Day, now Bishop of Winchester; Frances, wife vnto Toby Mathew, Bishop of Durham; Antonine, late wife vnto William Wickam, deceased, Bishop of Winchester: she being a woman godly, wise, and discrete, from her yowthe most faythevil vnto her lyveband, bothe in prosperite and adve- rsite, and a companione with him in banishment for the gosepeil sake; moste kiud and loving vnto all her children, and beloved of them all for her ability of a liberail mynde, and pitifvl vnto the poore. Shee having lived abovte lxxx yeares, died in the Lorde, whom shee dayly served, the xii.

on Ivne, Anno Domini 1595, in the howse of her synne William, being then person of this chvrche, and prebendary of Winchester. Rogatv et svmpptibvs, filiæ dilectæ Francisæ Mathew.

Over all a shield of arms between the date 1595. There is some confusion as to the date of his appointment to St. Asaph. Further particulars may be found in Wood, *Athen. Oxon.*; Willis, *St. Asaph*; *Biographia Britannica*; Godwin, *De Pres. Angl.*; Tanner, *Br. Hib.*; Strype, *Annals Ref.*; Burnet, *Hist. Ref.* W. H. BURNS.

Clayton Hall, Manchester.

There are three of the name of William Barlow who have attained distinction:—

1. William Barlow, an Augustinian canon and prior of the house of his order at Bisham, was Bishop of St. Asaph in 1535, of St. David's in 1536, and of Bath and Wells in 1537. Being deprived of his see on account of his marriage by Queen Mary, he left the country, but returned on

the accession of Elizabeth, and was made Bishop of Chichester in 1559, in the possession of which, as well as of a canonry of Westminster, he died in 1568. He is a familiar character in the controversial history of the Anglican succession.

2. William, son of the above, became prebendary of Winchester and archdeacon of Salisbury. He was a writer on various subjects connected with magnetism. He died in 1625.

3. William Barlow, of a Lancashire family of the same name, became Dean of Chester in 1603, Bishop of Rochester in 1605, and of Lincoln in 1608, in the possession of which see he died in 1613. He must be kept separate from confusion with Thomas Barlow, who was Bishop of Lincoln, 1675-91; who was also provost of Queen's College, Oxford, and a benefactor to the Bodleian.

ED. MARSHALL.

He married Agatha, daughter of Humphrey Welsbourne, who survived him many years; by her he had two sons and five daughters. On her tomb are the following lines, as translated by Fuller (*Worthies of England*):—

"Barlow's wife Agathe doth here remain:  
Bishop, then Exile, Bishop then again.  
So long she lived, so well his children sped,  
She saw five Bishops her five daughters wed."

EDWARD SOLLY.

CATSPAW (6th S. vii. 286).—Richardson, who remarks this expression, and connects it with the story of the monkey, the chestnuts, and the cat, observes that it is more common in vulgar speech than in writing, and I agree with him, so far as my observation of the writings of old authors extends. It finds a place in Webster's and other modern dictionaries, and is not unknown in compositions that pass for good English in the leading columns of newspapers. The earliest reference I can bring to bear upon MR. MARSHALL'S subject is to be found in the *Emblemata* of John Sambucus, first printed by Plantin at Antwerp, 1564. The sufferer is here, however, a little dog (not the proverbial cat), whom the monkey is actively "persuading" to extract the chestnuts from the blazing fire, as depicted in the masterly little woodcut to be found above the following lines in the 16mo. edition, Antwerp, 1584, p. 102:—

"Bergæ (est oppidum mari propinquum  
Ad pingues patet undè iter Zelandos)  
Nuper simiola edidit notandum  
Exemplum, simul et dolo iscosum.  
Nam cum castaneos focò sepultas  
Vidisset, cinerem institit movere  
Prunas sed metuens, statim catelli  
Stertentis pede surripit coacto."

Here the story has a Low-Country flavour, and a moral is pointed therefrom against the practices of rulers who scruple not to involve an innocent community in disaster for the attainment of their own selfish ends.

The idea is expressed in another shape in Scott's *News from Pernassus*, 1622, thus:—

".....take example and learne what it is for a man to suffer himselfe to be carried to such simplicitie, as to plucke Crabbes out of their holes with his owne hands, for the benefit of another."

In 1657 Col. Silas Titus, under the pseudonym "William Allen," published the famous diatribe against Cromwell, *Killing no Murder*, to which a laboured reply was attempted the same year in an anonymous pamphlet, attributed to Michael Hawke, entitled *Killing is Murder*. The latter writer, accusing Allen of cowardice in engaging others to do that which he dare not himself attempt, says of his work that

"the greatest influence it is like to have must be upon (the  $\tau\omicron$  πολλὸν) the multitude, and these he useth as the Monkey did the Cat's paw, to scrape the nuts out of the fire; and having put them in the head that they are the Geese that must preserve the Capitol, he persuades them to put their shoulders to that which himself knows to be too hot to touch with his finger."

I have not observed any reference to *catspaw* in Ray's *Proverbs*, but in *A Collection of many Select and Excellent Proverbs*, by Robert Codrington, attached to *The Second Part of Youth's Behaviour; or, Decency in Conversation amongst Women, &c.*, 12mo., 1664, on p. 216 is found: "The Ape sometimes makes use of the Cat's foot to get the Chestnut out of the fire." Elsewhere the fox is the crafty agent in the affair, and an apple the object to be attained by aid of the cat's paw. In *Humane Prudence; or, the Art by which a Man may raise Himself and his Fortune to Grandeur* (first printed about 1680), 12mo., 1717, p. 214, it is observed that the politic man "makes use of others, as the Fox did of the Cat's Foot, to pull the Apple out of the Fire for his own Eating."

ALFRED WALLIS.

I have now been able to verify the reference to "Maiol. Coll. vii.," *scil.*, Simon Maiolus, Astensis, Episcopus Vulturariensis, *Dies Caniculares, h.e., Colloquia xxiii. Physica*, Colloq. vii. p. 249, Ursellis, 1600. He states that the occurrence took place while the chamberlains of Julius II. were waiting for the Pope to retire to rest, and that the monkey held the cat with his left arm and took the paw in his right.

ED. MARSHALL.

GENERAL ALEXANDER WALKER (6th S. vii. 328).—A portrait of this distinguished officer by Raeburn (life size, kitcat) is in the possession of his son, Mr. William S. Walker of Bowland, Chairman of the Board of Supervision in Scotland. R. H. K. should communicate with him at the Board of Supervision, Edinburgh. A. C. S.

THE MANTUAN MARBLE (6th S. vii. 208).—I reproduced in my journal the above query, and, thanks to the indications sent me by Mr. A.

Mainardi, Librarian of the Town Library of Mantua, I can give the inscription as found in fol. 336 of the

"Monumento- | rum Italiæ | Quæ hoc nostro seculo  
& a Christianis | posita sunt | libri quatuor | editi a |  
Laurentio Schraderio | Halberstadien: | Saxone | Cum  
gratia et Priuilegio Caesareo | Helmaestadii | Typis  
Jacobi Lujj Transyluani | MDCXCII."—

IN ÆDE D. FRANCISCI.

*Domine ecce quem amas infirmatur.*

Rex tremendæ majestatis,  
Qui saluandos saluas gratis,  
Salua me fons pietatis.

Recordare, Jesu pie,  
Quod sum caussa tuæ viæ:  
Ne me perdas illa die.

Quærens me sedisti lassus,  
Redemisti crucem passus:  
Tantus labor ne sit cassus.

Iuste judex ultionis,  
Donum fac remissionis  
Ante diem rationis.

Ingemisco tanquam reus,  
Culpa rubet vultus meus:  
Supplicanti parce Deus.

Qui Mariam absolvisti,  
Et latronem exaudisti,  
Mihi quoque spem dedisti.  
Preces meæ non sunt dignæ,  
Sed tu bonus fac benigne,  
Ne perenni cremer igne.

Inter oculos præستا,  
Et ab hædis me sequestra,  
Statuens in parte dextra.

Confutatis maledictis,  
Flammis acribus addictis;  
Voca me cum benedictis.

Oro supplex et acclinis,  
Cor contritum quasi cinis:  
Gere curam mei finis.

Lacrymosa dies illa,  
Qua resurget ex fauilla,  
Judicandus homo reus:

Huic ergo parce Deus,  
Pie Jeau Domine,  
Dona eis requiem.

I think no more is possible to be known, the monuments of the church of San Francesco, in Mantua, having been destroyed and the stones mutilated or transferred to other churches.

EDITOR, "GIORNALE DEGLI ERUDITI  
E CURIOSI."

Padua.

REV. JOHN STRYPE (6th S. vii. 309) was born at Stepney, Nov. 1, 1643.

WILLIAM PLATT.

DON ALAIS A MIGUEL DE TOBAR (6th S. vii. 328) was born at Hoguera, near Aracena, in 1678, and died at Madrid in 1758. He was a copier of Murillo, and his copies often passed as originals. In St. Isidore, at Seville, are two pictures, "The Good Shepherd" and "St. John," which are copies of those belonging to Baron Rothschild and the National Gallery. He was a "familiar" of the Inquisition. In 1729 he succeeded Ardemans as

painter to Philip V., and removed to Madrid. The best copy is in Santa Maria la Blanca de Sevilla, a Virgin and child, St. Joseph and St. John. There is a long account of him in Bryan.

ALGERNON GRAVES.

Tobar and Villavicencio were the chief pupils of Murillo, and many of their works pass commonly for the works of their master.

HENRY H. GIBBS.

DOMESDAY BOOK (6th S. vii. 327).—Sir Henry Ellis, in his Introduction to Domesday, after speaking of socmen, says:—

"Of this description of tenantry also were the *Rachenistres*, or *Radchenistres*, who appear likewise to have been called *Radmanni*, or *Radmans*. . . . It will be seen that like Sochmen some were less free than others. . . . Dr. Nash conjectured that the *Radmanni* and *Radchenistres* were probably a kind of freemen who served on horseback."—P. xxii.

Kelham, in his *Domesday Book Illustrated*, says that they were "a kind of Sokemen; but some of them were less free than others" (p. 308).

K. P. D. E.

By the term "*Radchenistres heretes*" is meant a kind of sokemen, who held their land in socage, an ancient tenure, by which the tenants of the manor were obliged to cultivate the land of the lord. See Robert Kelham's *Domesday Book Illustrated*, London, 1788, p. 308. C. L. PRINCE.

SIR JAMES REYNOLDS, OF CASTLE CAMPS (6th S. vii. 328).—Sir James Reynolds, of Castle Camps, co. Cambridge, was the great-grandfather of Sir James Reynolds, Chief Baron of the Exchequer in the reign of George II. Consult Foss's *Judges*, vol. viii. p. 160; *Gentleman's Magazine* (1832), vol. cii. i. pp. 109–10; Col. Chester's *Westminster Abbey Registers*, p. 19; "N. & Q.," 3rd S. i. 467.

L. L. H.

See Lysons's *Cambridgeshire*, p. 157.

G. FISHER.

BLACK MONEY (6th S. vii. 329).—Ruding, in his *Annals of the Coinage*, London, 1817, vol. i. p. 405, having mentioned black money, appends this note, "Qu. Turonenses Nigri? Copper money struck at Tours." It is introduced in his account of the Statute of Money, passed at York, 1335, 9 Edward III., which recites that all manner of black money which had been commonly current in the king's realm and obeysance should be utterly excluded, so as not to be current in one month after proclamation, on pain of forfeiture of the same.

Later on, in 1339, a certain black money called "turneys" was made by certain persons in Ireland, who circulated it to the injury of the king's sterling money, and to his no little loss and prejudice. Proclamation had, therefore, been ordered to be made to prohibit the

circulation of it, on pain of forfeiture of money and goods. But the king having been informed that great inconvenience had arisen from this prohibition on account of the scarcity of sterling money, it was therefore commanded that, provided it should be found on due inquiry more advantageous to the public to allow the currency of the said black money, proclamation should be made to authorize it until a sufficient quantity of other money was provided (p. 409).

Lastly, in the year 1341, the mayor and bailiffs of Dover were ordered to make proclamation for the better observance of the statute of York respecting black money. As this writ is directed to the persons in authority at that port only, it is to be presumed that some extraordinary importation of base coins had been effected about this time (p. 411).

W. E. BUCKLEY.

Black money was base coin brought into England from foreign countries. The term was also applied to jettons and counters.

WILLIAM PLATT.

Camden says, "Black money (what that was I know not, if it were not of copper, as maile and black maile) was forbidden by King Edward III. upon pain of forfeiture thereof" (*Remains*, p. 202, Lond., 1870). Blount observes, *s.v.* black mail:

"Black mail (Fr. *maille*, *i.e.*, a link of mail, or small piece of metal or money) signifies in the counties of Cumberland, Northumberland, and Westmoreland, a certain rent of money, corn, cattle, or other consideration, paid to some inhabiting upon, or near the same border, being persons of name and power, allied with certain moss-troopers, or known robbers within the same counties; to be thereby by them freed and protected from the danger of those spoil-makers. Anno 43 Eliz. cap. 13. Black money also mentioned 9 Edw. III. cap. 4."

"Black rents (redditus), the same with black maile" (*Law Dict.*, Lond., 1671). Jacobs adds of these black rents that they were "formerly paid in provisions and flesh" (*Law Dict.*, Lond., 1762, *s.v.*). May the term "black" denote the use rather than the quality of the money?

ED. MARSHALL.

ANCONA (6th S. vii. 329).—Conf. Bailey's *Dict.* under "Ancones"; and Littleton's *Lat. Dict.* under "Ancon."

R. S. CLARNOCK.

"CARLING" FOR CARLOVINGIAN (6th S. vii. 329).—I think the adoption of the word *Carling* is due to a desire to introduce or revive purely English terms instead of those formed on French or Latin models. The word has the authority of Mr. Freeman, who spells it *Karling*; and the termination *-ing* is said by Prof. Earle (*Philology of the English Tongue*, p. 299) to be "the formative of the Saxon patronymic." The instances there given are *Æþelwulfing*, son of *Æthelwulf*; *Egþryhting*, son of *Egþryht*; and *Æþeling*, the Saxon

title equivalent to crown prince. A word so well established is likely to hold its own. T. W.

Bating the digamma, *Carling* and *Carlowinger* would seem to be the same name. Carlian is a Cornish local surname. R. S. CHARNOCK.

EASTER MONDAY: "LIFTING" (6th S. vii. 308).—See *Cambrian Popular Antiquities*, by Peter Roberts, A.M., Rector of Llanarmon, &c., 8vo., 1815, p. 125, for a description of this custom and a coloured illustration of its performance. The author says:—

"On Easter Monday and Tuesday a ceremony takes place among the lower orders in North Wales which is scarcely known, I believe, elsewhere. It is called *Lifting*, as it consists in lifting a person in a chair three times from the ground. On Monday the men lift the women, and on Tuesday the women lift the men. The ceremony ceases, however, at twelve o'clock each day. The lifters, as they are called, go in troops and with a permitted freedom seize the person whom they intend to lift; and having persuaded, or obliged, him (or her) to sit on the chair, lift, whoever it is, three times with cheering, and then require a small compliment. A little resistance, real or affected, creates no small merriment; much resistance would excite contempt, and perhaps indignation. That this custom owes its origin to the season needs no illustration."

See also Hone's *Every-Day Book*, vol. i. col. 422, &c., for *lifting* as practised at Shrewsbury (with an animated illustration by T. Williams) and notices of the same custom "in Lancashire, Staffordshire, Warwickshire, and some other parts of England." Glover, in his unfinished *History of Derbyshire*, says that the custom prevailed at Buxton, and gives a description thereof (copied, almost verbatim, from the Rev. Peter Roberts's *Cambrian Popular Antiquities*, quoted above). I do not think, however, that it is, properly speaking, one of our Derbyshire customs; Glover as an authority is not very trustworthy, and in this case he receives no corroboration from other writers who have mentioned rush-bearings, well-dressings, sugar-cupplings, &c., and have not alluded even remotely to *lifting* amongst Peak eccentricities.

ALFRED WALLIS.

I can respond affirmatively as to "Easter Monday and Tuesday *lifting*" fifty years ago in what is popularly designated "the Black Country," that is, Staffordshire and adjacent parts of Warwickshire, &c. Driving over and traversing those districts at that time, I have personally witnessed the rough jocularity of *lifting* at West Bromwich, Tipton, Dudley, &c. It was part of the diversion of the nailers, colliers, and others, of both sexes, to resort to a variety of stratagems and means, semi-furtive and otherwise—*lifting* or letting alone being varied according to the "black mail," or lack of it, dispensed by the victims, the Bacchanalian revellings of those days at *lifting* time often rendering the *lifting* a "let down" more

amusing than agreeable. Old residents invariably avoided certain localities on those days, unless heedless of their "elevating" prospects, or the alternative of coin scattering for the diversion and benefit of the scramblers. G. T.

Brady, *Clavis Calendaria*, i. 286, gives a very reprehensible account of this custom, adding that it was at his time chiefly confined to the Northern counties. He also says that in Durham there was added the ceremony of taking off each other's shoes, "retaining them until redeemed by some token of amity." He further mentions, without describing it, that "another custom is yet continued, termed *blazing*, which still alludes to our Saviour's rising from the tomb, though without the gross profanity of *lifting*." R. H. BUSK.

This is a common custom in Warwickshire, and in some other Midland counties.

J. A. LANGFORD.

Birmingham.

See Brand's *Popular Antiquities*, Chambers's *Book of Days*, Hone's *Every-Day Book*, Henderson's *Folk-lore of the Northern Counties of England*, *Clavis Calendaria*, and Harland's *Lancashire Folk-lore*. EVERARD HOME COLEMAN.

71, Brecknock Road.

The custom of *lifting* lingered on at Leominster, in Herefordshire, till about 1840, perhaps later. I have some faint recollection of it; and I think that on Easter Monday the men lifted the women, and on Easter Tuesday the women lifted the men—the *lifting* being performed by means of an arm-chair, decorated with flowers, and carried about from house to house for the purpose.

THOS. WOODHOUSE.

A MS. OF TASSO (6th S. vii. 308).—We have in our possession a valuable MS. of Tasso, but we doubt whether it is the one A. J. M. inquires about as being owned in 1870 by the late William Lilly. This is a copy of *Prose di M. Pietro Bembo*, folio, bound in vellum, and printed "per Gio. Tacuino, in Vinegia, 1525." It was purchased by the late Sir William Tite at Sotheby's at a sale of "historical books," sold June 15-17, 1858. Although the name of the owner was not given on the title-page of the sale catalogue, the collection is known to have belonged to Mr. Sainsbury. This formed lot 798, and was sold on June 17, but for what sum we have not found out yet. In the catalogue was given the following note on this lot:—

"Few men varied their handwriting at different periods of their lives more than the renowned poet of Italy, and in no other volume probably will be found that fact so remarkably illustrated as in the present. Not a page is without marginal notes in the autograph of Tasso, the text itself having evidences of its having been most carefully studied by him. These notes are occasionally written in the large, coarse, and straggling hand, similar

to two undoubted manuscripts in the British Museum. Many of the more early ones are more in the round Italian hand, while others, of a later period, are in a cursive style, similar to that used by the poet in his letter writing; of which, though a little smaller, the four verses on the reverse of the last leaf form a beautiful example. An extraordinary and most interesting literary relic."

From examination it has been found that the numerous MS. notes in this volume were made by Tasso at various periods between the years 1579 and 1586, when confined in the Hospital of St. Anna, Ferrara—by the order of Duke Alfonso, because of Tasso's professed attachment to his sister, the Princess Eleonora—where this very eminent poet and author was visited by many of the most learned men in Italy. It was formerly Prof. Rosini's copy, Bishop of Pozzuoli, Naples, editor of Tasso's works. Though from Sir William Tite's library (it has his autograph) it was not sold with his collection. B. AND J. F. MEEHAN.

32, Gay Street, Bath.

**HEADCORN: MORTLAKE** (6th S. vii. 309).—The name *Headcorn* was anciently written "Hedcrome"; and a tradition exists that when Queen Elizabeth was passing through this part of the weald in August, 1573, on her way from Sissinghurst to Boughton Malherb, her attention was drawn to some standing corn of unusual growth. She inquired the name of the place, and, on an answer being returned, said that the place should for the future be called "Head-Corn." That the great queen passed through the neighbouring village of Smarden is a well-known fact, and to the truth of this the churchwardens' books bear the following testimony: "1573, laid out for the ringers when the quenes grace was here, ij<sup>s</sup>. x<sup>d</sup>." For further particulars I would refer to *The Antiquities of Smarden* (p. 4), and a paper in *Archæologia Cantiana* (vol. xiv. p. 33), both by

FRANCIS HASLEWOOD.

Ipswich.

1. **Headcorn** (Kent), **Runcorn** (Cheshire).—E. *Rum-cofan*, the wide cove or inlet, see Bosworth and Edmunds. This suggests *Heafodcofan*, the head of the cove.

2. **Mortlake** (Surrey).—I suggest *mart*, E., contracted from *market*. *Lake* in the south means running stream, hence "the market by the river." Cf. **Martock** (Soms.) "the market oak."

F. W. WEAVER.

Milton-Clevedon, Evercreech, Somerset.

**HERALDIC** (6th S. vii. 328).—Judge Hankford's arms occur twice in Monkleigh Church, Devon, the place of his burial. One example is on the screen which divides the Annery Chapel from the south aisle; the other is carved on a bench end. Both being in wood, no tinctures are shown. Messrs. Lysons, in their *Hist. of Devon*, thus

describe the coat: "G., a chevron Barry wavy, a. and s." On an engraving of the Grenville quarterings (a reduced facsimile from Harl. MS. 1164), prefixed to the *Visitation of Cornwall*, 1620 (Harleian Society), Hankford appears as "Sa., a chevron Barry wavy ar. and g."

J. INGLE DREDGE.

[Burke, *Gen. Arm.*, 1878, gives four forms of the Hankford coat. 1. Co. Devon, "Sa., on a chevron arg. another wavy gu." 2. Exeter Coll., Oxford, Sir Rich. H., founder's kin, Vis. 1574, "Arg., two bends nebulée sa." 3. Quartered by Greinville, of Cornwall, Vis. 1620, "Sa., a chevron vairé arg. and gu." 4. "Gu., billettée a fesse arg.,"]

"**THE LUXURY OF WOE**" (6th S. vii. 387).—The little poetical tract entitled *The Perils of Poetry* was, I believe, written by the Rev. James Scott, 1733–1814. He was the son of James Scott, of Leeds, domestic chaplain to Frederick, Prince of Wales, and graduated at Trinity College, Cambridge, B.A. 1757, being chosen Fellow in 1758. He took Seaton's prize in 1760, 1761, and 1762. In 1763 he was beaten by Hey, but published his poem *Redemption* as an appeal against the judges. The poem for 1760, *Heaven*, was very favourably noticed in the *Monthly Review*, vol. xxiv. p. 355. That for 1762, *Hymn to Repentance*, was rather severely criticized, vol. xxvii. p. 426. The unsuccessful poem for 1763 was sharply "cut up," vol. xxix. p. 556. In 1766 he printed the little tract referred to by Mr. BUCKLEY, which is thus mentioned by the *Monthly Review*, vol. xxxiv. p. 403: "Art. 32. *The Perils of Poetry: an Epistle to a Friend*, by J. H. Scott, Fellow of Trinity College, Cambridge, 4to. 1s. Griffin. The grievous lamentations of a da—d, disappointed author." It is mentioned in somewhat more favourable terms in the *Scots Magazine* for March, 1766, vol. xxviii. p. 145: "The plan is very classical, and the execution of the poem is in general well conducted." The *Gentleman's Magazine*, xxxvi. 145, says, "Not without merit." This poem is not mentioned as being by Dr. Scott in his memoirs (Nichols, *Literary Anecdotes*, ix. 125 and 724; also *Gentleman's Magazine*, lxxxiv. 601); but I presume that he was the author, as there was no other fellow of Trinity College of the same name at that time. EDWARD SOLLY.

"The luxury of woe" are the concluding words of eight Anacreontic lines on the vine written by the poet Moore in 1801:—

"Weep on; and, as thy sorrows flow,  
I'll taste the luxury of woe."

In citing Shakspeare as the author of the phrase "there is a luxury in grief," Farquhar Shaw is, I think, mistaken (see *Dict. of Quotations*, p. 144).

WILLIAM PLATT.

W. BROWNE'S "BRITANNIA'S PASTORALS" (6th S. vii. 369).—"Britannia's Pastorals: a third

book. Now first edited from the original Manuscript preserved in the library of Salisbury Cathedral, by T. Crofton Croker," was one of the publications of the Percy Society. The date on the title-page is 1852. R. F. S.

AUREOLE (6th S. vii. 343).—MR. A. SMYTHE PALMER begins his note on this word as follows: "This word, which in some cases is merely an altered form of French *arcole*, Lat. *areola* (*Folk Etymology*, p. 15)." On turning to this reference, I find that MR. PALMER gives this derivation of *aureole* as entirely his own. I think it right, therefore, to point out that it has been given by me twice in "N. & Q.," in two notes which I wrote on "Oriel," the first in 1872 (4th S. x. 413), and the second in 1881 (6th S. iv. 252); and that at the time I wrote the first note this derivation had, as far as I am aware, never been given by any other person, or if it had, had been rejected by the most eminent French etymologists (Brachet, Littré, and Scheler), who, one and all, derive the word from *areola*, sc. *corona*.

MR. PALMER is evidently now a constant reader of "N. & Q.," and such, no doubt, he also was in September, 1881, if not in 1872. I cannot help thinking, therefore, that he must have seen one at least of my two notes. He may, indeed, very likely, have forgotten where he got the notion from, or even very possibly think that it came entirely out of his own head, for mental assimilation is extremely rapid sometimes; but now that I have shown him that I have a prior claim, I hope that, if his work reaches a second edition, he will no longer take the entire credit of this derivation of *aureole* to himself alone. F. CHANCE.

MR. A. SMYTHE PALMER states, "I cannot find that *aureola* was used in classical or mediæval Latin." If he will refer to the Supplement of the *Summa* of St. Thomas Aquinas, he will see that "Quæstio xcvi." is "De aureolis, in tredecim articulos divisa," and that the first "article" begins, "Videtur quod aureola non sit aliquod aliud præmium a præmio essentiali, quod aurea dicitur." It was a common theological term to express the coronet or special reward which was given to certain saints above their essential reward. As such it is discussed by Ludolph of Saxony (*Vita Christi*, pars ii. cap. lxxxviii. § 7), who refers to some earlier lines, among which is this, "Aureolam martyr, doctor, virgoque meretur." ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*History of England, from the Accession of James I. to the Outbreak of the Civil War, 1603-1642.* By Samuel R. Gardiner, LL.D., Professor of Modern History, King's College, London. Vol. I. (Longmans & Co.) MR. S. R. GARDINER'S historical work is so widely known and so highly appreciated that we need do little more,

as far as the students of history among our readers are concerned, than announce the commencement of his new undertaking. But, for our own satisfaction, there are one or two points to which we should like to take this opportunity of drawing attention in the columns of "N. & Q."

Mr. Gardiner's estimate of the character of James I., alike as man and as ruler, seems to us both a fairer and a truer estimate than that which has for some time past been presented to us. We have had enough, and more than enough, of James's outward defects; for it has appeared impossible for the modern generation of historians to touch upon James without bringing forward his ungainliness, and his "slobbering," even *ad nauseam*. Mr. Gardiner, on the other hand, gives James full credit for his real, and, as is justly remarked, "by no means contemptible" learning. He also gives him full credit for being "honestly desirous of increasing the prosperity of his subjects." His vanity and his self-complacency were the personal faults which undid so much of the good in James I.'s character, by laying him open to the influence of persons less moral and less scrupulous than himself. This view is, of course, not in itself novel. It comes back, we think, very much to the same lines as Sir Walter Scott's portrait of the successor of the "bright Occidental Star." It is, nevertheless, a view which comes upon us almost with the force of novelty from having been so long thrust into the background, and it derives additional force from the calm and judicial language in which it is set forth by Mr. Gardiner.

The present volume, the first of a series of ten, carries us back, in its opening pages, to the Middle Ages and to the Renaissance for the better understanding of the events of the early years of the seventeenth century. We are taken up into the serene atmosphere of Hooker, we thread the mazes of the fascinating allegory of Spenser, we are amused by the refined extravagance of Ariosto and the keen satire of Cervantes ere we are introduced to Raleigh, "left of all men,..... though he had done good to many." Mr. Gardiner's judgments on these great leaders of the world of letters are always interesting, though we cannot always agree with them. With regard to Dante and Ariosto we differ entirely from his views. To a student of the Middle Ages there is no difficulty in understanding Dante's appeal to a "German Prince" to restore order and unity to the disordered and disunited world of his day. It belonged to that prince to do the task which the great poet of the Middle Ages called upon him to carry out. But it belonged to him as, in the belief of the poet and the men of his day, the heir of all the ages of the Roman world, not, save accidentally, as the chief of the Teutonic world. Of Ariosto, we have only space to say here that, in our opinion, he simply laughed at chivalry, and his entire series of poems is in the nature of an extravaganza—a mere burlesque of chivalry, which, indeed, we believe neither Ariosto nor the Italian people ever accepted or understood. Though we have thus our points of difference from Mr. Gardiner, which we have not attempted to conceal, we have also many and strong points of contact with him; and we shall look forward, with deep interest to the future volumes of his new and important history of England.

*The Baptists and Quakers in Northamptonshire, 1650-1700.* By the Rev. J. Jackson Goadby. (Northampton, Taylor & Son.)

THIS is a lecture delivered in the College Street Chapel, Northampton, on October 24 of last year. It shows very considerable research among the fugitive literature of the seventeenth century, and is written in a manner.

calculated to disarm prejudice. There are one or two expressions in the earlier pages which we should have been glad to have seen modified. It is surely not well to speak of Henry VIII.'s elder daughter as "Mary of infamous memory." Mr. Goadby is, however, well aware of a terrible truth that many of us have received but imperfectly—that religious persecution was not a crime confined to one or more bodies of people, but was until recent days practised by almost everybody who had the power. It would be interesting to find out who was the first Englishman who attained to the knowledge that it was wrong to kill or torture for theological misbelief. The cruel laws against Quakers, Baptists, and other separatists produced the sad effect of making the professors of those forms of faith violent and narrow-minded. Their sufferings are sufficient to explain this. We have a pretty complete history of the Quakers who were done to death at this time, but the Baptists produced no contemporary historian of mark. They were probably treated with a little mercy as the followers of George Fox. Their rigidity with regard to things of small moment was as stern as that of the Quakers. The Independents in the latter years of the century were little less stern. At the Rothwell meeting we find that men were under discipline for playing at ninepins, for having no conjugal affection, for encouraging fiddling and vanity, for pride, and for dancing. One piece of church censure is remarkable as having evidently been a tradition from mediæval days. We find a man in trouble "for riding over mown grass." There was in former times, when fears of famine were ever present, a horror of destroying or injuring crops in the field out of all proportion to the money wasted. Myrc (*circa* 1450), in his instructions to parish priests as to their inquiries concerning sins of the lesser sort, bids them inquire:—

"Art thou I-wont ouer corn to ryde  
When thou mygtest haue gone by side?"

And in the *Pinder of Wakefield and Robin Hood* we read:—

"Now turn again, turn again, said the Pinder,  
For a wrong way you have gone;  
For you have forsaken the king's highway,  
And made a path over the corn."

The appendix contains useful lists of early Baptist and Quaker tracts.

*Lancashire Gleanings*. By W. E. A. Axon. (Manchester, Tubbs, Brook & Chrystal; London, Simpkin, Marshall & Co.)

Our old correspondent Mr. Axon, whose signature is so well known in these pages, has produced an *olla podrida* of good things concerning Lancashire which should rejoice the hearts of all students of local history and folk-lore. The author has gleaned from many a field heavy with corn ready for the ingathering. We have here pictured for us "Sunday in the Olden Time," when the Popish recusants, "in whom," as King James testified, "the county of Lancashire abounded more than any county in England," made merry, and the bishops doubted whether they would not entice persons over to their fold by such means. Of family history and tradition, the story of the Mosleys of Rolleston and Ancoats, the famous estate of Sir Andrew Chadwick, and the legend of the Black Knight of Ashton furnish varied samples, whose interest is principally local; but the "Sherburnes in America" show us a Transatlantic importance in Lancashire genealogy, while the story of the "Lindsays in Lancashire" is the story of the recent history of a great Scottish house whose late distinguished chief gave it a memorable place in literature and art.

We hope Mr. Axon will give us further gleanings from his well-filled stores of Lancashire archæology and tradition.

*The Standard of Value*. By William Leighton Jordan. Third Edition. (David Bogue.)

THIS is a well-written book on a difficult subject. Mr. Jordan is a strong advocate of what is popularly known by the ugly new word, *bimetallism*. For this opinion, which many orthodox economists look upon as a heresy deserving no toleration, Mr. Jordan makes out a good case, though clearly a partisan writer. We should, of course, advise no one to receive his deductions without reading what is to be said on the other side.

A CORRESPONDENT informs us that a descriptive catalogue of the charters, minute-books, &c., of the Borough of Weymouth and Melcombe Regis, 1252-1800, annotated by H. J. Moule, M.A., is nearly ready for publication, under the direction of the Mayor and Corporation.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

H. KIRKHAM.—We do not find the book named by you in the latest printed catalogue of the London Library; but the following, which are there, will probably meet your wants: "Fishwick, Lt.-Col., *History of the Parish of Kirkham, Lancashire* (Chetham Soc., 1874). Do., *The Lancashire Library*, 1875. Barlow, T. W., ed. by, *Cheshire and Lancashire Historical Collections*, 1855. Lancashire and Cheshire Historic Society, *Transactions of*, 1854-62." Lewis, *Topog. Dict.*, s. v., derives the name, very simply, from the church. Cf. Kirkby, Kirkton, &c.

J. R.—The peacock is not confined to the architecture of Italy, but is to be found in other countries, and is employed as a symbol of immortality. See *Notes on Symbolism* (Hodges).

P. P. ("Retzsch's Chess-Players").—W. J. writes that he has a print of this outline, and will be pleased to offer it on hearing from P. P. We will forward a prepaid letter sent to our care.

L. E. W.—You evidently mean Frederick of Nassau Zuytlestein, General in the service of the States General, illegitimate son of Henry Frederick, Prince of Orange, and father of William, first Earl of Rochford. The general married Mary, daughter of Sir William Killigrew of Arwennack, Chamberlain to Catherine of Braganza.

C.—"The D'Abrihcourt Family," in *Antiquarian Magazine and Bibliographer* for June, by our correspondent Rev. J. Maskell.

MR. C. S. KENNY, Downing College, Cambridge, inquires whether the Systematic Beneficence Society is still in existence, and what is its address.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JULY 21, 1883.

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Notices to Correspondents.

## Notes.

## THE CAMDEN ROLL.

(Continued from p. 23.)

78. Joh'n le bretun. Quarterly or and gules, a bordure azure. (Munsire Joh'n le bretun, lescu esquartele dor & de gules od la bordure de azur.)

79. henr de Percy. The tincture azure alone visible. (Munsire henr' de p'cy, lescu de azur od une fesse dor endentee.)

80. Joh'n de gaure. Or, a lion rampant gules, crowned vert, within a bordure indented sable. (Munsire Joh'n de gaure, lescu dor a un leun ra'pant de gules corone de vert od la bordure de sable endentee.)

81. Joh'n de la haye. Argent, a mullet of thirteen points gules. (Munsire Joh'n de la haye, lescu dargent od un ray de solai de gules.)

82. Elm'i de Lucy. The tincture azure alone remains. (Munsire Almari de Lucy, lescu de azur od treis luz dor crusile dor.)

83. Sire de dist. Or, two bars sable. (Sire de dist, lescu dor a deus barres de sable.)

84. *Name omitted.* Argent, three lions passant in pale sable. (This shield is not described in blazon.)

85. Roger de Clifford. Checquée or and azure, a fesse gules. (Munsire roger de Clifford le pere, lescu escheckere dor & de azur a une fesse de gules.)

86. Joh'n giffard. Gules, three lions passant in pale argent, and perhaps a label azure, but very indistinct. (This shield is not described in blazon.)

87. Gefrey de pichefeld. Checquée or and azure, on a fesse gules three lioncels rampant argent. (Munsire gefrey de pichefeld, lescu escheckere dor & de azur a une fesse de gules a treis leunceus darge't ra'pant.)

88. Cunte de Chalun. Or, a bend gules. (Cunte de chalun, lescu dor a une bende de gules.)

89. Robt le fiz Roger. Quarterly or and gules, a bendlet sable. (Munsire Robt le fiz Roger, lescu esquartele dor & de gules a une bende de sable.)

90. Robt de Offord. The tincture sable alone remains. (Munsire Robt de Offord, lescu de sable a une croiz engrasle dor.)

91. *Name omitted.* Gules, a saltire engrailed argent. (This shield is not described in blazon.)

92. *Name omitted.* The shield is much defaced, but apparently is Or, a mullet of eight points gules. (Not described in blazon.)

93. Rog de Clifford le fiz. Checquée or and azure, on a fesse gules three cinquefoils argent. (Munsire Rog de clifford le fiz, lescu escheckere dor & de azur a une fesse de gules od treis roses darge't.)

94. Rey de hungrie. Gules, a lion rampant or. (Rey de hungrie, lescu de gules a un leun rampant dor.)

95. Robt le fiz Wait. Or, a fesse between two chevrons gules. (Munsire Robt le fiz Walter, lescu dor od une fesse de gules a deus cheueruns de gules.)

96. hue turberuile. Argent, a lion rampant gules. (Munsire hue turberuile, lescu dargent a un leun rampant de gules.)

97. *Name omitted.* The tincture of the field, yellow, alone remains. (Not described in blazon.)

98. *Name omitted.* Argent, a cross sable. (Not described in blazon.)

99. *Name omitted.* Or, three crescents, 2 and 1, gules. (Not described in blazon.)

100. *Name omitted.* Azure, a cross or. (Not in blazon.)

101. — la Souche. Azure, eleven bezants, 3, 2, 3, 2, 1. (Munsire Will' la Zouche, lescu de azur besante dor.)

102. Cunte de Cessun. Gules, on an inescutcheon or a lion passant of the field. (Cunte de Cessun, lescu de gules a un escuchun dor od un leun passant de gules.)

103. *Name omitted.* Sable, no charges visible. (Not in blazon.)

104. *Name omitted.* Or, no charges visible. (Not in blazon.)

105. Aleyn la Zouche. Gules, eleven bezants, 3, 2, 3, 2, 1. (Munsire Aleyn la Zouche, lescu de gules besante dor.)

106. Joh'n tregoz. Or, two bars gemelles, and in chief a lion passant gules. (Munsire Joh'n tregoz, lescu dor od deus listes de gules a un leopard de gules.)

107. Jorge de Cantelo. Gules, three fleurs-de-lys, 2 and 1, or. (Munsire Jorge de kantelo, lescu de gules a treis flurs de glagel dor.)

108. *Name omitted.* Or, with traces of charges gules. (Not in blazon.)

109. Baudewyn Wake. The field or alone remains. (Munsire baudewyn Wake, lescu dor a deus barres de gules od treis pelotes de gules.)

110. Will' de Audelee. Gules, fretty of six pieces or. (Munsire Will' de Audelee, lescu de gules frette dor.)

111. Rog de Mortimer. Barry of six or and azure, on a chief of the first two pallets between two gyrons of the second, an inescutcheon argent. (Munsire Rog de Mortim', lescu pale barre & geroune dor & de azur od un escuchun darge't.)

112. Robt del Ildle. Or, a fesse between two chevrons sable. (Munsire Robt del Ildle, lescu dor a une fesse de sable od deus cheueruns de gules.)

113. Geffrey de Lucy. Gules, three lucies haurient, 2 and 1, between nine cross-crosslets or. (Munsire gefrey de Lucy, lescu de gules od treis luz dor crusile dor.)

114. Nich de Seyg'ue. Sable, three garbs, 2 and 1, argent. (Munsire Nicholas de Seygraue, lescu de sable od treis garbes de aueyne dargent.)

115. Cunte de Warewic. Gules, a fesse between six cross-crosslets or. (Cunte de Warewic, lescu de gules od une fesse dor crusile dor.)
116. Rog de leyburne. Blank. (Munsiro Rog' de leyburne, lescu dor od sis leuncels rampans de sable.)
117. Cunte de Anegos. Gules, a cinquefoil pierced between seven cross-crosslets or. (Cunte de Anegos, lescu de gules od une q'teifoile dor crusile dor.)
118. Peres de Munfort. Traces of or. (Peres de Munfort, lescu bende dor & de azur.)
119. Joh'n de Seynt ioh'n. Argent, on a chief gules two mullets of six points or. (Munsire Joh'n de seynt Joh'n, lescu dargent od le chef de gules od deus molectes dor.)
120. Rog de tru'pynton'. Blank. (Munsire Roger de trumpynton', lescu de azur od deus tru'pes dor crusile dor.)
121. Will' de leyburn'. Blank. (Munsire Will' de leyburne, lescu de azur od sis leuncels rampans dargent.)
122. Robt' agilun. Gules, a fleur-de-lys argent. (Munsire Robt' Agilun, lescu de a un [e added above] flur de glagel dargent.)
123. Joh'n de armenters. Or, a lion rampant gules. (Munsire Joh'n de Armenters, lescu escheckere dor & de azur od un leun rampa't de gules.)
124. Steuen de penecestr. Gules, a cross argent. (Munsire Esteuene de penecestre, lescu de gules a une croiz dargent.)
125. Phelip Marmiu'. Sable, a sword erect argent. (Munsire phelip marmiuun, lescu de sable od une espee dargent.)
126. Joh'n de Cameys. Gules, three plates, 2 and 1. (Munsire Joh'n de Cameys, lescu de gules od treis gastels dargent.)
127. Joh'n de vaus. Checquée argent and gules. (Munsire Joh'n de Vals, lescu escheckere de argent & de gules.)
128. aleyn de plokenet. Ermine, a bend engrailed gules. (Munsire Aleyn de plokenet, lescu de ermine a une bende engrasle de gules.)
129. Rauf basset. Gules, three pallets or, a quarter ermine. (Munsire Rauf basset de drayton, lescu pale dor & de gules od le quart' dermine.)
130. hue le fiz otes. Bendy of six or and azure, a quarter ermine. (Munsire hue le fiz Otes, lescu bende dor & de azur od le q'rter dermine.)
131. Will' de munchensy. The field or alone visible. (Munsire Will' de Munchensy, lescu dor od treis escuchuns verrez de azur & de argent.)
132. reynaud de grey. Barry of six argent and azure, a label gules. (Munsire Reynaud de grey, lescu barre de azur & de arge't a un label de gules.)
133. Cu'te de Wyncestre. Gules, ten mascles, 3, 3, 3, 1, or. (Cunte de Wyncestre, lescu de gules od les losenges dor perces.)
134. Cunte del Ildre. The field or alone visible. (Cunte del Ildre, lescu dor a un leun rampant de azur.)
135. Reynaud le fiz pers. Gules, three lions rampant, 2 and 1, or. (Munsire Reynaud le fiz peres, lescu de gules od treis leuns rampans dor.)
136. War' de bassing'ne. Gyronny of ten or and azure. (Munsire Warin de bassingeburne, lescu geroune dor & de azur.)
137. Sem de Munfort. Gules, a lion rampant, queue fourchée, argent. (Munsire Symu' de munford, lescu de gules a un leun rampant darge't od la cue furche.)
138. Phelipe basset. Barry undy of six or and gules. (Munsire phelipe basset, lescu undee dor & de gules.)
139. henr' de hastinge. Or, a manche gules. (Munsire henr' de hastinge, lescu dor od une manchie de gules.)
140. Johan de Burg. Gules, ten lozenges, 3, 3, 3, and 1, vair. (Munsire Johan de burg, lescu mascle de veir & de gules.)
141. Robt de Creuker. Or, a cross voided gules. (Munsire Robt de creuequer, lescu dor od une croiz p'oe de gules.)
142. Cunte de Aubemarl. Gules, a cross patonce vair. (Cunte de Aubemarle, lescu de gules od une croiz patee verre de azur & dargent.)
143. Robt de brus. Or, a saltire and a chief gules, in dexter chief a mullet of six points argent. (Munsire Robt de brus, dor od le chef de gules a un saut' de gules od une molectes darge't.)
144. Alex de baylol. Gules, an orle argent. (Munsire Alisander de bailol, lescu de gules a un escuchun dargent perce.)
145. hue le despencer. Quarterly argent and gules fretty of six or, a bendlet sable. (Munsire hue le despenser, lescu esq'rtele darge't & de gules frette dor a une bende de sable.)
146. Will' de Valence. Argent, four bars azure, an orle of nine martlets gules. (Munsire Will de valence, lescu burele de azur & de arge't od les merloz de gules.)
147. Joh'n del boys. Argent, two bars and a quarter gules. (Munsire Joh'n del boys, lescu dargent od deu. barres de gules od le q'rter de gules.)
148. Will' de brouse. Azure, a lion rampant between ten cross-crosslets or. (Munsire Will de brouse, lescu de azur od un leun rampant de or crusile dor.)
149. Pat' de chawurht. Barry of twelve argent and gules, an orle of eight-martlets sable. (Munsire patrik de chawurht, lescu burele darge't & de gules od les m'loz de sable.)
150. Ric le fiz ioh'n. Quarterly or and gules, a bordure vair. (Munsire Richart le fiz joh'n, lescu esq'rtele dor & de gules od la bordure uerre dazure & darge't.)
151. Adam de Cretinge. Argent, a chevron between three mullets of six points pierced gules. (Munsire Adam de Cretinge, lescu de arge't a un cheueru' de gules od treis molecte' de gules.)
152. Cute de fereres. Vairé or and gules. (Cunte de ferers, lescu verre dor & de gules.)
153. hue sanzauoir. Azure, three crescents, 2 and 1, between nine cross-crosslets or. (Munsire hue sanzauoir, lescu de azur od treis cressante' dor crusile dor.)
154. Giles de Argentu'. Gules, three covered cups, 2 and 1, argent. (Munsire giles de Argentin, lescu de gules a treis cupes dargent.)
155. Will de echingh'm. Azure, fretty of six argent. (Munsire Will' de Echingh'm, lescu de azur, frette dargent.)
156. Gilbt pecche. Argent, a fesse between two chevrons gules. (Munsire Gilbt pecche, lescu darge't a une fesse de gules od deus cheueru's de gules.)
157. Guy de rocheford. Quarterly or and gules, a label azure. (Munsire Guy de Rocheford, lescu esq'rtele dor & de gules a un label dazur.)
158. *Name omitted.* Gules, a lion rampant between nine cross-crosslets fitchées argent. (This shield is not described in blazon.)
159. *Name omitted.* Gules, three pallets vair, a quarter of the field. (Not described in blazon.)
160. Barth' de Sulee. Or, two bars gules. (Munsire barthol de sulee, lescu dor a deus barres de gules.)
161. Robt de Mortim'. Gules, two bars vair. (Munsire Robt de Mortim', lescu de gules a deus barres uerres dazur & dargent.)
162. Dany de Jarkannile. Quarterly or and azure, in the first quarter a lion rampant gules. (Munsire dany de Jerkanuile, lescu esq'rtele dor & dazur a un leuncel ra'pa't de gules.)

163. Will' de fereres. Vairé or and gules, on a bordure sable nine horseshoes reversed argent. (Munsire Will de ferers, lescu verre dor & de gules od la bordure de sable od les fer' darge't.)

164. Nich' malemeyn'. Gules, three dexter bands coupéd at the wrist, 2 and 1, argent. (Munsire Nich malemeyns, lescu de gules a treis myens dargent.)

165. Robt de Mu'ford. Bendy of six or and azure, a label gules. (Munsire Robt de Munford, lescu bende dor & dazur a un label de gules.)

166. Will' bardouf. Blank. (Munsire Will bardouf, lescu dazur a treis q'ntefolles dor.)

WALTER J. WESTON.

(To be continued.)

AN IRISH VERSION OF THE LEGEND OF  
"WILL-O'-THE-WISP."

I have taken some trouble to try and collect any scattered information about the *ignis fatuus* known as "Will-o'-the-wisp," but without much success. Perhaps some of the readers of "N. & Q." may be able to enlighten me. In *John Inglesant* it is called "Kit-of-the-candlestick," a name pointing, perhaps, to some varying form of the received legend, according to which a man called Will is condemned to wander over hill and dale with a lighted wisp of straw fixed on his back, and is doomed, like the Wandering Jew, to perpetual motion until the end of time. An old Irish servant related his version of the legend to me, and I tell it as nearly as possible in his own words.

There was a young fellow once and he got married at eighteen years of age to a young girl of sixteen, and before a year passed over their heads they had a fine young son. Well, Willie (for that was his name) worked away at his trade—he was a blacksmith, you must know—harder than ever. Next year his wife had twins, and soon there was a "tremendous" family around them. One day a man came in, and, said he, "I'm a messenger from heaven, and can grant you three wishes."

"Well," says Willie, "one thing I'd like 'ud be when any one comes in I could keep him blowing the bellows; for when I ask the lads to blow for me they stop only a few minutes."

"All right," was the answer; "you shall have that wish, and the power to keep them at whatever you want them to do as long as you like. But you have still two more wishes."

"Another thing I'd like," says Willie, "'ud be the power to prevent Mary taking any little change out of my pocket when I'm drunk; for if I've a sixpence at all she'll take it." So the second wish was granted.

"Now for the third," says the messenger.

"Well, I'd like always to have lots of work, for, God help me, it's getting very slack wid me entirely." So that wish was granted, and the messenger disappeared.

Some time after another man comes in, and who should he be but the devil himself!

"Oh!" says Will, "if I had only lots of money to feed and clothe the childer!"

"I can give you money and lands, too," says the devil; "but if I do you must come with me at the end of seven years."

"All right," says Will; "it's a good long time; I'll be ready for you."

At the end of the seven years the devil comes again.

"Come on, now, Willie," says he; "time's up." "All right," says Will; "but wait till I shoe this ass; just blow the bellows for me a bit."

And so he set the devil to blow the bellows, and kept him there for four days. Then the devil ups, and he cries, "Och, murther! let me go, let me go, I say."

"No," says Will, "I won't, that's flat."

"Well, then," says the devil, "I'll give you another seven years if you'll let me off this time." So Willie let him go, and away he went.

At the end of the next seven years (fourteen) back he comes, and Will spoke up quite friendly to him, and, says he, "I'll be ready in a minute; but just go to the anvil and hammer that bit of iron for me." Away the devil worked at it, and then he cries, "It's done now, let me off!"

"No," says Will; "you must stay there, so you must." And he locked the door, took the key, and went off for the night.

Next morning, when he opened the door, the anvil was nearly wore away, and the devil had made quite a hole in the floor, and he looked about the size of a tom-tit, he had sunk so far into the ground.

"Let me go, Will," he says, quite melancholy.

"Not a bit of me," says Will.

"Oh!" says the poor devil, "if you do I'll grant you any wish you like, and let you off for another seven years."

"Well," says Will, "I'd like more money."

"You shall have it," says the devil; "but mind you're ready this time seven years."

"All right," says Will. And so at the end of another seven years (twenty-one) back comes the devil again.

"Come on now, Will," he says; "I'll wait for you no longer."

"All right," says Will. And he went with him quiet and aisy till they passed a public-house.

"Well, now," says Will, "I'm very dhr, and hell is such a mighty hot place, it 'ud never do to go there thirsty; let's go in and get some porter."

"All right," says the devil; "but, mind, I've no change."

"Nor I aither," says Will; "but such a great fellow as you are can turn yourself into a sixpence, and when they're putting you into the till you can leap out and astonish them."

"Faix ! I can do that !" says the devil. So he turned himself into a sixpence; and what did Will do but never spent a halfpenny of him, but claps him into his purse, and he buys the porter with a fourpenny bit of his own. For twenty years the devil remained in Will's purse. Often and often he begged to be let out, but "Whisht ! will you," was all the answer he got.

And so, when Will died he thought to get into heaven ; and they wouldn't let him in on account of his rubbins with the devil. He got so unaisy wandering about that at last he kicked at the door of hell with his hobnailed shoes.

"Who's there ?" asks the old devil.

"It's me—Willy, the smith."

"Oh ! don't let him in," says the old devil ; "he's too able for us; he'll kill us all."

The young devils were rather inclined to open the door, but the old devil would not let them, and told Will to go off and get a sheaf of corn. As soon as he came back with it they clapped it to his back and set fire to it, and there he is wandering about still. But Will-o'-the-wisp had got money enough from the devil to fortune off all his daughters, and he left fine estates to his sons, and they're all raal quality to this day.

C. J. HAMILTON.

[Reference may be made to 5th S. iv. 209, 235 ; v. 56 ; x. 405, 499 ; xi. 55. The good-humoured contempt with which the devil is treated in this Irish legend reminds us strongly of similar treatment in Scandinavian folklore, and this tends to give force to Mr. HENSLEIGH WEDWOOD'S suggestion in our own pages, 5th S. x. 405, that the name Will-o'-the-wisp may be of Scandinavian origin. In the *Legends of Iceland*, edited by our late correspondent, George E. J. Powell, of Nant Eos, and Eirikr Magnússon, there is a story of the devil's attempt at creation, resulting only in the jelly fish, "which is useless as useless can be," presenting just the same feature as that which we note in the legend here presented to our readers.]

THE SURNAMES TIDD AND TODD.—In the review of Mr. Ferguson's *Surnames as a Science*, in the *Athenæum*, July 7, the reviewer says : "Mr. Ferguson does not, as far as we can find, mention Tidd. It is an old Eastern Counties name not yet extinct. A man who bore it was involved in the Cato Street Conspiracy." The surname Tidd is still to be met with in Rutland and its neighbourhood. Mr. William Tidd is a farmer at Cottesmore, Rutland, and Tidd is a cottager at Teigh, Rutland. Miss Tidd is the schoolmistress at Blatherwycke, Northants ; Mr. W. Tidd is a linendraper at Loughborough ; Mr. John Tidd is a farmer at Dalby Magna, Leicestershire ; and in the same county Charles Tidd is a beerhouse-keeper at Belgrave. George H. Tidd is a butcher and innkeeper at Barkestone ; and in Leicester itself Mrs. Ann Tidd lets lodgings in Richards Street, Herbert Tidd is a milliner in Welford Road, and Mrs. Mary Ann Tidd is a

milliner in Wellington Street. In Leicester also are three families named Todd, who are hosiers and commercial travellers. John Todd is a Wesleyan Home Missionary at Melton Mowbray. Another John Todd is a farmer at Maxey, Lincolnshire ; and at Duddington, in the same county, Mrs. Todd is a grocer and draper. At Stretton, Rutland, Wm. Todd is postmaster, shoemaker, and parish clerk, and the Stretton registers show that his family have lived in the village for many generations. His son, Edwin Todd, is coachman to C. T. S. Birch-Reynardson, Esq., Holywell Hall, Lincolnshire, having lived with me in the same capacity for some years previously, during which time my housemaid was Elizabeth Tidd, of Teigh. Thus two of my indoor servants were named Tidd and Todd. Some seventeen years ago my four indoor servants were named Plowman, Sheerer, Carter, and Shepherd. CUTHBERT BEDE.

FUNERAL RITES IN COCHIN CHINA.—The following account of superstitions which prevail amongst the natives of Annam, Cochin China, is perhaps worth recording in "N. & Q." It is taken from a recently issued Government report on the trade, commerce, and navigation of Saigon and Cochin China for 1882.

"Funerals.—The respect with which the Annamese treat their dead gives to this ceremony considerable importance; as its numerous rites are not written law, they are easily neglected, to the prejudice of and danger to the family. The ceremony naturally varies according to the position the deceased held in the family, and the wealth of the mourners. The method of determining death is by means of a flake of cotton, which the least breath would move. When death is assured, the visage is covered with three leaves, ordinary paper, a red handkerchief covering all. This operation is called *dép mât*; and it is an imprecation in general use to wish an enemy so poor that this expense cannot be afforded him. Next, three grains of rice are placed in the mouth of the deceased, three bowls of cooked rice are arranged in half circle about the head, and two candles placed there. From the moment of death a relative is put in charge of the body, to see that no cat passes over it, for it is the cat that seeks to steal the soul. Coffins are often ready years in advance, and are made of valuable woods that remain intact for a long while. They may easily cost 40*l.* The laying out is usually done by a stranger. If any member of the family happens to have been born immediately after the deceased he must leave the house, for fear of contagion of death. The body is bathed in perfumed water, dressed in its best clothes and a black turban, nails are cut and deposited about the head. When the various bandages are in order, a favourable hour is awaited, which must not be the hour of birth of any near relative; then the body is placed in the coffin, this is placed in the centre of the house for a father or mother, but at the sides for a son or daughter. Various offerings are exposed and renewed at the usual hours for meals. Three days afterwards the coffin is varnished, to prevent the attacks of white ants. Mourning habits are of unbleached and unhemmed cotton of native manufacture. Various inscriptions are placed upon the doors, and a lantern with blue characters hung in front; these are allowed to remain until they decay, but are not

renewed. The coffin remains in the house sometimes for three months, during which time the eldest son sleeps at the foot upon the ground. Should the wife of the heritor during the period of mourning (two or three years) become *enciente*, the relatives may demand her condemnation for impiety. Order of procession—two lanterns; a banner of silk or paper; a sheet of white silk suspended between two poles, representing a door; gongs; table with candles and other offerings; gong; model of a house; lanterns; the bier; lanterns; tables of offerings. The coffin is sometimes placed in and sometimes above the ground. The tombs are of all sizes and stages of ornamentation, and are of various forms; those of priests are pyramidal. The coffin once deposited in the tomb, the relatives and friends throw a handful of earth over it, verses being recited by the usual paid mourners; then the relatives salute the friends who have assisted, and offer them wine and betel. An altar is placed before the tomb with offerings; a tablet is put in place with the name and titles of the deceased."

JOHN R. JACKSON.

A DORSETSHIRE VOCABULARY, from MSS. of Rev. John Poynter. (Continued from 6<sup>th</sup> S. vii. 366.)—

Iamiger, a cripple.  
 Leary, empty.  
 A loose, cart rout.  
 To link, to ly in y<sup>o</sup> sun.  
 A lizzon, a crack in a stone.  
 Linsing, large.  
 Lavage, rank.  
 To lumper, to stumble.  
 As lare, as lieu (*sic*) do so and so.  
 Maumdy, proud, saucy; or reasy if apply'd to a horse.  
 Miching, sneaking.  
 A moor, root of a tree.  
 To mogg, pout or grow sullen.  
 A mawn, great basket.  
 A murr, great cold in the head.  
 A mampus, multitude.  
 To mammy, eat slowly w<sup>th</sup> little appetite.  
 Otherwise, now and then.  
 A pecky, pick-ax.  
 A pawd, a fat tun-belly.  
 A patt, a crab.  
 A pinswill, a boil.  
 A pinginnet, a pimple on the face.  
 To point, appoint.  
 Pitcherveere, in great haste.  
 A pane, a parsnip.  
 A proctor, one that rents tithes.  
 To proctor, to scold or lord it.  
 A plough, a team.  
 A puxy, a quagmire.  
 A pook, cock of corn or hay.  
 To quirk, to complain.  
 To be quert, satiated.  
 To chew the quid, chew the end.  
 To be in a quiddle, in a quandary.  
 Rigg, ravenous.  
 Read, thatch.  
 A rice, long rod.  
 Sail, seldom.  
 A sull, a plough.  
 Snocking, a snuffing fellow.  
 Spray wood, brush wood.  
 Sprithe, nimble.  
 Speal, to spare one and take his place.  
 Shanty man, genteel man.

Suant, even and all of a piece.  
 Stickle, steep.  
 To skife, kick up one's heels.  
 To go slooding, thwart a hill.  
 Since, already.  
 To suit, court a lady.  
 Seemth, it seems.  
 A squat, a bruise.  
 To squail, to throw a stick or stone.  
 Spars, sticks to fasten the thatch.  
 A swather, slumber.  
 A silt, poudring tub.  
 To go tallage, go softly.  
 Tilty, angry.  
 A tack, a shelf.  
 A tacker, a shoemaker's wax-end.  
 Teary, faint.  
 To trise, throw up one's heels.  
 Tho, then.  
 Tall eater, walker, or worker, is spoken ironically.  
 Toil of a hill, top of a hill.  
 To vang to a child, stand gossip.  
 To vang money, receive money.  
 Vang hither, reach hither.  
 Vinny, mouldy.  
 To up, to rise.  
 Whileer, not long ago.  
 To whibble, to lye.  
 Whilain, at a venture.  
 To wim, to winnow.  
 To whicker, to laugh.  
 To make wees, to make believe.  
 To year away, to be backward in the year.

JOHN E. T. LOVEDAY.

LORD BYRON AND THE ETON AND HARROW MATCH.—The following paragraph is taken from Mr. J. C. Jeaffreson's new book, entitled *The Real Lord Byron*, vol. i. pp. 97-8:—

"One would like to know what grounds the poet had (if he had any) for writing in February, 1812, to Master John Cowell, on that young gentleman's departure for Eton: 'As an Etonian, you will look down upon a Harrow man; but I never, even in my boyish days, disputed your superiority, which I once experienced in a cricket match, where I had the honour of making one of the eleven who were beaten to their hearts' content by your college in *one innings*.' Though cricket eighty years since was no such arduous sport as the cricket of this year of grace, it is scarcely credible that Byron, whilst 'leading' his school, took the part his words imply in the match. If he did, it is not surprising that Harrow was badly beaten in a single innings."

Had Mr. Jeaffreson referred to Lillywhite's *Public School Matches*, he would have found that this was not "a bit of bounce," but an undoubted fact. The match was played at old Lord's Ground (the site of the present Dorset Square) on Aug. 2, 1805. Lord Byron made seven runs in the first innings and two in the second. He also bowled one wicket. Eton won the match by one innings and two runs. G. F. R. B.

BRADSHAW'S RAILWAY GUIDE.—A short letter, signed "George H. Verney," informed the readers of the *Times* on the 3rd of July that Bradshaw's *Railway Guide* completed its fiftieth year of publication on the 1st of July. "Bradshaw" is so

much a household word, and any facts on the progress of railways are so generally interesting, that no apology seems necessary for troubling "N. & Q." with a notice of this statement. I think Mr. Verney must be misinformed, for the only line of any importance open in 1833 (except, of course, the Stockton and Darlington) was the Liverpool and Manchester Railway, opened in September, 1830; and before 1840 the only other long lines completed were the London and Birmingham (1838), the Grand Junction (1837), the Birmingham and Derby (1839), the Newcastle and Carlisle (1839), and the Midland Counties from Rugby to Nottingham (1839). I doubt, therefore, if Bradshaw began to be published much, if at all, before 1843, *i. e.*, ten years later. I possess a copy of *Bradshaw's Railway Companion*, dated 1843, which contrasts curiously with the *Guide* of the present day; it bears no sign of being a reprint, and I suspect it to be the first issue of that popular series. It contains thirty-three folios of letterpress, the time-tables extending across two pages; a small map of England and Wales; ten railway maps on a larger scale; and plans of London, Birmingham, Bristol, Manchester, and Liverpool. All these maps and plans are well and clearly engraved on copper or steel, and the volume is bound in cloth, the price 1s. The size of the book is 4½ by 3 inches, just half that of the contemporary Bradshaw. JOHN RIVINGTON.

Babbacombe, Torquay.

MODERN BELL INSCRIPTIONS AT SHEFFIELD.—The following inscriptions, which occur on the ring of eight bells at St. Mary's Church, Sheffield, solemnly blessed by the Right Rev. Robert Gornthwaite, Bishop of Beverley, on the feast of our Lady of Mount Carmel, July 16, 1874, seem worthy of record in "N. & Q."—

1. Salve nobilis Regina,  
Regis sponsa Catharina.
2. Purgatos Aulæ  
Cæli nos jungito, Paule.
3. Tu, Petre, pulsatus,  
Perversos mitiga flatus.
4. O custos matris Domini,  
Devotos tuo nomini,  
Joseph Alme, per aspera  
Salva semper et prospera.
5. Missi de cælis  
Habeo nomen Gabrieliis.
6. Musa Raphaelis  
Sonet auribus Emanuelis.
7. Adjuvat nos Sanctus Michael  
Diebus ac noctibus,  
Ut nos ponat in bonorum  
Sanctorum consortibus.
8. Est mihi collatum  
Cordis Jesu nomen amatum.

The angelus bell, blessed by the Right Rev. John Briggs, Bishop of Trachis and Vicar Apostolic

of the Yorkshire District, afterwards first Bishop of Beverley, on Tuesday, July 30, 1850, bears the angelic salutation,—

Ave Maria, Gratia plena,  
Dominus Tecum.

EVERARD GREEN, F.S.A.

Reform Club.

ST. SWITHIN SUPERSTITION.—Here is a Shropshire superstition as to St. Swithin's Day which I think deserves recording in your pages. An old woman, living not far from Shrewsbury thirty years ago, used to gather a quantity of rain-water as it fell on this day, and mixed it in the making of certain little cakes, which she afterwards distributed among the neighbouring people. These cakes were grated by the recipients into their beer or over their food, and were supposed to be a remedy against bowel complaints. My informant tells me that this was always done when rain fell on St. Swithin's Day; but if no rain fell the old lady was very much troubled, and predicted all sorts of diseases during the coming year.

NEMO.

Birmingham.

BENEDICT ARNOLD A MASON.—In treating of the agnomen of "Brother Jonathan" as of Masonic origin in "N. & Q." 1<sup>st</sup> S. v. 149, W. W., writing from La Valetta, Malta, says, "George Washington, commander-in-chief of the American army in the revolution, was a Mason, as were all the other generals, with the solitary exception of Arnold the traitor, who attempted to deliver West Point, a most important position, into the hands of the enemy." I wish to correct this statement, having only recently come into possession of the first volumes of "N. & Q.," and at this late day discovered the error of the writer who made the said statement so far back as Feb. 14, 1852. Benedict Arnold was made a Mason in Hiram Lodge, No. 1 of Free and Accepted Masons, at New Haven, Connecticut, U.S., and signed the bylaws of the lodge April 10, 1765, the said lodge having been instituted Aug. 12, 1750. And W. W. was further mistaken in saying "all the other [American] generals were Masons." There were several others who were not members of the order.

MARSHALL O. WAGGONER.

Toledo, Ohio, U.S.

SPANISH SWORD-MAKERS, 1781.—It may interest some of the readers of "N. & Q." to know that in *Travels through Spain*, by John Talbot Dillon, Knight and Baron of the Sacred Roman Empire, 8vo. Dublin, 1781, there is a list of the names of Spanish sword-makers. It is introduced by the following passage:—

"As many of the most capital workmen of Toledo, quitted that city on the decline of their trade, and settled in different parts of the kingdom where they supported the reputation of their art; and as their

blades have since been dispersed all over Europe, those who are curious in these matters will, perhaps, not be displeased to see a list of their names; as by this means they may know them, whenever they fall in their way."  
—P. 145.

EDWARD PEACOCK.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

LATIN INSCRIPTION AT APOTHECARIES' HALL.  
—In the Dispensing Room at Apothecaries' Hall is a mural tablet, on which, in ancient characters, is the following verse:—

"Ni Deus Afuerit Viresq. Infuderit Herbis,  
Quid Rogo Dictamnus, Quid Panacea Judæ?"

which translated means, I suppose, "Unless God shall assist or teach men, and pour the spirit of nature into the herbs of the field, what avail the virtues of the dictamnus, or the all-healing plant of Judæ?" Can any of your correspondents connected with the Apothecaries' Company trace the date of this inscription, and say whether it is original or quoted; and, if the latter, whence? The present Apothecaries' Hall dates, I believe, from the time of Charles I., but the character of the inscription is, I suspect, more ancient, and probably three hundred years old. It was, I am informed, formerly in the hall, and perhaps is the survival of some more ancient building. To dictamnus, ditany, or marjoram, it is well known, were attributed specific healing qualities. Thus Virgil (*Æneid*, xii. 412) says Venus plucked some of its young leaves on Mount Ida to heal the wound of Æneas. Shakespeare, also, makes Edgar use it as a talisman (*King Lear*, IV. vi.): "*Lear*. Give the word. *Edg*. Sweet marjoram. *Lear*. Pass." The "panacea Judæ" (if I read the latter word aright) was, I suppose, the balm of Gilead (*Diaccephalum canariense*), gathered on Mount Lebanon, and, in the form of a gum, of universal healing property, was an article of commerce between the Jews and Egyptians.

G. G. HARDINGHAM.

Temple.

ROMETH.—In a deed of conveyance dated February, 1622, Henry Fulcis and Alice his wife, "in consideration of the summe of tenne poundes of lawfull English money.....doe bargaine, sell, and graunte unto John Nixon all that oulde howse or rometh with a chiveny in the same." The *chiveny*, I presume, is a chimney; but what is the meaning of *rometh*? The word occurs four or five times in the body of the deed, and again in the endorsement, which certifies that "seasin & peacable possession of & in the oulde howse or rometh &

the yarde or entry adjoyning within specified was given & delivered," &c. The same word appears in another document, dated March, 1690, viz., a deed of conveyance of certain premises in the same parish (St. Peter of Mancroft in Norwich), "together with a yard or garden & a *Roometh* now or late used for a smyth's shopp."

FRED. NORGATE.

FOLK-TALES: THE MAN CHANGED INTO A BULL.—Does the story of a man who was changed into a bull for twelve hours every day occur in any collection of fairy tales? I have never met with it in print, and I am anxious to learn whether it is an old folk-tale or a German introduction which has only reached England in late years. As the well-known glass mountain appears in the story, it is probably of foreign origin.

MABEL PEACOCK.

"THE ENGLISH WAKE."—I shall be glad of further information concerning a picture which is in the possession of one of my friends. It is painted by W. Hamilton, R.A., and is called "The English Wake." I am told that the subject is taken from a poem by Sir William Jerningham [sixth baronet of Costessey, b. 1736, d. 1809] (? Edward) [brother of Sir William, recorded in *Burke's Peerage*, 1883, as a "man of letters"], and that it represents the return of Agatha to her father from the Holy Land. Will anybody who possesses a copy of the above poem kindly give me an outline in prose? for I am quite at sea both as to the story and the author.

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

HILCOT, STAFFORDSHIRE.—Can any of the readers of "N. & Q." inform me how the property at Hilcot, in Staffordshire, passed from the last representative of the Noel family living there into the hands of the present owners? Philip Noel, of Hilcot, living A.D. 1583, was the son of Robert Noel, who was the elder brother of Andrew Noel, the ancestor of Noels, Earls of Gainsborough. The property at Hilcot had been in the hands of the Noels for four hundred years when Philip Noel inherited the estate.

LELAND NOEL.

ANN IN PLACE-NAMES.—What is the meaning of this word in local nomenclature? We have in Hampshire, "Abbot's Ann"; and in Wilts, "Little Ann" and "Glory Ann."

J. E. J.

[*Qy.*—"Ain, river," Morris, *Etym. of Local Names.*]

BARRY, THE CLOWN.—I wish for a few particulars of Barry, the clown at Astley's. I have a drawing of him in a tub, being drawn along the Thames by geese.

J. F. B.

THE COLDSTREAM GUARDS IN 1708 AND 1709.—This regiment was serving, I believe, in Flan-

ders during those years. Where can a list of its officers, and especially of those killed in action, be found? LAC.

GIANTS AND DWARFS.—I should be much obliged to readers of "N. & Q." for references to books, &c., on these subjects. HOMEROS.

BOUCHIER FAMILY.—A family of this name was located at Handborough, in the county of Oxford, and owned the old manor house at Long Handborough, in that parish. It would appear to have been one of some importance in the seventeenth and eighteenth centuries, for there used to be, and perhaps are still, several mural monuments of different members of the family on the south wall of the chancel of the church of that parish. One of its members, Thomas Bouchier, D.C.L., was Fellow of All Souls' College, Oxford, Regius Professor of Civil Law in that university from 1672 to 1735,\* and Principal of St. Alban Hall from 1678 to 1723, and another James Bouchier, who succeeded him in the last-named office, was Principal from 1723 to 1736. Handborough is a rectory in the gift of St. John's College, Oxford, about eight miles distant from that city, and has been usually held with the presidency of that college. Is it known when this family became extinct; and was it in any way allied to or descended from the great family of Bouchier, though the orthography of the name is slightly different?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"GIL BLAS," vol. i. bk. ii. chap. iii.—

"On ne peut trop admirer la sage prévoyance de ces anciens maîtres de la vie civile, qui avoient établi des lieux public où l'on donnoit de l'eau à boire à tout venant, et qui renfermoient le vin dans les boutiques des apothecaires, pour n'en permettre l'usage que par l'ordonnance des médecins."

Who were those ancient masters of civil life who so early regulated the sale of alcohol? Dr. Celsus is the only known name mentioned in the same chapter, but he was a physician, not a statesman. Dr. Sangrado speaks of the above law as worthy the Golden Age, but he (or Le Sage) does not tell when the law was in force. H. S.

A CURIOUS COIN.—Perhaps some of your readers will have the kindness to enlighten me on the subject of a copper coin I recently met with. It is about the size of a penny, with the following quaint devices. Obv., a tortoise passant to the right, on its back a mast erect with a sail extended by the wind from a yard; above, *FESTINALENTE*; below, *WOLF. LAVFER. RECH: PE: Rev.*, figure of a man in shaggy garments carrying on his shoulder a

\* If this is correct, his tenure of the professorship was for the unusually long period of sixty-three years. An *Oxford University Calendar* for 1862 is my authority for the statement.

bullock, horned and tailed, as the heralds say, head down and feet uppermost, recalling Mr. Armitage's picture of "Samson and the Lion" in the Royal Academy; round the figure, *ASSIDVITATE ET TOLERANTIA*. No date.

ALEX. FERGUSSON, Lieut.-Col.

CARVED STONE AT WING CHURCH.—In the porch of Wing Church, Bucks, there is a large piece of carved stone, which may be the capital of a pillar or else a font or holy water stoup inverted. Was any light thrown on it by the Archaeological Institute on its recent visit to the church?

MUS RUSTICUS.

"WOODEN WALLS."—Does the phrase occur earlier than 1659? Edward Leigh, *England Described*, p. 6: "Our wooden Walls, the Ships, are a great safety to this Nation. The English Navy is the strongest in the world. What service did our ships do us in 88?"

F. J. FURNIVALL.

#### Replies.

#### "THE GUNNING MYSTERY."

(6th S. vii. 407.)

General Gunning, who owed his position in life mainly to the high marriages of his sisters, the beautiful Misses Gunning, Countess of Coventry, and Duchess of Hamilton and afterwards of Argyll, married Miss Minifie. There were two sisters of this name, Susannah and Margaret, and they were known as joint writers of fiction, *Histories of Lady Frances S— and Lady Caroline S—*, by the Miss Minifies of Fairwater, in Somersetshire, 1763, and other tales, of which it is impossible to speak with praise. After the marriage of Susannah to General Gunning she laid aside the pen, but her sister Margaret continued to write and published several tales. Mrs. Gunning had one daughter, named Elizabeth, after her aunt—the "double duchess," as Horace Walpole termed her; and Mrs. Gunning, with the grand marriages of her husband's sisters ever before her, was very anxious that her daughter should do likewise, and marry a duke. She was either to marry her cousin, the Marquess of Lorne, or the Marquess of Blandford; but before either of these gentlemen proposed it became known that certain letters on the subject were forgeries; both of the intended bridegrooms withdrew, the mother's schemes came to an untimely end, there was a family break up, and the whole affair was a nine days' scandal in high life. An amusing account of the matter, which he calls the "Gunninghiad," may be seen in the *Walpole Letters* (Cunningham's edition, ix. 284). There seems to have been no doubt but that the letters were forgeries; though who was the forger, and with what object they were



forged, was by no means clear. Gossips and scandalmongers were in their glory, and many squibs and satires were written and handed about. One of these, which is a fair illustration of the disagreeable story, is preserved in Nichols's *Illustrations*, vii. 716, commencing:—

"Here is the note that nobody wrote;  
Here is the groom that nobody sent  
To carry the note that nobody wrote;  
Here is Minifie Gunning, who in her great cunning  
The groom to prevent from going here sent  
To carry the note that nobody sent," &c.

On the family break up Mrs. Gunning published *A Letter to the Duke of Argyll*, 1791, 8vo. pp. 147. This led to a reply, *A Statement of Facts*, by Capt. Bowen, 1792, 8vo.; *A Narrative of the Incidents*, 1791; *A Friendly Letter to the Marquess of Lorne*, 1791, &c. But the game was played out, and Mrs. Gunning took to her old occupation of novel-writing. For a list of her later works see *Literary Memoirs of Living Authors*, 1798, i. 230. The daughter, too, following the example of her mother and aunt, became a writer, publishing in 1795 *Memoirs of Madame de Barneveldt*, from the French; in 1797, *The Orphans of Snowdon*; in 1799, *The Gipsy Countess*, and also *The Packet*, *The Foresters*, *The Farmer's Boy*, *The Exiles of Erin*, *Dangers through Life*, and *Memoirs of a Man of Fashion*. In 1803 she married Major Plunkett, "an officer of slender circumstances" (*Biographical Dictionary of Living Authors*, 1816).

I have never seen the musical drama *The Wife of Two Husbands*, which was brought out at Drury Lane in 1803, attributed to Miss Gunning. According to *The Biographia Dramatica* it was adapted from the French of Pixérécourt by James Cobb.

EDWARD SOLLY.

[Geneat also assigns it to Cobb.]

The Gunning affair was a fertile source of gossip. The following note from the *Biographical Dictionary of Living Authors* (London, 1816) will probably give COL. FERGUSSON the clue he desires:

"Plunkett, Mrs., formerly Miss Gunning, and daughter of the General of that name, by his wife, who, before her marriage, was named Minifie, and distinguished herself as a novel-writer of eminence. The present lady obtained a patronage of the late Duchess of Bedford, till she and her mother became the objects of displeasure, in an endeavour to promote an alliance with a noble family, by an artifice which occasioned much noise, and some publications. The young lady afterwards married Major Plunkett, an officer of slender circumstances. She has written *Gipsy Countess*, 4 vols. 12mo., 1799; *The Farmer's Boy*, from the French of Dumesnil, nov., 4 vols. 12mo. 1802; *The Exile of Erin*, nov., 3 vols. 12mo. 1808; *Dangers through Life*, 3 vols. 12mo.; *Memoirs of a Man of Fashion*, 12mo., 1815."

There were two, if not more, pamphlets issued. One by Mrs. Gunning, *A Letter to the Duke of Argyll*, which went through four editions, and

was replied to in *A Statement of Facts*, by Capt. Essex Bowen, who had been severely handled by the lady. Some letters by Miss Gunning appear in this pamphlet, and if orthography is an essential of the novelist's art her success would be more than doubtful. She was supposed to be engaged to the Marquess of Blandford, but the letters relating to the matter proved forgeries. Miss Gunning was regarded as the fabricator.

WILLIAM E. A. AXON.

The "mystery" alluded to was the supposed correspondence between Miss "Betty" Gunning and Lord Blandford (fourth Duke of Marlborough). I say "supposed," because it was said that the letters nominally from Lord Blandford were all written by the young lady herself, with the object of bringing about her marriage with Lord Blandford. It was a subject of great notoriety at the time in London society, and is frequently alluded to in Horace Walpole's *Letters*. *A Letter from Mrs. Gunning, addressed to His Grace the Duke of Argyll*, giving her version of the affair, was published in March, 1791; and *A Statement of Facts in Answer to Mrs. Gunning's Letter addressed to His Grace the Duke of Argyll*, by Capt. Bowen, was published in April, 1791.

CONSTANCE RUSSELL.  
Swallowfield Park, Reading.

*A Letter from Mrs. Gunning, addressed to His Grace the Duke of Argyll*, published in 1791, gives a complete account of the "mystery." I shall be happy to lend COL. FERGUSSON my copy should he care to see it.

WALTER HAINES.

Faringdon, Berks.

THE WENTWORTH PLACE OF JOHN KEATS (6th S. viii. 25).—Your Hampstead correspondent is mistaken in supposing that the Wentworth Place of John Keats was ever lost, still less "long lost." Mr. Dilke, of Chichester, son and brother of Keats's friends, Charles Wentworth Dilke, of Chichester, and Charles Wentworth Dilke, of Wentworth Place, Hampstead, and others who knew the houses in the days of Keats and Brown and Dilke, have never lost sight of the place, and Mr. Dilke, who is still one of our valued fellow correspondents of "N. & Q.," has often been to the house in later years.

AN ADMIRER OF KEATS.

REV. JOHN BLACKADDER, PRISONER OF THE BASS (6th S. vii. 408).—A tolerably full account of the life and family of this leading Covenantar, the friend of Welsh, Peden, and Cargill, may be found in Anderson's *Scottish Nation* (A. Fullarton & Co., Edinburgh and London, 1865), condensed in the main apparently from Dr. Andrew Crichton's *Memoirs of the Rev. John Blackadder* (pub. 1823), and the *Life and Diary of Colonel Blackadder*, the minister's fifth and youngest son. From the statements made in the *Scottish Nation* it would

seem that the Rev. John Blackadder, minister of Troqueer, Dumfriesshire, was grandson and representative of Adam Blackadder, of Blairhall, a cadet of Tulliallan, and that on the extinction of the male issue of Sir John Blackadder of Tulliallan, first baronet, cr. 1626, he became heir to the title and the chiefship of the name. The male line of the Rev. John Blackadder is not extinguished in the account published in the *Scottish Nation*. The eldest son, William, b. 1647, who became physician to William III., is stated to have died *s.p. circa* 1704. The second, Adam, a merchant in Sweden, is mentioned as grandfather of the "late Mr. Blackadder, Accountant-General of Excise." The third, Robert, died at Utrecht, where he was a student of theology, in 1689, presumably unmarried. The fourth, Thomas, was also a merchant, and emigrated to Maryland, where he died, *vitâ patris*. The fifth, John, became a lieutenant-colonel in the army, having entered the service in his twenty-fifth year, we are told, in 1689, the very year of his brother Robert's death at Utrecht. Colonel Blackadder was at Blenheim and Ramillies, and died deputy-governor of Stirling Castle in 1729. As the estate of Tulliallan had been wasted by Sir John, first baronet, no successor in line appears ever to have assumed the title, though it would seem that any heir male, if such there be, of the minister of Troqueer and prisoner of the Bass must be the heir also alike of the baronetcy of Tulliallan and of the representation of Blackadder of that ilk.

C. H. E. CARMICHAEL.

New University Club, S.W.

G. F. R. B. is referred for a brief notice of John Blackadder, and an etching of his tombstone in North Berwick churchyard, to a little work published by Dunn & Wright, Glasgow, entitled *Inscriptions on the Tombstones and Monuments erected in Memory of the Covenanters*, by James Gibson. He was one of the most distinguished Presbyterians in the twenty-eight years' persecution of the Scottish Covenanters, a lineal descendant and representative of the ancient family of Tulliallan, from whom he inherited the title of knight baronet, which he never assumed. He was minister of Troqueer, in the presbytery of Dumfries, from 1652 to 1662, when by the Act of Council at Glasgow he was compelled to abandon his charge for his adherence to Presbyterian principles. He continued to preach, and great multitudes flocked to hear him; but in 1666 letters of Council were directed against him and other ministers for presuming to preach, pray, baptize, and perform other acts of ministerial function. He then went to Holland to place his eldest son at Leyden to study for a physician; on returning to Scotland he was apprehended on April 5, 1681, taken before the Council, and sentenced to be imprisoned in the Bass. The cell in which he was confined is still

shown to visitors, with its three small iron-barred windows to the west. After an incarceration of four years his health became seriously impaired; an application was made for his removal, which was refused; a second application was more successful, but before it could be carried into effect death came to him as a messenger of peace. His remains were taken from the Bass Rock to the churchyard of North Berwick, where a large table stone marks his grave. It was repaired and relettered in 1821 at the expense of several gentlemen in the neighbourhood. He had a family of six children, five sons and one daughter. The youngest and last surviving son was Lieut.-Col. John Blackadder, born in Glencairn, Dumfriesshire, Sept. 14, 1664. After the revolution of 1688, when the tide of affairs changed in Scotland, he joined the army as lieutenant in the Cameronian Guard, chiefly formed of Glasgow inhabitants. He was in active service on the battlefields of Dunkeld, Steinkirk, Blenheim, and Ramillies. He served twenty-two years as lieutenant, captain, major, and lieutenant-colonel. He retired, on petition to his commander-in-chief, the Duke of Marlborough, in 1712, returned to Scotland, and fixed his residence in Edinburgh. At the outbreak of the rebellion in 1715 he did good service, for which he, unsolicited, received the appointment of deputy-governor of Stirling Castle, which he held to the time of his death. He married a daughter of James Callendar, Esq., of Craigforth, but left no family. His remains were interred in the West Church, Stirling, where a marble tablet bears this inscription:—

"Near this place are deposited the remains of a brave Soldier and devout Christian

John Blackadder, Esq.,

Late Lieutenant Colonel of the Cameronian Regiment.

He served under the Duke of Marlborough in Queen Ann's Wars, and was present at most of the engagements in that reign.

He died Deputy Governor of Stirling Castle in August, 1729, aged 65 years.

The tablet was erected by Mr. John Young, Edinburgh, a grand-nephew, in August, 1789. His widow became the wife of Sir James Campbell, of Ardkinglas, bart. J. G.

See Chambers's *Biographical Dictionary of Eminent Scotsmen*, vol. i. pp. 222-225.

L. L. H.

See *The Bass Rock, its Civil and Ecclesiastical History, Geology, Martyrology, Zoology, and Botany*, Edinburgh, 1848. W. L.

Robert Blackadder, a Scotchman, son of Sir Patrick Blackadder, adopted the ecclesiastical profession, and in 1480, being then at Rome, was consecrated bishop of Aberdeen by Pope Sixtus IV. In 1484 he was translated to the bishopric of Glasgow. He had so much influence at Rome that he obtained from the Pope the erection of

the see of Glasgow into an archbishopric. He was much employed in public affairs, and died 1508, while on a journey to the Holy Land (Cooper's *Biog. Dict. sub. n.*).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

[There were several other dignitaries of the name in the mediæval Scottish Church.]

A NAPOLEON PROPHECY (6th S. vii. 404) is unquestionably noteworthy. Will not the ordinary fall of coincidences account for it, however, as for most events which are set down as supernatural because at first sight they seem unaccountable? Amid the number of predictions continually given to the world it could not but be that some should coincide with some following event which appears to bear them out. Useless and unimportant coincidences are happening all day long, but no note is taken of them, and when one which seems to have a purpose occurs it is treated as a thing apart, which must have happened under some sort of direction. I have convinced myself of this by long making it a practice to take notice of useless coincidences, and these are so continually occurring that it follows as a necessary result that "once in a blue moon" one must happen which should appear to fit into something important. Instances are too numerous and the subject is too vast to pursue on this occasion; but I believe there is such a thing as a science of coincidences, the key to which may some day be found through close and combined observation, just as has heretofore been done with all other groups of phenomena which have been gathered, and grammared, and ranged into sciences. For, after all, what is any science but the observation of coincidences; and what do we know of "cause and effect," but that they are more or less frequently occurring coincidences?

In the present instances, however, might not examination reveal that the prophecy was actually printed after Napoleon's career had justified the presage and ante-dated to give it greater effect by some Napoleon-worshipper?

There is a remarkable passage in the "Fragment Historique" from Joseph Bonaparte's own pen, prefixed to Du Casse's *Mémoires* of him, to the following effect:—

"La longue et cruelle maladie de mon père avait singulièrement affaibli ses facultés. C'est au point que, peu de jours avant sa mort, dans un complet délire, il s'écria que tout secours étranger ne pouvait le sauver puisque ce Napoléon, dont l'épée devait un jour triompher de l'Europe,\* tenterait vainement de délivrer son père du dragon de la mort qui l'obsédait."

This was in 1785, while Napoleon was still quite undistinguished, and pointing directly to its man, is as much of a prediction as that of the "Samaritaine"; but it is impossible not to suppose that Joseph (who says he wrote the "Fragment" in which it occurs after he was advanced in years)

was carried away by his enthusiasm and his knowledge of events to over-colour the speech of his dying father.

The following prediction is equally remarkable (though less incredible, as it may be accounted for by exceptional individual penetration). Alfred von Reumont (*Geschichte der Stadt Rom*, Berlin, 1870, iii. 674) relates that when the Bishop of St. Malo brought to Pius VII. the news of Napoleon's escape from Elba and his first successes on the Continent, the Pope replied, "Besorget nichts, dies ist ein Sturm der drei Monate wahren wird." Reumont adds, "Die '100 Tage' konnten nicht richtiger bezeichnet werden." R. H. BUSK.

PARALLEL PASSAGES (6th S. vii. 325).—The passage adduced by MR. BUCKLEY is not where he says it is, in the first number of *Blackwood*, but in the second; and he does not give it verbatim. Lockhart wrote, "The duration of freedom and the glory of Greece was short" (not were); and the sentence in which MR. BUCKLEY sees a resemblance to a line in *Locksley Hall* runs thus: "But a few such years are worth myriads of ages of monkish slumber" (not short). But I fail to see the asserted parallel, beyond what is found in Psalm lxxxiv., "A day in thy courts is better than a thousand." C. M. I.

Athenæum Club.

The germ of the famous line in *Locksley Hall* may be seen in a still earlier source. In the Book of Wisdom, iv. 13, the Septuagint version is, *Τελειωθεῖς ἐν ὀλίγῳ ἐπλήρωσε χρόνους μακροῦς*, of which the Vulgate translation is, "Consummatus in brevi, explevit tempora multa."

ED. MARSHALL.

A MANY (6th S. vii. 502).—I protest against the explanations here given of the prefix *a-*, which are all wrong. *A-thirst* is for *of-thirst*; *a-courting* is for *on-courting*. *Many a* is *many on* (many one) in Layamon. I am disheartened to see such a mixing up of different things. Verily, Middle English is a thing almost unknown.

WALTER W. SKEAT.

OLD CLOCKS (6th S. vii. 165, 237, 257, 371, 417, 456, 516).—It may save some needless correspondence in "N. & Q." respecting the age and dates of old clocks if it is mentioned that a list of members of the Clockmakers' Company of London, from the period of their incorporation in 1631 to the year 1732, extracted from the books of the company and arranged alphabetically and chronologically by Mr. Octavius Morgan, will appear in the next number of the *Archæological Journal*. This will be obtainable in pamphlet form at the office of the Institute.

ALBERT HARTSHORNE.

THE HON. GEORGE WILLIAM FAIRFAX (6th S. vii. 228).—The descent of George William Fairfax runs thus:—

\* The italics are in the original.

Henry, fourth Lord Fairfax, b. Dec. 20, 1631, d. April 13, 1688=Frances Barwick, of Towlston.

Thomas, fifth Lord= Anne Harrison, dau. and co-h. of=Henry Fairfax, of Towlston, Yorkshire,  
Fairfax, 1657-1710. Rich. Harrison, of S. Cave, Yorks. 1659-1708, High Sheriff in 1691.

Thomas, sixth Lord, of Robert, seventh Henry Fairfax, of Towlston, Col. Wm. Fairfax, of Belvoir, Va.,=  
Greenway Court, Va., b. Lord, 1707-93, b. Sept. 15, 1685, d. Nov. 22, President of the King's Council, &c.,  
1690, d. Dec. 9, 1781, s.p. s.p.s. 1759, unmarried. b. Oct. 30, 1691, d. Sept. 3, 1757.

Hon. George Wm. Fairfax, of Belvoir, Virginia, b. 1724; succeeded his uncle Henry at Towlston in 1759; married, Dec. 17, 1748, Sarah, eldest dau. of Col. Wilson Cary, of "Ceelys," on James River, near Hampton, Virginia. Being a loyalist, he went to England in 1773, and died there, at Bath, April 3, 1787, leaving his American estates to his nephew Ferdinand. His widow survived him until Nov. 2, 1811, when she died, at Bath, in her eighty-second year. Both buried at Writhlington.

Bryan, eighth Lord Fairfax, 1737-1802, of="Toulston" and "Mount Eagle," Fairfax co., Virginia; married in 1759 Elizabeth, youngest dau. of Col. Wilson Cary, of Ceelys (Burke erroneously calls him Jefferson Cary). His claim to the Barony of Fairfax was allowed by the House of Lords in 1800. He died at Mount Eagle Aug. 7, 1802.

1. Sally, b. 1760, d. before 1779. 2. Thomas, ninth= lord, 1762-1816, had ten children. 3. William, d. infans, after 1782. 4. Ferdinando, b. 1765 (about), d. 1820, mar. Eliz. Blair Cary (first cousin), dau. of Col. Wilson Miles Cary, of Ceelys, &c. 5. Robert, d. young. 6. Elizabeth, Mrs. Griffith.

1. Albert, b.= April 15, 1802, d. May 9, 1835. 2. Henry. 3. Orlando, of Richmond, Va., &c., b. Feb. 14, 1806, d. Jan. 11, 1882, mar. his cousin Mary Randolph Cary, dau. of Wilson Jefferson Cary, of Carysbrooke. Monimia, 1820-1875, mar. her cousin Archibald Cary, younger son of Wilson Jefferson Cary, of Carysbrooke.

Charles, tenth lord. John, eleventh lord.

The dates in the foregoing I can vouch for, as well as the genealogy. I have found Burke in so many instances inaccurate that I scarcely think of taking his statement of dates or other genealogical matter as unquestionable. ABHBA will find in Burke (ed. of 1882, p. 493) George William Fairfax entered in the family history as "William George of Belvoir." Upon comparison you will see that I have corrected in my little pedigree the numerous errors of dates, &c., in Burke.

In the same issue Mr. NEILL asks for the relationship between Bryan, eighth Lord Fairfax, and the then eleventh Earl of Buchan, David Stewart Erskine (1742-1829). The Earl of Buchan's grandmother, Frances, was a Fairfax of the Walton line; the connexion, therefore, was very remote, their common ancestor being Richard Fairfax of Walton, who died in 1432.

As for the relationship between General Washington and the Earl of Buchan, the connexion is about as tangible as the shadow of a shade. Bryan eighth Lord Fairfax's grandmother, Anne Harrison, had a sister Eleanor, who married in 1689 a certain Henry Washington, whose relationship to General Washington's ancestor John, the emigrant of 1657-9, is the merest conjecture, being based on nothing but similarity of name.

WILSON MILES CARY.

Baltimore, U.S.

According to Douglas's *Peerage of Scotland*,

vol. i. p. 565 (Wood's revised edition, 2 vols. folio, Edinburgh, 1813), George William Fairfax, of Tolston (not Fowlston), in Yorkshire, who married Miss Sarah Cary, and died without issue in 1787, was son of William Fairfax, Esq., grandson of the Hon. Henry Fairfax, and great-grandson of Henry, fourth Lord Fairfax of Cameron. At the time of his death in 1787 he was heir presumptive to his father's first cousin Robert, seventh Lord Fairfax, but had no sort of right to the designation "Hon." given him in the Writhlington register and in the inscription on his monument. His younger brother Bryan became eighth Lord Fairfax on the death of the seventh lord in 1793.

R. M.—M.

See *Herald and Genealogist*, vol. vi. p. 605.

CLK.

George William Fairfax was the son of William Fairfax and Sarah Walker, of the Bahamas, where his father once lived. He was born in Salem, New England, where his father was collector of customs for several years before he removed to Virginia, and where he married after his first wife's death. Archdeacon Burnaby, in his book of *Travels in North America*, gives an interesting sketch of the father and the son.

Sarah, the wife of George W. Fairfax, was the daughter of Wilson Cary, long collector of customs for the lower district of James River, Virginia. Another daughter, Elizabeth, married Rev. Bryan Fairfax, a brother of George, who was recognized

as the eighth Lord Fairfax, but lived and died in Virginia.

EDWARD D. NEILL.

St. Paul, Minnesota, U.S.

**MINERS' TERMS: MENDIP MINERS** (6th S. vi. 516; vii. 510).—See under "Cope and Berghmoth" in Blount's *Law Dictionary*, where an "ingenious treatise" on the customs of miners by Mr. Manlove is cited.

BOILEAU.

**THE ROMAN MILESTONE AT LLANFAIRFECHAN** (6th S. vii. 345).—MR. NORTH, in speaking of this stone, notices that the name of the Emperor Hadrian is in the nominative case, and asks, "Is there any significance in this, or is any inference to be drawn from it?" A few words on these milestones generally will, therefore, be suitable. The Llanfairfechan milestone is the sixty-third recorded as having been found in Britain in modern times. Of these, sixteen at the time of their discovery did not bear the name of an emperor, some of them being mere fragments. Of the remaining forty-seven there are seven which bear the name of the emperor in the nominative case, *i.e.*, two of Hadrian, one of Marcus Aurelius, one of Caracalla, one of Gordian, one of Diocletian, and one of Maximinus Daza. Of two others (both of Hadrian) the case cannot be known, owing to every word being abbreviated. There then remain thirty-eight. In my recently published *Roman Lancashire*, in a note at p. 183, I have stated that, following other antiquaries, including Dr. Hübner, I have expanded the inscriptions on the Lancashire milestones in the ablative, though I had a strong opinion that the dative was intended. Except in one instance there is no termination which will not suit both dative and ablative. The exception is, that on a milestone of Decius found at Lancaster we have the word FELICI in full, which I think is strong evidence that the dative was meant in all these inscriptions. But wherever Dr. Hübner gives an expansion of F. or FEL. he renders it FELICE, thus making it appear that the stones were erected "by" the emperor instead of being dedicated "to" him, as I opine they were. My view seems confirmed by the fact that out of the sixteen stones bearing no emperor's name about half a dozen are inscribed BONO . REIPUBLICAE . NATO (To one born for the good of the republic), clearly the dative, and a frequent compliment paid to emperors. From the two milestones bearing the name of Hadrian in the nominative it is only a fair inference that the inscriptions on the other two of that emperor were in the same case, and as they all seem to be of about the year A.D. 120, they were most probably erected when the emperor was in Britain in that year. This may be the reason of the inscription occurring in the nominative, and thus the answer to MR. NORTH's query, though it is only fair to add that of the remaining five, only one could be

erected when the emperor named upon it was in Britain, *i.e.*, that of Caracalla.

W. THOMPSON WATKIN.

**REV. THOMAS PENTYCROSS** (6th S. vii. 367).—Among the recollections of my youth is this surname, in connexion with the following amusing anecdote. A clergyman of that name was once requested to officiate in a village church, I rather imagine in Berkshire, in which, as was too possible in those days of neglect, there was a hole of some size in the floor of the pulpit. Before he commenced his discourse he was unfortunate enough in some way to drop it, and see it disappear in the hole, beyond the possibility of recovery. The only alternative seemed to be to communicate his loss to the parish clerk, who occupied a seat immediately beneath him; so, leaning over, he informed him in a whisper that his sermon was in the hole. The clerk was said to have looked up with much surprise, but so little comprehension that the statement was repeated. On which that functionary got up, or turned round, and gave public notice—doubtless in very audible tones—that there was a *sarpen*t in the hole in the pulpit, with the immediate effect of dispersing the whole congregation.

T. W. WEBB.

There is a very full memoir of him in Wilson's *History of Christ's Hospital*, pp. 200–209.

L. L. H.

"OSMÈ; OR, THE SPIRIT OF FROUST" (6th S. vii. 368).—This clever and original little book was written by my old friend John Bolland, M.A., University College, Durham, son of Mr. Justice Bolland.

CUTHBERT BEDE.

**URQUHART OF CROMARTY** (6th S. vii. 368).—Christian, daughter of Sir Alex. Urquhart, married, firstly, Thomas, first Lord Rutherford of the Hunthill line, but he died *s.p.* in 1668. A charter was granted, August 5, 1668, to Christian Urquhart, relict of Thomas, Lord Rutherford, of an annual rent out of the lands of Nether Chatto. She married, secondly, James, second Viscount of Fren draught, by whom she had one son, William, third Viscount of Fren draught, who died unmarried in his minority. She married, thirdly, Alexander (or George) Morison, to whom she conveyed, after the death of her son William, the valuable estate of Bognie and other lands. By him she had, late in life, a son Theodore, who was served heir to his father, 1699, in the lands of Bognie, the dominical lands of Fren draught, the lands of Auchingoull, and others in the counties of Aberdeen and Banff.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Two of the daughters of Sir Alexander Urquhart, and the names of their husbands are mentioned in Burke's *History of the Commoners*, vol. ii. p. 296.

SIGMA.

THELE (6th S. vii. 369).—As a place-name it goes back to antiquity, if it be the same with *Toliaptis*, the ancient name of the Isle of Sheppey, of which the meaning was probably "pine island"; and *Ultima Thule*, if rightly identified with Sweden and Norway, may likewise have received its name from its pine forests. That the kind of wood meant was pine appears from the fact that oak-wooded districts had a special designation, as *Serwent* and *An-derida*—the forest, the first syllable being the article. J. PARRY.

THE NUN'S CROSS (6th S. vii. 389).—Siward's or Nun's Cross is one of the boundary points named in the ancient perambulations of the royal Forest of Dartmoor from the year 1240 downwards. In the Albert Memorial Museum at Exeter is preserved one of the oldest maps in existence—a map of Dartmoor very similar in daughtsmanship to the *Mappa Mondo*, presented by the late Baron Heath to the Society of Antiquaries, and probably dating from the fifteenth century, in which this cross is delineated and marked as "Crux Sywardy," whilst on the back of the map is this sentence, "Hit is to be noatid that on one syde of the cross above seid their is graven in the stone *Crux Siwardi*, and on the other side is graven *Roolande*." The letters which your correspondent MR. WARD read as *BOD* and *LORD* may have been the remains of these inscriptions. It is conjectured that the cross was erected as a memorial of Siward, the great and valiant Earl of Northumberland, who governed the country between the Humber and the Tweed in the reigns of Canute and Edward the Confessor, the father of whom he was instrumental in establishing on the throne. In 1043 he accompanied Edward to Gloucester, and in 1050 he witnessed the installation at Exeter of Leofric, its first bishop. He died shortly before the Conqueror, and was buried at York. MR. WARD will find more on the subject of the cross in Rowe's *Perambulation of Dartmoor*, and in several papers in the *Transactions of the Devonshire Association*, notably that by Mr. Spence Bate, F.R.S., in vol. v. for 1873.

R. DYMOND, F.S.A.

Exeter.

REV. WILLIAM PETERS (6th S. vii. 389) was Fellow Commoner of Exeter College, Oxford, and B.C.L., Oct. 10, 1788. He gave Exeter College a picture of Bishop Walter de Stapledon, painted by himself, 1780. He became Chaplain to the Prince Regent; Rector of Knighton, Leicestershire, Jan. 25, 1788; and Rector of Wolsthorp, Lincolnshire, by dispensation, in October in the same year; Rector of Eaton, Leicestershire, 1783; and Prebendary of Crackpole St. Mary, Lincoln, July 8, 1791, resigned 1795; Prebendary of Langford Ecclesia, June 11, 1795, to decease; and Prebendary of Leighton Ecclesia, April 9, 1796. His

diploma painting can now be seen in the Diploma Gallery of the Royal Academy. He died at Brasted Place, Kent, March 20, 1814. He married a niece of Dr. Turton, the bulk of whose great fortune descended to the second son of Mr. Peters. Further information about the Rev. William Peters, his parentage, his wife, and his family are desired. Cf. *History of Leicestershire*, ii. 83; *Gent. Mag.*, lxxxiv. pt. i. 417 (1814); Rev. C. W. Boase's *Exeter College*, pp. lxv, 113.

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster.

ABP. TILLOTSON (6th S. vii. 404).—It is believed that Wren's *Parentalia* states *natus renatus denatus* to be on the tomb of Bp. Wren's son. A modern instance of it (1872) is in the English cemetery at San Remo.

C. F. S. WARREN, M.A.

"THE SOUTHERN CROSS" (6th S. vii. 387).—A poem bearing this title is in a little book, published in Columbia, S.C., in 1882, entitled *A Sequence of Songs*. This may not be the poem noted by Mr. Davis, as the author states in his preface that several of his poems appeared in the (*Charleston*) *News and Courier*, and that both parts of the poem called "The Southern Cross" were composed in 1867; but this collection is noticeable for the strong Southern feelings of the author, and his hopes that "she yet shall rise."

W. J. H. S.

GEORGE DARLEY (6th S. vii. 348).—

"Darley, George, poet (b. about 1800, d. 1846), wrote *Errors of Exaltie* (1822); *Sylvia*; or, *the May Queen* (1827); *Thomas à Beckett*; *Ethelstan*, and other poems; besides the introduction to an edition of Beaumont and Fletcher, numerous contributions to the *Athenaeum*, and several popular manuals of astronomy, geometry, algebra, and the like."—*Adams's Dictionary of English Literature*, p. 169.

HIRONDELLE.

VIRGATA (6th S. vii. 348).—In Mr. W. D. Macray's valuable *Notes from the Muniments of St. Mary Magdalen College, Oxford*, p. 89, a page is devoted to measures of land. The author has seen evidence which shows that in the thirteenth and fourteenth centuries the virgate varied between eighteen and thirty-six acres.

EDWARD PEACOCK.

WORPLE (6th S. vii. 348).—I think that the Worple Roads at Isleworth and elsewhere must be near of kin to the Whapple ways of Sussex, which are bridle roads through the fields. Near Chichester there are some meadows called the Whappel fields.

W. D. PARISH.

Selmeiston.

MARMOTINTO, OR SAND PICTURES (6th S. vii. 348).—In a volume edited by X. Montépin and called *Souvenirs d'un Garde du Corps*, &c., the author, in describing the dinners at the Tuileries

in 1818, mentions that "le peintre Sableur" (whose name he does not give) used to design a different picture every night. The pictures were executed on the glass base of large silver plateaux. If the Court had been out hunting, the death of the stag or the prettiest bit of the forest would be the subject chosen. At the banquets given for the Emperor Alexander, the King of Prussia, &c, the Kremlin, Potsdam, and the Castle of Schwerin were each reproduced in turn before the delighted eyes of their royal owners. The author says the effect was equal to that of a painting by a great master, and that an hour or so was all the time the artist employed in their production.

K. H. B.

The invention of this process is certainly attributed to Zobel in the *English Encyclopædia, Biography*, vol. vi. p. 942. It is there explained what led his attention to the subject. No mention is made of any one else practising the art of marmotinto.

G. F. R. B.

FULLER'S "CHURCH HISTORY": R. GREENHAM (6th S. vii. 366).—According to Fuller's *Church History*, bk. ix. p. 219, Richard Greenham died in London of the plague in 1592, and this is generally adopted by all subsequent writers. It is, however, probably not correct. A note in Cooper's *Athenæ Cantabrigienses*, vol. ii. p. 546, states that he visited John Penry in the Poultry Compter on the 2nd of April, 1593; and a passage in Strype's *Annals*, on the authority of H. Holland, who published Greenham's *Works* in 1599, renders it probable that he did not die till 1594. Speaking of the peace and calm of the Church and people, and the late happy deliverance of the Queen from dangerous conspiracies (Lopez and others), Holland says, "Yea this matter so affected him that the day before his departure out of this life his thoughts were much troubled for that men were so unthankful." Now, as the date of the trial of Lopez was the last day of February, 1593/4, it seems clear that Greenham must have lived till the spring of 1594. EDWARD SOLLY.

BLACKALL FAMILY OF DEVON (6th S. vii. 369).—Christopher Blackall, of Hempstead, Devon, died August 21, 1633, and was buried in Totnes Church, where there is a monument, in black and white marble, to him and his four wives. His first wife was Elizabeth Stanning, who died in 1608; second, Penelope Hele, died 1616; third, Susan Halswell, died 1623; and fourth, Dorothea Norris, died 1634. The old black board, with the inscription to him and his wives in gold letters, has been recently removed from the church and placed in the public library at Totnes. Perhaps somebody interested in this old family will see to its restoration, or communicate on the subject with the Society for Preserving the Memorials of the Dead. The Rev.

Samuel Blackall for whom Mr. FLETCHER inquires was probably of this family, and this may be a clue to what he wants. D. K. T.

Rev. Samuel Blackall, B.D., Rector of Loughborough, co. Leicester, was the great-grandson of Thomas Blackall, alderman of London, and was buried at Hackney. He was the grandson of Right Rev. Offspring Blackall, Bishop of Exeter, and the son of Rev. Theophilus Blackall, B.D., Chancellor of the Diocese of Exeter. Rev. Sam. Blackall, B.D., died May 6, 1792, and was "buried in the cemetery at Sidmouth by his own desire, it being a place in which he had taken great delight when living."

L. L. H.

In addition to the pedigrees mentioned under "Blackall" and "Blackhall" in Marshall's *Genealogist's Guide*, reference may be made to a foot-note at p. 74 of Burke's *History of the Commoners*, vol. iv.

SIGMA.

MAYPOLES (6th S. vii. 347).—The following quotation, from my *English Church Furniture*, may be of service to the REV. W. S. LACH-SZYRMA. As it was written in 1866 it is possible that some of the maypoles mentioned as then existing may have disappeared:—

"The shaft or May-pole was in former times considered part of the public property of the parish, and as such repaired by the churchwardens. Popular amusements were, in those days, under the patronage of the Church and had in many cases a half religious character. May games, though much older than the Christian Church, were connected with some of its most pleasing rites. The May-pole at Waddingham [Lincolnshire] had, before the Elizabethan spoliation, a sacring bell hanging from its top.....May-poles seem to have existed in most of our villages until the time of our great civil war. By an ordinance of the Long Parliament, April 6, 1644, all May-poles were ordered to be removed, as heathenish vanities, 'generally abused to superstition and wickedness.' A May-pole still exists at each of the following places: Aldermaston, co. Berks; Bayton, co. Worcester; Dean, co. Wilts; Aysgarth, Ovington, Nayburn, Slingsby, and Barwick, co. York; and Hemswell, in this county. In Castle Bytham church tower is a ladder, on one of the sides of which is an inscription setting forth that 'this was the village May-pole, 1660.'

"In 1717 Sir Isaac Newton obtained the Strand May-pole to make a support for his large telescope. It stood a door or two to the west of Catherine Street. Brand's *Popular Antiq.*, 1813, i. 193; Hone's *Every-Day Book*, i. 284; *Notes and Queries*, 2nd S. xii. *passim*.—P. 179.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A maypole still stands on Longdon Green, an open space in the parish of Longdon, on the high road from Lichfield to Rugeley. I believe it was erected on the accession of Her Majesty, and replaced an earlier may-pole. HIRONDELLE.

If Mr. LACH-SZYRMA is curious as to the fate of maypoles, here is one which, placed on a noble site, had a worthy end:—

"The maypole in the Strand stood somewhat to the east of the ancient cross, opposite to Chester Inn, close to the church of St. Mary-le-Strand. In 1717 it was begged by Sir Isaac Newton and removed to Wandstead, where it was used in raising the largest telescope then known."—Pennant's "London," in Pepys's *Diary*, vol. iii. note, p. 365, Lon. 1848.

ED. MARSHALL.

I do not know of any list of existing maypoles, but it is stated in *The Book of Days* (1869), vol. i. p. 577, that "a maypole still does duty as the supporter of a weathercock in the churchyard at Pendleton, Manchester." G. FISHER.

ENGRAVED PORTRAIT OF WILLIAM AUSTIN (6th S. vii. 367).—This is cut out of the frontispiece of a folio volume entitled *Devotionis Augustinianæ Flamma; or, Certaine Devout Godly and Learned Meditations*, written by William Austin, and "set forth, after his decease, by his deare Wife and Executrix, Mrs. Anne Austin, as a surviving Monument of some part of the great worth of her ever-honoured Husband, who changed his life Jan. 16, 1633." The book was printed in 1635, and the frontispiece, which is very elaborate, was engraved by G. Glover. It is divided into twelve compartments, one for each of the following twelve meditations. Thus the first, which is for Lady-Day, represents the Annunciation; and the last, which is on his own funeral, a meditation on Isaiah xxxviii. 12, is illustrated by the small portrait of the author surrounded by emblems of mortality. Of William Austin there does not seem to be much known; he was evidently a man of high religious feeling, and fond of music and poetry. He wrote a poem on *The Passion of Christ*, which he sent to his friend James Howell in 1628, who in reply strongly urged him to print it. There is, or was, a monument in St. Leonard's, Shoreditch, to two brothers, John Austin, who died in 1659, aged thirty-three, and Thomas Austin, who died 1658, aged thirty-six; they are described as of Lincoln's Inn, and were probably of the same family, possibly sons of William Austin. The *Meditations* are far above the average style of the theological writings of the period. EDWARD SOLLY.

WHIP-LANE: WHIP-LANER (6th S. vii. 348).—Wright's *Provincial Dict.* has: "*Lainer*, s. (A.-N.), a thong or strap. 'Of other mennys lethyng men makyt large *laynerys*' (*Proverb*, MS. *Fifteenth Century*)." I would refer your correspondent also to the *Promptorium Parvulorum*, s.v. "*Lanere*" (Camden Soc. ed.), where there is a long note with reference to the word. Mr. Way says:—"In Norfolk the lash of a whip is called the *lanner*, or *lanyer*, which in Suffolk denotes only the leathern lash." In the glossary reprinted from Marshall's *Rural Economy of Norfolk*, 1787 (E.D.S.), *lanniard* is given as "the thong of a whip"; whilst in *Old Country and Farming Words*,

edited by Mr. Britten (E.D.S.), I find: "*Lanner* (Norf., &c.), all of a whip but the whip-cord." Prof. Skeat says, s.v. "*Lanyard*":—

"*Lanyer* of leather, *lasniere*." Palsgrave; O.F. *laniere*, 'a long and narrow band or thong of leather,' Cot.; origin uncertain, but prob. Latin; yet it is not clear how it is connected either with Lat. *lanarius*, woollen, made of wool, or with *lanarius*, belonging to a *lanius*, or butcher."

The *lanner*, *lanner*, or *lanyer* did duty as a lace or strap, as is seen from:—

"Lordes in paramantz on her coursers,  
Knights of retenu, and eek squyers  
Raynyng the speres, and helmes bokelyng,  
Girdyng of scheeldes, with *lagneres lasyng*."  
Chaucer, *The Knightes Tale*, ll. 1643-6.

Is it possible that the French form *lasniere* (Palsgrave) is due to some confusion of the word with Fr. *latz*, Sp. and Pg. *lazo*, It. *laccio*, L. *laqueus*, E. *lace*? F. C. BIRKBECK TERRY.

Cardiff.

The following paragraph is taken from Forby's *Vocabulary of East Anglia* (1830), vol. i. p. 190:—

"*Lanner*, *lanyer*, s. the lash of a whip. C.H. has *lainere*, G.L.A. explains it by small ropes. In Suffolk 'the *lanner*' is only used for the leathern lash, and does not include the whip-cord attached to it; Fr. *laniere*."

G. F. R. B.

I have been familiar with the word *lanner* (used in this part of Essex instead of *lash*) from childhood. When a small boy I went to stay at Peckham, in Surrey, and having some money given me to purchase a whip I went to a harness maker's and asked for one with a *lanner*. The puzzled shopman consulted his master, who explained that it was "Essex talk." This happened thirty years ago, but I believe the word is still in use.

R. L.

Ilford.

The word *whipline* is used by the coastguards and life-brigadesmen here, and I dare say on the north-east coast, for the small rope or line which is attached to the rocket fired over a wrecked vessel to establish communication with the shore. By it the hawser on which is the cradle is pulled by the crew from the shore. R. B.

South Shields.

OLIVER BROMSKILL (6th S. vii. 388).—I can give no information about Bromskill, but desire to note that he was not ejected, as stated by your correspondent, in 1662, but simply made way at the Restoration for the lawful incumbent of the rectory, the Rev. Nicholas Hall, B.D. Calamy, in his anxiety to swell the number of those who suffered deprivation in 1662 by the Act of Uniformity, has included in his list all ministers who, from any cause whatsoever, had to quit the preferments they held during the Commonwealth period, and has classed them all as sufferers for conscience sake. The case of a man compelled by



law to restore a living to its rightful owner and that of a man ejected under the Act of Uniformity manifestly have nothing in common. I add Nicholas Hall's epitaph from his monument in the chancel of Loughborough Church, inasmuch as it mentions Hall's restoration, and hence gives, by implication, the ground of Bromskill's deprivation:—

Nic Hall S.T.B.  
Coll. Eman. Socius  
Hujus Ecclesie Rector  
Malis temporibus ejectus  
Melioribus restitutus;  
Hic tandem requiescit.  
Meliozem expectans  
Resurrectionem.  
Obiit 12 Maii an Dom. 1669.

JOHNSON BAILY.

Pallion Vicarage.

WILLIAM GAMBOLD (6th S. vii. 407).—An account of the Rev. William Gambold, the compiler of a manuscript Welsh and English dictionary and a Welsh grammar, the third edition of which, published at Bala 1833, I possess, and also of his son, the Rev. John Gambold, who resigned his vicarage of Stanton Harcourt, in Oxfordshire, embraced the tenets of Moravianism, and was consecrated a bishop of that sect in 1754, will be found in *Enwogion Cymru*, a biographical dictionary of eminent Welshmen, by the Rev. Robert Williams, printed and published at Llandovery 1852; a copy of which can now be obtained from Mr. John Pryse, the editor and proprietor of the *Mid-Wales Telegraph*, at Llanidloes, Montgomeryshire. A short memoir is also prefixed to the tragedy of *The Martyrdom of Ignatius*, by the Rev. John Gambold, published after his death by the Rev. Benjamin La Trobe in 1739.

HUBERT SMITH.

The Rev. W. Gambold is perhaps best known to Welsh scholars as the author of *A Compendious Welsh Grammar; or, a Short and Easy Introduction to the Welsh Language*. I have before me the fourth edition of this work, published at Bala in 1843. In the preface to his first edition, dated April 14, 1724, Mr. Gambold confesses himself "much beholden to those two great oracles of the British language, both the Dr. Davies'; whose learned grammars furnished me with some rules and many excellent hints"; and until superseded by more recent publications, especially Dr. Rowland's, the grammar of which I am speaking was among standard works on the language. One of the paragraphs on gender is still known as "Gambold's rule," viz., that the feminine gender may be known by the natural change of a mutable initial consonant (except *ll* and *rh*) into its light [soft] sound when the article is prefixed, as *melin, y felin*, &c. This rule is, of course, useless, except to those who are well acquainted with the spoken

language, and who therefore know what the "natural" change would be in such particular instance. The same chapter is remarkable for its division of genders into five classes, "the masculine, the feminine, the common, the doubtful, and the episcene"! although Mr. Gambold afterwards admits (p. 24) that all these five genders are "reducible to two prevailing ones, viz., masculine and feminine." Appended to the grammar is "A Short English and Welsh Vocabulary, and Familiar Dialogues." C. S. JERRAM.

SIR PHILIP JACKSON, KNT. (6th S. vii. 429).—Sir Philip (erroneously called by Burke Sir Peter) Jackson, who was knighted at Hampton Court Oct. 27, 1717, was son of Philip Jackson, a London merchant, whose will was proved in the P.C.C. in June, 1684, and who was son of Miles Jackson, of Comb Hey, co. Somerset. The portraits of Sir Philip and Lady Jackson by Sir Godfrey Kneller are extant at Coombs Place, Sussex, the seat of their descendant, the Rev. Sir George Shiffner. Dame Jackson, whose will was proved in the P.C.C., Aug. 17, 1731, was daughter of Sir Peter Vandeput, knight, and sister to Sir Peter Vandeput, the first baronet, who, by will proved in the P.C.C. May 10, 1748, left property and reversionary interest of considerable value to John Jackson, merchant and oylman of St. Anne's, Westminster, nominating as trustees John Jackson's son-in-law, Henry Godde, and Josias Deponches. This John Jackson's pedigree, or rather that of his descendants, will be found in *Miscellanea Genealogica et Heraldica*, new series, iv. 74. I am anxious to ascertain whether, as the fact just stated leads one to suspect, he was of Sir Philip Jackson's family. He bore for arms, as appears from a monument to his son in St. Anne's, Soho, Arg., on a chevron sable between three eagles' heads erased, as many roses or cinquefoils. Sir Philip's arms I have failed as yet to discover. But it may afford a clue to mention that his family was somewhere possessed of Pontrilas Court, in Herefordshire. H. W.

New University Club.

ADMIRAL SIR JOHN HAWKINS (6th S. vii. 429).—It is stated in Burke's *Extinct Baronetage*, p. 253, that a pedigree of William Hawkins, of Plymouth, "descendant and heir of the great admiral," is to be found in Prince's *Worthies*.

SIGMA.

BARONY OF STAFFORD (6th S. vii. 448).—SALTIRE will find all the proceedings reported in vols. xxii., xxxi., lviii., and xcvi. of the *House of Lords' Papers*. There was no other petitioner before the House on this particular claim. G. F. R. B.

"ANGLORUM SPECULUM" (6th S. vii. 407).—Mr. J. E. Bailey, in his bibliography of the life of Thomas Fuller (p. 743), says *Anglorum Speculum*

was an abridgment of Fuller's *Worthies of England*, with additions. The preface is signed "G. S.," who remarks, "Dr. Fuller, in his large history in folio, did go a great way in this matter; but here is included the lives of many more eminent heroes and generous patrons.....this being done with that brevity which may be more beneficial to the reader." The work appeared with two different imprints, though the title is the same and of the same date, as below :—

"London, printed for Thomas Passinger at the Three Bibles on London Bridge, William Thackary at the Angel in Duck Lane, and John Wright at the Crown on Ludgate Hill. 1684." 8vo.

"London, printed for John Wright at the Crown on Ludgate Hill, Thomas Passinger at the Three Bibles on London Bridge, and William Thackary at the Angel in Duck Lane. 1684." 8vo.

Another work, rare and little known, was also compiled from Fuller's *Worthies* with the following title :—

"The History of the Worthies of Cumberland and Westmoreland. By Thomas Fuller, D.D., Prebendary of Salisbury, author of *The Church History of Britain*, &c., &c. To which are added, Memoirs of the Author. Carlisle, S. Jefferson, 34, Scotch Street; London, J. B. Nichols & Son, 25, Parliament Street; Newcastle, E. Charnley. M.D.CCC.LXI." 8vo.

JOHN TAYLOR.

Northampton.

Lowndes describes this book as "an abridgment of Fuller's *Worthies* with a continuation." The authorship is assigned by Messrs. Halkett and Laing's *Dictionary of Anonymous and Pseudonymous Literature of Great Britain* to George Sandys. G. F. R. B.

"ONCE AND AWAY" (6th S. vii. 408).—I would humbly suggest that "once and away" and "once in a way" are not synonymous terms. By the expression "once and away" I understand Carlyle to have meant "immediately"—a contraction from the familiar formula of "Once, twice, thrice, and away," used by boys in starting a race.

G. FISHER.

"Gadso!" ejaculated Oldbuck, "these great men use one's house and time as if they were their own property. Well, it's once and away" (*Anti-quary*, chap. xxxvi.).

C. F. S. WARREN, M.A.

ERASMUS ON KISSING (6th S. vii. 69, 93, 116).—The "mos nunquam satis laudatus," as friend Desiderius justly calls it, certainly prevailed in England in the sixteenth and seventeenth centuries to a very pleasing extent. There is a story—I think it is retailed in the *Broad Stone of Honour*—of an English knight riding through France to the Field of the Cloth of Gold. His horse cast a shoe at a certain village, the seigneur whereof had departed to the same rendezvous; but the seigneur's lady hospitably entreated the

traveller. She came forth of her castle, attended by twelve damsels fair to see; "And," said the dame, "forasmuch as in England ye have such a custom as that a man may kiss a woman, therefore I will that ye kiss me, and ye shall also kiss all these my maidens." Which thing the knight straightway did, and rejoiced greatly thereat, for they were "nymphæ divinis vultibus," though they were not English. At present the good and innocent game of kiss-in-the-ring preserves among the humbler classes that custom which was so dear to the Reformer; and in a new book I have just read the reverend author congratulates the modern peasantry of Devon for that they live in "more osculatory days" than their forbears. It is curious that among negroes—who are so well equipped by Nature for this form of salutation—the "mos laudatus" is not understood. A late distinguished African traveller once told me that he offered a kiss, under favourable circumstances, to a young lady of King Mumbo Jumbo's court, and that she recoiled in mere alarm, observing that she was not yet worthy to be eaten.

A. J. M.

BALLYRAGGING (6th S. vi. 428; vii. 156).—This term occurs in Hotten's *Slang Dictionary*, s.v. "Bullyrag, to abuse or scold vehemently; to swindle one out of money by intimidation and sheer abuse, as alleged in a late cab case (*Evans v. Robinson*)." To my knowledge it has been in recent times in use at Westminster in the sense of constantly teasing and annoying anybody. I should have thought it was an expression pretty generally in use at public schools. ALPHA.

Having always heard this word here as *bullyrag*, I thought it was a compound formed from *bully*. A man will say, "He *bullyragged* me like a pick-pocket." FREDERICK E. SAWYER.  
Brighton.

SLEM (6th S. vii. 206, 413).—I owe an apology to MR. PEACOCK for having unintentionally misled him. When he mentioned the title I at once perceived that Wallington's *Historical Notices* was the book to which I had referred; but not having seen it for perhaps seven or eight years, my memory deceived me, and I affixed the epithet *skellum* to Davis instead of Grenville. It is so far satisfactory to find that only one editor, instead of two, has fallen into this "laughable error," as MR. PEACOCK justly describes it. My own mistake would have been sooner corrected had I not lent my copy of "N. & Q." to a friend at a distance. T. W. WEBB.

B. COLE, ARTIST (6th S. vii. 308, 356).—This engraver is mentioned by Strutt in his *Biographical Dictionary of Engravers*, London, 1785, 4to., vol. i. p. 211:—"B. Cole, by whom, among other things, is the portrait of Mrs. Behn." He

thinks that he was of the same family as J. Cole and N. P. Cole, also engravers, but of no great repute, and of whom he records little beyond the names. B. Cole engraved the plates to *Fifty Fables of Phædrus, in Latin, French, and English*, by Daniel Bellamy, of St. John's College, Oxford (London, 1734, 8vo.). He also published, in 1746, in two vols. 12mo., "*Select Tales and Fables*, embellished with Three Score Original Designs, engraved on Copper-Plates by B. Cole, Engraver." Bryan, in his *Dictionary Appendix*, vol. ii. p. 677, records J. Cole, but does not mention the other two. W. E. BUCKLEY.

THE SQUIRE PAPERS (6th S. v. 448; vi. 75, 112).—A copy of Harris's *Life of Cromwell* has recently come into my possession, purporting to have belonged to one William Squire, of Westgate, Peterborough, in 1772, who was the grandson of Samuel Squire, a captain in the Lord General's Regiment of Horse. The book contains many interesting notes, said to be from the papers of Samuel Squire, and the following copy of a letter from Cromwell to him :—

"Dear friend,—Wee have secret and sure hints that a meeting of the malignants takes place at Loweastof in co. Suffolk on Tuesday now I want your ayd so come with all speed on getting this with your troop and tell no one your route but let mee see you ere sundown.

From your friend and commander

O. CROMWELL.

For Capt. Squire at his quarters Oundel.

Of course I know of the enterprising bookseller who indulges in this kind of thing, and am somewhat dubious of the genuineness of the whole of the memoranda; but our bookseller is not such an idiot as to base his pranks on groundless ideas; therefore I should like to know something concerning the Squire papers, when they turned up, and anything else about them.

I would further say that I bought the book not of a bookseller, but of a private individual, amongst many others on various subjects, which undoubtedly belonged to a family named Squire.

TINY TIM.

EGLANTINE (3rd S. iv. 305, 379; 4th S. ii. 607; iii. 43).—Some years ago much learned discussion took place in the pages of "N. & Q." as to the derivation and meaning of the word *eglantine*, used by Milton in the well-known lines,—

"Through the sweet briar and the vine,  
And the twisted eglantine."

The fact seems to be that Milton miscalled the plant he was thinking of. The honeysuckle is twisted, the eglantine is not. F. C. H. (3rd S. iv. 379), our lamented nota-querist, remarked, "Poets are not always botanists, and the probability is that he made a mistake, and confounded one plant with another. I think," he added, "that we should search in vain for any period when the

word *eglantine* was first used for the honeysuckle." The learned Rector of Lincoln College, in his charming essay ("English Men of Letters" series), says that Milton was not "a close observer of things around us"; and he notices, among other instances, that the pine is not "rooted deep as high" (*P. R.*, 4416), but sends its roots along the surface.

I have not seen Tusser quoted as an authority on the word *eglantine*. His dictum as to the name of a plant may be accepted as conclusive. In his *Five Hundred Pointes of Good Husbandrie* (English Dialect Society's reprint of the ed. of 1580, p. 95), under "Marches Abstract," among "Herbes, branches, and flowers, for windowes and pots," he mentions "Eglantine, or sweet brier."

J. DIXON.

LEATHER WALL DECORATION (6th S. vii. 167, 417).—There are very beautiful leather hangings or wall decorations at Dunster Castle, Somersetshire. The painting of the faces I am told is singularly *réussi*.

R. H. BUSK.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Fairs, Past and Present: a Chapter in the History of Commerce.* By Cornelius Walford, F.S.A. (Stock.) MR. WALFORD has produced an interesting book of materials which will be very helpful to any one who shall hereafter undertake a history of fairs. Such a work it does not pretend to be. It covers a large space; but the details on many matters require filling in, though we have found no errors of importance. In 1443 an Act was passed against holding fairs and markets on Sundays. Like more modern laws, it was in many places utterly disregarded. A weekly market was, we believe, held at Bradford on Sunday until days quite recent, and there is evidence from the other side of England that a Sunday market existed at East Budleigh until the very end of the sixteenth century. The account of the great fair at Stourbridge is the best part of the book. In 1655 there was an officer connected with it called "Lord of the Taps," whose function it was to taste the ale in the booths at the fair. A new coat was provided for this functionary at that time, made of crimson, "gaily decorated with taps." We do not understand from this whether taps were hung about him, or whether his coat was embroidered with them—*semé* of taps, to parody the language of heraldry. In the last century there still survived, doubtless from much earlier times, a mock service of initiation or making free of the fair. It seems to have been a sort of parody of the sacrament of baptism; lighted candles and a bell were used. Mr. Walford gives some verses of the jingle that was repeated on the occasion. We wish he had printed the whole of it. Though without claim to be considered poetry, even of the lowest sort, it has yet an interest when compared with similar things which have existed in places very far apart. In 1571 the Corporation of Cambridge passed an ordinance for planting willows on waste lands. Every alderman might set six score and every Burgess four score. This reminds us of manorial orders we have met with of about the same date, the difference being that at Cambridge the order was permissive; in the cases we refer to it was compulsory.

*A Dictionary of the Anonymous and Pseudonymous Literature of Great Britain.* By the late Samuel Halkett and the late Rev. John Laing, M.A. Vol. II. (Edinburgh, Paterson.)

WE have received the second instalment of this most valuable book of reference. In a work of such magnitude much care necessarily has to be taken in the final revision of the almost numberless entries. This, coupled with the untoward deaths of Messrs. Halkett and Laing, is quite sufficient to account for the delay in the publication of these volumes. The work has now been brought down to the letter N, so that we may hope to hear before long of the completion of the dictionary. Mr. Wheatley, who so generously abandoned his own intention of preparing a similar work of this kind, still continues to give his valuable assistance to Messrs. Paterson. We may mention that one of the more noticeable features of the present volume is Mr. Wheatley's interesting article on Junius, in which he gives a list of the various claimants to the authorship of the *Letters*, accompanied by critical notes on some of the more important claims. A word of praise is due to the publishers for the manner in which they are producing this dictionary; both type and paper leave nothing to be desired.

*Glimpses of our Ancestors in Sussex, and Gleanings in East and West Sussex.* Second Series. By Charles Fleet. (Lewes, Farncombe.)

WHEN the first series of this work appeared we spoke highly of it, as it well deserved. The second series is, however, in many ways an improvement upon the first. It is better and more carefully written, and the illustrations are of a higher order. The volume consists of nearly thirty papers, every one of which deals with some subject of permanent interest. That on the Pelhams, with which the volume opens, is a well-considered piece of family history, which, if it contains nothing absolutely new, will be conceded by the most captious critic to be a very useful condensation of our knowledge regarding a noteworthy race. The same praise may be given to the articles on the Shirleys and the Percies. The article on the Quakers in Sussex might well have been longer. Short as it is, it cannot but prove useful to those who are interested in religious history. Mr. Fleet gives a short account of the Knights Templars, in which he produces a deed—unhappily in an English version only—by which it seems that an elderly married woman named Johanna Chaldee was on one occasion admitted into the order. This is a fact which, as the author remarks, would have drawn down ridicule if it had appeared in the pages of a modern historical novel. Sussex has, it seems, the unenviable notoriety of being the last county in England where the atrocious punishment of *peine forte et dure* was carried out. In 1736 a man was indicted at Lewes for murder and robbery. There seems to have been little doubt as to his guilt. The prisoner, however, when brought up for trial, pretended to be dumb. That it was a pretence only is rendered almost certain by the fact that several persons in court swore to having heard him speak. As he continued mute, he was carried to Horsham Gaol. "They laid on him first 100 weight; then added 100 more, and then made it 350 lb., yet he would not speak. Then adding 50 lb. more, he was just about dead, having all the agonies of death about him, when the executioner, who weighs about sixteen or seventeen stone, laid himself upon the board which was over him, and, adding to the weight, killed him." Thus says the old account. One wonders how many poor wretches were tortured to death in this manner in the "good old times," which some dreamers think to have been so much happier than those in which our lot is cast. Our Yorkshire readers will remember the case

of Margaret Clithero, who was pressed to death because she refused to plead to an indictment of having harboured priests. Mr. Fleet gives a curious witchcraft story of the seventeenth century. In some of its incidents it is much like events which simple folk have thought to be supernatural, which have come to pass in our own times.

*Cathedra Petri; or, the Titles and Prerogatives of St. Peter, and of his See and his Successors.* By C. F. B. Allnatt. Third Edition, Revised and Enlarged. (Burns & Oates.)

WE have already spoken of Mr. Allnatt's work with the favour which his industry and research warrant, apart from any theological bias as to the view which his *catena* of excerpts and translations is intended to support. To this praise he is additionally entitled for the increased usefulness of the third edition now before us. As to the relative value of many of Mr. Allnatt's authorities, both as to person and time, readers of different communions will necessarily hold different opinions. But it is a very convenient *vade mecum* for the student of ecclesiastical history, who can in no case dispense with the consideration of that very interesting and important factor in the story of the Western Church, the Petrine claims as involved in the traditions and history of the Roman See. It is obvious, of course, that Mr. Allnatt's book should serve as an introduction to, not as a substitute for, the original authorities whom he cites.

*The Transvaal and Bechuana Land,* by G. B. Clark, M.D. (Juta, Heelis & Co.), which has reached a second edition, contains much information on a question of the day, and embodies the texts of the Sand River Convention of 1852 and the Pretoria Convention of 1881, which would otherwise have to be sought for in a wilderness of Blue-books.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

E. WALFORD.—We are indebted to the Rev. Eric W. Leslie, S.J., for a reference to the *Third Report Hist. MSS. Com.*, p. 337, showing that there is an autograph of the poet at Stonyhurst. A tracing sent to the rector would probably settle the question at once.

A. GYLES ("Pouring oil on troubled waters").—See "N. & Q.," 5th S. vii. 89; 6th S. iii. 69, 252, 298; iv. 174; vi. 377.

J. E. T. L.—No. Please describe them to the best of your ability.

HUBERT BOWER.—Please forward address. We have a letter for you.

C. G. MOREN.—Apply to the Professor of Sanskrit, Oxford or Cambridge University.

HÆC OLIM (6th S. vii. 474).—Please send full address.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JULY 28, 1883.

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Notices to Correspondents.

## Notes.

## DERIVATION OF CALDER IN YORKSHIRE.

The derivation of this word has continued to be a matter of controversy ever since antiquaries have written on the subject.

The Calder, one of the most beautiful of northern rivers, rises near Cliviger Dene, in Lancashire, and enters the county of York through a wild gorge at Todmorden. The valley along which it winds its irregular way is very lovely and romantic, and associated with no little poetic legend and romance. The Rev. Thomas Wright, who published a work on the antiquities of the parish of Halifax, where he was curate for more than seventeen years, noticing the Calder, stated that the spring is called *Cal* or *Col*, and is joined by the river *Dar*. This is a purely fanciful supposition, and, I believe, not borne out by facts. Another historian surmised that the original Celtic name was *Dur*, and that the Saxons on settling here added the adjective *caald*, or *cold*. But this is very improbable, the river in question being no colder than any other. Dr. Whitaker suggested a Danish derivation, *Kaldur*. An able writer in a recent work on Yorkshire gives the derivation from two Celtic words, *coll*, the hazel-tree, and *dur*, water. There is nothing to be urged against this except the fact that hazel-trees never grew in such abund-

ance in this valley as to be a distinguishing feature. Place-names with the Celtic *coll*, or the Saxon *haesel*, are very rarely found. Had copses or shaws of hazel-trees flourished to such an extent as to give a name to the river, their former existence would still be traceable in the abiding nomenclature of the country through which the Calder runs its course. To these conjectures of the derivation of Calder I venture to add another, viz., from two Celtic words, *caoill*, a wood, and *dur*, water, the river winding through the woods.

A great deal may be brought forward in support of Whitaker's suggestion. The Danes unquestionably won and maintained a lasting hold on the hills overlooking the Calder. As soon as this mountain-born stream assumes the dignity and proportions of a river at Todmorden, it washes on the one hand Langfield, the Long Range of Hills, and on the other Stansfield, the Stony Range, whilst a few miles lower down it flows at the foot of Norland, the Northland—all Danish, or more correctly Scandinavian, terms. Then, on the slopes rising from the south banks, we have Sowerby and Fixby, two ancient "by's," where families of predatory Danes took up their abode. Other nomenclature traces of the same nation, of the great Canute himself possibly, might be mentioned in favour of the argument on this side of the question; though (I write from memory) I believe Dr. Whitaker himself did not point out the surrounding Danish indications I have here advanced.

But more, I think, can be urged in support of the derivation from the Celtic *caoill* and *dur*. That Celts, the Brigantian clan, lived in this locality, is a certainty, the proofs of which need not be here adduced. The Calder beck so soon as it issues from the spring in Cliviger Dene flows by a long stretching sweep of woodland, and further on among the hills of Yorkshire, a broader and a nobler stream, pursues its course for miles and miles through dense primæval forests, among which may be noticed the once famous forest of Hardwick. Its precipitous banks were clothed with no mere hazel coppice, but with vast masses of the more majestic oak and ash and birch, woodland in its wilder and more imposing form. Even to-day, though most of the primæval forest has been cut down and manufacturing villages have sprung up on the ancient sylvan sites, the tourist starting above Todmorden would not, in a walk of thirty miles by the river side, be able to lose sight of the picturesque and far-stretching belts of woodland scenery. It is yet emphatically the *Caoill-dur*, the water winding through the woods. Of course in this case the Saxons took up the word as they found it in use among the conquered Celts. Then, to strengthen this conjecture, the very first tributary brook on the north—of size and importance, at least, to give

a name to the valley—joining the parent stream is the Colden or Caldene, which probably is the Caoill-dene, the woodland valley. The reader will judge how accurately the word describes this lonely mountain glen when he is told that at a distance the eye can scarcely catch a flash of the waters of this stream as they hurry down this wild sylvan region, so thickly is it overshadowed by a forest of ash and birch. A topographical word derived from two languages is rare in this part, and when we come across one it is generally a Saxon grafted on the more primitive Celtic name of mountain or river. Colden or Caldene is probably an instance to the point.

That *caoill* was contracted to, or commonly pronounced *cal* may be pretty safely supposed when we know that in the Latinized form or transformation it became *cal*, as in Caledonii—that is, *Caoill daoin*, the people inhabiting the woods. The reader will perceive that *caoill* is evidently closely akin to the Greek *καλον*, which also signifies a wood. Some authorities derive *Celt* from the same root, that is, the people inhabiting the woods. It is only fair to state that traces of Celtic nomenclature in the neighbourhood through which the Calder runs are scarce, a subject I treat more fully elsewhere. F.

#### NORWICH IN THE TIME OF KING STEPHEN.

Blomefield's account is as follows. After a brief notice of Stephen's accession, and of his friendly relations with Hugh Bigod, he goes on to say that "the citizens took this opportunity to make interest with the king to have a new charter, and to be governed by *coroners* and *bailiffs* instead of their *provost* or *portreve*"; but that before the close of the year (1136), on a report that the king was dead,

"Hugh Bigod came to his castle here and refused to render it up to any but the king only: the bottom of it was, he found that William de Blois, natural son to King Stephen (1), was about supplanting him, and getting the castle for himself; so that instead of being able to carry the point for the citizens, he could not long hold out his own: for under pretence of Hugh's holding it in this manner, he [*i. e.*, Stephen] seized the castle and all that belonged to it, and all the liberties of the city from the citizens, and then took them into his own hands; and soon after he granted to his natural son *William* for an *appennage* or increase of inheritance, the town and borough of the city of Norwich (2)."

For all this story about William de Blois he gives us only two references, viz., (1) Camden, fo. 387, and (2) Dugdale, *Bar.*, vol. i. p. 75; (Gurdon's) *Essay*, p. 22 (the latter being little more than a repetition of Camden). But for his statement about the petition for a new charter he gives no authority at all, nor can I find any.

The facts of Stephen's illness and reported death, and of Hugh's taking possession of the castle and refusing to give it up to any one but the king

himself, we know from Henry of Huntingdon; but of all the rest of the story this author says not a word, nor does either of the writers to whom Blomefield refers. The name of William of Blois does not appear in the passage quoted afterwards from Camden; and as for Dugdale, he distinctly states that the town and castle of Norwich were granted to William by the treaty made between Stephen and Henry FitzEmpress, *i. e.*, in 1153, which can hardly be called "soon after" the revolt of Hugh Bigod in 1136. (The grant "appears," as Camden says, "in the public records," *i. e.*, in the copy of the treaty itself, which may be seen in *Rymer*, i. 18.)\* But whatever may have been the exact nature of William's connexion with Norwich in 1153, he certainly can have had nothing to do with Hugh's proceedings there in 1136, for the way in which he is mentioned by all the contemporary historians shows that he was not what Dugdale (following Matthew Paris) calls him, but the *second* (or third) son of Stephen and his queen Matilda, and consequently must in 1136 have been a mere child.

The story of the grant of the city and castle to William of Blois is followed by a detailed account of the number of citizens, revenues of the city, &c., all apparently copied either direct from Camden or through the medium of Gurdon's *Essay*. But what was Camden's authority?

The next quotation from Camden is as follows: "In the seventeenth year of King Stephen (as we read in ancient records) Norwich was built anew, and was populous for a village, and was made a corporation?" What are the "ancient records" here referred to? Blomefield is not content with this bare statement of Camden, but adds, "In 1152, by his [*i. e.*, Hugh Bigod's] interest with the king, the citizens were restored to all their liberties, and had a new charter granted them; but I imagine they had no enlargement of privileges, for they were now governed by a *provost*, as heretofore"; and that "their *provost* paying the yearly fee-farm to the king, they peaceably enjoyed all their liberties to his death." Again I ask, What is the authority for all this?

One error in Blomefield's account of Norwich under this king remains to be noticed. His story of the restoration of the liberties of the city in 1141 rests solely on the authority of what he, in common with all antiquaries of his day, calls the Pipe Roll of 5 Stephen, but which is now known to belong to 31 Henry I. We must not blame him for this mistake as to the date of the Pipe Roll; but he has totally misunderstood the meaning of the entry to which he refers, and which runs as follows: "Et idem Vicecomes reddit comptum

\* The expression in Rymer is *castra et villas*, which seems a strange way of describing the castle and city. Why is the plural used instead of the singular?

de Norwico. In thesaurō xxv li. et in perdono per breve Regis Burgensibus de Norwico c. s. et quieti sunt." Misled, apparently, by the word *perdono*, he thus interprets it: "The citizens paid into the hands of the sheriff 25*l.* as a composition aid to the king, for their pardon and restoration of their liberties." If any such meaning could be extracted from the original we should have to insert into the history of the city under Henry I. a circumstance hitherto unknown, viz., the loss of its liberties and their restoration in 1131, and therefore in direct contradiction to his former statement, as quoted in my note on the charter of Henry I. (6th S. viii. 6), that whatever may have been the privileges granted by that king, the citizens "enjoyed them peaceably till his death in 1135"; but I need scarcely add that the record in question refers only to the "aid" due from the city, irrespective of any charter—in short, has nothing whatever to do with it.

FRED. NORGATE.

#### EXHIBITED PORTRAITS, 1760-1880.

Mr. Algernon Graves, whose valuable investigations as historiographer of pictures and engravings are well known and appreciated, has recently completed a catalogue of all the portraits exhibited at the principal exhibitions during the 120 years from 1760 to 1880. From this he has compiled the following shorter list, which gives the names of all those persons whose portraits have been exhibited six times or more. Serving as it does to indicate the most popular characters during the period embraced, and also, in a minor degree, to show what portraits are rare and what are not, it cannot fail to be of interest to the readers of "N. & Q.":—

|                                   |     |     |     |
|-----------------------------------|-----|-----|-----|
| Arthur, Duke of Wellington        | ... | ... | 138 |
| Queen Victoria                    | ... | ... | 117 |
| King George IV.                   | ... | ... | 115 |
| King George III.                  | ... | ... | 87  |
| Frederick, Duke of York           | ... | ... | 69  |
| Prince Consort                    | ... | ... | 61  |
| King William IV.                  | ... | ... | 51  |
| Lord Nelson                       | ... | ... | 45  |
| Mrs. Siddons                      | ... | ... | 43  |
| Duke of Sussex                    | ... | ... | 41  |
| Lord Brougham                     | ... | ... | 40  |
| Albert, Prince of Wales           | ... | ... | 38  |
| Benjamin West, P.R.A.             | ... | ... | 37  |
| Sir Walter Scott                  | ... | ... | 33  |
| Princess Charlotte                | ... | ... | 37  |
| David Garrick                     | ... | ... | 30  |
| Queen Charlotte                   | ... | ... | 29  |
| Alexandra, Princess of Wales      | ... | ... | 29  |
| William Pitt                      | ... | ... | 27  |
| Charles Kemble                    | ... | ... | 25  |
| J. P. Kemble                      | ... | ... | 25  |
| Henry, first Marquess of Anglesea | ... | ... | 24  |
| John Gibson, R.A.                 | ... | ... | 24  |
| Lord Palmerston                   | ... | ... | 24  |
| Charles James Fox                 | ... | ... | 23  |
| Napoleon I.                       | ... | ... | 23  |

|  |     |     |    |
|--|-----|-----|----|
| J. Northcote, R.A.                     | ... | ... | 23 |
| Sir Robert Peel                        | ... | ... | 23 |
| Sir Francis Chantrey, R.A.             | ... | ... | 22 |
| First Earl of Eldon                    | ... | ... | 22 |
| Second Earl Grey                       | ... | ... | 22 |
| George, Lord Byron                     | ... | ... | 21 |
| Sir Joseph Banks                       | ... | ... | 20 |
| Lord John Russell (Earl)               | ... | ... | 20 |
| Prince Alfred (Duke of Edinburgh)      | ... | ... | 19 |
| Charles Dickens                        | ... | ... | 19 |
| Rt. Hon. W. E. Gladstone               | ... | ... | 19 |
| William, Duke of Gloucester            | ... | ... | 19 |
| Sir Francis Burdett                    | ... | ... | 18 |
| William Wordsworth                     | ... | ... | 18 |
| Thomas Carlyle                         | ... | ... | 17 |
| J. Flaxman, R.A.                       | ... | ... | 17 |
| Charles Keane                          | ... | ... | 17 |
| Duchess of Kent                        | ... | ... | 17 |
| W. C. Macready                         | ... | ... | 17 |
| Dr. Parr                               | ... | ... | 17 |
| Sir Joshua Reynolds, P.R.A.            | ... | ... | 17 |
| James Watt                             | ... | ... | 17 |
| Charles Mathews                        | ... | ... | 17 |
| George Canning                         | ... | ... | 16 |
| Princess Mary, Duchess of Gloucester   | ... | ... | 16 |
| Napoleon III.                          | ... | ... | 16 |
| Adolphus, Duke of Cambridge            | ... | ... | 16 |
| Prince Leopold (King of the Belgians)  | ... | ... | 15 |
| Sir Thomas Lawrence, P.R.A.            | ... | ... | 15 |
| John Munden (actor)                    | ... | ... | 15 |
| Richard Cobden                         | ... | ... | 14 |
| Ernest, Duke of Cumberland             | ... | ... | 14 |
| Edward, Duke of Kent                   | ... | ... | 14 |
| General Sir C. J. Napier               | ... | ... | 14 |
| Marquess Wellesley                     | ... | ... | 14 |
| Mrs. Yates                             | ... | ... | 14 |
| Henry Bone, R.A.                       | ... | ... | 13 |
| Rt. Hon. John Bright                   | ... | ... | 13 |
| Marquess Cornwallis                    | ... | ... | 13 |
| Thomas, Lord Erskine                   | ... | ... | 13 |
| Dr. Samuel Johnson                     | ... | ... | 13 |
| Victoria, Princess Royal               | ... | ... | 13 |
| Robert Southey                         | ... | ... | 13 |
| Miss Ellen Tree                        | ... | ... | 13 |
| E. V. Vernon, Archbishop of York       | ... | ... | 13 |
| Princess Augusta Sophia                | ... | ... | 12 |
| E. H. Bailey, R.A.                     | ... | ... | 12 |
| Dr. Blomfield, Bishop of London        | ... | ... | 12 |
| Thomas Coke, Earl of Leicester         | ... | ... | 12 |
| Sir Peter Laurie                       | ... | ... | 12 |
| Thomas Moore                           | ... | ... | 12 |
| Anthony, Earl of Shaftesbury           | ... | ... | 12 |
| Thomas Stothard, R.A.                  | ... | ... | 12 |
| Princess Mary, Duchess of Teck         | ... | ... | 12 |
| Samuel Whitbread                       | ... | ... | 12 |
| John Bannister                         | ... | ... | 11 |
| Shute Barrington, Bishop of Durham     | ... | ... | 11 |
| Henry Fuseli, R.A.                     | ... | ... | 11 |
| Mr. Johnston (actor)                   | ... | ... | 11 |
| Dr. Livingstone                        | ... | ... | 11 |
| Princess Louise (Marchioness of Lorne) | ... | ... | 11 |
| Lord Melbourne                         | ... | ... | 11 |
| General Paoli                          | ... | ... | 11 |
| Miss Paton (actress)                   | ... | ... | 11 |
| Miss Taylor (actress)                  | ... | ... | 11 |
| Lady Clementina Villiers               | ... | ... | 11 |
| Sir David Wilkie, R.A.                 | ... | ... | 11 |
| Cardinal Wiseman                       | ... | ... | 11 |
| General Wolfe                          | ... | ... | 11 |
| Princess Amelia                        | ... | ... | 10 |
| Mrs. Billington                        | ... | ... | 10 |
| Antonio Canova                         | ... | ... | 10 |

|  |    |   |   |
|--|----|---|---|
| Sir William Chambers, R.A. ... ..      | 10 | Lord Chatham ... ..                     | 7 |
| Peter Coxo ... ..                      | 10 | Lord Clyde ... ..                       | 7 |
| Sir Humphrey Davy ... ..               | 10 | J. P. Curran ... ..                     | 7 |
| Princess Helena (Princess Christian)   | 10 | Miss Foote (actress) ... ..             | 7 |
| Dr. Edward Jenner ... ..               | 10 | King George II. ... ..                  | 7 |
| Edmund Kean ... ..                     | 10 | Lord Gough ... ..                       | 7 |
| Lord Lyndhurst ... ..                  | 10 | Sir Francis Grant, P.R.A. ... ..        | 7 |
| George Peabody ... ..                  | 10 | Right Hon. Henry Grattan ... ..         | 7 |
| General Sir Thomas Picton ... ..       | 10 | Dr. Latham ... ..                       | 7 |
| Sir William Ross, R.A. ... ..          | 10 | Mr. Lewis (actor) ... ..                | 7 |
| Sir John Soane, R.A. ... ..            | 10 | Lady Lyndhurst ... ..                   | 7 |
| Princess Sophia ... ..                 | 10 | Mrs. Maberley ... ..                    | 7 |
| George Washington ... ..               | 10 | Cardinal Manning ... ..                 | 7 |
| Princess Sophia of Gloucester ... ..   | 9  | Dr. Markham, Archbishop of York         | 7 |
| Princess Alice (of Hesse) ... ..       | 9  | Mr. Moody (actor) ... ..                | 7 |
| Henry Bathurst, Bishop of Norwich      | 9  | Miss O'Neil (actress) ... ..            | 7 |
| Princess Beatrice ... ..               | 9  | Henry Phillpotts, Bishop of Exeter      | 7 |
| T. P. Cooke (actor) ... ..             | 9  | General Sir George Pollock ... ..       | 7 |
| Lord Duncan ... ..                     | 9  | Alderman Salomons ... ..                | 7 |
| Earl of Egremont ... ..                | 9  | Paul Sandby, R.A. ... ..                | 7 |
| Miss Helen Faucit ... ..               | 9  | Dr. Tait, Archbishop of Canterbury      | 7 |
| Lord Grenville ... ..                  | 9  | Thomas Telford ... ..                   | 7 |
| Sir John Cam Hobhouse (Lord Broughton) | 9  | Prince Albert Victor of Wales ... ..    | 7 |
| Joseph Hume ... ..                     | 9  | Miss Wallis (actress) ... ..            | 7 |
| Mrs. Jordan ... ..                     | 9  | William Wilberforce ... ..              | 7 |
| Mr. Knight (actor) ... ..              | 9  | Prince Leopold (Duke of Albany) ... ..  | 6 |
| Miss Mellon (actress) ... ..           | 9  | Queen Adelaide ... ..                   | 6 |
| Earl Moira ... ..                      | 9  | Sir W. Beechey, R.A. ... ..             | 6 |
| Joseph Nollekens, R.A. ... ..          | 9  | Lord George Bentinck ... ..             | 6 |
| Daniel O'Connell ... ..                | 9  | Sir Mark Isambard Brunel ... ..         | 6 |
| William Roscoe ... ..                  | 9  | Lady Caroline Campbell ... ..           | 6 |
| Capt. Sir John Ross ... ..             | 9  | Madame Catalani ... ..                  | 6 |
| J. B. Sumner, Archbishop of Canterbury | 9  | Lord Combermere ... ..                  | 6 |
| Alfred Tennyson ... ..                 | 9  | Sir Astley Cooper ... ..                | 6 |
| Queen Caroline ... ..                  | 9  | Lady Burdett Coutts ... ..              | 6 |
| James Wallack ... ..                   | 9  | George Cruikshank ... ..                | 6 |
| James Ward, R.A. ... ..                | 9  | Sir William Curtis ... ..               | 6 |
| Benjamin Webster ... ..                | 9  | Mrs. Davenport (actress) ... ..         | 6 |
| Samuel Wilberforce, Bishop of Oxford   | 9  | Lord Denman ... ..                      | 6 |
| Prince Arthur (Duke of Connaught)      | 8  | Count D'Orsay ... ..                    | 6 |
| Henry Betty ... ..                     | 8  | Right Hon. G. Agar Ellis ... ..         | 6 |
| Countess of Blessington ... ..         | 8  | Sir Henry Englefield ... ..             | 6 |
| Sir Benjamin Brodie ... ..             | 8  | J. Farington, R.A. ... ..               | 6 |
| Miss Brunton (actress) ... ..          | 8  | Oliver Goldsmith ... ..                 | 6 |
| Sir Thomas Fowell Buxton ... ..        | 8  | Maria, Duchess of Gloucester            | 6 |
| Lord Camden ... ..                     | 8  | Lady Claude Hamilton ... ..             | 6 |
| Anne, Duchess of Cumberland ... ..     | 8  | Lady Hamilton (Emma Hart) ... ..        | 6 |
| Allan Cunningham ... ..                | 8  | Sir William Harness ... ..              | 6 |
| W. Fairbairn ... ..                    | 8  | Warren Hastings ... ..                  | 6 |
| Prof. Faraday ... ..                   | 8  | Lord Heathfield ... ..                  | 6 |
| John Fawcett (actor) ... ..            | 8  | Rev. Rowland Hill ... ..                | 6 |
| Marquess of Granby ... ..              | 8  | Frederick Huth ... ..                   | 6 |
| Sir Rowland Hill ... ..                | 8  | Henry Irving ... ..                     | 6 |
| Dr. Howley, Archbishop of Canterbury   | 8  | John Jackson, R.A. ... ..               | 6 |
| Miss Fanny Kemble ... ..               | 8  | Mrs. Harry Johnston (actress) ... ..    | 6 |
| Sheridan Knowles ... ..                | 8  | Dr. G. H. Law, Bishop of Chester ... .. | 6 |
| J. Liston (actor) ... ..               | 8  | Miss Jenny Lind ... ..                  | 6 |
| Louis Philippe, King of the French     | 8  | Miss Linwood ... ..                     | 6 |
| Daniel Maclise, R.A. ... ..            | 8  | Marquess of Lorne ... ..                | 6 |
| W. Mulready, R.A. ... ..               | 8  | W. Manning, M.P. ... ..                 | 6 |
| R. Palmer (actor) ... ..               | 8  | Lord Melville ... ..                    | 6 |
| Sir Frederick Pollock ... ..           | 8  | Sir Roderick Murchison ... ..           | 6 |
| Earl St. Vincent ... ..                | 8  | Mrs. Nisbett (actress) ... ..           | 6 |
| George Stephenson ... ..               | 8  | Hon. Mrs. Norton ... ..                 | 6 |
| Signora Storce ... ..                  | 8  | Thomas Phillips, R.A. ... ..            | 6 |
| James Thomson (poet) ... ..            | 8  | Sir John Rennie ... ..                  | 6 |
| Lord Thurlow ... ..                    | 8  | David Roberts, R.A. ... ..              | 6 |
| Prince Blucher ... ..                  | 7  | Lord Rodney ... ..                      | 6 |
| Alderman Boydell ... ..                | 7  | Henry Sass (artist) ... ..              | 6 |
| Thomas Campbell ... ..                 | 7  | Miss Smithson (actress) ... ..          | 6 |
| George, Duke of Cambridge ... ..       | 7  | Albert Thorwaldsen ... ..               | 6 |
| Samuel Cartwright ... ..               | 7  | Benjamin Travers ... ..                 | 6 |



|                 |     |     |     |   |
|-----------------|-----|-----|-----|---|
| Miss Vandenhoff | ... | ... | ... | 6 |
| Rev. J. Wesley  | ... | ... | ... | 6 |
| Count Woronzow  | ... | ... | ... | 6 |

THE NUMBER OF ANCESTORS. — Recent investigations into the phenomena of heredity have brought into prominence the interesting question, "How many ancestors has a man in any given degree?" or, in other words, "How much has the ancestral blood of any particular line been diluted in the course of centuries?" Dr. Farr has shown the absurdity of Justice Blackstone's assumption that because a man has two parents and four grandparents, therefore he has eight great-grandparents, sixteen great-great-grandparents, and so on. If so we should get the following remarkable numbers:—In the eighth degree, 256 ancestors; in the sixteenth degree, 65,536 ancestors; in the twenty-fourth degree, 16,777,216 ancestors. Taking three generations to a century, this would mean that at the time of the Conquest each of us had, on an average, a number of ancestors several times as numerous as the then population of these islands! Of course the paradox depends on taking no notice of intermarriages. Four persons can lawfully propagate their race for any number of generations, since cousins of all degrees are allowed to marry, and conversely a man need have no more than four ancestors in any lineal degree.

It would, I am sure, be a matter of some interest if correspondents in the happy possession of full and detailed pedigrees would let us know how many ancestors they actually had in the different degrees. I do not imagine that very many people could name all their ancestors in even the seventh or eighth degree; but an approximation within certain limits could be given. Whenever a new surname is brought in by a marriage there must necessarily be at least one new ancestor brought in—at any rate, this would be true in most cases for at least 500 years back.

In my own case the information accessible is very meagre; but reckoning from my children backwards, four intermarriages are known of within six degrees, and we get the following limiting numbers:—

|                |                           |
|----------------|---------------------------|
| First degree   | 2 parents                 |
| Second degree  | 4 grandparents            |
| Third degree   | 6 great grandparents, &c. |
| Fourth degree  | 9—10                      |
| Fifth degree   | 13—20                     |
| Sixth degree   | 15—33                     |
| Seventh degree | 18—76                     |

The figures at any rate clearly show how rapidly the uncertainty as to one's ancestry increases with each generation.

*Primâ facie* intermarriages must have been commoner in times past than now, owing to difficulties in locomotion, which were in many cases increased by statutes of labourers. I have,

however, been reminded by a high authority in such matters that before the Reformation the laws of the Church must have done much to stop such marriages. Be this as it may, canonical law did not prevent marriages of fourth and fifth cousins, &c.

At no very remote period I fancy that in country places brides and bridegrooms were almost invariably related in some degree or other, and very frequent marriages between distant relatives would have the same effect in limiting the number of ancestors as occasional marriages within nearer degrees. Then, again, at any rate among the poorer folk, it is likely that illegitimate unions between cousins were not uncommon (for the purpose in hand, obviously, the legitimacy or otherwise of the children is immaterial). Marriages of cousins in the fourth and fifth degrees can, of course, only be proved where an unusually complete pedigree is available.

#### YEOMAN.

SMOKING ROOMS.—A smoking room is considered a modern improvement in country houses, Sir John Cullum, in his *History and Antiquities of Hawsted*, describing Hawsted Place, which was rebuilt c. 1570, says:—

"Having crept through the wicket before mentioned, a door in the gateway on the right conducted you into a small apartment, called the smoking room; a name it acquired probably soon after it was built; and which it retained, with good reason, as long as it stood. There is scarcely any old house without a room of this denomination.\* In these our ancestors, from about the middle of the reign of Elizabeth, till within almost every one's memory, spent no inconsiderable part of their vacant hours, residing more at home than we do, and having fewer resources of elegant amusement. At one period at least, this room was thought to be the scene of wit; for in 1638 Mr. Hervey, afterwards Earl of Bristol, in a letter to Mr. Thomas Cullum, desires 'to be remembered by the witty smokers at Hausted,' Adjoining to this was a large wood closet, and a passage that led to the dining room, of moderate dimensions, with a large buffet."—P. 132, Lond., 1784.

#### EDMUND WATERTON.

THE BUCKENHAM PEDIGREE.—It is a matter of great interest to me to be assured of the *original* spelling of this name. Old documents and old historians turn it many ways: Bokenham, Bockenham, &c., *ad infinitum*, but on the old seal of the priory in Norfolk it is inscribed BUCKENHAM; and as the result of prolonged investigations in this country and in Germany generally point to the family having descended from the Bucenobantes, a tribe of the Alamanni, who were sent by the Emperor Valentinian, A.D. 371, to the east of Britain and settled in Norfolk (*vide* Isaac Taylor's *Words and Places*), I shall be glad if any of your readers can give me confirmatory evidence. The

\* "If modern houses have not a room of this sort, they have one (perhaps several) unknown to the ancient ones, which is, a powdering room for the hair."

consensus of opinion now is that these old place-names were called after the original settlers, and were tribe names, and not derived from accidents of locality, such as trees, animals, or peculiarities of country. Bucenobantes means the country of the Buccen. The Bucenobantes came to England. In "*Codex Diplomaticus Evi Saxonici*," opera Johannis M. Kemble, tomus iv., Londini, 1846," a place named Bucham is mentioned, which, from the context, is, in all probability, one of the Buckenhams in Norfolk; and as the document dates from a period before the Conquest, it proves that one of those villages must have been founded in very remote times, and cannot have received its name from the Normans. So, till better informed, I shall abide by the *u*.

M. CATHROW TURNER.

Hammersmith.

A NEW WAY OF TELLING TIME.—The following description of an ingenious device of a Nevada miner deserves a record in "N. & Q.":—

"A man who was appointed watchman at a mine on the Comstock had no watch. He did not wish to buy one, yet was desirous of knowing how the time was passing. He borrowed the watch of a friend for one night. On returning the watch the next day he told his friend that he was all right now, that he had a time-keeper of his own. He then unrolled a strip of paper, some four inches in width, from a stick and exhibited it as his clock. On this strip of paper he had marked down, as they rose above the horizon, all the stars and constellations within a narrow belt. Opposite each star was the time of its making its appearance—hour and minute. The watchman says his watch is a fine time-keeper. He has recently improved it somewhat. The slip of paper now runs on two small rollers that are placed in a small box, which has a sliding lid of glass. As the night wears away and the stars pass over, he now turns the crank of his watch and looks at the time marked by the side of each. To wind up his watch he runs the tape back upon the initial roller."—*Virginia City (Nev.) Enterprise*.

J. BRANDER MATTHEWS.

New York.

ASSASSIN.—I do not know whether in "the fierce light that beats" upon the Revised New Testament the word *assassin*, introduced into Acts xxi. 38, has been noticed. It is, I think, Archbishop Trench who has remarked that words should be considered in their history as well as in their present meaning. Few words in our language have so marked and interesting a biography as *assassin*. The poisonous qualities of *hashish* (retained in modern pharmacopœias as Indian hemp or bhang) were known to the Mohammedan tribe, whose chief was the "old man of the mountains," dwelling in Persia and Syria, and using weapons poisoned with this drug upon numerous unsuspecting victims. The crusaders of the twelfth century brought the word into England, and *assassin* became a recognized name for a secret murderer. But surely it is not a happy

translation—even when adorned with a capital—of *σικάρπος*? They, at all events, used daggers, not necessarily poisoned, in their warfare; and *assassin* is as bad a word to express them by as would be "Thugs," "garotters," or "burkers." When a word has a history, as no doubt *σικάρπος* has, it is not much good to translate it by a similar word having a totally different history, and to spell it with a capital A to call attention to the translator's cleverness.

EDWARD H. MARSHALL, M.A.

BOLD.—A peculiar Anglo-Irish use of this word deserves to be noted. In all parts of Ireland a naughty, fractious child, however timid, shy, and devoid of spirit it may be, is described as "a bold child," and is exhorted "not to be bold." The synonymous English word "naughty" has a mincing finical sound in the ears of a native of Ireland, and is seldom, if ever, used.

A. SMYTHE PALMER.

Chelmsford Road, Woodford.

"A DEITY FOR SALE."—An advertisement in p. 1, col. 6, of the *Times* of Nov. 6, 1882, offers for sale "the original Lingam God from the Temple of Delhi," and states that "it is estimated that 5,000 millions of Hindoo women have worshipped at the shrine of this god." The idea of a deity being offered for sale in an English newspaper will probably appear as incongruous to some of your readers as it does to me, and I think the fact worthy of a corner in your columns.

FREDERICK E. SAWYER.

Brighton.

CROWFLOWER = WILD HYACINTH. — "What are crowflowers?" asks a writer in the *Athenæum* (June 30) in a review of *The Shakespere Flora*, by Leo H. Grindon. Most likely they are what we call *crowsfeet* in Lincolnshire, which is the country name for the wild hyacinth. I have heard say that they only come up in grass fields where the crows tread.

R. R.

Boston, Lincolnshire.

PEERS' TITLES. — In these days, when even well-edited newspapers write of "Earl Derby," "Earl Shaftesbury," &c., it may be well to note that Horace Walpole, in spite of his courtly tastes, writes of "Duke Hamilton," though perhaps he writes half in jest. But the vulgarity is of still earlier date. In a list of articles sent free by the post in 1703 is mentioned "one littel parcel of lace to be use in clothing Duke Schomberg's regiment."

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

WHY AS A SURNAME.—Mrs. Elizabeth Why is a grocer at Glen Magna, near Leicester. This must be a very unusual surname.

CUTHBERT BEDE,

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"A RIGHT MITRE SUPPER."—Can any reader of "N. & Q." furnish an explanation of this phrase, occurring in *A Mad World, my Masters*, by Middleton (Dodsley, vol. v.)? Will there be any connexion with the once famous Mitre Inn at Oxford, or any such hostelry? Richardson and Wedgwood give no information.

G. H. FOWLER.

Lincoln.

[The reference is assumably to the Mitre Tavern in Cheap. To this house Middleton refers again in his *Your Five Gallants*, a piece which, though without a date, appears from the registers of the Stationers' Company to have been printed in 1608. The quotation is as follows:—

"GOLDSTONE (*The Cheating Gallant*). Where sup we gallants?

PURSENET (*The Pocket Gallant*). At Mermaid.

GOLD. Sup where thou list, I have foresworn the house.

FOLK (*Goldstone's Servant*). For the truth is this plot must take effect at the Mitre.

PURSENET. Faith, I'm indifferent.

BUNGLER. So are we, gentlemen.

PURSENET. Name the place, Master Goldstone.

GOLDSTONE. Why, the Mitre, in my mind, for real attendance, diligent boys, and—push, excels it far.

ALL. Agreed. The Mitre, then."

Allusions to the Mitre are also found in *The Miseries of Enforced Marriage* of George Wilkins, included in some editions of Dodsley's *Collection*, and in *Sir Thomas More*, an anonymous play, edited by Dyce for the Shakespeare Society.]

"VILLIKINS AND HIS DINAH."—Can you or any of your contributors or correspondents inform me, as the author of *The Wandering Minstrel*, in what county or about what year the old song of *Villikins and his Dinah* was first printed and published? As Mr. Robson sang the song, the words were those originally given by Mr. Mitchell, the first low comedian who appeared in the part, A.D. 1831. He brought the country version to me, and I had to condense and interpolate it, so as to make it "go" with a London audience. If you can help me as to the original authorship, I shall be once more obliged to you and your multiform readers.

HENRY MAYHEW.

ARUNDEL, ARUN.—The old plan of guessing at the origins of place-names is, perhaps, nowhere more amusingly illustrated than in Horsfield's *History of Sussex*, published in 1835, in a note to which (vol. ii. p. 122), speaking of Arundel, we find:—

"Derivation 1st, 'Hirondelle,' a swallow, but why? [why, indeed?]; 2nd, *Hirondelle* or *Orundele*, the name of the horse of Bevis, who was warden of the castle

here; and 3rd, the dell or valley through which the Arun flows. It has never been surmised that Arundel derives its name from *arundo*, a reed, although from its situation the marshes formerly must have produced nothing else."

From the tone of the last phrase I cannot help thinking that Horsfield himself had a hankering after deriving the word from the Latin *arundo*, which is, of course, utterly inadmissible. The word appears to have undergone far less change than most place-names; for though in Domesday Book it is spelt Harrundel, that form was probably peculiar to those who drew up the Great Survey. Before and after their time it was called Arundel, and it can hardly be doubted that Horsfield's third derivation is correct, and that it was so named from being situated in the valley of the Arun. But I should like to put a query with regard to the name of that river itself, which I presume is Celtic. Is it connected with the Welsh *arwyn* = *gwyn*, meaning happy or blessed? If so, the two parts of the word, taken in order and each translated, would indicate the existence of one happy valley here, though not that of Rasselas:—

"Ridentem dicere verum

Quid vetat?"

And surely the beauty of the line of the Arun, particularly at Arundel, makes the above Welsh word appropriate to the situation.

W. T. LYNN.

Blackheath.

A "ROBINSON."—

"A 'Robinson' or rustic garden-party is the latest fancy of Parisian hostesses, reviving an old fashion of the days of Marie Antoinette, who often gave 'Robinsons' at the Trianon or St. Cloud. The visitors must come in simple cotton dresses and coquettish sun-bonnets, and are feasted on homely country fare served by girls got up as inn maidens. The garden itself is arranged to represent a village fair, with merry-go-rounds, swings, lotteries," &c.—*Graphic*, July 7, p. 7.

Whence the name? GEO. L. APPERSON, Wimbledon.

[In Parisian *argot* Robinson is an umbrella, the term being derived from the famous umbrella of Robinson Crusoe. The name Robinson applied to a garden-party may well be taken from the necessity for that form of protection likely to be experienced.]

MRS. SERRES.—Can the whereabouts during the early part of 1821 of this personage, who has formed the subject of repeated articles in "N. & Q.," be traced? In that year a volume was printed by C. and J. White, Doncaster, entitled "*Poetry and Prose*. By Elizabeth. Including some Original Correspondence with Distinguished Literary Characters"; the preface is dated "Spring Gardens, Doncaster, June, 1821," and a copious subscribers' list contains names from every part of England. The poetry consists altogether of 188 lines, and takes up rather less space than the preface and subscribers' list, the greater

part of the volume being occupied with anonymous letters, written in adulation of the mysterious compiler and her equally mysterious brother "Dianthus," whom she appears to have in her keeping, and who is a great artist and blind. In the preface the compiler alludes to herself as "a stranger, who dare not even disclose her name to her benefactors." A few prayers and meditations form the close of this curious book. Now, although this volume does not appear in Mr. THOM'S list of Mrs. Serres's works (5th S. ii. 141), yet the perusal of it inclines me strongly to believe that it is a production of that lady. Can any of your correspondents help in elucidating the mystery surrounding this publication?

CHARLES A. FEDERER.

Bradford.

**THE 23RD ROYAL WELSH FUSILIERS.**—My great-grandfather's brother, William Potter, held a commission as either captain or major in this regiment, and was killed in the Peninsular War—at the storming of Badajoz—so I have been told. I shall be glad if any correspondent can inform me whether he was major or captain at the time of his death, and also if it is correct that he fell at Badajoz.

WALTON GRAHAM BERRY.

Broomfield, Fixby, near Huddersfield.

**VELOCEMEN.**—Is this the Belgian equivalent of bicyclists? I read in *L'Echo du Parlement* of Aug. 30, 1882, "De la province Mons seul avait envoyé des velocemen aux courses de Bruxelles."

FREDERICK E. SAWYER.

Brighton.

**LADY GRACE EDHAM.**—In an account of Hurstmonceaux that appears in the *Echo* of July 16 the following sentence occurs. Can any genealogist identify the Lady Grace referred to?—

"That beautiful bay window looking out upon the ancient keep, with its delicate stone mullions complete, let in light upon a sad tragedy so late as 1727, when Grace, the daughter of the Lady Grace Edham, was slowly starved to death behind those mullions by a jealous and malignant governess—so runs the story."

I may point out that the writer in the *Echo* names the owner of Hurstmonceaux as Herbert Maxwell Curteis, his proper name being Herbert Mascall Curteis.

SIGMA.

**VERSES BY VOLTAIRE.**—I distinctly remember having read many years ago some verses in English, addressed by Voltaire to an English young lady; but not having followed at the time the precept inculcated in every number of "N. & Q.," "When found, make a note of," I am now unable to find them. May I have the good fortune to obtain the reference through your medium!

H. S. A.

**A "PYNSON" VOLUME.**—Living far away from any large library, or means of satisfying inquiry

except through your ever-open pages, I should like to know something of a little volume in my possession. It is unfortunately without title-page, but has Richard Pynson's well-known book-mark. It begins with a calendar of saints' days in black and red type, with a motto at the head of each month. Then follows, "Capitula Magne Charte, Magna Carta Edward," and ending with the colophon, "Impresse in civitate London. per Richardum Pynson Regis Impressore." On the fly-leaf is written, in an Elizabethan hand, the following:—

"A litle grounde well tilled,  
A litle house well filled,  
A litle wife well willed,  
Would make him live that weare halfe killed.

Wordes are alluring winde ;  
Wishes are vaine thoughts ;  
Hope, decevinge humour ;  
And love is a prettie moris dance.

Greve note an afflicted soul,  
Nor hoste of thy  
Trobles note a wounded Consience and be  
patientie in thy one misfortune.

"Foure thinge to be much made of ; a horse that will travel well ; a hawke that will die well ; a servaunte that will waite well ; and a knife that will cut well."

T. Q. C.

**SIR WALTER TIRELL'S BURIAL-PLACE.**—Will you allow me to ask in "N. & Q." if any of its readers can give information as to the locality of the burial-place of Sir Walter Tirell, who is believed generally (although disputed by Suger in his life of Louis le Gros) to have been the cause of the death of William Rufus? In the church of Michaelmarsh, Hampshire, not far from the New Forest, is the recumbent effigy of a knight, in chain mail, with a stag at his feet and bearing on his shield (some think) two chevrons, the arms of the Tirell family. So far as I have been able to learn these arms do not appear to belong to any of the holders of knight fees (in the Black-book of the Exchequer) holding under the Bishop of Winchester, of which fees Michaelmarsh was one.

A. W.

**LETTING LOOSE WHITE PIGEONS, A FOUNDATION-STONE CEREMONY.**—Is it the custom to set white pigeons at liberty when the foundation-stone of a church is laid? In *Un Curé de Province*, by Hector Malot, part i. ch. x., the release of a dozen doves takes place while the *maitre* is filling his trowel and preparing to take his share in the ceremony of setting the stone.

MABEL PEACOCK.

**HERALDIC.**—I should be much obliged if any one would give me the name of the family whose arms are blazoned as follows: "Argent, guttée de larmes, in chief a human eye, in base a human heart (presumably gules) pierced by two crossed arrows." These arms are roughly but cleverly engraved on an old bronze seal, of the sixteenth or

early seventeenth century, now in my possession, which was found in the mud of the Thames.

S. JAMES A. SALTER.

[The nearest we can find are coats of Yeoman. Papworth, *Ordinary*, s. v. Heart, gives "Arg., goutty de sang two darts, points upwards, gu., feathered of the first, piercing a heart of the second. Yeoman." Burke, *Gen. Armory*, 1878, s. v. Yeoman, Scotland, 1680, gives "Arg., a heart gu. pierced with two darts, points upwards, ppr., the wounds di-tilling gouttes de sang," and for Yeoman of Dryburgh, 1672, the same with the darts "in saltire, points downwards." This last is, perhaps, the coat required.]

PAUL HERRING.—I shall be glad if any theatrical reader of "N. & Q." can give me an account of this famous pantaloon, who died in Lambeth, three or four years ago, at an advanced age.

J. F. B.

"ASSOCIATION CLUB," 1717.—A friend of mine has a two-handled silver cup, with the plate-mark of Britannia, and therefore of the Queen Anne period. It is described as having belonged to the "Association Club" in 1717, and there is a naked figure, with the cap of liberty on a staff, and an inscription, "King George and Liberty." Can any of your readers inform me to what club this refers?

F. LOCKER.

#### AUTHORS OF QUOTATIONS WANTED.—

"Eternal vigilance is the price of liberty."

Will some reader of "N. & Q." give the author of the above? Bartlett thinks to think there never has been any special authorship acknowledged. Supposing that to be true, it will at least be gratifying to receive information as to the earliest known use of the expression, and by whom employed. MARSHALL O. WAGGONER.

"Tempora mutantur, nos et mutamur in illis."

[See "N. & Q.," 5th S. i. 372; vii. 140.]

"But Time and sad experience hand in hand  
Led him to death, and made him understand,  
After a toil so wearisome and long,  
That all his life he had been in the wrong."

W. T. KAYE.

"I hear a voice you cannot hear,  
Which says I must not stay;  
I see a hand you cannot see,  
Which beckons me away."

What other lines from the poets convey the same meaning?

HOMEROS.

[Thomas Tickell, *Colin and Lucy*.]

#### Replies.

ST. MÉDARD, THE FLEMISH ST. SWITHIN.

(6th S. vii. 467.)

Touching the meteorological influences of my confrère St. Médard, the French assert:—

"S'il pleut le jour Saint Médard [June 8]  
Il pleuvra quarante jours plus tard."

"S'il pleut le jour Saint Médard  
Le tiers des biens est au hazard."

"Du jour Saint Médard en juin  
Le laboureur se donne soin,  
Car les anciens disent s'il pleut  
Que trente jours durer il peut,  
Et s'il est beau soit tout certain  
D'avoir abondance de grain."

Also:—

"Ris qui est de Saint Médard  
Le cœur n'y prend pas grant part."

How his rainy reputation arose I know not. Mr. Baring-Gould (*Lives of the Saints*, "June," p. 80) tells us of a legend of the eleventh century which makes an eagle spread its wings to serve as umbrella to the saint, and the representation of this incident is his distinguishing mark in art.

ST. SWITHIN.

I had always imagined that St. Médard was the rainy saint of France, and St. Godeliève the St. Swithin of Flanders. In France the popular saying is:—

"S'il pleut le jour de la saint Médard  
Il pleut quarante jours plus tard."

St. Médard, however, unlike St. Swithin, has not absolute control over the weather at this season, his decision being subject to that of St. Barnabé, whose fête day falls three days later, the 11th of June; and even should these two saints combine to bring terror to the heart of the agriculturist, there is a forlorn hope left, for Saints Gervais and Protais, whose fête day is on the 19th of the month, may yet ordain that the weather shall be fine. The *Journal de Roubaix* of the 11th of June quotes the following lines anent this superstition:—

"Quand il pleut à la Saint Médard,  
Prends ton manteau sans nul retard:  
Mais s'il fait beau pour Barnabé,  
Qui va lui couper l'herbe sous le pied,  
Ton manteau chez toi peut rester.  
Enfin, s'il pleut ces deux jours,  
Si Médard et Barnabé, comme toujours,  
S'entendaient pour te jouer des tours,  
Tu auras encore Saint Gervais,  
Accompagné de Saint Protais,  
Que le beau temps va ramener."

The legend runs that St. Médard was one day crossing a plain when a drenching shower fell. Every one was wetted to the skin except the saint, over whom an eagle spread its wings as a shelter.

G. PERRATT.

MR. MASKELL'S friend, St. Médard, is well enough known, and I have been one of those who referred to him. The saying is more like "S'il pleut le Saint Médard, il pleuvra quarante jours tôt ou tard."

HYDE CLARKE.

THE CECIL FAMILY (6th S. vii. 384).—I am enabled to add to the pedigree of this family, and also to point out a few errors that have crept in by reason of MR. ELLIS retaining the mistakes of his predecessors. I have taken my notes from wills,

parish registers, and the municipal records of the borough of Stamford, formerly the capital of North Lincolnshire. David Cecil was a parishioner of the same parish wherein I was born, St. George, and resided in a house, recently pulled down, on the south side of the church, which, according to tradition, was a school appertaining to the Carmelite Friary. David Cecil paid 6s. 8d., and was admitted to the freedom (or rights of citizenship) of the borough Nov. 27, 1494; elected a member of the second twelve (common councillor) in 1495, being designated as a yeoman; in 1496 elected a member of the first twelve (comburgesses or aldermen); and served the office of alderman (or mayor) in the years 1503-4, 1514-15, and 1524-25. He took the customary oath the first time of holding office before "John Husy, Senescalli, in Castro Stamfordiæ"; elected to represent the borough in 1511, 1513-14, and 1520-21. His only daughter by his second wife, Johanna or Joane, married Edmund Browne, of Stamford (alderman in 1525), third son of Christ. Brown, of Stamford and Tolethorpe, co. Rutland, Esq., and his second wife, —, daughter of — Bedingfield, of Norfolk. Christopher's first wife was Grace, daughter and coheir of John Pinchbeck, of Lincolnshire, Esq., endowed 20 Edw. IV. (Blore's *Rutland*, p. 93). Robert Brown, clk., Rector of Thorpe Achurch, Northamptonshire, third son of Ant. Brown, of Tolethorpe, Esq., and Dorothy his wife, was the founder of the religious sect that was in the reigns of Elizabeth and James named Brownists. Master Robert's vigorous and abusive style of preaching frequently led him into scrapes with both the ecclesiastical and civil authorities of his time, and while he lived his relative the Lord Treasurer Cecil frequently helped him out of the serious consequences of his folly. Robert died in 1636, aged about eighty, in Northampton gaol, to which he had been committed for assaulting the parish constable who had called to demand a rate of him.

Richard Cecil, eldest son of David Cecil and his first wife, was buried at St. Margaret's, Westminster. By the kindness of Mr. T. C. Noble I am enabled to give a copy of his burial from the register of that parish: "March, 1552/3, the xxij<sup>th</sup> day, Mr. Rychard Sycell." He married Jane, daughter and coheir of Wm. Heckington, of Bourne, co. Lincoln. At the time of her death, March 10, 1587/8, Jane Cecil was eighty-seven. She was buried at St. Martin's, Stamford Baron, on the 27th (1588, Mrs. Jane Cicell, mother to the right honourable Sir William Cicell, Knight, Lord Burghley, 27 March). The funeral was attended by Somerset Herald, and "the proceedinge to the Churche for the funereall for Sr W<sup>m</sup> Cecil lord burghley his mothe<sup>r</sup> l. treasurer of England," is given in a little volume of heraldic tracts, Harl. MS. 1354.

William (not Sir) Heckington had two wives, as is evident by his will; whose daughters they were I am unable to say, and can only give the Christian name of the first. In his will he simply designates himself as William Heckington:—

"beyng in good helth & of hole mynde made [it] the fryday before Whitsunday The yere of our lorde M<sup>v</sup> vij<sup>th</sup>, furst I bequeth my soule to our lady seynt Mary & to all the company of heven, my body to be buried in the chore w<sup>in</sup> the p<sup>is</sup>she church of Burne vnder the Stone there as my wif lyeth & my best beste for my mortuary after the custome of the countie."

He gives 3s. 4d. to our lady of Lincoln; to the Trinity guild, 6s. 8d.; to SS. John's, Margaret's, and Anne's guilds, the two former 3s. 4d., and the latter one 10s.; to the parish church of Burne, 20s. All my tenements with their appurtenances in Stokton that were John Galloway, and my lands in Surflet and Pynchebek the which were John Waynflet, and also all my lands and tenements in Morton and Harmston which were Richard Happs, be to the "supportacon & the fynding of a prest to pray for my soule & all christen soules & to syng masse in o<sup>r</sup> lady chapell w<sup>in</sup> the p<sup>is</sup>she church of Burne duryng the space of xxx<sup>iv</sup> yeres"; and at the end of that time the said lands were to be restored to the right heirs of John Mane, John Waynflet, and Richard Happ. I will that the Trinity guild have my house by the lane called Steirelane (Starlane), that I bought of William Moll, to have for a "dirige" song on Trinity Sunday after evensong and mass on the morrow for all brethren and sisters' souls of the said guild. "And I will that eu<sup>r</sup> prest belongyng to the same p<sup>is</sup>she of Burne haue iij<sup>d</sup>, the Decon ijd., ij p<sup>is</sup>she clerks of the same churche iij<sup>d</sup>. & ij children iij<sup>d</sup>." Item. I give to the convent of Burne an house lying by Pottes Lane, that some time was Richard Palmer's, upon condition that they shall keep an obit for me and my friends yearly for evermore. Item. I give all my copy lands in Burne, Dyke, Calthorpe, Morton, and Harmethorpe, or elsewhere, and all my messuages, tenements, and lands, with their appurtenances, to my wife for the term of her life, except the house that Margaret Butler dwelled in; and that I will my daughter Jane have; and to enter in the same the day that it shall please God that she shall be married, with all the lands, pastures, and meadows to the same belonging. Also after the decease of her mother she to have all my freehold lands and to the heir of her body lawfully begotten, and all my copyholds and nine acres of Thake, in Goobulpark, two gardens in Tremheyes, a pingle at Burne wellhead, and another at Baby style. If daughter dies *s. p.*, all the lands, after decease of her mother, shall remain to the churchwardens of Burne for 100 years save one, and they to find a priest in St. John's guild to sing at St. John's altar, in the town church of Burne, or in the Abbey church for my soul, my

wife's, and all Christian souls, and for the brethren and sisters of the said guild. If they find not a priest, that then I will the said lands to remain to the right heirs of John Boyse for evermore to find one; and if he fails, then I give it freely to the convent of Burne Abbey, there to be prayed for for evermore. Item. I give and will that Jane, my daughter, have the day of her marriage 50*l.* of money and her chamber made worth 10*l.*; also I give her my best salt of silver, a dozen of spoons, and a "masur," two harness girdles, one of the best and another of the second, her mother to have them during her life. Should daughter die before she be married, I will that my executrix shall take 20*l.* of the aforesaid 50*l.* that I gave her, and she shall buy a suit of vestments and give them to the parish church of Burne, and the residue to remain to her mother. Testator makes bequests to Alice, Elizabeth, and Richard Boyse, but does not state their relationship to him. Gives 6*s.* 8*d.* each to the four orders of Friars at Stamford. To Dame Margaret Walcot, a nun at Sempringham, 6*s.* 8*d.*; the prior and convent of Newstead, 6*s.* 8*d.*; and the abbot and convent of Vauvde (Vaudey), to have to pray for me, 10*l.* of the debt that they owe me besides the obligations. To the glazing of Burne "Clostre & to begynne at the lauers & soo to goo as fore furth as V<sup>ii</sup> will to praye for me & S<sup>ir</sup> Thomas Borouth." To the churchwardens of the Eygate 20*s.*, to make the highway in the Eygate aforesaid and Osterby. I will that the bailli of Maxey have a pair of brygndyne with complete harness. Residue of goods unbequeathed to wife Alice Hekington, sole executrix, and Master Humphrey Walcot, supervisor, and gives him five marks for his labour in that behalf. Proved at Lambeth Nov. 23, 1509, by Tho. Mercer for the relict. Another probate was granted to Humphrey Walcot Feb. 14, 1509-10 (Bennett, 24). It is said that David Cecil founded a chantry in the church of St. George; if he did, it is not named in the certificate of the commissioner for this county.

As Wm. Hekington quartered with his the arms of Walcot, it seems probable that his second wife and executrix was of that family. If Wm. Hekington had any issue by his first wife he has not named them in his will. Jane Cecil, mother of the Treasurer, was born about the year 1500, and married c. 1519. William, her son and heir, was born at Bourne Sept. 13, 1520, most probably at the house of his grandfather.

Blore says Jane was daughter and coheir of her father Wm. Heckington. I have among my collections extracts from many parish registers both of Stamford and the neighbourhood, and also wills. In those of the parish of St. George I found the following entry: "1574. John Heckynton y<sup>e</sup> sonne of John Heckynton was buried xvij<sup>th</sup> Oct." Whether he was kin to the family of William

Heckington named above I am unable to say. His being buried in this church gives colour to the supposition that the father was of kin. The arms of Heckington are Arg., on a bend, between two cottizes gu., three cinquefoils or. Of Walcot, Arg., a chevron between three chess rooks ermines.

JUSTIN SIMPSON.

277, Strand.

NAME OF INN WANTED (6th S. viii. 7).—"Five Miles from Anywhere" is an old inn at Upware, a hamlet—if an inn, a farmhouse, a windmill, and a ferry can be held to constitute a hamlet—on the right bank of the Cam, about a dozen miles from Cambridge and six or seven from Ely. Just before reaching it from Cambridge there is a loop in the river into which Burwell Lode and Reach Lode discharge their sluggish waters after joining about a mile away in Burwell Fen. The hamlet itself lies in a corner of Wicken Fen, just at one end of a raised bank, partly artificial, although even the artificial work is of immemorial antiquity, which, stretching for some miles alongside the river, sometimes near it and sometimes a mile away, divides this part of the Cambridgeshire Fens from what is still called Soham Mere. Some two or three and thirty years ago the landlord of the house—a certain Tom Appleby—had the old inn painted and repaired. It was at that time nameless, being known only as "the inn at Upware"; but the landlord, anxious to advertise his adventurous outlay in so God-forgotten a spot, desired that a sign should be given it which should distinguish it from ordinary hostels built among the busy haunts of men. It happened that there existed in those days two societies among the Cambridge undergrads, one of which was called "The Society of Idiots," and the other "The Honourable Company of Beersoakers." I do not remember which was the elder of the two, but one was an offshoot of the other, and many members were common to both. These confraternities generally engaged "the inn at Upware" for the Easter vacation, and high jinks were held during the whole time. Sparring, wrestling, leapfrog through the river, skittles, singlestick, and other games, many of them invented for the occasion, occupied the day; and a fine idiotic character was imparted to the proceedings by a rule which forbade any member of the society to say what he meant under pain of forfeiting a quart of ale. In the evenings the whole country-side assembled at the inn, and from the lips of East Anglian successors of the old minstrels and jongleurs I have heard there songs which carried one far back into the Middle Ages; ballads of the Blind Beggar's Daughter of Bethnal Green, and the adventures of Robin Hood and Little John; songs of "A bunch of may" and "A jug of this!" and one marvellous ditty about a huge pie into which, when opened,

ninety men fell and were drowned, "which took away their appetite." Revels of this kind cried aloud for a master, and the need, as usual, evoked the man. We had among us an undergraduate—one R. R. Fielder, I think, of John's—the best of good fellows, whose admirable vein of idioy amounted to real genius in that direction, and we unanimously crowned him "King of Upware," with despotic power over his willing subjects. To him naturally the landlord presented his petition when in want of a sign for his renovated hostel, and his majesty, after due consideration, solemnly decreed that the inn should thereafter for ever be known as the "Five Miles from Anywhere." The name does not express a precise topographical verity, for the hamlet of Wicken lies within three miles; but it conveys a truth beyond and above mere local and concrete accuracy. It may be said, with perfect and literal regard for fact, that if there be on the face of this planet a single hostel of which more than of any other it can be predicated that it is five miles from anywhere, it is this inn in the Cambridgeshire fens. AN OLD IDIOT.

"SIR HORNBOOK" (6th S. vii. 407).—This was, indeed, "a charming book for children," and I am happy in the possession of the copy which was given to me as a child, and which is still in perfect condition. It is a thin book of twenty-nine pages, size, 5 in. by 4 in., in a salmon-coloured stiff paper cover. Its proper title is "Sir Hornbook | or | Childe Launcelot's Expedition | a | Grammatico-Allegorical Ballad." Mine is the fifth edition, printed 1818, by C. Whittingham, Printer, Goswell Street, London, for N. Hailes, Juvenile Library, London Museum, Piccadilly. The stanzas are not numbered, but there is a division of subjects, Nos. i. to vii. The illustrations are six in number, including the frontispiece, and are early lithographs, I fancy. The frontispiece shows the young Childe Launcelot leaning on his spear, in his right hand, whilst he blows the bugle-horn, held in the left hand, which hangs by a chain from the outer door of a castle. The first stanza runs:

"O'er bush and briar Childe Launcelot sprung  
With ardent hopes elate,  
And loudly blew the horn that hung  
Before Sir Hornbook's gate."

There is a parley, and Sir Hornbook answers the challenge. Then the second illustration, to the commencement of part ii., shows Sir Hornbook and the Childe outside the castle. On Sir Hornbook's back hangs his shield, with the alphabet on it. Pouring out from the castle-gate come the troops to aid the Childe in the conquest of learning. Each has a letter on his shield. The stanzas are:

"And out, and out, in hasty rout,  
By ones, twos, threes, and fours,  
His merry men rush'd the walls without,  
And stood before the doors.

Full six and twenty men were they,  
In line of battle spread,  
The first that came was mighty A,  
The last was little Z."

I feel inclined to copy it all, but you would not wish that; so I will only add that the pretty picture of a female figure sitting with a book under a tree is the fifth illustration, where part vii. begins at p. 25, and the verses are:—

"Sir Syntax dwelt in thick fir-grove  
All strown with scraps of flowers,  
Which he had pluck'd to please his love,  
Among the Muses' bowers.

His love was gentle Prosody,  
More fair than morning beam;  
Who liv'd beneath a flowering tree  
Beside a falling stream.

\* \* \* \* \*

They reach'd the tree where Prosody  
Was singing in the shade;  
Great joy Childe Launcelot had to see,  
And hear that lovely maid."

"Singing" suits Prosody better than *sitting*. I should like much to know who was the author; perhaps some other correspondent may tell us.

If Mr. HARTSHORNE would like to see and touch this treasure he can write to me, for he speaks kindly of it, and I am sure would treat it tenderly.

GIBBES RIGAUD.

18, Long Wall, Oxford.

EFFER OR EFFET (6th S. viii. 27).—The above name is the usual one in all parts of the country for the two harmless Batrachian reptiles *Triton cristatus* and *Triton punctatus*, which are sometimes called newts, and which abound in almost every piece of stagnant water. Both species often leave the water at this time of year (June and July), and retire to moist and cool situations on land, as, indeed, they are sometimes forced to do by the drying up of the ponds. It was evidently *Triton punctatus*, the smaller species, which was found in Dr. NICHOLSON'S garden. Full descriptions of each species will be found in Bell's *British Reptiles*, or in *Our Reptiles*, by Dr. Mordecai Cooke, London, Hardwicke, 1865.

W. R. TATE.

Walpole Vicarage, Halesworth.

Eft, or evet, the common lizard, or *Lacerta vulgaris*, is the smallest of the British lizards, and commonly seen in gardens near dunghills, and, like the slug and toad, occasionally creeps into cellars. Thomson, in his *Etymons*, derives evet from the Gothic *vate*, humidity or water. The lizard kind "are all amphibious," observes Goldsmith in his *Animated Nature* (vols. i.—viii.; vol. vii. p. 145, ed. MDCCCLXXIV.).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

[We have received other replies, far too numerous for insertion, to the query of Dr. NICHOLSON.]



AN ENGLISH SONG OF 1672 (6th S. viii. 26).—This date is an error for 1572, so "sixteen" should be *fifteen*. I am an old man, over ninety; I have heard it sung at a theatre. The only lines I can remember are these:—

"No sheep at three shillings sure now can't be found,  
And a very fat ox—why, 'twill cost us a pound."

H. T. E.

BARRY, THE CLOWN (6th S. viii. 47).—Tom Barry, the equestrian clown, was of Hibernian origin, and began his professional career in 1843 with Samwell's circus. He soon after joined Batty at Astley's, where he remained as clown to the ring for some years, playing Irish characters in the equestrian spectacles produced on the stage, and appearing at Vauxhall in the equestrian entertainments given in the summer. In 1848 his strong objection to Walleit, a rival clown to the ring, having the first "wheezes," or jests, during the pauses of the circus-riders, induced him to throw up his engagement and take a tavern in the vicinity of Astley's. Tom Barry, however, returned to his old position in 1851 and 1852, and vainly endeavoured to recover his early popularity. He died at the age of forty-seven, March 26, 1857. Tom Barry's chief qualification for a circus clown was the power of exhibiting extemporaneous humour when unexpectedly called upon to make a speech on some subject proposed by the audience. Most circus clowns have to study and rehearse orations written for them.

E. L. BLANCHARD.

WESTMINSTER SCHOOL (6th S. vii. 505).—The Ministry of the Duke of Newcastle is not unlikely to be that inquired for, as he was a Westminster man, and seems to have entertained a regard for his schoolfellows. Vincent Bourne, for instance, dedicates his *Poems* to the duke as a "condiscipulus," and was offered valuable Church preferment by him if he would take orders. In the early part of the eighteenth century Westminster School was very flourishing, both in the number and rank of its scholars, so that it is probable that many educated there would be in a position to hold office. Bishop Newton, himself a Westminster scholar, speaks with pride of the school during his time in his very interesting autobiography.

W. E. BUCKLEY.

PRONUNCIATION OF "WHOLE" (6th S. vii. 466).—In the remarks upon *whole*, I find my opinion quoted that the spelling of the word with *w* does not date before the beginning of the sixteenth century; to which Mr. LYNN adds, "The analogy of *one* shows that the sound of an initial *w* may have existed without the letter itself in the written word." But it may be said, on the other side, that the old sound of *one* was precisely *own*, a sound which is still preserved in the derivatives *only*, *alone*, and *atone*, as I have often observed before.

Now my opinion has always been that the *w* heard in *one* dates, just like the spelling *whole*, from the beginning of the sixteenth century. Accordingly, we ought to find occasional examples of the spelling *won* or *woon* at that date, when spelling was, for the more part, still phonetic. After much search I have found an example of undeniable "king's English," for the writer is no other than Henry VIII. himself. In Ellis's *Original Letters*, i. 236, he writes *hole* for *whole*; in the same, i. 239, he has *oon* for *one*, and again in ii. 30. But in ii. 130 he writes to Katharine Parr as follows: "For as thys day.....we begynne thre bateryse [*i. e.*, begin to make three batteries], and have three myns goyng, by-syd *won* whyche hath done hys execution in seakyng and teryng off *won* of theyre grettest bulwarks." I repeat that there is no trace of *whole* with *w*, or of *one* with *w*, before the year 1500.

WALTER W. SKEAT.

Cambridge.

COWPER'S PEW IN OLNEY CHURCH (6th S. vii. 505; viii. 10).—May I be respectfully allowed to urge that in a periodical of the type of "N. & Q.," which is read by men of all theological and political classes, such expressions ought not to be indulged in by your correspondents as A. J. M. has permitted himself to use concerning John Newton's preaching? He must surely know that to a section of the Church of England, to say nothing of the great Nonconformist body, the Gospel as preached by John Newton is the one dear and sacred thing which they cannot bear to hear profaned. Would not his feelings be outraged if such terms were applied by another correspondent to that which he deems the true Gospel? I say no more, lest I should transgress my own limits, or give as much pain to your correspondent as he has given to me. As to the matter of fact, I have not at this moment a collection of Cowper's letters at hand; but I feel certain that I am right in saying that the poet himself did not share your correspondent's opinion, and that he has left on record sentiments which show that in his own belief the society of Newton, and the Gospel as preached by him, had far more to do with the cure of his insanity than with its cause.

HERMENTRUDE.

It is grievous to hear of what is going on at Olney under the plea of "church restoration," which there, as in numerous other churches, is sweeping away with the besom of destruction many of our time-honoured relics. Who is not indignant at the fact that the pulpit of John Newton, Thomas Scott, and other celebrated divines of the last century is threatened to be supplanted by a modern abortion of "medieval" taste, worse than the "churchwarden architecture" which has so often deformed the edifices it pretended to transform and beautify? Let us hope that your

correspondent's remarks may yet have a good effect on the conscience of Olney. But A. J. M. will excuse me if I point out a phrase in his communication which will give pain to many a sympathetic mind, he himself having, as he says, no sympathy with John Newton, "*whose coarse and brutal 'gospel' helped to drive Cowper mad.*" The writer is not justified in using that language, and I think that, on further reflection, he will regret that he did so. It is a fact that if one thing more than another helped to retard the progress of that insidious malady which became the bane of poor Cowper's life, it is to be found in the intimate friendship which subsisted between him and Newton at Olney. Has A. J. M. ever read Newton's *Cardiphonia*? If not, and he will do so, and after the perusal term Newton's "gospel" "*coarse and brutal,*" my astonishment and regret will be infinitely greater than they now are.

T. W. W. S.

"GOLDEN GROVE" (6th S. vii. 405).—It was first pointed out in Eden's edition of the *Golden Grove*, in vol. vii. p. 618 of Taylor's *Works*, that "many sentences in the *Via Pacis* are taken from à Kempis, *De Imit. Christi*" (note, p. 618). It might have been said that by far the greater part of the little work is so derived, for such appears to be the case from a copy of an earlier edition (1846) which I possess, annotated in MS. by a late occasional contributor to the earliest series of "N. & Q.," and which I saw previously to the appearance of vol. vii. *u. s.* It would not be amiss if the several passages were specified in a fresh issue. Now that attention is directed to the subject some further points might come out, as, for example, "virtuously," at the close of the *Golden Grove* (vol. vii. p. 617), is "fructuose" in the original; but these two are the only passages which are specified by Mr. Eden.

ED. MARSHALL.

A BRASS TOKEN (6th S. vii. 408).—I do not suppose that MR. SLATER's token has any history in particular. It is simply a specimen of one of the twenty thousand tradesmen's tokens issued in the seventeenth century. Mr. Boyne, in his work on tokens, describes seventeen different ones issued by the various towns bearing the name of Wycombe. The initials described as "T. L. A." should be read "T. A. L.," as the initial of the surname was usually placed above the initials of the husband and wife.

T. B.

THE SMALLEST PARISH CHURCH IN ENGLAND (6th S. vi. 514; vii. 392, 472).—The Rector of Chilcombe has courteously supplied me with the dimensions of his church, to which reference has been already made. Its total length is 35 ft. 3 in. The nave is 21 ft. 8 in. long by 13 ft. wide, and the chancel 13 ft. 7 in. long by 11 ft. 2 in. wide.

J. MASKELL.

THE RIVER NAME ISIS (6th S. vi. 409; vii. 156, 450).—That the Thames above Dorchester was anciently called Ose or Ouse is proved by the Isle of Oseney, near Oxford. The name was afterwards corrupted to Isis and Ox, which squares with the river names Ax, Ex, Ix, and Ux. Etymologically considered, such names as Thames and Ouse might be applied to any river name.

R. S. CHARNOCK.

CATERWAYS (6th S. vii. 88, 354, 396, 476).—I look upon the remarks at the last reference as unfortunate. It seems such a pity that the most elementary principles of etymology still remain as unknown to the multitude as *caviare* was to the Elizabethan public. Two principles are here stated, and both of them are transparent fallacies. The first is that "popular words should have a Teutonic source." I have already exploded this fallacy in my remarks on the Wiltshire dialect published for the English Dialect Society. Any one who knows anything about our dialects, especially those of the South, knows that words of purely French origin are quite common. Examples are needless. I am aware that the glossarists are never tired of printing in their prefaces that our provincial words are "of Saxon origin"; but they commonly put themselves out of court by misspelling Anglo-Saxon words in the most hideous manner, at once proving that they do not know what they are talking about. The other fallacy is that *cater* can be derived from G. *quer*, because the F. *mère* is derived from Lat. *mater*—that is to say, we know water can run up hill because we constantly see it running down hill!

WALTER W. SKEAT.

Cambridge.

BUNGAY, SUFFOLK (6th S. vii. 408).—In Lewis's *Topographical Dictionary of England*, vol. i. p. 431, will be found the following explanation, which I am afraid C. A. S. will hardly consider satisfactory: "This place is said to have derived its name from the term *le-bon-eye*, signifying 'the good island,' in consequence of its being nearly surrounded by the river Waveney, which was once a broad stream."

G. FISHER.

"Bun [doubtful], but perhaps, from *bôn*, B., the trunk of a tree. Ex.: Bun-gay [Suff.], the *ga* or place of some noted tree-stump" (Edmunds's *Traces of History in the Names of Places*, 1869, p. 145).

HIRONDELLE.

FRENCH WORDS IN SOUTH DEVON (6th S. vii. 447).—MR. MIDDLETON may derive assistance in compiling a list of these by consulting the Reports of the Committee on Verbal Provincialisms in the annual volumes of *Transactions of the Devonshire Association* from 1877. He may also usefully refer to a paper on ancient Exeter and its trade in the volume for 1872. In this the late Sir John

Bowring furnished a list of words, many of evident French origin, used within the writer's recollection by workmen employed by his father in the woollen trade. *Suent* was one of these words, and it is still in frequent use in Devonshire, though, according to my experience, MR. MIDDLETON'S definition of it is not so applicable as that given by Halliwell, "smooth, even, regular, quiet, easy, insinuating, placid." Thus, a piece of well-oiled machinery is said to work *suent*.

R. DYMOND, F.S.A.

Exeter.

RUSSELL WORSTED (6th S. vii. 468).—See Russells, in the *Draper's Dictionary*, by S. W. Beck. He appears to trace the manufacture to end of fifteenth or beginning of sixteenth century.

H. A. S. J. M.

THE CROSS ON LOAVES (6th S. vii. 427).—In Hungary and in Austria a kind of small round loaf in ordinary use always has a cross cut on it. These loaves are called "emperor's loaves" (Kaiser-sammel). In old-fashioned houses in Hungary before the large flat loaves are cut the sign of the cross is made upon them with the point of the knife. These loaves are round, and about two feet in diameter. W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

ARMIGER FAMILY (6th S. vii. 428).—The Armigers of Suffolk were formerly seated at Otley. Some lands called Armigers in that parish were held by Robert Armiger in 11 Richard II. (1386). John Armiger died in 1539. Thomas was father of a Thomas Armiger, of Bury St. Edmunds. Some of the Armigers were lords of Monewden, co. Suffolk.

C. GOLDING.

Colchester.

The following notes about the Armiger family may be interesting to M. DE P. Sir Clement Armiger (styled of Cople, Bedfordshire) married Mary, second daughter of Sir Edward Gostwick, second baronet of Willington, and widow of William Spencer, of Cople.

William Armiger, of North Creak, Norfolk, was the first husband of Elizabeth Lucie, who afterwards remarried (as second wife) Jeremy Blackman, ancestor of Sir Henry George Harnage, Bart.

Thomas Armiger married about 1540–50 Elizabeth Heigham, of the family of Heigham, of Hunston.

Marshall's *Genealogist's Guide* refers to the Armiger pedigree as follows: "Harleian Society, viii. 76."

SIGMA.

When in search of a supposed marriage between a Knyvett and an Armiger, I found a very good account of the latter family in vol. i. of Davy's *Suffolk Pedigrees*, Additional MS. No.

19,115, f. 150; but, not finding the intermarriage, did not copy the pedigree. Le Neve says that Clement Armiger, of Bloomsbury, was knighted at Whitehall June 18, 1660 (*vide Harleian MSS. No. 5,801*). Blomefield's *History of Norfolk* (1739–75), with its continuation by Parkin (1805–1810), has a pedigree, also much information concerning the name, well indexed. J. S.

A branch of this family appears to have settled at Cople, co. Beds, as in the Visitation of 1664 for this county, in the Heralds' College, there is a pedigree of Armiger, of Cople. For pedigree see Harl. MSS. 891, f. 32; 1449, f. 44b; 1560, f. 275; 1820, f. 33b, in British Museum. Also *Visitation of Suffolk*, 1612, p. 108, ed. W. C. Metcalfe, F.S.A., 1882; and Le Neve's *Pedigrees of Knights*, p. 76, ed. Harleian Society. I have a few notes relative to the above family, which I shall be pleased to send to M. DE P. if he will communicate with me. F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

LOMBARDY POPLARS (6th S. vii. 429).—It has been an old custom in my county (Warwick) to plant a poplar tree on the birth of a child; I believe on the principle that the tree growing quickly will be fit to cut in twenty-one years, and prove of some value when the child comes of age. HENRY C. KNIGHT.

P.S.—The poplar was principally used in Warwickshire for the manufacture of pattens.

I copy the following from Mr. C. A. Johns's *Forest Trees of Britain*:—

"The white poplar is a tree of very rapid growth..... Crelyn recommends it as a fit tree to be planted by 'such late builders as seat their houses in naked and unsheltered places, and that would put a guise of antiquity upon any new inclosure; since by these, while a man is on a voyage of no long continuance, his house and lands may be so covered as to be hardly known at his return.' The black poplar is a tree of very rapid growth, and attains a great size. It is consequently often planted as an ornamental tree, though within the last thirty years its place has been much usurped by foreign species."—Pp. 163–5.

EDWARD H. MARSHALL, M.A.

"THE CALLING OF A GENTLEMAN" (6th S. vii. 469).—I have an edition of *The Gentleman's Calling*, which I presume is the book A. S. P. refers to. My copy was printed in 1672, and has bound along with it *The Lively Oracles given to us; or, the Christian's Birth-right and Duty*, &c.; as also *Private Devotions*. A catalogue of some books printed by, or rather for, Robert Pawlet, which follows the *Private Devotions*, tells the reader *The Gentleman's Calling* [is] written by the author of the *Whole Duty of Man*; while in a few introductory lines to *The Gentleman's Calling* we learn Mr. Garthwait was the publisher of both books. The latter book is divided into nine

sections. The first is headed, "Of Business and Callings in General"; the second, "Of Varieties of Callings"; the third, "The Particulars of the Gentleman's Advantages above others"; the fourth, "The Branches of his Calling founded in the first Advantage, that of Education"; the fifth, "Of the Second Advantage, Wealth"; the sixth, "Of the Third Advantage of Time"; the seventh, "Of the Fourth Advantage, that of Authority"; the eighth, "The Last Advantage, that of Reputation"; the ninth, "The Conclusion." My copy has two extraordinary engravings, one a figure of a man sitting apparently in a prison-cell, in which is a small window, with some sort of circular building in the distance. On a table lies a closed book, showing the leather ties, loose; and the figure's eyes are turned upward, while unmistakable tears are falling down his cheeks; his hands are clasped, and a mantle covers the figure, including the back part of the head. Under all is "Jeremiah xiii., 17," and the words, "Mine eye shall run downe with teares, because the Lords flock is carried away captive." On the opposite page is the other engraving, the figure of a man again. Similar small window, with a building, through the windows of which flames are issuing. This figure wears a crown. The eyes are evidently out, but we have the tears in greater abundance. A chain is round the neck attached to the wrists, and evidently connected with the legs. From what is under it all (Zedekiah, Jer. xxxix.), the figure is intended to represent Zedekiah. The author of *The Gentleman's Calling* seems to have been rather prolific, at least from the little I have seen and read of his productions; thus, *The Whole Duty of Man*, *The Causes of Decay of Christian Piety*, *The Ladies' Calling*, &c., with those named at the beginning of these jottings.

ALFRED CHAS. JONAS.

Swansea.

ETYMOLOGY OF LYMINGTON OR LIMINGTON (6th S. vii. 427).—Collinson, in his *History of Somerset*, vol. iii. p. 218, explains it by writing, "The town on the torrent (*Lim* in the old British, from the Greek word *λυμν*, signifying as much), lies, &c., on the river Yeo or Ivel." I question if he is altogether correct in his surmise. Whatever the derivation of *Lim*, it would appear to have reached us through a Teutonic medium. In full, the word means, of course, the abode of the Limings. In a not wide neighbourhood we find Speckington, Ashington, Horsington, Pointington, Alvington, Barrington, Puckington, &c. One only parish near here do I know with a similar termination which would seem to have a different origin, Seavington, which was formerly Seofenempton, or Sevenhampton.

HUGH NORRIS.

South Petherton, Somerset.

"Lyme, E., anciently Liming, from *lim*, lime or mud. Ex., Lyme (Dorset), Lymington (Hants.),

Lymm (Ches.), Lyminge (Kent)" (F. Edmunds's *Traces of History in the Names of Places*, 1869, p. 214).

HIRONDELLE.

This name translates "the enclosure at or near the river Len or Lin" (from the British *len*, *lin*, *lyn*, *lan*=water). It grew after this fashion: Lentun, Linton, Lintun, Limnton, Liminton, Lymington. The name in Domesday is found written Lentune. Conf. the synonymous names Lynton and Plympton. R. S. CHARNOCK.

This must be searched for in the Celtic, as it is clearly of the same root as the Portum Lemanis of the Antonine Itinerary of Britain. The root is closely allied to our English word *limit*, which Prof. Skeat marks as of doubtful etymology, though Littré gives it from the Latin *limitem*. The following places in England derive their names from the same source: Lymm, in Cheshire, close to the Irwell, the boundary between that county and Lancashire; Lympne (Portum Lemanis), in Kent, set down as Limes in Domesday; Lymphham, in Brent Marsh, Somerset; Lymphston, near Exmouth, Devon; Lyme Regis, Dorset; and Lymington, Hants. On examination of the map it will be found that all these places are *end* towns or villages, *i. e.*, the ends or limits of ways or roads, or were originally so. Lympne, Lymington, Lyme Regis, and Lymphston, on the south coast, are more or less so now. Lymphham was at the end of the firm land in the marsh, and I believe the situation of Lymington, of which Mr. LYNN seeks the etymology, to be similar, or to have been so formerly.

EDWIN SLOPER.

Taunton.

DECIPHERER TO THE KING (6th S. vi. 408; vii. 95).—There is another mention of this office to be found in *The Remains of Thomas Hearne*, which may be worth quoting as an illustration of its duties:—

"1723. May 13. A sham plot having been contrived, and the bishop of Rochester (Dr. Francis Atterbury) being accused as one in it (they having forged three letters in his name in cipher, which Wills, the decipherer, hath interpreted), last week his lordship was upon his tryal, but was hindered making his defence. However, he spoke a most excellent speech of more than two hours long, in delivering which he is said to have fainted twice, having been strangely harassed and insulted."—Second edition, vol. ii. p. 160.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Surely one cannot be far wrong in guessing that in the good old days of intrigue and melodramatic "priceless packets" the duties of this official were to translate for his royal master the cipher-writing of intercepted letters and papers.

WILFRED HARGRAVE.

Is there an allusion to this office in the following passage?—

"In consideration of which, it is finally agreed, by the aforesaid hearers and spectators, That they neither in themselves conceal, nor suffer by them to be concealed, any *state-decyptherer*, or politic picklock of the scene, so solemnly ridiculous as to search out who was meant by the gingerbread-women, who by the hobby-horse man, who by the costardmonger, nay, who by their wares."—Ben Jonson, *Bartholomew Fair, The Induction*.

F. C. BIRKBECK TERRY.

Cardiff.

GAMBETTA (6th S. vii. 25, 97, 297).—The ordinary meaning of this word is a wooden leg. If, as is generally supposed, surnames mostly come from nicknames, it is probable that Gambetta got his patronymic from one of his ancestors wearing a wooden leg. I doubt if "Gianbattista" would rub down into "Gambetta," though the Italian transformations of names, particularly double names, are often surprising. But in that case there is no need for the bearer to be born on St. John's Eve. "John-Baptist" and "Baptist" are common names in most Christian countries except England.

R. H. BUSK.

QUARTERINGS (6th S. vi. 246, 521; vii. 276).—I do not think N. quite appreciates that your full shield tells, in a great measure, your pedigree, or he would not speak of shields with many "quarters" (by which he means quarterings, quite a different thing from quarters) having a *bad effect*. What artists call "breadth" has no place in heraldry. Your quarterings show the heiresses from whom you are descended, and, if it is your full shield, the heiresses also from whom they are descended, which are often far too numerous to get into a seal. One way of doing the thing correctly is to use only your paternal coat. Another way, if you wish to put in your quarterings, is to add each heiress's paternal coat in due chronological order after your own coat. Many of these heiresses, however, have a right to quarterings themselves; therefore, if you wish to display your full shield, take the third way, and after each heiress's paternal coat add her quarterings in due order before you come to the next heiress and the quarterings she inherits. It is not every one who can be persuaded that your pedigree regulates your shield, and that your family history it is which regulates both of them.

P. P.

SALISBURY STREET, STRAND (6th S. vii. 390).—Among my MSS. I have a deed of two skins entitled "Articles of Agreement," dated the 8th of June, 1765, and made between the Right Hon. James, Earl of Salisbury, of the one part, and James Paine, of the parish of St. Martin-in-the-Fields, of the other part. In consideration of a lease, &c., the said Paine agrees to erect upon

"All that piece or parcel of ground situate on the south side of the Strand, in the parish of St. Martin-in-the-Fields, called Salisbury Street, abutting north against several areas belonging to houses in the Strand, being

the estate of the said Earl of Salisbury and now occupied under agreements with Joseph Pearse, Samuel Sanders, Edward Dickenson, and George Veal, south against the River Thames, bounded east by a passage leading from the River Thames towards the Strand, reserved for the use of the inhabitants of Salisbury Street and Cecil Street, and west by Ivy Lane,"

the same ground being from the said areas north to the Thames south 277 feet 8 inches long, and at the north end 83 feet 9 inches wide, and at the south end 73 feet wide (as shown on the plan accompanying the said articles). To hold, &c., to said Paine for the term of seventy-five years from the 24th day of June instant at the rent of a peppercorn the first year and 130*l.* for every year after during the same term. The said Paine, his heirs and assigns, to take down all the existing buildings on the said grounds and to erect within four years from the date hereof, others in their place, to the satisfaction, &c., of the said earl on the east and west side of the said street, "leaving a space or opening at the south-east end, between the buildings and the river Thames, of 24 feet at least for the use of turning carriages," &c. Then follows the description of the materials to be used in the same buildings, and the following clause, which is certainly worthy of a little study so far as regards a right of way from the Strand to the present Embankment:—

"And also the said James Paine, his executors, administrators, or assigns, are to make a new and substantial abutment against the River Thames, with a parapet wall or other sufficient fence. And also to make a good and commodious causeway from the stairs at the end of the said street (which the said Earl of Salisbury hath agreed to rebuild at his own cost and charge) down to low water mark, which stairs and causeway shall be used at all times in common by the inhabitants of Salisbury Street and Cecil Street, and other of the said Earl's tenants and occupiers in the Strand, and that the said Earl's tenants or occupiers in Cecil Street and the Strand, or any person acting for or under them, and all other persons now having a right to and using and enjoying the same shall have liberty of coming into, through, or upon the said street and foot paths thereof, to and from the Strand to the River Thames, and of landing or relanding goods for their own purposes, and that a commodious way by steps or otherwise shall be made from the street to the intended new stairs to accommodate the said Earl's tenants and others as aforesaid."

And that all persons not privileged and not tenants of the said earl who shall use such stairs and landing-place hereby allowed shall pay a proportionate part of the expenses in keeping the said passage from the north end to the Thames in proper repair. And no other wharf or landing-place is to be made or used there during the said term; the said Paine binding himself in a penalty of 2,000*l.* for the due performance of the agreement here entered into. This agreement is dated 1765, and expired in 1840. It is signed by the earl, and has a good impression of his armorial seal.

T. C. NOBLE.

110, Greenwood Road, Dalston.

THE ANTIQUITY OF "KRIEGSSPIEL" (6th S. vi. 387; vii. 112).—The Rev. T. Wilson, in his *Archæological Dictionary*, 1783, says this, *s. v.*:—

"*Latrunculi*, a game amongst the Romans, of much the same nature with our chess. The *latrunculi* were properly the chessmen, called also *Latrones* and *Calculi*. They were made of glass, and distinguished by black and white colours. Sometimes they were made of wax, or other convenient substance. Some give the invention of this game to Palamedes when at the siege of Troy; Seneca attributes it to Chilon [*sic*], one of the seven Grecian sages; others honour Pyrrhus with the invention; and others again contend that it is of Persian origin—but is not this *Lis de land caprind*? Frequent allusions to this game are met with in the Roman classics, and a little poem was written upon it addressed to *Piso*, which some say was the work of Ovid, others of Lucan, in the end of some editions of whose works it is to be found. This game expresses so well the chance and order of war, that it is, with great appearance of probability, attributed to some military officer as the inventor. One *Canius Junius* was so exceedingly fond of chess, that after he was sentenced to death by *Caligula*, he was found playing, but interrupted in his game by a call to execution; he obeyed the summons, but first desired the centurion who brought the fatal order to bear witness that he had one man upon the board more than his antagonist, that he might not falsely brag of victory when his adversary should be no more."

FREDK. RULE.

Ashford, Kent.

STANDING AT PRAYERS (6th S. vi. 367; vii. 32, 477).—In the early ages of the Church it was doubtless the custom to stand during the celebration of the Liturgy. The bishop, the archpriests, and the officiating clergy had their appointed seats, but the rest of the clergy, as well as the laity, stood throughout the service. *Guillois*, in his *Catéchisme Théologique*, states that seats for the laity were not introduced into the churches before the twelfth century. The praying figures painted on the walls of the Roman catacombs are, if I recollect aright, always represented as standing. Even now in the Latin rite this posture is the ordinary one for the priest when officiating or assisting at the solemn offices of the Church. At Mass the celebrant stands all the time that he is reciting the prayers, though, as an external mark of adoration, he makes a genuflection in silence at certain parts of the service. The clergy who are officially present kneel only for the consecration. At the offices of Matins, Vespers, Compline, &c., they say all the prayers standing. In Catholic countries I have sometimes seen ordinary laymen retain the same posture during the most solemn parts of divine service—such, for instance, as the benediction given with the Holy Sacrament. These people merely bowed their heads. The clergy and laity of the Greek Church always stand at prayer, except once a year, at Vespers on the feast of Pentecost, when they kneel during the long prayers that are then recited. They also kneel at confession. Those of the Russian Church frequently

make use of the kneeling posture, which, together with certain other forms, they have probably borrowed from the Latins. At the Liturgy, however, or Mass they stand. In the Catholic churches of the Greek rite the priests and servers do not bend the knee during the Mass. Like the other Greeks, they make profound bows, bending the body almost double. But though standing is the more ancient custom at the ordinary services of the Church, kneeling also has come down to us from the time of Christ himself. He knelt during His prayer in the garden (Luke xxii. 41). St. Paul also and his companions knelt (Acts xx. 36, and xxi. 5). St. Jerome, writing of St. Paula, says: "Prostrato ante crucem, quasi pendentem Dominum cerneret, adorabat" (*Epist. ad Eustoch.*). The Council of Nice orders the kneeling posture, except on Sundays and during Paschal time; and the genuflections that follow the reading of the Passion on Good Friday may be found in the ancient Sacramentary attributed to Pope St. Gelasius.

C. W. S.

It is the custom in Scotland, both in the Established Kirk and in the Free Kirk, for the worshippers to stand at prayers and to sit while singing. Has this been adopted to make the Scotch protest against the Church of Rome at the Reformation all the more emphatic?

WM. DOBSON.

Preston.

CROMWELL AND RUSSELL (6th S. vii. 368, 413, 457).—I can only refer O. C. to the edition of *Burke's Landed Gentry* published in 1880 for the genealogy of the family of Cromwell-Russell. The whole of the extract from Burke cannot have been printed in "N. & Q.," or it would have been seen that Elizabeth, Anne, and Dorothy, mentioned as cousins of the late Oliver Cromwell, were, in fact, the daughters of Richard Cromwell, the son of the Protector. They lived far on into the eighteenth century. Two of the sisters were married, but died childless; the third sister died a spinster. The London Library contains a work, in one volume, called *The House of Cromwell*, in which might probably be found some interesting information on this subject. There must be a copy of it in the Library of the British Museum.

E. BARCLAY.

Wickham Market.

"DIVINE BREATHINGS" (5th S. xi. 240, 336, 418, 433, 478).—I have lately met with, in a cottage in this parish, a duodecimo copy of this very scarce little book. The title-page, unfortunately, is missing, but otherwise the book is perfect and in good condition. It consists of: an address "To the Christian Reader," signed "Thy Cordial Friend, Christopher Perin"; "The Contents of the Several Meditations," 4 pages; a

hundred "Divine Breathings," 127 pages; and "Pious Reflections of a Devout Reader," 5 pages. I take the date of the edition to be about 1780.

W. R. TATE.

Walpole Vicarage, Halesworth.

DUCKING A SCOLD (6th S. vii. 28, 335):—

"In 1824 a woman was at Philadelphia, in America, sentenced 'to be placed in a certain instrument of correction called a *ducking* or ducking stool, and plunged three times into the water'; but the Supreme Court of Pennsylvania rescinded this order, and decided that 'the punishment was obsolete and contrary to the spirit of the age.'"—N. & Q., 1<sup>st</sup> S. ix. 232; *Old Yorkshire*, i. p. 134.

F. C. BIRKBECK TERRY.

Cardiff.

BURRETH (6th S. vii. 168, 376).—The present Burgh-on-Bain (pronounced Bruff-on-Bain) is in early records Burreth. In Domesday Book it is indeed Burgrede and Burg, but in *Inqu. Non.* it is Burreth and Burgh-super-Bayn; in *Taxatio Ecclesiastica* Boreth, and in *Testa de Neville* Burret; in *Cal. Rot. Chart.* Burreth. There is a Roman camp close by, which accounts for the prefix of the older name, while the suffix *rede* (Domesday Book), and *reth*, in later records, may refer to some forest clearing (North of England *rod*, Dan. *röd*), which are still frequently known in Lincolnshire as *redings* (cf. Yorkshire *riding*), probably from O.N. *ryðja*, to clear land. Cf. Scotch *red* and *redde*. G. S. S.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 27).—

"The eternal fitness of things."

An expression frequently in the mouth of Square, the "philosopher," in *Tom Jones*. See, e.g., bk. iv. ch. iv. E. LEATON BLENKINSOPP.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Prof. S. Bugge's Studies on Northern Mythology shortly Examined.* By Prof. Dr. George Stephens, (Williams & Norgate.)

THIS valuable paper is a portion of the *Mémoires de la Société Royale des Antiquaires du Nord*, for 1882-1884, and has been printed at Copenhagen. A short time ago Prof. S. Bugge startled the world by propounding a theory that the Teutonic mythology as we know it was, for the most part, not what we have conceived to be an ancient faith but in a great measure a corruption of Christianity. The legends it is confessed on all hands bear in parts a striking likeness to some facts recorded in the Gospel histories and in the fables that have grown up round them, and it was endeavoured to be demonstrated that these Christian ideas had in a corrupted form been received by the Northmen. The opinion was not absolutely new, but it has been worked out by Prof. Bugge with great zeal and learning. It was judged on purely *a priori* arguments highly improbable that the rich dream-world of northern mythology, as we know it, should have had such an origin. A not dissimilar line

of argument has been used in a hundred forgotten books to show that the mythology of Greece was but a reflection of the history of the Old Testament; that Hercules was Samson, Bacchus Noah, and Goliath one or other of the Hellenic giants. This is now known to be mere dreaming, and it seemed to those who had no deep knowledge of northern lore that Prof. Bugge's speculations were but a higher type of the same class. It was not, however, clear to most of us until Prof. Stephens entered the field how very little there was to be said in favour of this new departure. It will be conceded at once by all persons who know anything of old northern literature that many of the tales have been to some degree affected by contact with Christian ideas; but this is very widely different from believing that the mythology as we know it is not a genuine relic of heathendom. Prof. Stephens is probably the greatest authority we have on heathen Scandinavia and its people. His great book on runic inscriptions is a monument of learning and industry which has few equals. Students naturally looked for an expression of opinion by him as to these new views. He has very decidedly condemned them, and has brought such an array of facts to bear on the subject that we question whether any persons in this country or in America will for the future have doubts as to the genuineness of that picturesque mythology which we have long believed enshrouded the religious faith and the scientific knowledge of our forefathers. His paper on the Balder myth seems to us quite conclusive. That there is a certain likeness between it and the history of our Redeemer must strike every one; but that Balder is a distorted reflection of Jesus Christ is, we hold, proved by Prof. Stephens to be utterly impossible. Whether the likeness can otherwise be accounted for we are not in a position to say. We do not ourselves believe that it can, without travelling into regions of thought which are outside the realm of history. Prof. Stephens holds "the great outlines of our northern godlore to be as relatively old and independent as that of any other ancient race." This is undoubtedly true, and is in no conflict with the view that some details we find may have come from classic fables or from the teaching of the Church. The work, though mainly controversial, contains much that will interest those who have no call to take sides in the conflict. The account of the Gosforth cross occupies several pages, and the engravings by which it is illustrated are everything that could be wished for. A cast of this precious relic is, we believe, now in the South Kensington Museum. We trust that those of our readers who doubt the accuracy of Prof. Stephens's interpretation of its sculptures will, before making up their minds, take his book with them and study the details line by line.

*Sussex Folk-lore and Customs connected with the Seasons.*

By Frederick Ernest Sawyer. Reprinted from the "Sussex Archæological Collections." (Lewes, Wolff.)

THIS book does not contain much that is new, but is, notwithstanding, a most useful compilation. In folk-lore, as in other studies, it is not only important to know what a thing is but where it has come from. A collection of fossils would have small value if we were not informed of the places whence they came. So if folk-lore is to be made of real service in the interpretation of the history of man it is of the utmost importance that local classification shall not be neglected. At the Red Lion Inn, Old Shoreham, a custom called "the bushel" is still kept up, which seems to us very ancient. A vessel holding a bushel is decorated with flowers, paper, &c., and on New Year's Day is filled with beer, from which all comers may drink free. It seems that on the Sunday in the middle of or preceding Brighton races a fair was

held called White Hawk Fair. Its origin is said to be lost in antiquity. Mr. Sawyer says that it is hardly yet stamped out.

*Caxton's Game and Playe of the Chesse*, 1474. A verbatim reprint of the first edition. With an Introduction by W. E. A. Axon. (Stock.)

This is by far the most convenient reprint of the book which was long considered to be the first work printed in England. The supposition that it is the first book from the press of Caxton may be a mistake, and we think it such, though there are persons, whose judgment is worthy of respect, who hold fast the ancient opinion. Whether it be the first of English printed books or not is a matter of small consequence. It is certainly one of Caxton's earlier efforts, and has an interest of its own apart from its position in bibliographical science. As a treatise on chess its value is small; but as a work on ethics in the vulgar tongue, by a fervent believer in the mediæval Church at a time when the Reformation was not dreamt of, it possesses great value to students. Mr. Axon's introduction is well written and useful. He does not repeat what has been told over and over again, but gives a clear compendium of what is necessary to be known for a right understanding of the book. The account of the more remote foreign sources from which Caxton's text is taken is remarkably well done. There is, moreover, a serviceable index.

*New Facts relating to the Chatterton Family, gathered from Manuscript Entries in a "History of the Bible" which once belonged to the Parents of Thomas Chatterton, the Poet, and from Parish Registers.* (Bristol, George & Son.)

This little pamphlet of fifteen pages has a title disproportionately long. It is almost a table of contents of what is to follow. We hope, however, the sample will not prejudice our readers against the bulk; for these few pages are well worth reading, if only as an example of how documentary evidence is sometimes set on one side because it clashes with foregone conclusions. An imperfect *History of the Bible* was discovered some time ago at Bristol, containing memoranda of the baptisms of Thomas Chatterton the poet, and of a brother and sister. There was also a cancelled entry of the marriage of the poet's father. These entries did not tally exactly with facts as before interpreted—they, indeed, contradicted the inscription on the Chatterton tombstone—and a correspondent in a contemporary, with too great haste, denounced them as a palpable fabrication. We have here a reprint of the correspondence on the subject. Without examining for ourselves the newly discovered memoranda, and comparing them with the parish registers and other documents, manuscript and printed, that ought to be called upon as evidence, we can give no positive opinion. It seems to us, however, judging only from the statements made in these pages, that the entries in the "Bible History" are genuine. We trust that the compiler will endeavour to identify "the Reverend Wm. Williams" and "the Rev. Mr. Giles," as well as the godfathers and godmothers who are mentioned.

*The Annual Register: a Review of Public Events at Home and Abroad for the Year 1882.* New Series. (Rivingtons.)

We are glad to record the appearance of this annual volume. It contains, in addition to a full chronicle of the chief events, a retrospect of the literature, science, and art of the past year, and an exhaustive obituary of the eminent persons whom we have lost during that period. If any one wishes to revive his recollections of

the political events of last year we recommend him to read the nine chapters of English history with which the volume commences. As a book of reference the usefulness of such a chronicle is incontestable. The unbroken series of *Annual Registers* from 1752 forms a storehouse of facts to which every historical inquirer has at some time had occasion to refer.

INTERNATIONAL copyright, though somewhat languishing at present in the diplomatic world (at least as regards Great Britain and the United States), is being actively taken up by several societies which are interested in the promotion of conventions. A draft model of a literary and artistic copyright convention has been prepared by a committee of the International Literary Association, sitting in Paris under the presidency of the Minister from San Salvador, M. Torres Caicedo. This draft it is proposed to submit first to a conference of representatives of literary and artistic societies at Berne before the close of August, and subsequently to the International Literary Congress at Amsterdam in September. In the meanwhile, the scheme initiated by M. Torres Caicedo has been carefully considered by the English Committee of the International Literary Association, under the presidency of Mr. Blanchard Jerrold, and by the Council of the Royal Society of Literature, both of which have devoted special meetings to the subject. It is also hoped that the Milan Conference of the Association for the Reform and Codification of the Law of Nations, in September, will discuss the proposals, so that the ground may be well prepared before any official action is sought to be taken in the matter. The original text of the draft will be printed as a special report to the Council by the Foreign Secretary in the forthcoming Report of the Royal Society of Literature.

MR. SULLMAN, of Upper Holloway, who is now occupied with photographing old bits of Highgate before they disappear, has sent us views of the residence, tablet, and tomb of Coleridge.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

C. S. I. (Edinburgh).—The initial you took was already in use by an old contributor. With regard to your remarks, we can only say to you, as to Mr. J. C. MOORE and others, that we have no control over the philology, or want of philology, of our contributors. No doubt the case in point would be described by some as "disheartening."

J. F. B.—We have already, we believe, given such particulars as we can find concerning the engraver Simon François Ravenat (not Ravenat). Born 1706, he came to England circa 1750, and died in 1774. A short list of his works is supplied in Stanley's edition of Bryan's *Dictionary of Painters and Engravers*.

C. G. MOREN.—We are sorry it is impossible to make the requisite inquiries in time to be of service.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, AUGUST 4, 1883.

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Notices to Correspondents.

## Notes.

## A VISIT TO ORKNEY.

From boyhood a visit to an old cathedral, church, or hall, or a ramble over a battlefield, like Towton, Marston Moor, or Naseby, has had an inexpressible charm. Mouldering castles—as Conisborough, Middleham, Richmond, and Pomfret—have been often visited; day-dreams indulged in amid ruined abbeys, like Fountains, Bolton Priory, and Jervaulx. Like "the touch of a vanish'd hand and the sound of a voice that is still," reminiscences of such visits, and of the days that have gone rise within us when a return has taken place to a solitary dwelling, where the pleasures of literature stand in stead of other delight. Though the neighbourhood possesses a large infusion of the literate element it can scarcely be said to consist of literary people. It would be difficult to find a copy of Shakspeare or of Sir Walter Scott.

On the present occasion, after leaving an "Ultima Thule" residence in Suffolk, as it was aptly styled by a learned friend of mine, a little time was pleasantly spent at Moffat, and then a voyage to Orkney was decided upon in order to see the cathedral of St. Magnus and some of the places mentioned by Sir Walter Scott in the excellent novel *The Pirate*. Minna and Brenda, Norna and Cleveland, Magnus Troil and Triptolemus Yellowley had been "house-

hold words" for many a year; and though their residence was chiefly in Shetland, yet the concluding scenes of the story are laid in Orkney.

A berth was secured on board a steamer plying from Leith to Kirkwall on a lovely evening towards the end of June, just when the sun was thinking of going down at Edinburgh, "where the huge castle holds its state, and all the steep slope down." Well, indeed, might Sir Walter speak of "mine own romantic town," for a better and more descriptive epithet was never applied to "auld Reekie" than this. The night, or rather twilight, wore away, and after leaving Aberdeen, the "granite city," in the early morning under the rising sun, the steamer pursued her course, flinging aside the waves and leaving them moaning and lamenting. Though she rolled like a ball through the heavy sea, yet, with Childe Harold, we could be say:—

"But dash the tear-drop from thine eye,  
Our ship is swift and strong,  
Our fleetest falcon scarce can fly  
More merrily along."

She held on her course well, leaving only for a moment a trace behind: "All those things are passed like a shadow, and like a post that hasteth by: as a ship that passeth over the waves of the water, which when it is gone by the trace thereof cannot be found, neither the pathway of the keel in the waves." On the left hand, some thirty miles from Aberdeen, on a lofty rock, was seen Slains Castle, the home of the Earl of Errol, who holds the proud office of Lord High Constable of Scotland. Here in 1773 came on a visit to the earl of that day Dr. Johnson and his friend Boswell, as it has been duly chronicled. Boswell tells of their being unable to sleep on account of the beds being stuffed with sea-fowls' feathers, and how they inspected the wonderful Bullers o' Buchan, which are situated not far from Slains. Their host was a man of gigantic stature, six feet four inches in height, of whom Walpole speaks as "the noblest figure I ever saw, the High Constable of Scotland, Lord Errol." This was at the banquet which succeeded the coronation of George III. in 1761, in Westminster Hall, where, some fifteen years before, the father, Lord Kilmarnock, had been tried and condemned to the block for the part which he had taken in the rebellion of 1745. Then came in sight the Rock of Dunbui, crowded with sea-fowl; and the Bullers o' Buchan; and Peterhead renowned in whaling annals, and Fraserburgh the scene of the ministerial labours of the excellent Bishop Jolly, were soon left on the lee. As the long summer afternoon glided away the supposed site of John o' Groat's house was seen in the distance as Caithness was passed. Then, anchoring at St. Margaret's Hope whilst a portion of the cargo was being unloaded, tea was enjoyed. After so much rolling about it was delightful to get into calm

water, amongst a kind of archipelago of little islands, where the water was as smooth as a mill-pond and the sea-gulls flew lazily by. At midnight we arrived at our destination, "the haven where we would be"—the Pomona or mainland of Orkney—when it was so light that the smallest print might have been read, and the horizon was quite red, as though the sun had thought it scarcely worth while to go to bed for so short a period. Be it remembered that we were now almost in the same latitude as Norway.

*Terra firma* was now gained—with pleasure it must be admitted—and the comforts of a bed were much appreciated after a rather shaking passage. Comfortable quarters were secured at an old-fashioned inn in the old-fashioned town of Kirkwall, apparently, from the arms over the front door and their date, the abode of an Orcadian family of consequence in the seventeenth century. The building consisted of a centre with two wings, forming three sides of a square, and the old panellied dining-room did duty in the present day as a coffee-room, looking out upon a garden-orchard. Perhaps—who can tell?—even there were "the tea-cup times of hood and hoop, or while the patch was worn," in the days of Queen Anne, for imperious fashion had to be obeyed even in those days at Kirkwall, though it was long before its last edicts and modes arrived in Orkney. The streets of Kirkwall are of the narrowest kind, and though they do not, perhaps, admit of shaking hands across them, yet conversation might be easily carried on. The legend runs that the news of the landing of William, Prince of Orange, at Torbay in November, 1688, did not reach the metropolis of Orkney until the May of the next year. "Nous avons changé tout cela," for in these days of submarine telegraphy the result of the Hastings election was exhibited in a book-seller's window at Kirkwall in a very short period indeed after its termination.

Proudly dominating over the little town, and conspicuous from far, the Cathedral of St. Magnus the Martyr rears its lofty head, a lasting monument of the piety and zeal of former ages. A noble Norman pile, indeed, cruciform in shape, and dating primarily from 1138, when it was built by Ronald, Earl of Orkney, as Scott aptly says, "it is grand, solemn, and stately, the work of a distant age and a powerful hand." It was much enlarged by Bishops Steward and Read in the sixteenth century. The length is 226 feet, and the windows, though long and narrow, by being splayed throw down quite a sufficiency of light in the structure. Many curious old monuments are placed against the walls, showing, however, that Orcadian sculpture had not attained a high standard of excellence, and the ancient emblems of mortality, the skull, cross-bones, and hour-glass, are prominently and frequently depicted. One or two modern monu-

ments are worth noting; those of Malcolm Laing, the Scottish historian, and William Balfour Baikie, the African explorer, a raised tomb with a coped lid between two pillars of the nave. A beautiful air of quiet pervaded the cathedral, and my eye roamed over and was entranced by its grand though severe and stately beauty. On Sunday, after assisting in the morning at the pretty little Episcopal church on the outskirts of the town, the afternoon service was attended in the choir of the cathedral, now used as the parish church, and where service is performed according to the manner of the Kirk of Scotland. No organ, no harmonium, no musical instrument was heard, merely the unaccompanied human voice, and yet the old Scottish paraphrase of 1 St. Peter i. was very devotionally and congregationally sung:—

"Blest be the everlasting God, the Father of our Lord,

Be His eternal mercy praised, His majesty adored.

When from the dead He called His Son, and raised Him to the sky,

He gave our souls a lively hope that they should never die," &c.

An excellent sermon was preached—a really good exposition of Christian faith and doctrine—though no longer does the loud hosanna or the "Venite exultemus" or "Jubilate Domino," ring through the aisles of St. Magnus' Cathedral at Kirkwall. Where the altar once stood are pews of every conceivable shape and size, and a towering pulpit of great dimensions forms now the most prominent object. "Simplex munditiis" would be an appropriate motto for its present internal condition, for no one could now say that either its condition or service is gorgeous or aesthetic. Will Cleveland Coxe's wish ever be realized:—

"From Berwick to the Orkneys,

How each old kirk shall gleam,

In beauty and in brightness,

With thy returning beam!

One heart in Gael and Saxon,

In cotter and in thane;

One creed, one church, in Scotland,

From Caithness to Dumbane!"

South of the cathedral are the interesting ruins of the earl's palace and also those of the Bishops of Orkney, and upon the outer wall, or rather round tower of the latter, is the roughly carved effigy of Bishop Read, who made this addition in 1540. The earl's palace was built in 1600 by Patrick Stewart, Earl of Orkney, who was beheaded in Edinburgh in 1615.\* As is well known, the Orkney and Shetland isles came as a dower with Margaret, daughter of the King of

\* See *Chambers's Encyclopædia*, s. v. "Orkney," from which it would appear that these islands were given up more as a security for the dower. In 1596 Denmark formally renounced all claim to them on the marriage of James VI. to the Danish Princess Anne. See also "N. & Q.," 1st S. vii. 105, 183, 412; xii. 254, for some interesting information on the point.

Denmark, on her marriage to James III. of Scotland, in 1497. They were afterwards mortgaged to the Earl of Morton in 1707, and then subsequently passed to an ancestor of the present proprietor, the Earl of Zetland; this, of course, not affecting the sovereign rights of the monarchs of England in them. The banqueting hall in the earl's palace has been a noble room, and has at the end the remains of a fine window. Here, according to Sir Walter Scott, took place the meeting of the pirates Cleveland and Bunce, and it needed little stretch of the imagination to suppose the schooner Fortune's Favourite lying in the bay of Kirkwall below, right under the fire of the six-gun battery. What an inimitable scene is the quarrel of the pirates on board concerning the command, and the escape of the involuntary hostage, Triptolemus Yellowley! Beneath is the kitchen, and in it a fire-place where an ox could be roasted whole, and probably was, many a time, before a peat-fire, as wood must have been difficult to procure in Orkney.

Another day was devoted to the exploration of Maes How, a most remarkable tumulus, not far from the road from Kirkwall to Stromness, where, after creeping along a narrow passage, an immense chamber is entered, lined with stone, and only opened some thirty years ago. A charming walk from it, bounded in the distance by the lofty cliffs of Hoy, leads to the Stones of Stennis, perhaps the most remarkable relic of the kind in Great Britain, excepting Stonehenge, which is much grander. Let Sir Walter Scott's graphic pen describe it:—

"Behind him [*i.e.* Cleveland], and fronting to the bridge, stood that remarkable semicircle of upright stones, which has no rival in Britain, excepting the inimitable monument at Stonehenge. These immense blocks of stone, all of them above twelve feet, and several being even fourteen or fifteen feet in height, stood around the pirate in the grey light of the dawning, like the phantom forms of antediluvian giants, who, shrouded in the habiliments of the dead, came to revisit, by this pale light, the earth which they had plagued by their oppression and polluted by their sins, till they had brought upon it the vengeance of long-suffering Heaven."—*The Pirate*, ch. xxxviii.

The approach to them was along a narrow causeway, called the Bridge of Broisgar, connecting two beautiful lochs. It was a lovely summer afternoon, and the Stones of Stennis, like Hector's spear, cast long shadows. The greater and more perfect circle was surrounded by a deep foss or moat, now grass-grown, in which the *Eriophorum polysticum*, or cotton sedge, flourishes in great abundance, and on many of the stones people had scratched their names or initials, as is invariably done on all public monuments to which access is permitted. One of them, which was perforated, called the Stone of Odin, and through which lovers used to plight

their troth by grasping each other's hands, is supposed to have been destroyed in 1814. The Loch of Stennis is very beautiful and extensive, though it needs hills dipping down to its margin. Stromness, a little fishing town, not containing much either pleasing or interesting, was then visited, and with this the visit to Orkney ended. Just so much was seen as to make me desire to see a little more of its scenery and explore the many ancient relics and customs of the past, which must even now have an existence. Dulse, a kind of sea-weed, is still largely eaten by the aborigines.

A passage was now made homewards, though a sea-fog, which detained us some six hours off Inch Keith, hindered us from seeing much of the beauties of the Edinburgh coast. Gladly I stepped on shore at Leith, and, just catching a southern train, proceeded to Carlisle, my Brundisium. The next day morning service was attended at the fine cathedral, and the beautifully carved pulpit to the memory of Paley was inspected, as was the bust of that good man George Moore, whose wealth was as great as his liberality was unbounded. His valuable life was, as is well known, lost owing to an accident which befell him at Carlisle.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

#### THE CAMDEN ROLL.

(Concluded from p. 43.)

167. Joh<sup>n</sup> de sandwiz. Or, a chief indented azure. (Munsire Joh<sup>n</sup> de sandwis, lescu dor od les endente dazur.)

168. Gefrei de langel'. Argent, a fesse, and in chief three escallops, sable. (Munsire de Langel', lescu dargent od une fesse de sable a treis escalop' de sable.)

169. Will de Orlanston'. Or, two chevrons gules, on a quarter of the second a lion rampant argent. (Munsire Will' de Orlauston', lescu dor a deu' cheu'uns de gule' od le q<sup>rt</sup>' de gule' a un leuncel rampa't dargent.)

170. Robt de la Warde. Vairé argent and sable. (Munsire Robt de la Warde, lescu verre darge't & de sable.)

171. Nich' de haulo. Or, two chevrons gules, on a quarter of the second a crescent argent. (Munsire Nich de haulo, lescu dor a deus cheu'uns de gule' od le q<sup>rt</sup>' de gule' a une cressante dargent.)

172. Gefrei de geneuille. Azure [no trace of charges], on a chief ermine a demi-lion rampant gules. (Munsire Gefrey de Geneuille, lescu de azur od treis bayes dor od le chef de ermine a un leun recoupe de gules.)

173. Ric' syward. Sable, a cross fleurette argent. (Munsire Richard Syward, lescu de sable od une croiz dargent florette.)

174. Rog' de Lenkenore. Azure, three chevrons argent, a label or. (Munsire Roger de Leukenore, lescu de azur od treis cheu'uns darge't a un label dor.)

175. Ric de grey. Barry of six argent and azure. (Munsire de grey, lescu barre dazur & dargent.)

176. Walran de mu'sels. Argent, a bend sable. (Munsire Walran de muncels, lescu darge't od une bende de sable.)

177. Will grandin. The tincture azure alone remains. (Munsire Will' grandyn, lescu dazur od treis molecte's dor.)

178. Cûte de Assele. Sable, three pallets or. (Cunte de Assele, lescu pale dor & de sable.)

179. Cûte de karrik. Sable, three cinquefoils pierced, 2 and 1, or. (Cunte de Karrik, lescu de sable od treis q'ntefoiles dor.)

180. Walt le fiz hunfrie. Quarterly argent and sable. (Munsire Walt le fiz hunfrey, lescu esq'rtele darge't & de sable.)

181. Cunte de Jungi. Gules, an eagle displayed argent, crowned or. (Cunte de Jungi, lescu de gules a un egle dargent corone dor.)

182. Will' chamberlens. The tincture azure alone remains. (Munsire Will' le chamberlens, lescu de azur od treis clefs dor.)

183. Joh'n comyn. Gules, three garbs, 2 and 1, or. (Munsire Joh'n Comyn, lescu de gules a treis garbes dor.)

184. Sire de brussele. Or, a saltire gules. (Sire de brussele, lescu dor a un sautur de gules.)

185. *Name omitted.* Argent, fretty of six gules. (Not described in blazon.)

186. Nich' de kuggeho. Gules, a fesse between three crescents argent, a bordure or. (Munsire Nichol de Kuggeho, lescu de gules a une fesse darge't od treis losenges darge't.)

187. Robt de muscegroz. Or, a lion rampant gules. (Munsire Robt de Muscegroz, lescu dor a un leun rampant de gules.)

188. Moris de berkele. Gules, a chevron argent. (Munsire Moris de berkel', lescu de gules a un cheuerun dargent.)

189. Guncelyn de badele'mo. Argent, a fesse between two bars gemelles gules. (Munsire guncelyn de badelesmere, lescu dargent od une fesse de gules a deus listes de gules.)

190. Rauf de Sei't leger. Azure, fretty of six argent, a chief or. (Munsire Rauf de seynt leger, lescu dazur frette darge't od le chief dor.)

191. Joh'n louel. Barry undy of six or and gules. No trace of a label. (Munsire ioh'n louel, lescu undee dor & de gules a un label de azur.)

192. Rauf de Normannil. Gules, a fesse between two bars gemelles argent. (Munsire Rauf de Normannil', lescu de gules a une fesse darge't od deus listes darge't.)

193. Godefroi de brabant. Sable, a lion rampant or, debriused by a bend gules. (Munsire Godefroy de breban, lescu de sable a un leun rampant dor od une be'de de gule.)

194. Will' de flandres. Or, three pallets azure, a lion rampant sable, debriused by a bend gules. (Munsire Will' de flandres, lescu dor a un leun rampant de sable od une be'de de gules.)

195. James de tru'pi'ton'. Gules, two trumpets in pile between ten cross-crosslets or. (Munsire James de Trumpynton', lescu de gules a deus tru'pes dor crusile dor.)

196. Moriz le fiz geroud. Argent, a saltire gules. (Munsire moris le fiz geroud, lescu de argent a un saut' de gules.)

197. Robt de Ros. Gules, three water-bougets, 2 and 1, argent. (Munsire Rob't de ros, lescu de gules a treis bussels dargent.)

198. henr' tregoz. The tincture azure alone remains. (Munsire henr' tregoz, lescu dazur od deus lystes dor a un leun passant dor.)

199. Robt de cokeseud. Gules, a fleur-de-lys ermine. (Munsire Robt de Cokesaud, lescu de gules a une flur de glagel dermine.)

200. Will' heringaud. The tincture azure alone remains. (Munsire Will' heringaud, lescu de azur od sis harangs dor crusile dor.)

201. Will' de heuere. Gules, a cross argent, a label azure. (Munsire Will' de heuere, lescu de gules od une croiz darge't a un label dazur.)

202. Will' de valoynes. Argent, three pallets undy gules. (Munsire Will' de valoyne, lescu undee de lung darge't & de gules.)

Here the blazon on the back of the parchment terminates.

203. Robt de seuans. The tincture azure alone remains.

204. Werreis de valoynes. Gules, fretty of six ermine. 205. Will' de detlinge. Sable, six lions rampant, 3, 2, and 1, argent.

206. Ric' de Waleys. Gules, a fesse ermine.

207. Sire de breda. Sable, a lion rampant argent, a label gules.

208. Sire de fenes. Argent, a lion rampant sable.

209. Rauf de badeles'me. Ermine, a fesse between two bars gemelles gules.

210. henr' de breban. Sable, a lion rampant argent.

211. Joh'n de muncouz. Gules, a manche or.

212. Nich' de la hese. Argent, three human legs couped at the thigh, 2 and 1 (hose?), gules.

213. Will' de hastinge. Argent, a fesse between three lozenges azure.

214. Cunte del ildle. Or, a lion rampant azure.

215. Barth' de briancon. Gyronny of ten argent and azure.

216. Robt de betune. Or, a lion rampant sable.

217. Will' de Northie. Quarterly argent and azure.

218. Boges de knouile. Gules, three mullets of six points, 2 and 1, or, a label azure.

219. Cunte de cestre. The tincture azure alone remains.

220. Joh'n de Repinghal'. Sable, two bars argent, in chief three plates.

221. Cûte de Salesbire. Azure, six lions rampant, 3, 2, and 1.....

222. Robt de munteny. Azure, a bend argent. (No trace of further charges.)

223. Rog de Scirlander. Azure, five lions rampant, 2, 2, and 1, argent, a quarter ermine.

224. Gerard le giabie. Sable, on a chief argent a lion passant gules.

225. hamun de gatton'. Cheequé argent and azure.

226. Sire de Saschant. Sable, on a chief argent a demi fleur-de-lys gules.

227. Joh'n de horbire. Barry of six argent and azure, a bend gules.

228. Rog de Munhant. Azure, a lion rampant argent.

229. Cunte de Prouence. Paly of eight or and gules.

230. Sire ernold de guines. Vairé or and azure, a label gules.

231. Chastelein de louain. Bendy of six gules and or.

232. Will' de basoges. Gules, three pallets argent, on a chief or a lion passant of the field.

233. Bertout de bredan. Gules, three pallets argent, on a canton sable a lion rampant argent.

234. Will' de guynes. Vairé or and azure, on a bordure gules eight bezants (plates?).

235. Joh'n de guynes. Vairé or and azure, a bend gules.

236. Cunte de bar. The tincture azure alone remains.

237. Wiot de guynes. Vairé or and azure, a quarter ermine.

238. Cunte patrik. Gules, a lion rampant argent, on a bordure of the second eight cinquefoils pierced (roses) of the field.

239. Baudewin de ekont. The tincture azure alone remains.

240. Cûte de boloyne. The field or only visible,

241. Phelipe burnel. Argent, a lion rampant sable debruised by a bend gules.

242. henr' de ekout. Gules, three crescents, 2 and 1, between nine cross-crosslets fitchées or.

243. Sire de cochi. Barry of six vair and gules.

244. Joh'n loul le fiz. Barry unity of six or and gules. (No trace of any surcharge.)

245. Will' de Ekout. The tincture azure alone remains.

246. Sire de florence. Or, six fleurs-de-lys, 3, 2, and 1, gules.

247. Race de lyuecarke. The tincture azure alone visible.

248. Walt de Redesham. Checqué argent and gules.

249. hue Wake. Gules, two bars or, and in chief three bezants.

250. Joh'n de lyuecarke. Or, three lions rampant, 2 and 1, sable.

251. henr' de Sauueye. Argent, an eagle displayed sable.

252. amys de Sauueye. Or, an eagle displayed sable, beaked gules.

253. Aubrey de Witlebire. The tincture azure only remains.

254. Rauf de oty'ngden'. Ermine, a cross gules, voided argent.

255. Will' Maufe. Argent, a lion rampant sable between seven escallops gules.

256. henr' de lucenburg. Barry of twelve argent and azure, a lion rampant gules.

257. Sire de rode. The tincture azure alone remains.

258. Joh'n de Asse. Or, a fesse azure, debruised by a saltire gules.

259. Sire de parueis. Gules, a fesse argent.

260. phelip de bruioerg. Or, a lion rampant between seven escallops sable.

261. Ernaud de wisemale. Gules, three fleurs-de-lys, 2 and 1, or.

262. Sire de Creseikes. Traces of or.

263. J'nc de Wisemale. Gules, three fleurs-de-lys, 2 and 1, argent.

264. Cunte de gulg. Gules, an inescutcheon argent.

265. Cunte de Clue. Or, a lion rampant, queue fourchée, sable.

266. Cu'te de estr'erne. Gules, two chevrons or.

267. Chastelein de gant. Sable, a chief argent.

268. Rauf de ottingbu'. Argent, with some indistinct charges sable.

269. symon de Mu'tagu. The tincture azure alone remains.

270. Sire de Wingan. Argent, a chevron gules.

WALTER J. WESTON.

AN ESSAY BY SHELLEY.—The following short essay, by the poet Shelley, is buried in a forgotten annual, the *Keepsake*, for 1829; and no apology is necessary for placing it *en permanence* in the columns of "N. & Q.":—

ON LOVE.

By Percy Bysshe Shelley.

What is Love? Ask him who lives what is life; ask him who adores what is God.

I know not the internal constitution of other men, nor even of thine whom I now address. I see that in some external attributes they resemble me, but when, misled by that appearance, I have thought to appeal to something in common and unburthen my inmost soul to them, I have found my language misunderstood, like one in a distant and savage land. The more opportunities they have afforded me for experience, the wider has appeared

the interval between us, and to a greater distance have the points of sympathy been withdrawn. With a spirit ill-fitted to sustain such proof, trembling and feeble through its tenderness, I have every where sought, and have found only repulse and disappointment.

*Thou* demandest what is Love. It is that powerful attraction towards all we conceive, or fear, or hope beyond ourselves, when we find within our own thoughts the chasm of an insufficient void, and seek to awaken in all things that are, a community with what we experience within ourselves. If we reason we would be understood; if we imagine we would that the airy children of our brain were born anew within another's; if we feel we would that another's nerves should vibrate to our own, that the beams of their eyes should kindle at once and mix and melt into our own; that lips of motionless ice should not reply to lips quivering and burning with the heart's best blood:—this is Love. This is the bond and the sanction which connects not only man with man, but with every thing which exists. We are born into the world, and there is something within us, which from the instant that we live, more and more thirsts after its likeness. It is probably in correspondence with this law that the infant drains milk from the bosom of its mother; this propensity develops itself with the development of our nature. We dimly see within our intellectual nature, a miniature as it were of our entire self, yet deprived of all that we condemn or despise, the ideal prototype of every thing excellent and lovely that we are capable of conceiving as belonging to the nature of man. Not only the portrait of our external being, but an assemblage of the minutest particles of which our nature is composed: \* a mirror whose surface reflects only the forms of purity and brightness: a soul within our own soul that describes a circle around its proper Paradise, which pain and sorrow and evil dare not overleap. To this we eagerly refer all sensations, thirsting that they should resemble and correspond with it. The discovery of its antitype; the meeting with an understanding capable of clearly estimating our own; an imagination which should enter into and seize upon the subtle and delicate peculiarities which we have delighted to cherish and unfold in secret, with a frame, whose nerves, like the chords of two exquisite lyres, strung to the accompaniment of one delightful voice, vibrate with the vibrations of our own; and a combination of all these in such proportion as the type within demands: this is the invisible and unattainable point to which Love tends; and to attain which, it urges forth the powers of man to arrest the faintest shadow of that, without the possession of which, there is no rest nor respite to the heart over which it rules. Hence in solitude, or that deserted state when we are surrounded by human beings and yet they sympathize not with us, we love the flowers, the grass, the waters, and the sky. In the motion of the very leaves of spring, in the blue air, there is then found a secret correspondence with our heart. There is eloquence in the tongueless wind, and a melody in the flowing brooks and the rustling of the reeds beside them, which by their inconceivable relation to something within the soul awaken the spirits to dance of breathless rapture, and bring tears of mysterious tenderness to the eyes, like the enthusiasm of patriotic success, or the voice of one beloved singing to you alone. Sterne says that if he were in a desert he would love some cypress. So soon as this want or power is dead, man becomes a living sepulchre of himself, and what yet survives is the mere husk of what once he was.

E. WALFORD, M.A.

\* These words are ineffectual and metaphorical. Most words are so,—no help!

VISITS OF THE LIVING TO THE DEAD (see 6th S. vii. 161).—The interesting accounts given in previous numbers of "N. & Q." under this heading remind me of a statement, in reference to the unburied body of a Duke of Croy, which I found in a well-written book, bought by me years ago at Stockholm. I have ventured to translate the narrative, which will be found in the chapter on "Réval," at p. 508 of *La Baltique*, by L. Léouzon le Duc (Paris, Hachette, 1855).

"The greatest curiosity of the Church of St. Nicolas is a mummy-corpse. The sacristan who acts as cicerone to strangers shows it last of all, as the bouquet of the visit. You enter a chapel and see on a platform a sarcophagus, or rather an open box of wood painted in imitation of white and black marble. 'Approach!' says the sacristan. You then see extended within the box a corpse of gigantic stature, entirely enveloped in a mantle of black velvet. The head is covered by a huge wig with long curls. Round the neck is a cravat of fine Dutch linen, embroidered, and the feet are in white silk stockings. The hands are crossed on the breast. The expression of the face is startling; it is that of a man who died suddenly in a paroxysm of fever. The complexion is grey. The extremity of the nose is slightly injured, and the lips are thin and painfully drawn. The colour of the skin of the body is a yellowish brown. This singular corpse is that of Charles Eugene, Duke of Croy, Prince of the Holy Roman Empire, Marquis of Monte Cornetto and of Renti, &c. How did he get to Réval and to this place? The story is curious.

"The Duke of Croy was the descendant of an ancient and illustrious family of Belgium, whose ancestors were derived from the kings of Hungary. His father was Philip, Duke of Croy, his mother, Isabella, Countess of Bronkhorst. He was born in 1651. At twenty-five years of age he entered the service of Christian V., King of Denmark, who nominated him lieutenant-general and commandant of the fortress of Helsingborg. Denmark was then at war with Sweden. At the conclusion of peace the Duke of Croy took leave of King Christian and offered his services to the Emperor Leopold I., who gave him the *bâton* of field-marshal and put him at the head of his armies. Croy carried on the war with the Turks and won numerous victories. Falling into disgrace, on account of having prematurely raised the siege of Belgrade, he went to Poland, thence to Saxony, and at last to Russia, where he was employed by Peter the Great against Charles XII. Here was to terminate the adventurous career of this cosmopolitan warrior. He was wounded at Narva and made a prisoner. The Swedes sent him into the interior, to Réval, where he died on the 20th of January, 1702.

"The Duke of Croy had loved magnificence and expenditure. He contracted enormous debts which he had been unable to pay. The burgo-masters of Réval, in conformity with existing laws, and no doubt with a view also of provoking the intervention of the family of the defunct in favour of the creditors, decided on depriving him of the rites of sepulture until such time as his debts should be acquitted. They placed him, covered with the robe of his rank, in a corner of the mortuary chapel in the Church of St. Nicolas. Years passed. Neither his family nor any one in the world appeared disquieted on account of this man, who during his life had lived so gorgeously and possessed such fine domains. He remained there, worse off than the poorest, not having a corner of earth to cover his remains. This

continued up to 1819, the period when the Marquis Panlucci was appointed Governor of the Baltic provinces and came to Réval. Feeling compassion for the illustrious corpse, he caused the wooden box to be made at his own expense in which the Duke of Croy now reposes."

I will add the query, Is the corpse of the Duke of Croy still exhibited in the Church of St. Nicolas at Réval? P. S. H.

34, Abingdon Villas, Kensington.

There is a very interesting account of the opening of the tomb of Edward I. in a letter from Mr. Gough to Tyson, in vol. viii. p. 612 of Nichols's *Literary Anecdotes*. It is probably well known to most readers of "N. & Q.," but I copy it, in case it should not have been already noticed in these pages:—

"The opening of the tomb of Edward I., and the actual view of the dead conqueror of Scotland, enshrined in robes of royalty, his crown on his head and two sceptres in his hands, his visage so well preserved as to exhibit a likeness to an able draughtsman, a mantle of red paned with white, and at every square a jewel of chased work, besprent with pearls and red and blue stones; a superb fibula fastening the mantle on the right shoulder, studded with pearls and twenty-two joints, headed and screwed in by a brilliant sapphire; his hands bare and entire (bone with tanned skin, but no nails), holding, the right, a sceptre surmounted by a cross fleuré; the left, another, longer, surmounted by three clusters of oak leaves diminishing, and terminating by a dove. These sceptres were of gilt metal, as also the crown of fleur-de-lis. The feet were enveloped; but the toes, planta, and talus might be felt, distinct and fleshy, and the whole body of 6 ft. 2 in. long. Over the mantle was a wrapper or two, one strongly cerated."

Hampden's grave, in Great Hampden Church, was opened by his biographer, Lord Nugent, "and the body was found in such a perfect state that the picture on the staircase of the house was known to be his from the likeness" (*Timbs's Abbeys, Castles, and Ancient Halls of England and Wales*).  
STRYX.

In 1796 the bodies of Lady Kilsyth (widow of Viscount Dundee, the celebrated Claverhouse, and wife of the last Viscount Kilsyth) and her infant son were exhumed, and found in the most extraordinary state of preservation. They met their death in 1717 in Flanders by the falling in of the roof of a house in which they and a number of other Scottish exiles were assembled. Their bodies were embalmed, and sent over to Scotland, where they were buried with great pomp at Kilsyth, in the family vault. The minister of Kilsyth thus describes their appearance in 1796:—

"The body of Lady Kilsyth was quite entire; every feature and every limb was as full as the day she was lodged in the tomb. The features, nay, the very expression of her countenance, were marked and distinct. The body of her son lay at her knee. His features were as composed as if he were asleep; his colour was as fresh, and his flesh as plump and full as in the perfect glow of health. Perhaps the most singular phenomenon was that the bodies seemed not to have undergone the

smallest decomposition, and they retained their elasticity even after being exposed to the open air for many months. Several medical gentlemen examined them, and an incision was made into the arm of the infant. The bodies seem to have been preserved in a liquid of the appearance of brandy, and the head inclined on a pillow containing strong scented herbs. Balm, sage, and mint were easily distinguished."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

The following account of the tomb of Edward I. in Westminster Abbey is taken from Dean Stanley's *Memorials of Westminster Abbey*, p. 142:

"In the middle of the last century it was opened in the presence of the Society of Antiquaries, and the king was found in his royal robes, wrapped in a large waxed linen cloth. Then for the last time was seen that figure, lean and tall, and erect as a palm tree, whether running or riding. But the long shanks, which gave him his surname, were concealed in the cloth of gold; the eyes, with the cast which he had inherited from his father, were no longer visible; nor the hair, which had been yellow, or silver-bright in childhood, black in youth, and snow white in age, on his high, broad forehead."

The body was measured, and found to be six feet and four inches.

ARTHUR RICKARDS.

AN EARLY ENGLISH SAYING.—On the back of the last leaf of the Cotton MS., Vitellius, E. xviii., a Latin psalter with Anglo-Saxon gloss, are these four fifteenth-century lines:—

"Wel were hym þat wyste  
To wam he mytte tryste;  
Beter were hym þat knewe  
þe false fro þe Trowe."

F. J. F.

THOMAS CARLYLE ON WORDSWORTH.—

"An honest rustic fiddle, good and well handled, but wanting two or more strings, and not capable of much."—Carlyle according to Froude.

"Goethe studied how to live and write with a fidelity, an unwearied earnestness, of which there is no other living instance; of which, among British poets especially, Wordsworth alone affords any resemblance."—Carlyle according to himself, *Miscellanies*, popular ed., i. 180.

R. M. SPENCE, M.A.

A SPANISH PROVERB.—The following Spanish proverb and English rendering occurs in John Talbot Dillon's *Travels through Spain*, 1780, p. 358:—

"Donde hai yeso y cal, no hai mineral.  
Where of gypse and lime there's store,  
Don't expect to meet with ore."

ANON.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

GALILEO: "MIDDLEBURGO" AND "I FIGLIUOLI DI JAUSEN."—In the year 1852 Felice de Mon-

nier published at Florence a letter written by Prof. G. Frascheri, *Sulla Statua di Galileo eseguita da Emelio Demi*, in which occurs the following passage:—

"O Galileo, i poveri fanciulli di Middleburgo assai più ti largivano che i tuoi signori: senza quei poveri fanciulli forse tu non trovavi il telescopio, e le vie del firmamento ti rimanevano chiuse..... I miseri figliuoli di Jausen, io lo ripeto, fecero più per la tua gloria che non tutti i potenti della terra."

I should be glad if any of your readers conversant with the subject would explain the author's allusion to "Middleburgo" and "i miseri figliuoli di Jausen."

ROBERT PARKER.

BUTLER SERVICE.—Is butler service an extinct tenure? Is there nowadays any recognized chief butler at the coronation ceremony who owes his position to his being a tenant by "bottery" or butlery? In the course of my investigations re the Buckenham (Bokenham) pedigree, I found that William d'Albini, of Normandy, was granted the manor of Buckenham, in Norfolk, by the Conqueror, "by the Grand Serjeantry of the Office of Chief Butler at his Coronation." In 1454 (*vide Harrod's Castles and Convents of Norfolk*), it is stated, on the authority of the Calendar of State Papers, that Hugh Audley, of Buckenham Castle, who had purchased the property from the Knyvets, the last holders, claimed to act as butler at the coronation of Charles II., but his claim was rejected, and the duty was performed by the mayor of Oxford. From Buckenham to Oxford is a far cry. Can any of your readers enlighten me, both as to the general question, and as to why Audley, the owner of Buckenham, was rejected, and the Mayor of Oxford, so far as appears a mere official, and a stranger to the tenure, was chosen? According to Burke, "at the nuptials of Henry III., 1236, the Earl of Warren served the Royal Cup, as the Earl of Arundel was but a youth, and not yet knighted" (*vide Extinct Peerages*, D'Albini).

Since writing the above I have read in Agnes Strickland's *Lives of the Queens of England* that this office "has descended by hereditary custom to the Duke of Norfolk, his, William d'Albini's, rightful representative and heir"; and in the *History of East Dereham*, by the late G. A. Carthew, F.S.A., a statement that there is in the church at that place a fine carved oak chest, presented by Samuel Rash, Esq., Jan. 1, 1786, a portion of the inscription on which reads, "tradition says this curious chest and lock is upwards of 400 years old, and was taken out of the ruins of Buckenham Castle, many years since the property of the noble family of the Howards, Dukes of Norfolk, and used by them for depositing their money and other valuables." What were the dates of the Howards' acquiring and parting with the castle? M. CATHROW TURNER.

AN OLD LINE ENGRAVING.—I should feel much obliged if any of the readers of "N. & Q." could throw any light upon the subject of an old line engraving which has been in our family for many years, and which we have an idea is curious or valuable. It is a very clear, well-cut steel engraving, size 8 in. by 5½ in. The subject is a man leaning against an oak tree. Very little of the upper part of the tree is seen, only a small branch or two, with acorns on them. On the trunk of the tree, above the man's head, are the words, "Robur Britanicum," and at the foot of the tree is a scroll, with the words, "Heic tutus umbrobor," on the inside; on the outside are the words, "Symbol. Auth." On the ground on the left hand, "C. Melan et Bosse sculp." The man's figure is very well designed; he is leaning in a very easy attitude, one leg crossed; his elbow against the tree supports his head. His hair falls over his hand. He wears moustaches and the short pointed beard of Charles I.'s time. His expression is very earnest and thoughtful. A low-crowned broad-brimmed hat, short full cloak, a plain broad collar falling over the cloak, rather open sleeves, very wide tops to his boots, large spurs, and a long plain sword, make up his costume. In the far distance is seen his horse, held by his servant, who also wears a sword, and has what looks like a spear or lance in his left hand. The dress too nearly approaches that of a cavalier for the figure to be Oliver Cromwell, and yet there is a resemblance. Apparently the scene is in an avenue, and the figure which fills up the centre of the picture is in deep thought. All the margin has been cut off, but on the back of the frame is pasted a paper, on which is written, in very old-fashioned writing, "Sold by Humphry Moseley at his shop at the Prince's Arms, St. Paul's Churchyard, 1650." Y. A. K.

PUR : CHILVER.—What is the origin of these country words, used by "A Dorset Landowner," writing to the *Standard*, April 21, 1883?—

"Moreover, the lambs that are slaughtered are nearly all *purs*, and could not assist in the increase of our flocks. If restrictions are necessary, the *chilver* (or breeding lamb) might be protected from the butcher's knife for a year or two."

A. SMYTHE PALMER.

Chelmsford Road, Woodford.

[*"Pur*, a male sheep one year old" (Wright's *Provincial Dictionary*). "*Chilver*, an ewe sheep" (*ib.*.)]

HISTORY OF BIRDS.—Is there any sixteenth or seventeenth century history of birds similar in character to Topsell's *History of Four-footed Beasts and History of Serpents*, and to Mouffet's *History of Insects*? A. SMYTHE PALMER.

Chelmsford Road, Woodford.

BLUE INK.—I should be much obliged to any reader of "N. & Q." for a receipt to make good rich permanent blue ink. HOMEROS.

PUTNEY : PUTTENHAM.—Has the word Putney anything to do with the Dutch *put*, a well? Although in Domesday Book it is called *Putlei*, yet it would appear that *Puttenham* was the original designation, and by that name the place was known till the time of the Tudors. I have never seen any etymology of Putney, but the above conjecture arose from reading a note in the fifth volume of Brayley's *History of Surrey*, where, speaking of Puttenham, a village at the southern foot of the Hog's Back, about four miles west of Guildford, the author tells us that a Surrey friend, writing to him about the etymology of that place-name, said :—

"There is near Ghent a village called *Püttenheim* : in that name I recognize our *Puttenham*, for which a derivation has hitherto been wanting. We gain it from the Flemish word. *Püttenheim* signifies the village of wells, and true enough at our Puttenham no drinkable stream (generally the attraction of the original settlement of a village) exists. In Flemish, or Low Dutch, a well is *Pütte*, in the plural, *Pütten*."

There is another Puttenham in Hertfordshire, near Tring, on the road to Aylesbury; but I do not know the nature of its situation. With regard to Putney, it is only the fact of the first part of the word meaning "well," in its original form "wells" (of which the *n* in the modern word is doubtless a remainder), that leads me to ask whether any one can point out a probable connexion between the two.

W. T. LYNN.

Blackheath.

SPONSORS IN SCOTLAND, 1628-37.—I have a record of the births of a family in Scotland from 1628 to 1637, where there are four godfathers and four godmothers for each child. Can any of your readers give me an explanation of this unusual number? J. A.

CHAIN CABLES OF IRON.—We know that the "Veneti" used iron chains for cables, and for parts of the rigging of their barks; but can any one point out an earlier use of chain cables, suitable for ships of 500 or 600 tons, than 1787, or an earlier manufacturer of them than William Griffiths, anchor smith, Bristol? In short, was he not the re-inventor? J. F. NICHOLLS.

Bristol.

SIR WALTER SCOTT AND THE ROLL OF HONOR.—Can you or any of my fellow readers of "N. & Q." give me any answer to the following inquiry? I have a miniature portrait of Sir W. Scott painted on silver, at the back of which are some forty-three names engraved, and these are members of the "Roll of Honor." Where can I obtain or find any record of this society or its origin? PHILIP BETTLE.

FREE CHAPELS.—Collier, in his *Ecc. Hist.* (vol. v. p. 227, edit. 1845), speaking of chantries



and free chapels confiscated *temp.* Edward VI., says that there were 2,374 of them, and that they were commonly united to some parochial, collegiate, or cathedral church. Can any of your correspondents do me the favour to tell me how many free chapels there were—as distinguished from the chantries united to some church as aforesaid?

H. W. COOKES.

Astley Rectory, Stourport.

ANDREW HERVEY MILLS.—There is a small volume of poems entitled *Bagatelles*, published in 1767, London, 12mo., pp. 226, the author of which has often been inquired after. From a note in the *European Magazine* for March, 1795, p. 149, we learn that it was written by the Rev. Andrew Hervey Mills, not very distantly related to the Earl of Bristol, and that he was then dead. It is said that he was chaplain or private secretary to the Duke of Marlborough whilst commander of the British forces in Germany, and that he was travelling companion or tutor to Peter Vallette, Esq. In 1767, when he published this little volume, he was living at Kingston-on-Thames. I am unable to find any obituary notice of him, but a mention of him in Nichols's *Illustrations of Literature* seems to suggest that he died abroad; it is said in vol. iv. p. 680, that he was a professor in the University of Göttingen. Any further information about him would be of interest.

EDWARD SOLLY.

KIRK SESSION RECORDS.—Attracted to this subject by the perusal of the life of the poet Burns, I have found in "N. & Q.," 2nd S. viii. 325, some records of the parish of Hutton, Berwickshire, which give me a desire to get insight into those of other parishes throughout Scotland. Can any of your readers help me with a reference to any publication containing such? They serve to illustrate the morals and manners as well as to throw light on the history of the last century.

J. S. G.

SQUAIL.—What is the history of this word? About twenty years ago, when I was at school in Wiltshire, a piece of cane about two feet long, heavily loaded with lead at one end, and used for throwing at squirrels, was called a squailer or squaller. In the play *Dick of Devonshire*, about 1620, I find, "Not soe much as the leg of a *Spanyard* left to squayle at their own apple trees." Halliwell gives "*Squail*, to throw sticks at cocks; *squailer*, the stick thrown. *West.*"

H. A. EVANS.

"SECRET HISTORY OF CHARLES II. AND JAMES II."—I have in my possession a small book of 214 pages, the full title of which is as follows: "The | Secret | History | of the | Reigns | of | K. Charles II. | and | K. James II. | Printed in the year 1690." I seek the authorship of the

above, and am also curious to know if the book is of any value.

ALPHA.

[Concerning this work Lowndes writes: "A vile publication, by some supposed to have been written by John Phillips." He gives the price as 4s.]

A SAYING CONCERNING LUTHER.—I wish to learn what author made a remark to the following effect, that "Luther put back the clock of the Reformation a hundred years."

AMELIA FOXALL.

SHERIDAN'S LETTERS.—Having undertaken a bibliographical list of the writings of Richard Brinsley Sheridan, and being desirous of including all Sheridaniana, I shall be gratified to receive any hints which may help me. I am especially anxious to complete a list of such of Sheridan's letters as may have been printed here and there.

J. BRANDER MATTHEWS.

Athenæum Club, Pall Mall.

AUTHORS OF QUOTATIONS WANTED.—

"You cannot tell to me

What the lilies say to the roses,  
Or the songs of the butterflies be."

E. C. C.

"Jactabunt alii perfusa papavera somno,

Aut quas Lethæus proluit annis aquas.

Hic tibi Nepenthe blandissima munera præbet,

Hinc tibi frægranti tempora nube tegas."

F. W. TONKIN.

### Replies.

PAIGLE.

(6th S. vii. 405, 455.)

PROF. SKEAT seems to think that the fact (if it be a fact, for it wants confirmation) that *paigle* in the Eastern counties means a *spangle* as well as a cowslip, whilst the French *paille* also means a *spangle* (and does not mean a cowslip), well nigh "clinches" his derivation of *paigle*=cowslip from *paille*=straw. But surely this evidence, though it is an argument, is not in itself nearly strong enough to establish his derivation. I myself gave (6th S. iii. 12, 413) very similar, though stronger evidence in favour of the connexion of *tram* with the Fr. *train*;\* but PROF. SKEAT, notwithstanding, did not hesitate to reject my derivation, and I now think properly, though I am of opinion that there are some mistakes in the article on *tram* in his dictionary.

My principal objection to this derivation of *paigle* from *paille* is that there is no evidence whatever that the Fr. termination *aïlle* ever did

\* I showed, *e.g.*, that the Mod. French *train* has a meaning very much akin to that of *tram* or rather *tram-truck*, as used in mines, and that *tram* in Eng. also means a *train* or succession of things (Halliwell); whilst I proved also that the Fr. form *train* could readily become *tram* in Eng. by comparing *program* (= *gros grain*) and other words.

become *aigle* in English. Such a change is *à priori* exceedingly improbable, because it is an almost invariable rule that in Old English (and the same rule applies to other languages) a word which is derived from the French becomes shorter rather than longer. It is true, no doubt, that a letter is in some rare cases inserted; but it is very much more common for a letter or letters to tumble out, and this has in English been the rule with *g* when coming before *l* in words derived from A.-S. Comp. *hail*, *nail*, *sail*, *tail* with the A.-S. *hagal*, *negeþ*, *segeþ* (and *segl*), *tægl* (and *tægeþ*). And the same thing has also happened in some French words derived from Latin which have been introduced from French into English. Thus we have *flail*=Old Fr. *flael* and Lat. *flagellum* (cf. Germ. *Fliegel*), and *frail*=O. Fr. *fraile*, and Lat. *fragilis*. What has really taken place in these cases is, therefore, *exactly the reverse* of what PROF. SKEAT would have us believe has taken place in the case of *paigle* from *paille*; a *g* has fallen out before *l*, but not been inserted.

But now let us see what the Fr. ending *aille* has really become in English. *Bataille*=battle (O.E. *bataille*, *bataile*), *caille*=quail, *maille*=mail, *railler*=to rail and to rally, *saillir*=to sally, *tailler*=tally. *Paille* might, therefore, have produced *pail* (or in O.E. *paile* or *payle*), but why should it have produced *prigle*? Can PROF. SKEAT give us any example of such an introduction of *g* before *l*? Till he does, I must decline to accept his derivation. In his first note, indeed, he cites the Ital. *pagliato*; but this is most misleading, as the *g* is neither radical nor has it been inserted in the true and strict sense of the term; for it is used merely conventionally, as a *symbol*, to show that the *l* has a liquid sound, or is *mouillé*, as the French call it. *Paille*, again, has produced words in English, viz., *pallet* (subst.)=a mattress (properly of straw), *pallet* (adj.)="pale or straw colour" (Florio, quoted by PROF. SKEAT), and *palliasse*, a straw mattress. And where is the *g* in these words?

Another objection, though a minor one, is that a cowslip is not of what is usually called a straw-colour. This term is now chiefly applied to pale yellow kid gloves, and so is the word *paille* in French. The yellow of a cowslip is much brighter. And besides this it would be very funny if the English had been the first to discover that a French word, which never became thoroughly domesticated among them, was applicable to the colour of a cowslip.

It may be asked now whether I myself have anything to suggest. Well, no; I can offer two mere conjectures, and nothing more. I find "*paighled*.....overcome with fatigue" in Jamieson, and it is just possible that this word may have been applied to a cowslip which droops upon its stalk. Comp. *flag* (the plant), so called from

its hanging down (Webster). My second is the Danish *pægel* (Low Germ. *Pegel*, and cf. Icelandic *péli*), a small measure for liquids=perhaps a quarter of a pint. In this case the plant would have been so named from the resemblance in shape of the flower to this measure. Cf. *cuckoo-pint* (if *pint* in this word means the measure), and also *buttercup* and *bluebell*. The great objection to this derivation is that which I have given above, viz., that the *g* would most likely have fallen out, and *pægel* have become *pail*, as, indeed, it seems to be pronounced at the present time in Denmark itself; still *paigle* is used in the Eastern counties, where Danish had influence upon the language, and it is just possible that my rule does not apply there to Danish words. F. CHANCE.

Sydenham Hill.

Is PROF. SKEAT prepared to contest the statement found in Bailey's *Dict.*, that this word is used in the Eastern counties as a synonym for paralysis? Perhaps the Dialect Society can help us. I take this word *paigles*, used for the cowslip, as=pallard, *i.e.*, a little pale thing, a little wanton (from wan, colourless); we find the *g* in *paglia*, the Italian form of *paille*, French for straw, *i.e.*, pale, Latin *pallidus*, Sk. *pala*. The traditional connexion with palsy is shown in the old form *pasle*=*pâle*, the Mid. English *palesy*. Cf. Sk. *sphal*, to tremble, hence to fall, Greek *σφάλ-λασθαι*; *sphal* will give us spark and spangle, and is allied to Sk. *phal*, to burst, hence bloom, blossom, flower. All these bear on the cowslip, but do not explain *paigles* satisfactorily. LYSART.

A MS. OF TASSO (6th S. vii. 308; viii. 37).—No doubt the MS. inquired for by A. J. M. is one which was formerly in the possession of Dawson Turner, Esq. The following is the account of it, which I have cut out of Lilly's catalogue, and which will be interesting to many readers of "N. & Q."—

"Tasso (Torquato); Letters and Poems by this great Italian poet, the greater part in his own handwriting, fol. consisting of about 500 written pages, half morocco. 1556-1593.

"Of the three hundred and thirty-five pieces, in prose and in verse, contained in this volume, by far the largest number have never been printed: or, where they have been so, it has only been done inaccurately, and the republication of them in a perfect form is altogether to be wished. Most of them are transcripts, and the work of several copyists. Some are by the hand of the poet himself, which may be considered remarkable. What can hardly fail to appear still more so, is that he has written upon them "copies": for their being, however, really autographs, I have the best authority, that of Professor Rossini, of Pisa, who has published the most valuable edition of Tasso's collected writings. By him the book was carefully examined when I passed through that city in the winter of 1825, and he certified the originality of many of the contents by subscribing to them "questa è di mano di Tasso"; adding, occasionally,

"scritta in fretta," or "quando scriveva meglio." Serassi, in his *Vita di Tasso*, makes mention in three places (pp. 290, 533, and 537) of the existence of certain of his manuscripts in the library of the Falconieri Palace at Rome; and it was thence that this volume was brought. It bears on several of its pages the stamp of that collection; and it is still in the same red silk covering, the whole loosely put together, as when there. Abundant further proofs of its authenticity may be found in Serassi. Thus, to take one example from many, he says, in the last of the pages just quoted:—"Tra componimenti inediti di Tasso, debbono, in primo luogo, annoverarsi le sue Poesie Latine.....Ora queste Poesie si conservano in un MS. della Libreria Falconieri.....Oltre alle accennate Poesie Latine, si trova altresì presso i medesimi Sigg. Falconieri, qualche numero di Rime Toscane, tuttavia inedite, e due volume in foglio di lettere cellisime e molto importanti."

"Now, one of those volumes is, evidently, the present, which contains the Latin poetry, and likewise wholly agrees with what is said of the Italian verses and the letters. The latter are truly very interesting: they extend throughout the poet's life, and enter into minute particulars concerning his writings, his feelings, his honours, and his misfortunes. Of the last of these some idea may be conceived from the following extract from one of them to Sig. Jacopo Buoncompagno, written from the Hospital of Santa Anna, in Ferrara: "Sono stato oltra quattordici mesi infermo in questa ospedale, senza avere alcuna di quelle commoditate che si sogliono concedere a plebi, non ch' a gentilhuomini par miei: nemo mi sono state negate le medicine dell' animo, che quelle del corpo; per cioche tutto che qui sia un cappellano, persona, per quel ch'io immagino, assai intendente, non é mai nella mia infirmità venuto a visitarmi, ò ad usar meco alcun atto di misericordia; e, se ben io ne l' ho pregato, non ha voluto mai o confessarmi o comunicarmi: e se pur egli mi giudicava indegno di sedere alla mensa degli angeli, e di cibarmi del corpo di Christo, doveva almeno meco procedere in convertendo."

"Among the individuals here addressed by Tasso are the Grand Duke and Grand Duchess of Tuscany; the Cardinals Medici, Santa Severina, Aldobrandino, San Giorgio, and Spinelli; the Dukes of Urbino, Guastalla, and Ferrara; the Princess of Mantua and Conca, and the Prince and Princess of Avellino; together with Aldus Manutius, and his own sister, Cornelia. The volume also contains letters from his father, Bernardo, evidently holograph, and others to him from the Duke of Urbino, and some addressed to different persons, but of which the contents relate to the poet.

"It may be well to close the account of this book with an anecdote in connexion with it, which may be considered to throw light upon the manners and feelings of modern Rome. On the evening of the day on which I had purchased it of a bookseller on the Corso, I went into one of the largest coffee-houses in the city, and stopped in a room where a considerable number of gentlemen were seated round a large table, playing at a game that was new to me. I had not been there long, when a man at the top of the table pronounced in a loud solemn voice, "La bocca sollevò dal fiero pasto." As this did not concern me, I paid little attention to it; but presently another, at a distance from him, said, in a tone equally sonorous, "c'è lui," to which a third responded, "sì, c'è lui," and the eyes of the party began to be directed to me. I was surprised and confused, but supposed the speakers must be labouring under some mistake, for I was but recently arrived at Rome; I knew nobody there; and I was not conscious of having done anything to attract attention. All doubt, however, was soon removed, for "questi Milordi Inglesi," and "non sanno

quel che far o' lor denari," succeeded each other rapidly; and, after a brief pause, came the key to the mystery in the exclamation "ducento luigi per un libro!" This truly was the very sum I had given for my manuscript. The extraordinary part of the story was that the fact should have been regarded as so strange and important as within five or six hours to have attracted general notice and to have been the subject of conversation at the coffee-houses of Rome, and to have made my person known. Had I paid five times the sum for a *soi-disant* Raphael, well known as a copy, or for a statue, carved thirty years ago, and then buried and recently dug up and sold as an antique, there would have been no wonder, "insanivissimè solemnia"; but that a man should have spent two hundred louis d'or on a manuscript was quite inconceivable!"

"Such is the very interesting account of the contents and acquisition of this most precious manuscript by the late owner of it, Dawson Turner, Esq."

R. R.

Boston, Lincolnshire.

WHILE=UNTIL (6th S. iv. 489; vi. 55, 177, 319; vii. 58, 516).—In a letter from Mr. William Sherard (the distinguished botanist) to Dr. (afterwards Sir Hans) Sloane, dated Leicester, March 19, 1693/4, after asking his advice respecting his mother's illness, the writer concludes, "I want to be at Oxford, but cannot well leave her *whilst* better." H. W. S.

"WOODEN WALLS" (6th S. viii. 48).—Spenser (1552-99) gives an example of the expression "wooden walls" in his *Faery Queene*, I. ii. 421. (See "N. & Q.," 6th S. iv. 478).

WILLIAM PLATT.

Surely this phrase, as applied to ships, dates from 480 B.C. See Herodotus, vii. 141, 142.

P. J. F. GANTILLON.

"WILL-O'-THE-WISP" (6th S. viii. 43).—This tale bears a strong resemblance to the story of "Jacky-my-Lantern," No. 32 of Uncle Remus's *Legends of the Old Plantation* (Routledge, 1881). The editor of that book says "it is popular on the coast and among the rice plantations, but it seems to me to be an intruder among the genuine myth stories of the negroes. Nevertheless it is told upon the plantations with great gusto, and there are several versions in circulation." VIGORN.

MARSHALSEA (6th S. vii. 506).—"Marshall se," as quoted above, is evidently a clerk's blunder, for almost a century earlier we find Marshalsey in Howell. Speaking of the gaols in the Bridge Ward Without, Howell says:—

"Then is the Marshalsey another Gaol or Prison, so called, as pertaining to the Marshals of England, of what continuance in Southwark it appears not; but likely it is that the same hath been removeable at the pleasure of the Marshalls."

At least 250 years before Howell, Froissart spoke of "les prisons du roi que on appelle marshaussees." Is not *marshalsea* to *marshaussees* even

as *marshal* is to *mareschal*? (For the latter see Skeat, s. v. "Marshall.") ALPHONSE ESTOCLET.  
St. Mary's College, Peckham.

VIRTÙ (6th S. vi. 536; vii. 235, 379, 457).—As an illustration of the use of this word in English, the following passage seems to me deserving of being quoted:—

"Enter 3RD PLAYER.

3RD PLAYER. Sir, Signora Crotchetta says, she finds her character so low that she had rather die than sing it.

1ST PLAYER. Tell her, by her contract I can make her sing it.

Enter SIGNORA CROTCHETTA.

CROTCHETTA. Barbarous tramontane! Where are all the lovers of *vertù*? Will they not all rise in arms in my defence? Make me sing it! Good gods! should I tamely submit to such usage, I should debase myself through all Europe."—Gay, *Polly*, an *Opera* (Introduction).

F. C. BIRKBECK TERRY.

"BRADSHAW'S RAILWAY GUIDES" (6th S. viii. 45).—As the writer of all Bradshaw's descriptive guides published in 1844 and subsequent years, and afterwards arranging and compiling the first *British and Continental Guide*, published in 1847, I may be allowed to have some personal knowledge of the origin of the useful sixpenny book first printed by Messrs. Bradshaw & Blacklock, and published by Mr. W. J. Adams at 59, Fleet Street in 1842. How the idea came to be developed was fully recorded in the pages of the *Athenæum* some seven years since, by writers who severally vindicated their claims to the suggestion of a certain tabular method; but it is freshly impressed on my memory that the railway companies then existing strongly opposed such a publication, on the plea that these time-tables would enforce the necessity of trains starting punctually at a particular time, and thus render the companies liable to penalties for inconvenience from delay. By taking a large number of shares, Mr. George Bradshaw honourably succeeded in conjuring this opposition, and he finally made the work in which he was so greatly interested both profitable and popular. Mr. Bradshaw died nearly thirty years ago, at Christiania, in Norway, whither he had gone to obtain for *Bradshaw's Guide* some steamboat information.

E. L. BLANCHARD.

I possess an earlier issue of *Bradshaw's Railway Companion* than that described by MR. RIVINGTON. It is dated 1842, and contains plans of London and the other towns which occur in the issue of 1843. The title-page says that a plan of Leeds is given, and makes no mention of that of Bristol. My copy does not seem to have been mutilated, but it contains no plan of Leeds. There is a small map of England, very well engraved, showing the railways open and in progress. There are also ten other railway maps on a larger

scale; the maps are paged along with the letter-press; there are seventy pages exclusive of the index. The little book contains no advertisements.

I remember reading a year or two ago a flippant article on the Library of the British Museum, in which fun was endeavoured to be made by directing attention to the fact that the authorities there preserved and catalogued the successive issues of *Bradshaw's Railway Guide*. I apprehend that future historians of the industrial development of our time will be very thankful to them for doing so. If full sets of the *Companion* and the *Guide* exist, the maps will of themselves furnish a pretty complete picture of railway growth.

EDWARD PEACOCK.

There seems to be much doubt as to when Bradshaw's publications began. There was an article—evidently semi-official—in *Chambers's Encyclopædia* which says,—

"It derives its name from George Bradshaw, originally an engraver and printer in Manchester, who in 1839 issued an occasional work called the *Railway Companion*, which was corrected by means of another work, in the form of a broad sheet, styled the *Monthly Time Tables*. . . . The first number of the *Railway Guide* was brought out in December, 1841, and the second number on 1st month (January), 1842."

MR. RIVINGTON'S copy (1843) shows that the *Companion* was then in existence, and I have a copy like his, dated 1842, and also two copies dated 1840, which are similar, but not identical, in contents and form. Neither of my copies has any indication of the month, and doubtless were meant to be useful all the year. The *Pall Mall Gazette* (March 1, 1881) refers to a copy with the date "4th mo. 1, 1840." The maps in all my copies are slightly coloured.

ESTR.

Birmingham.

I have before me as I write a little volume which is, I believe, the first edition of a work now more famous for the amount than for the clearness of the information it contains. It is a green cloth covered volume, measuring barely 4½ inches by 3, entitled:—

"Bradshaw's | Railway Time Tables | and assistant  
to | Railway Travelling | with | illustrative Maps & Plans.  
| Price Sixpence. | London. Shepherd and Sutton and  
Wylde, Charing Cross, and sold by all Booksellers and  
Railway Companies, | 10th Mo. 19th, 1839."

It opens with the following modest "Address":—

"This Book is published by the assistance of the several Railway Companies, on which account the information it contains may be depended upon as being correct and authentic. The necessity of such a work is so obvious as to need no apology; and the merits of it can be best ascertained by a reference to the execution both as regards the style and correctness of the Maps and Plans with which it is illustrated.

"The next edition of this work will be published on the 1st of 1st Mo. 1840; and succeeding Editions will appear every three months, with such alterations as have been made in the interval."

Next comes a map of the railways in Lancashire, showing the lines from Manchester to Liverpool, and to Bolton, Preston, and Lancaster, with a table of the fares between those stations, outside places being less expensive than those inside. Two page maps (on a very small scale) of Liverpool, Manchester, and Leeds follow, with time tables of the trains, lists of the fares, and general notes, one item being that

"Each Passenger's Luggage will be placed on the roof of the Coach in which he has taken his place; Carpet Bags and small Luggage may be placed under the seat."

The last page contains a list of hackney coach fares from Lime Street station, Liverpool, to various places in that city. The pages are not numbered, but there are in all twenty-six; and the print, both in maps and letterpress, is excellent, whilst the tables are clearly arranged and easy for reference.

WALTER HAMILTON, F. R. H. S.

The first number of *Bradshaw's Monthly General Railway and Steam Navigation Guide* was, I believe, issued in December, 1841, in the form now so well known. There was a monthly issue or edition, and the issues for 1842 are numbered 2 to 13. The type was kept standing, and alterations were made each month. *Bradshaw's Railway Companion* was first issued in January, 1842, and the matter was identical with the printing of the *Guide*. The same misprints are to be found in each. Thus in the Great Western Railway table of fares Pangbourne and Clevedon are in both printed *Pnagbourne* and *Celvedon*. The numbering of the monthly issues of *Bradshaw* went on consecutively and steadily for four years, but in 1844 or 1845 it suddenly advanced 100. Thus September, 1844, was No. 34, but September, 1845, which should have been No. 46, was issued as No. 146. Why this change was made I am unable to say, but of course it tended to make the *Guide* appear about nine years older than it really was. I shall be glad to see this explained.

EDWARD SOLLY.

Having some old numbers of this work by me, I referred to them to ascertain if possible the date of the first issue. The numbers I have are No. 20, for July, 1843; No. 26, for January, 1844; and No. 147, for October, 1845. The *Guide* in its present form, therefore, dates back probably to 1841, and there seems to have been an advance of a century in the number in 1844 or 1845, as the succeeding copies appear to follow on all right.

R. B.

Upton, Slough, Bucks.

I have in my possession a copy of No. 144 of *Bradshaw's Monthly Railway and Steam Navigation Guide*, published in July, 1845, at Bradshaw's Railway Information Office, 59, Fleet Street, consequently the first number must have been issued in July, 1833. *Bradshaw's Railway Companion*

and *Bradshaw's Railway Guide* were different publications.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I have a copy of *Bradshaw* dated 1841; MR. RIVINGTON'S cannot, therefore, be the "first issue." In addition to what he records it contains an interesting sheet showing the sectional elevations of the chief railways then made.

W. SYMONS.

Barnstable.

SOLOMON'S SEAL (6th S. vii. 268; viii. 33).—Seals and rings were at an early period used as pledges and emblems of authority (Gen. xxxviii. 18), and, like letters to the savage, gave to the ignorant a superstitious belief in their magical powers. Notwithstanding the authority of Smith's *Dictionary*, I cannot find any passage in the Old Testament to the effect that Solomon had a magic ring or a seal upon which the great name of God was engraven. The Mohammedans adopted many of the Jewish fables, and the Koran describes a wonder-working seal of Solomon. The Talmud relates how the devil stole this seal, and by its magic powers reigned until it was restored to Solomon by a miracle. Josephus, who wrote five hundred years before Mohammed, gives a marvellous account of the wisdom of Solomon and of the power of his seal, or rather of a root with a ring. "God enabled him," says Josephus (*Antiq. of the Jews*, viii. 2),—"to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian and his sons and his captains and the whole multitude of his soldiers. The manner of the cure was this:—He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he adjured him to return into him no more, making still mention of Solomon and reciting the incantations which he composed."

Now Solomon lived a thousand years before Josephus, whose histories were compiled from other sources besides the Old Testament—such, probably, as the Book of Nathan the Prophet, or the Prophecy of Ahijah the Shilonite, or the Vision of Iddo the Seer, all mentioned (2 Chron. ix. 29) as writers of the rest of the acts of Solomon, and from some of these Josephus may have got this story. Josephus, it is to be observed, calls it "a ring that had a root," not a seal nor a signet ring; perhaps it was the root of some medicinal plant applied skilfully and successfully which gave rise to the legend. The convallaria, or lily of the valley, in botany is called Solomon's seal, but its root has no particular healing quality that I am aware of.

G. G. HARDINGHAM,

Temple.

EARLY MARRIAGES (6th S. vii. 134).—Several instances of early marriages have lately been recorded in "N. & Q.," but I do not remember any recent cases being mentioned. Early marriages, however, appear to be still occasionally solemnized. I cut the following paragraph from the *Mid-Cheshire Examiner* of July 21, 1883:—

"A Wife at Thirteen.—At an inquest held at Oldham on the body of a child burned to death, the mother, Bridget Clarke, made an extraordinary statement. She said she was 25 years of age, was the mother of seven children, and had been married 12 years. Several jurymen were incredulous, but Clarke firmly adhered to her statement, saying that she was married at 13."

ROBERT HOLLAND.

Frodsham, Cheshire.

A CURIOUS COIN (6th S. viii. 48).—The piece in question is a German *Rechen-Pfennig*, or counter, such as used to be given by carriers and porters (*Läufer*) as a kind of receipt or token for the parcels which were entrusted to them. "Wolf" is the name of the particular carrier to whom this counter belonged. The device of Milo and the bull on the reverse, and the vessel on the obverse, plainly inform the public that "goods are removed by land or by water to any distance."

CHARLES A. FEDERER.

Bradford.

EASTER MONDAY: "LIFTING" (6th S. vii. 308; viii. 37).—The custom of Easter Monday and Tuesday *lifting*, if such the not too seemly act can be called, is still in force in Durham, but Brady, *Clavis Calendaria*, is not correct in saying that in Durham they take off *each other's* shoes. The fact is, the men take off the women's boots—only one as a rule—but the women on the Tuesday simply take off the men's hats or caps. In each case, as a rule, "black mail" is paid ere restoration takes place, but sometimes, if she be willing, a pretty girl is permitted to redeem her boot or shoe "by some token of amity." As I have personally, on more than one occasion, witnessed this *lifting* in the old city noted for old maids and mustard, wood and water, law, physic, and gospel, there can be no mistake. One Easter Sunday (!), on Durham racecourse, I should say I saw over half a dozen young women thrown down, and either seized in a manner which suggested desperate preparations for the "frog's march," or held almost upside down until their boots were dragged off. If the women will not pay to get their boots again, they have to go home in a state as regards shoes not unlike that young gentleman in the nursery rhymes who "went to bed with his trousers on."

HOMEROS.

"VILLIKINS AND HIS DINAH" (6th S. viii. 67).—This song was written many years ago by a young man, a native of Birmingham, named Harry Horton. He used to sing it nightly at an amateur

theatrical meeting held at the Red House, New John Street, in this town. Horton removed to London, where he soon after died. He sang the song at some of the London music rooms. It was very popular, and was soon brought upon the stage. But before it was heard at all in London, it was popular about the streets of Birmingham.

FATHER FRANK.

Birmingham.

THE 23RD ROYAL WELSH FUSILEERS (6th S. viii. 68).—I have gone carefully through the returns of killed and wounded at the storming of Badajos, from March 31 to April 2, 1812, but do not find the name of Potter amongst the officers of the 23rd Regiment. Their losses were heavy, and are as follows: "Killed, Capt. Maw and Lieut. Collins. Wounded, Capts. Leckey and Stainforth, severely; Capt. Hawtyn, slightly; Lieuts. Johnstone, Harrison, Tucker, G. Brown, Farmer, Brownson, Walker, Fielding, Whaley, Holmes; Second Lieuts. Winyates and Llewelyn, severely." There is also the following: "28th Foot, Capt. Potter, brigade major, severely, not dangerously." A search in the Army Lists of 1812 and future years would show whether his name appears, and when he was gazetted out; he may have died of his wounds. He was, presumably, present at the siege in his staff position, as the 28th Regiment were not employed there.

GIBBES RIGAUD.

18, Long Wall, Oxford.

Brevet-Major Potter of the 23rd was wounded in repelling the sortie from Badajos on March 19, 1812, and died of his wounds.

HENRY F. PONSONBY.

William Potter had risen to the rank of major in the 23rd Fusileers when he was killed in Spain in 1812, but not at the storming of Badajos. I have a note of casualties that occurred in the regiment during the following few years, including Waterloo, which, if of interest to your correspondent, I shall be happy to forward to him, if he will apply to me by letter.

W. DILKE.

Chichester.

WHY AS A SURNAME (6th S. viii. 66).—"An inventory (1556) includes 3 kye, item, one *why*. This latter term was commonly used at this period for a heifer. Our 'Whymans' and 'Wymans' will, we may fairly surmise, be their present memorial" (*Bardsley's Eng. Surnames*, p. 272). Halliwell does not give this word *why*. What is its derivation, and where is an instance of its use to be found?

F. W. WEAVER.

Milton Vicarage, Everscreech, Bath.

PAUL HERRING (6th S. viii. 69).—Paul Herring, the "famous pantaloon," should rather be called the famous clown. I remember him well in the pantomimes of my schoolboy days as an excellent

clown—rather too tall for that part, but wonderfully agile, and also fertile in “gags,” which delighted the groundlings. He was for some years engaged at the Albert Saloon, a place of dramatic entertainment in Shepherdess Walk, City Road, once very prosperous, but now gone and forgotten. In later years he subsided into the lean and slipped pantaloons, simply, I fear, because age had robbed him of his old strength and nimbleness. Paul Herring died Sept. 18, 1878, and I doubt not that a memoir of him will be found about that time in that faithful chronicle of dramatic events the *Era* newspaper.

MOY THOMAS.

This veteran pantomimist died, at the age of seventy-eight, Sept. 18, 1878, at his residence, 32, North Street, Lambeth. In his early years he played clown in Richardson's show, often going through a dozen performances in one day. In 1841 he was a prominent member of the excellent company engaged by Mr. Henry Brading at the Albert Saloon—a spacious place of theatrical entertainment, originally known as the Royal Standard and Pleasure Gardens, in the Shepherd and Shepherdess Fields, lying northward of the Eagle Tavern, City Road. He was afterwards a popular clown at the Victoria Theatre, under Mr. Osbaldiston's management. The last time Paul Herring played clown was at St. James's Theatre in 1859. After this his Christmas engagements were made for pantaloons, and his final appearance on the stage was in 1877 at Drury Lane, in the harlequinade of the *White Cat*. During his long and chequered career Paul Herring preserved the respect of the public and the regard of his associates.

E. L. BLANCHARD.

A “ROBINSON” (6th S. viii. 67).—There is a curious village, composed entirely of tea-gardens and houses connected with them, on a hill between Sceaux and Plessis, in the beautiful southern environs of Paris. This favourite resort of Parisian holiday-makers will give a better idea of what Frenchmen mean by a “Robinson” than any description could well convey. In most of the gardens there are swings and other village fair entertainments; but the essential feature is rude, rustic, but picturesque contrivances for the accommodation of visitors seeking refreshment and repose. Primitive tables and seats high up in the branches of trees, with cords and pulleys for raising baskets containing the dishes and wines or the cakes and milk served to the little parties, are indispensable. The connexion of these ideas with De Foe's hero (whom it is the French custom to refer to by his Christian name alone) and his rude and homely modes of sheltering and providing for himself is sufficiently obvious. The suggested association between a garden *fête* and a “Robinson”—umbrella, is more likely to occur to an English than a French holiday-maker. This pleasure village was certainly

an old-established institution forty years since, and may, for aught I know, be the prototype of all “Robinsons,” not excluding those of Marie Antoinette in the gardens of the Trianon and St. Cloud.

MOY THOMAS.

The origin of the title “Robinson,” as applied to a garden party, is simply this. Some twenty or twenty-five years ago an enterprising *restaurateur* in Paris hit upon the idea of taking an island in the Seine (somewhere, I think, near St. Cloud). On this island grew a tree of such gigantic dimensions that a table, with seats for five or six persons, could be placed among the branches. This novel dining-room became a great attraction to the boating population of the Seine, which flocked in crowds to the new restaurant. To this retreat the proprietor gave the name of “L'île de Robinson” (Crusoe), and the word “Robinson” is now applied to any open-air entertainment of a simple and inexpensive kind.

E. S. B.

PECULIAR METHOD OF IMPALING ARMS (6th S. vii. 207, 297, 453).—In the *Ancient Parish of Prestbury, in Cheshire*, by Frank Renaud, M.D., there is the following mention of some peculiar impalements of arms on the tower of Gawsorth Church, once a chapelry in that extensive parish, but long ago made a separate rectory and parish:—

“The heraldic difficulty arises out of the five remaining impalements of Orreby (*i. e.*, Fitton of Gawsorth) with Fitton of Pownull, Grosvenor, Egerton, Davenport of Bramall, and Wever. These will be found to represent a singular and very interesting departure from the prescribed rules of heraldry, customary before the establishment of the Heralds' College in the reign of Richard III., and absolutely fixed afterwards. In each instance the prescribed order has been reversed, the female members of the Fitton family having appropriated to themselves the dexter half of the shields, and relegated their husbands to the sinister half. They represent, therefore, the alliances of four sisters of Thomas Fitton with their respective husbands, and the marriage of Elizabeth, the daughter of Thomas Fitton and Ellen Mainwaring, with Thomas Wever.”—P. 232.

The above instances are figured in “trick” in the book, and also several others from the Savage Chapel annexed to St. Michael's Church, Macclesfield, on which occur, with other shields, the arms of Thomas Savage, Archbishop of York (1501-8), the see of York, the pallium impaling Savage, four fusils. This indicates that the “pallium” was once borne by the see of York prior to the Reformation.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I have a book-plate in my collection of Henry Gore Clough, M.D., F.A.S., which has in the dexter Clough and Gore quarterly, and on the sinister Argent, a griffin segreant (tincture not given). On an escutcheon of pretence in the middle of the shield there are the following arms: Sable, a fess or between three flowers (roses?),

Dr. Clough seems thus to have married twice, his second wife being an heiress. I do not think that I have seen any other coat like the above. I have John Baldwin's book-plate also. The arms on the dexter side seem those of Prescott. R. C. W.

BY-AND-BY (6th S. vii. 486, 518).—When the *Promptorium* gives "By and by, *sigillatim*," the latter word may, as Dr. HESSLS remarks, be merely the mediæval form of *singillatim*, and so the English phrase may stand for "by (one) and by (one)" (see Richardson, *s. v.*). Still the fact remains that the *Medulla* glosses *sigillatim* by "fro seel to seel," where the coincidence suggested between Lat. *sigillum*, a seal, and O.Eng. *seel*, a seal (if, indeed, it is only a coincidence), is curious. DR. HESSLS's postscript that *seel* here may mean soul is not a happy thought. Even if it did, "from soul to soul" could scarcely mean *singly*. But is *seel* ever used in English for soul? I think not. "Fro seel to seel" appears to signify from time to time, occasionally (A.-S. *sæl*, time, occasion), and traces of this usage may be found, I think, in old writers—perhaps, *e.g.*, in the following:—

"In your armure must ye lye,  
Euery nyght than *by and by*;  
And your meny euerychone,  
Til seuen yere be comen and gone."  
*The Squire of Lowce Degre*, ll. 182-5.

"He bethought him nedely,  
Euery daye *by and by*,  
How he might venged be  
On that lady fayre and fre."—*Ib.*, 293-6.

*By-and-by* was also formerly used in the sense of immediately, forthwith—rather a contrast to the modern usage as presently, after a little time; *e.g.*, A.V., Matt. xiii. 21, "By and by he falleth" (Tyndale, 1534); and A.V., Luke xxi. 9, "The ende foloweth not *by and by*" (Tyndale). Some further elucidation of the phrase would be welcome.

A. SMYTHE PALMER.

Chelmsford Road, Woodford.

LINCOLNSHIRE FIELD-NAMES (6th S. v. 83).—Hilllands.—May not the first syllable of this word be *hild* (A.-S.)=battle, &c.?

Stechtas.—In Mr. Britten's *Old Country and Farming Words*, 1880, p. 110 (E.D.S.), *stechtas* is given with this explanation: "A *stechtas* is a broad land; a narrow one we call a *ridga*. *Suff.*—iv. 238." The reference is to *Annals of Agriculture*, i.—xlvi. (1784-1815).

Methlinghirne.—Has this name anything to do with meaning "drinking corner"? Is it not from A.-S. *mæðel-ern*, a speaking-place? Cf. *maðelian*, to speak, harangue, &c.

F. C. BIRKBECK TERRY.

LASS (6th S. vi. 366; vii. 277).—I can assure Mr. JACKSON that *lass* in Lancashire has nothing disrespectful about it. A *lass* is simply the feminine of a lad. Even the coarser term *wench*

means nothing worse than a young girl. "That's a fine stout *wench* of yours" would please any parent here. P. P. Preston.

ROMETH (6th S. viii. 47).—*Roms*=room; *rome-th*=roomth, *i. e.*, space, apartments, accommodation; A.-S. *rgmth*; Du. *ruimte*.

WALTER W. SKEAT.

Cambridge.

"NOTHING SUCCEEDS LIKE SUCCESS" (6th S. v. 189; vii. 376).—The French proverb runs thus: "Rien ne réussit comme le succès." Is not the original idea identical with that in Matthew xiii. 12: "Whosoever hath, to him shall be given, and he shall have more abundance"? J. MASKELL. Emanuel Hospital, S.W.

MARMOINTO, OR SAND PICTURES (6th S. vii. 348; viii. 54).—I remember that in the year 1826, when my father was Lord Mayor, I witnessed sand pictures being executed at the Mansion House for the decoration of the table at the grand Easter Monday banquet in the Egyptian Hall. The pictures, like those named by K. H. B. were executed on large plateaux, supporting plate or china vases. The artist, whose skill was such as to deserve so high a name, had sands of different colours and shades in long slips of paper, which he took up one after another as he needed them, shedding the sand out on its proper place with the most marvellous accuracy. The effect of the pictures when finished was exceedingly beautiful, and I remember, as a child, lamenting that they should necessarily be so short lived. I have never again seen or heard of these sand pictures until I found them referred to in your journal.

EDMUND VENABLES.

MAYPOLES (6th S. vii. 347; viii. 55).—The maypole at Aldermaston, Berks, mentioned by Mr. Peacock in his *English Church Furniture* as standing in 1866, is still *in situ*. I saw it there recently. E. WALFORD, M.A.

Cawood, Yorkshire, may be added to the list of places with maypoles. I saw one there when passing through the village, or "town," a few days ago. T. M. FALLOW.

Chapel Allerton, Leeds.

IMITATING BIRDS (6th S. viii. 27).—St. Guthlac's abstaining in his boyhood from frivolity of this description is no doubt recorded to his credit. Thus Bede relates that St. Cuthbert, being reproved by another child for indulging in ordinary children's games as being unsuitable to one destined to be a bishop and a saint, at once left off such vain amusements. I think there are similar examples in the lives of other saints, but I cannot recal them just now. It was an early mediæval idea; but when the Apocryphal gospels were compiled it



seems to have been thought quite fitting that our Lord and the Apostles should while children not have "put away childish things." I can hardly refrain from quoting the couplet under a picture in Carlisle Cathedral, representing St. Cuthbert standing on his head and the child rebuking him :

"Her Cuthbert was forbid layks and plays  
As S. bede in hys story says."

The same subject is represented in the St. Cuthbert window at York Minster in a very remarkable manner. See *Yorks. Archæol. Journal*, iv. 282. J. T. F.

Bp. Hatfield's Hall, Durham.

Surius states the account of St. Guthlac's familiarity with the birds as follows :—

"Ad sanctum Guthlacum Confessorem inhabitantem horridam insulam circa Angliam, cujuscumque generis aves eremi alacriter accedebant vocatæ. Illæ vero ejus humeris familiariter insidentes quodam gratulationis applausu sancti viri humanitatem prædicare videbantur. Cumque ab illo seiscitebatur vir quidem, unde esset tanta illarum avium confidentia, et intrepida apud ipsum habitatio, respondit: Qui toto corde fugit consortia hominum, ei non solum feræ, et volucres, sed cætera queerit omnia solatio sunt, atque ei insuper nunquam deerit blanda consolatio angelorum."—Surius, "Vita S. Guthlac," *De Sanctis. Hist.*, tom. ii. a1 April. d. 11.

I have only the extract from Surius, but not the context; nor have I the context of the citation in the query. Both are requisite for a full explanation; but it appears that St. Guthlac had the power of calling the birds to him. And perhaps it may mean that he was able to effect this without imitating their various cries, as boys will in mere play. ED. MARSHALL.

HAIR SUDDENLY TURNING WHITE (6th S. vi. 86, 134, 329; vii. 37).—*Apropos* of this subject, Mr. C. A. Ward, in his article on the human hair, in Fennell's *Antiquarian Chronicle and Literary Advertiser* (p. 166), gives the following instance :—

"When the Duke of Alva was in Brussels, besieging Holst, the provost-marshal had put some to death by the duke's secret commission. There was a Captain Bolea, a friend of the provost's, and he went to him one evening to his tent, and brought a confessor and an executioner, and said he was come to execute martial law upon him. The captain started up, with his hair on end, and asked how he had offended the duke. I cannot expostulate, said the provost, but must execute my commission. He fell on his knees before the priest, and the hangman put the halter round his neck, but the provost threw it away, laughing, and said he had done it to try his courage. 'Then, sir,' returned the captain, 'get you out of my tent; for you have done me a very ill office.' The next morning, though a young man, he was perfectly grey."

Another instance I get second-hand from the *Penny Magazine*, 1834 :—

"Guarino Veronese, ancestor of the author of *Pastor Fido*, having studied Greek at Constantinople, brought thence on his return two cases of Greek manuscripts, the fruit of his indefatigable researches; one of them being lost at sea, on the shipwreck of the vessel,

the chagrin of losing such a literary treasure, acquired by so much labour, had the effect of turning the hair of Guarino grey in one night.—*Sismondi*."

ALPHA.

"L'HOMME PROPOSE MAIS DIEU DISPOSE" (6th S. viii. 7).—Has M. E. seen the notes on "Man proposes but God disposes" (1st S. viii. 411, 552; ix. 87, 202, 384; 4th S. ix. 537; x. 95, 323, 401, 480; xi. 45; 5th S. x. 306, 436; xi. 206; 6th S. v. 98). ALPHONSE ESTOCLET.

WOODEN EFFIGIES (6th S. vii. 377, 417, 451).—Many years ago I used to see a wooden figure lying utterly neglected in the old barn-like church of Ouseby, Cumberland. If my boyish recollections are correct it was the effigy of a knight, and was said to belong to the Fleming family.

G. L. FENTON.

HEBREW MOTTO (6th S. vi. 409; vii. 439).—I have referred to several peerages and baronetages, each of which gives Jehova Jireh as one of the mottoes of Monymusk. CELER ET AUDAX.

THE SQUIRE PAPERS (6th S. viii. 59).—The letter signed "O. Cromwell," and quoted by TINY TIM, is No. 11 of the "Squire Papers," printed by Carlyle in the third and subsequent editions of *Oliver Cromwell's Letters and Speeches*. Carlyle's accompanying remarks on the subject are reprinted from *Fraser's Magazine* for December, 1847. D. BARRON BRIGHTWELL.

Birmingham.

A MS. HISTORY OF THE PRINCES OF WALES (6th S. vii. 507; viii. 32).—The *Grenville Catalogue* (British Museum) has the following entry :—"Harding, G. P. A Description of a Series of Illustrations of G. P. Harding's Manuscript History of the Princes of Wales from the time of Edward of Caernarvon to the present Sovereign of England. London, 1828, 8vo." Thus much is printed. Unfortunately, when one looks for the press-mark, one finds, in MS., "Not received." This, no doubt, means that the MS. was catalogued as belonging to the Grenville collection, but that when the collection was transferred to the British Museum, the authorities there did not receive the MS. The above catalogued MS., however, it will be observed, is not the MS. history J. F. B. asks about, but merely a description of "illustrations" to the latter. The Additional MSS. catalogues of the Museum do not disclose any such MS. as that inquired for, under either "Harding" or "Princes of Wales."

G. P. Harding was, no doubt, one of the publishers (there seems to have been a family of them) of several elaborately got-up series of portraits,—as of the *Shakspeare Illustrated* (Shakspeare's historical characters, his editors, contemporary actors, &c.), the *Biographical Mirrour*, 1795, &c.

J. W. M. G.

ANN IN PLACE-NAMES (6th S. viii. 47).—Abbot's Ann (Hants) is on the river Anton. Ferguson (*River Names of Europe*) derives the river names Ant (Norfolk), Anton (Hants) from Celtic *and* or *ant*. This is a distinct word from *ain*, which he says is equivalent to *aon*, the Manx form of *avon*. He classes the Celtic *and* or *ant* with Sanskrit *ud*, water. See Skeat's list of Aryan roots, No. 339, *wad*, also *ud*, to well or gush out. Skt. *ud-an*, water; *und*, to moisten; Gk. *ὑδ-ωρ*; Lat. *und-a*; A.-S. *wat-er*, water, and *ot-er*, an otter. Ex., wet, water, otter; perhaps winter.

F. W. WEAVER.

Milton Vicarage, Evercrech, Bath.

*An, on* are found in composition of river-names; corrupted down from Brit. *amon* (now *avon*), or Gaelic *amhainn* (Irish, *amhan*).

R. S. CHARNOCK.

Boulogne-sur-Mer.

THE RAYMONDS AND DAVENANTS (6th S. vi. 227, 475).—In the *Visitation of Essex*, published by the Harleian Society at pp. 95, 475, and 476, appears Raymond, and also at pp. 696 and 697, bringing the family down to this date. In Burke's *Landed Gentry* there is an account of Raymond of Belchamp Hall, and Walford's *County Families* also gives the present owner. Is not the present Mr. John Raymond Raymond-Barker descended from an Essex Raymond?

REGINALD STEWART BODDINGTON.

SIGIL (6th S. vii. 402, 454).—Sir Walter Scott, in the *Bridal of Triermain*, has the following couplet and note:—

“Sign and sigil\* well doth he know,  
And can bode of weal and woe.”

And again:—

“Sign and sigil, word of power,  
From the earth raised keep and tower.”

G. L. F.

San Remo.

HEADCORN: MORTLAKE (6th S. viii. 38).—Most English geographical names ending in *lake* are from A.-S. *leag*, a meadow.

R. S. CHARNOCK.

AUREOLE (6th S. vii. 343; viii. 39).—“*Perant qui post nos nostra dixerunt.*” I really did not know that my “*nostrum*” as to this word was already DR. CHANCE'S “*nostrum*.” Long before 1881, when his last note appeared, I had worked out the theory for myself and published it in my *Word-Hunter*, 1876. As to his earlier note in 1872, I have no recollection of having seen it; but it is impossible to say when and whence our mental germs have found a *nidus*. De Quincey, I imagine, had anticipated both of us (*Works*, xv.

\* A charm which was formerly worn for the cure of diseases.”

39). MR. MARSHALL points out that *aureola* is frequently used by the schoolmen. When I said I could not find it in mediæval Latin, I meant that I could not find it in Du Cange, and it is certainly strange that he overlooked it.

A. SMYTHE PALMER.

Chelmsford Road, Woodford.

PLECK = MEADOW (6th S. viii. 25).—*Pleck* comes from A.-S. *leag*, a meadow. Cf. the river names Lym and Plym. R. S. CHARNOCK.

PHILIP JACKSON (6th S. vii. 429; viii. 57).—This matter was rather unfortunately treated by Seymour in his *Survey of London* (1734–5), it being omitted from the index, and the surname is given in the epitaph as “Lackson.” However, under “Saint Dionis, Backchurch,” Philip Jackson appears as a considerable benefactor to that parish in his lifetime; and at p. 419 of bk. ii. of the said *Survey*, his epitaph is given, which should be read as follows:—

“Near this Place, in the Chancel, lieth interr'd the Body of Philip Jackson, of this Parish, merchant, Son to Miles Jackson of Combehay, in the County of Somerset, Esq. He married Elizabeth, Daughter to John Brown, of Sutton Saint Clare, in the same County, Esq. By whom he had three Sons, Edward, and two Philips; and two Daughters, Elizabeth and Eleanor. He was constantly devout in the Duties of Religion, according to the Church of England, truly loyal to the King, loving to his Relations, Neighbours, and Acquaintance, faithful in Friendship; just in all his Dealings, and charitable to the Poor. In memory of whom Elizabeth, his Relict, caused this monument to be set up, A. D. 1636.”

Arms: Argent, on a chevron, between three eagles' heads erased sable, as many cinquefoils of the first; impaled with Sable, a chevron per pale argent and or, between three griffins' heads erased of the second. The above was on a white marble monument “south of the altar.”

Among the arms of citizens, A. D. 1664 (Harleian MS. No. 1086, fo. 20), those for “Phillip Jackson, m'chant (from) Som'setshere,” are shown as being Argent, on a chevron sable between three eagles' heads erased azure, as many cinquefoils of the first, with a fleur-de-lys in the centre chief point. The latter is not mentioned by Seymour; but it may mean that Philip Jackson, of St. Dionis, was a sixth son, and if so, leaving a wide area for consanguinities. J. S.

CATSPAW (6th S. vii. 286; viii. 34).—The subjoined is from Fennell's *Antiquarian Chronicle and Literary Advertiser* (p. 47):—

“Making a Cat's-paw.—A story of an ape using a whelp's foot to get chestnuts out of the fire is met with in Geoffrey Whitney's *Emblems*, 1586, p. 58. A similar anecdote is thus related by Dr. John F. Gemelli Careri in his *Voyage Round the World* (1695): ‘D. Antony Machado de Brido, admiral of the Portuguese fleet in India, told me that having ordered a cocoa-nut to be put on the fire, he hid himself to see how his monkey would take it out without burning his paws. The cunning

creature, finding its beloved food on the fire, looked about, and seeing a cat by the chimney, held her head in his mouth, and made use of his [?] her] paws to take off the cocoa-not, and then cooling it in water, ate it; the Portuguese laughing to see the cat mewing about all day with the pain it had been put to."

## ALPHA.

JOHN KENRICK (6th S. viii. 11).—John Kenrick was the eldest son of Edward Kenrick, a merchant of Rotterdam, by Susanna, sister of Sir William Cranmer. His father died in 1654, and his will is printed in the *Memoirs of Chester of Chicheley*, by R. E. Chester Waters (vol. ii. pp. 409-12), where a full account will be found of John Kenrick and his brothers and sisters. E. Y. P.

KYRTON OR KIRTON FAMILY (6th S. vii. 448).—The following notices, though sporadic, may be of service. In *Testamenta Vetusta*, edited by Sir N. Harris Nicolas, p. 209, John Kirton occurs as a legatee of 10*l.* under the will of Thomas Beaufort, Duke of Exeter, K.G., dated Dec. 29, 1426, and proved Jan. 28, 1427.

Rymer's *Fœdera* supplies cases of both Kirton and Kyrtton, which are, of course, mere variations of every-day occurrence in orthography. Thomas Kirton, of the county of Leicester, is mentioned, *Fœd.*, vol. vii. pt. iii. p. 160, as one of the witnesses to a marriage, unlawfully celebrated without banns or licence, between Robert Thorneaton, of East Newton, co. Ebor., and Elizabeth Darley, "now his wife," for which pardon issued A.D. 1620, Pat. 18 Jac. I., p. 14, m. 4.

Gilbert Kyrtton, "dilectus Servitor Regis," formerly valet of the buttery of the late King Henry, has letters of protection "ad partes ultramarinas," May 17, 1415, 3 Henry V., Franc. 3, m. 21 (*Fœd.*, vol. iv. pt. ii. p. 122).

In the *Visitation of London*, 1568 (Harl. Soc.), p. 12, s.v. "Wodroff," mention is thus made of Stephen Kyrtton. Grisild, dau. of Stephen Kyrtton, late Alderman of London, married Nicholas Wodroff, Esq., Alderman of London, son of David Wodroff, Sheriff of London, 1554.

The coat, quarterly of four, of Kyrtton is given, the fourth quarter being "Arg., a fesse between three hawks' hoods gules." It might not seem plain at first sight that this is the same coat as in Burke's *Gen. Arm.*, 1878, with a slight verbal difference.

It may be remarked that in the *Visitation of Notts*, 1614 (Harl. Soc.), s.v. "Whalley" (of Kirton), the sixth quartering of Whalley is, "Arg., a fesse, and in chief a chevron, gu., Kirton." This, apparently, comes through Leake of Kirton (Notts), quartered as 4.

Three generations of Kirton are entered, through the marriage of the heiress, in the *Visitation of Lincoln*, 1592, printed in the *Genealogist*, iv. 189. They are thus recorded, s.v. "Littlebury":—

1. Peter Kirton, married Elizabeth, dau. and heir of Sir William Woodthorp, Knt.

2. Sir Robert Kirton, Knt., son of the above, but whose wife's name is not given, had issue—

3. Sir John Kirton, Knt., whose daughter Elizabeth (called in the pedigree the "sister and heir of Sir John Kirton, Knt.," though shown in the tabular descent to have been his daughter) married Sir Humphrey Littlebury, Knt., only son of "Sir Raphe Littlebury, Knt., 1346."

The only date given throwing any light on the period of the match between Littlebury and Kirton is that appended to the description of Sir Ralph Littlebury; I have, therefore, inserted it above. It is probable that the Thomas Kirton of the county of Lincoln mentioned by Rymer in 1620 was of the same stock as the family incidentally named in the *Visitation of 1592*. Whether there was any relationship between them and the Somersetshire family I cannot at present say, and I find nothing in Collinson or Phelps. Before quitting the Lincolnshire Kirtons, I should mention that "Joane, dau. of Sir John Kirton, Knt.," is recorded in the *Visitation of Lincoln*, 1592 (*Genealogist*, v. 41), as having married John Thetoft, son of Alexander Thetoft, with whom commences a pedigree of fourteen generations entered at that Visitation.

C. H. E. CARMICHAEL,

New University Club, S.W.

SHILLITOE FAMILY (6th S. viii. 18).—Shillitoe of Barnsley would be the same as of Heath; the two places are within a few miles of each other. Shillitoe of Heath was flourishing at the close of the sixteenth century. In an old, but undated, manuscript in the British Museum I find:—

"Francis Shillitoe of Heath, near Wakefield, bore Argent, on a fesse between three cocks' heads erased sable, crested, beaked, and jolloped or, a mitre of the third. George Shillitoe of Heath, near Wakefield, son and heir of Francis, was one of the Attorneys of the high court of Starr chamber at Westminster, Justice of the peace in the Westriding of Yorkshire in the third year of the Raigne of King James of famous memory." &c.—"Pedigrees of Yorkshire Families," Harleian MS. 4630, fol. 560.

S. JAMES A. SALTER.

FAMILY OF EYLES (6th S. vii. 268, 454).—Above the "Corporation" pew in the church of All Hallows, Barking, London, there are three elegant sword-rests of painted iron, the one on the south side having been erected to commemorate the mayoralty of Sir John Eyles, Bart., Alderman of Vintry Ward, but resident in the Ward of Tower, and Lord Mayor in 1727. It bears upon two shields (1) Sir John's own arms, Argent, a fess engrailed, and in chief three fleurs-de-lis sable; (2) the arms of the Haberdashers' Company, Barry nebule of six argent and azure, on a bend gules a lion passant gardant or. Above

these are the arms of the City of London, and higher still the royal arms of England.

J. MASKELL.

Emanuel Hospital, Westminster.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Genealogical History of the Dormant, Abeyant, Forfeited, and Extinct Peerages of the British Empire.* By Sir Bernard Burke, C.B., LL.D., Ulster King of Arms. New Edition. (Harrison.)

TIME works changes even in the Dormant, Abeyant, and Forfeited Peerages of the United Kingdom, though its operation is necessarily slower than in that branch of the Peerage which has never fallen on sleep. It was long since Sir Bernard Burke had brought out an edition of his *Dormant and Extinct Peerages*, and there was much that called for a new issue. The want has been acknowledged by Ulster, and the result is now before us. While we welcome what he gives us, we sincerely wish he could have spared the time to give us something more, and so have filled a want which the present issue does not adequately fill. No one at all acquainted with the intricate questions involved in the history of the earlier summonses to the English Parliament can for a moment doubt the time and the labour which a full revision of Sir Bernard Burke's *Dormant and Extinct Peerages* would involve. We do not wonder that he has not been able to carry out such an undertaking in his revision for 1883, but we do hope that he has the undertaking itself in hand, and that we shall yet see the fruition of his labours in this very special and very interesting branch of genealogical history. There are many points to which our attention has been drawn in the course of our own studies in the field of baronial genealogy, on which we should have been glad to have found some indication of Sir Bernard's views in the present volume. For there are few things more remarkable than the paucity of readily available materials for anything like a connected story of even great old Anglo-Norman houses, whose very memory seems to have perished out of the land. Only here and there do we find such zealous workers as Mr. R. E. Chester Waters and Mr. A. S. Ellis, who recall to us the departed glories of some of those doughty knights of old whose swords are rust. We look in vain for some record, such as Sir Bernard Burke's pen could so ably set before us, of De Moreville, and we cannot but think that St. Thomas of Canterbury is all too well avenged. For there are yet churches in England dedicated in his name, but not a line to carry down to posterity in the record of the *Dormant and Extinct Peerages* the memory of one of the most powerful of the houses concerned in the deed of blood that gave the church of Canterbury a fresh martyr. Other titles there are which need ampler treatment, of which we trust Sir Bernard is but making note for his next issue. Mr. A. S. Ellis lately called attention in the pages of "N. & Q." to certain interesting problems connected with the old Yorkshire baronial house of De Longvillers. It lies outside Ulster's province to discuss whether the American poet Longfellow was in truth a descendant of this Norman house; but the history of that house and its branches is worthy of being disentangled from conflicting statements, and of being gathered together in Sir Bernard's pages from the various sources where it has at present to be sought. Such titles as Damory, Luttrell, and Everingham call for more consideration of the very varying existing accounts, which it is easier to find than to reconcile. Cressy should certainly have its place in a future edition, and,

indeed, can scarcely be separated from Everingham and Longvillers, so interwoven are the early histories of the three families. We have but touched upon a few points, but we have said enough, we hope, to induce Sir Bernard Burke to give us more frequent editions of his valuable and interesting *Dormant and Extinct Peerages*.

#### Church Ales. By E. Peacock, F.S.A.

We have read with much pleasure Mr. Peacock's interesting paper on this subject, which was communicated by him to the Antiquarian Section of the Royal Archaeological Institute at the Carlisle meeting of last year. The thanks of all those who are interested in the social habits and customs of our forefathers are due to the author, for his trouble in collecting all that is known on this interesting but somewhat obscure custom. Mr. Peacock is not far wrong in tracing the origin of these church ales to the drinking bouts of our Scandinavian ancestors. We are inclined to think, however, that in all probability their more immediate origin is to be found in the custom of scot ales. At the same time it is important that these scot ales should not be confused with the subject of Mr. Peacock's paper. Their purposes were entirely different. The scot ales were secular drinkings, and the money raised by them formed the emoluments of the sheriff. Shocking as the idea must be to every member of the Church Temperance Society, there can be no doubt that in olden days much money was obtained for the purposes of the Church by means of the church ale. They were held generally in the church house, which was always close to the church, and sometimes in the very churchyard, and were attended by persons of all ranks. In some cases, even, fines were inflicted on absentees. The more they drank the merrier they became, and the more they contributed to the wants of the parish. Though church ales lingered on long after the Reformation, their peculiar character soon became lost, and the custom degenerated into a mere excuse for a vulgar "booze."

THE August number of the *Antiquarian Magazine* contains an article on the old franking privilege, under the title of "A Very Old Parcel Post." It is illustrated by a facsimile of Nelson's last frank, addressed to Lady Hamilton.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

W. P. SHEPARD.—The lines

"Though lost to sight, to memory dear

Thou ever wilt remain,"

occur in a song by George Linley.

ALPHA.—The lines said to be on a jug are taken, with slight alteration, from Shakspeare's *Comedy of Errors*, III. i. See 5th S. viii. 319.

JOHN W. WALLACE.—Not within our province.

H. SEULTHORP.—You have neglected to send address.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, AUGUST 11, 1883.

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Notices to Correspondents.

## Notes.

## "NOTES ON PHRASE AND INFLECTION."

(See 6th S. vii. 501.)

I continue my remarks on the article with the title as above in *Good Words* for June. It will occur to many readers that "le jeu ne vaut pas la chandelle"; but the phraseology and idiomatic forms in which our thoughts habitually clothe themselves affect, as well as are affected by, the ideas which underlie them, and present occasionally interesting glimpses of the mental action struggling for expression.

*Under: Underneath.*—Mr. Turner says, "I will remind my readers that *under* and *beneath* meet in the Scandinavian *on neder*; and little as the sound would lead us to suspect an identity, or even a connexion, *beneath* and *under* are the same." As Dominic Sampson says, "Prodigious!" Such etymology is enough to take away one's breath. One has heard or read of *cucumber* being derived from, or identical with, "Jeremiah King," which has been supposed to be a whimsical joke. Probably the identity of *under* and *beneath* is an attempt at poking fun. It is scarcely possible to imagine the maintenance of such an absurdity to be serious. *Under, beneath, underneath* are pure Anglo-Saxon words. They are common to all the Teutonic languages, and can

be traced back to the primitive Aryan tongue. *Under* answers to Sanskrit *antara*, *be-neath* to Sansk. *nitarām*. The *be* is merely an augment. The primitive meanings are slightly different, *antar*, under, being in contrast with *upar*, over, whilst *nitar* is the comparative of *ni*, down, and signifies "further down."

*Execution: Executed.*—Mr. Turner says, "Execution at Maidstone gaol" is intelligible enough, but "Execution of the murderer Nokes" is nonsense. The plain English is that the executioner hangs Mr. Nokes, and thereby follows out (which is the meaning of *executes*) the sentence of the law. An execution does not necessarily imply hanging anybody." Who ever supposed that it did? It seems, as Hamlet says, "we must speak by the card, or equivocation will undo us." A piece of music, a legal deed, a last will and testament, a commission may all be executed, but not a human being. Common sense and common usage reject such pedantry. If we were to say, "Last Monday John Nokes was hung at Maidstone gaol," we should only give half the information. He might, like Porteous, have been hung in defiance of the law by a riotous mob, but when we say he was *executed* we imply in one word that he was dispatched according to law.

*To open up.*—This is not a happy form of expression, and, I should imagine, is very little employed. *To open out* is graphic enough, implying the simplification of an involved or mysterious statement.

*Appreciate: Estimate.*—Mr. Turner says, "The genteel vulgar are much given to *appreciate* all sorts of things, without saying how or which way the appreciation is determined.....In nine cases out of ten where *appreciate* is used, the word should have been *estimate*, though even this is often vaguely uttered." These two verbs are as nearly synonymous in their origin as it is possible to conceive. To *appreciate* is to set a price on, to *estimate* is to set a value on a person or thing. *Appreciate* and *appreciation* are not found in Shakespeare, but *esteem* and *estimate* are frequent. If a man complains of not being *appreciated*, he means that he is not sufficiently valued, whilst his enemies might say that he was really *appreciated* at his true worth. So to say that a man is not *estimated*, usually means that he is not valued highly enough, or in other words not *esteemed*, but there is a subtle difference between *esteem* and *estimate*, which is more readily felt than expressed.

*The English Infinitive Mood.*—Mr. Turner gives a long dissertation on this subject, the results of which are novel and rather startling. He says, "So far as the researches of philology have discovered, our language is absolutely unique in the formation of its infinitive mood. This peculiarity has never been quite accounted for," &c. I have

always been under the impression that the A.-S. infinitive was common to all the Teutonic tongues, the earliest form being found in the Gothic of Ulphilas, with the termination *an* in the strong verbs, and *yan* or *ian* in the derivative or weak ones. The loss of this suffix does not in the least affect the meaning or application of the infinitive mood, which is precisely the same as it has always been. Mr. Turner continues, "The prefix *to* was used to mark the future infinitive only." Where is the authority for any such statement? Bosworth (*A.-S. Grammar*) says, "The infinitive mood expresses the *action* or *state* denoted by the verb in a general manner, without any reference to number, person, or time." Pickbourn (*Dissertation on the English Verb*) says, "That it [the infinitive] has, in itself, no relation to time, evidently appears from the common use we make of it; for we can say with equal propriety, 'I was obliged to read yesterday,' 'I am obliged to read to-day,' 'I shall be obliged to read to-morrow.'" Mr. Turner refers to Grimm as showing the future infinitive to be a dative case. Grimm does nothing of the kind. I have his *Deutsche Grammatik* open before me. The passages in which he refers to the infinitive are too long to quote, but may be found in the first and third chapters of the fourth book. In substance he treats the infinitive as a kind of substantiving (*substantivierung*) of the verb which has lost all marks of person and number. There is only a single preposition which can be prefixed to it, *du*, *zu*, *to*. From the use of this preposition in a dative sense, equivalent to Lat. *ad*, grew up a modification of the infinitive in *onne*, *anne*, which answers exactly to the Latin gerund. Thus, *zi minnone* is equivalent to *ad amandum*. This, of course, carried with it a future sense: *bærnan*, to burn; *bærnenne*, about to burn. In A.-S. both forms are used together: "Dribten, álfe me ærest to farenne, and bebyrigean miune fæder." "Lord, let me first go and bury my father." This is the substance of Grimm's view, which certainly does not justify the statement in the article.

"But now I come," says Mr. Turner, "to the marrow of my note. . . . *To* as the sign of the English infinitive is as much a part or particle of the verb as it would be if placed at the end as an inflection. Though identical to eye and ear with the preposition *to*, it is not used as a preposition. We should not do amiss, I think, were we to join it on with a hyphen, thus, *to-think*, *to-write*," &c. The writer is here confounding two things which have no connexion whatever. That *to*, *zu*, *du*, when used before an infinitive, is an ordinary preposition will be found laid down in every grammar and dictionary of every Teutonic language. There is, however, an enclitic *to*, which in A.-S. is used as a prefix to a numerous list of verbs, giving them an intensive, and frequently a destructive,

meaning: *tobrecan*, to break down; *towurpan*, to destroy; *toslæan*, to dash to pieces. This prefix was originally *tor*, Goth. *tur*, Old Ger. *zer*, which are found in German and Icelandic as prefixes with the same meaning at the present day.

Mr. Turner's bile appears to have been greatly disturbed by a practice, "beginning," as he says, "in the low and humid wilds of tenth-rate journalism, and spreading its corruption to the pastures and orchards of critical and philosophic thought, morality, and religion, and to the flower gardens of poetry." What does the reader guess is the offence so vehemently denounced? It is simply the insertion of an adverb between the *to* and the infinitive: "to elegantly write," "to cogently say." The insertion of adverbs and even nouns between the preposition and the infinitive is not foreign to the genius of the Teutonic tongues. In German it is in common use: "sich zum Gelächter machen," "zu mit jemandem gehen," &c. In English, in ordinary discourse, we bring the preposition and infinitive together. In poetry licence is admitted, and with good effect. Such a line as "Who dares to nobly live, or boldly die," would hardly be improved by transposition.

*On*: *Upon*.—This scarcely needs remark, Mr. Turner having abandoned any distinction between the two. There is, however, considerable difference in their origin, *up* being traceable to Sansk. *upa*, *super*; whilst *on*, Ger. *an*, can only be found in Zend. Our word *upon* seems a combination of the two.

*Numerous* as compared with *Many*.—I was not previously aware that *numerous* had banished *many*. It would take *numerous* instances to prove it. *Numerous*, of course, refers primarily to things which are susceptible of being counted. *Many* is vague and indefinite. Mr. Turner says, "Thus we have, in frequent imitation of Homer, 'the numerous voice of the sea.'" If, as I suppose, he refers to the oft-recurring refrain in the *Iliad*, θίνα πολυφλοίσβοιο θαλάσσης, the translation is unfortunate, as *πολυς* does not mean *numerous*. No one would think of counting the roaring of the waves. Pope translates the phrase simply "the sounding main"; Cowper, "the loud murmuring shore"; Lord Derby, "the many dashing ocean's shore."

*Commence*: *Begin*.—Mr. Turner is very hard upon the "dandies" and "mincing misses" who *commence* instead of *begin* their remarks, but the word would not have been introduced except there had been a use for it. We have an advantage in English to some extent of a duplicate vocabulary, classical and Teutonic, which gives a copiousness and variety to our literature not possessed by any other modern tongue. *Begin* will, of course, apply to every topic of human thought; *commence* usually is restricted to an undertaking with human agency. The sun *begins*

to shine, the rain *begins* to fall, but the academical term *commences* on a certain date. I am going to build, and shall *commence* operations to-morrow.

*Lay: Lie.*—Mr. Turner says, "Custom has established a difference in the meaning of these words, and has made *lay* a transitive, and *lie* an intransitive verb." This would imply that they were originally one and it is only custom which has separated them. This empirical explanation is unsatisfactory. The solution lies much deeper, and throws considerable light on the formation of our language. The circumstances are parallel in all the Teutonic tongues, but I will take the Gothic instance as probably the clearest. A large number of the strong verbs, *i. e.*, those which form their preterites by vowel change, are intransitive; *ligan*, to lie, being one of them. The preterite is *lag*. The want of a transitive verb was supplied by the insertion of *y* or *i* and adding the usual termination *an*. Thus *ligan*, to lie, a neuter verb, was converted into *laggan*, to lay, an active verb. The preterites were formed by adding the inflexions of the auxiliary *didan*. Thus *lag*, I lay, became *lag-ida*, I laid.

*While: Whilst.*—Of these Mr. Turner says, "The first and third are legitimate; the second is a vulgarism." Let us see how this stands. Prof. Skeat's note on the word in his *Dictionary* is very clear. *While* is a noun substantive signifying a space of time. It is used adverbially both in the singular and in the plural *whiles* in several of the cases. *Whilst*, whether it be a vulgarism or not, has followed the normal development of similar words. There is a tendency in most European languages in forming adverbs and particles to give them a sibilant termination. Thus, in Latin, *bis, abs, intus, satis*; Greek *προς, προς, αψ*; French *envers, jamais, alors, sans*. Hence, in English, *perhaps, towards, besides, unawares, whence (whennes), yes (yea), betimes, whiles*. The *t* is added by way of emphasis. *Once (ones)* is vulgarly pronounced *onest* (Ger. *einst*). Spenser has both *whiles* and *whilist*. The Old English *agens, ayens* is now *against*. *Among* has developed into *amongst, amidde*s into *amidst*. *Along* has had a very narrow escape, and has not unfrequently been given as *alongst*.

This terminates all that it is necessary to say about the article in question, which, at all events, will have the effect of stimulating inquiry and reflection.

JAS. A. PICTON.

Sandyknowe, Wavertree.

#### A FORMER ROYAL INHABITANT OF EASTWELL PARK.

In a collection of tracts dating from 1715 to 1745 I have met with a curious story, by which it would appear that Eastwell Park had a royal

occupant three centuries before its present owners. The particular tract from which it is taken seems to be called (on the half-title) "The Parallel," but the title-page with date is wanting. The writer says that he has been led to write it because "We have lately seen a certain Transaction in Ireland become the common Topic of Conversation, on account of some surprising Incidents; that is natural enough, but it seems to me yet stranger than the Story that in most Companies you find People ready to determine upon a Matter of Fact independent of Evidence, just as their Cast of Mind leads them," &c.; therefore he prints a collection of "parallel" cases that had come under his notice, the first of which is the one relating to Eastwell. The story opens with a dissertation on the character of Richard III. and the various ways in which it has been drawn by different authors, and then it goes on:—

"This Richard D. of Gloucester, in the year 1469, in the 8th Year of the Reign of his Brother Edward the Fourth, had an Amour, or for aught I know contracted a private Marriage, with some Lady of Quality, for the three Royal Brothers were equally given that way; and towards the latter end of the same Year this Lady brought him a Son. His Father took care to have him sent privately to nurse at a Country Village, where he lived till he was seven Years old, taking the good Woman who brought him up for his Mother, knowing no name but ..... Richard ..... When he was seven years old he was removed from the Care of his Nurse to the House of a Latin Schoolmaster near Lutterworth in that very Year when the Succession to the Crown was restored to the House of York by Act of Parliament. Here the Boy continued 8 or 9 Years, still unacquainted with his Descent and knowing nothing more either of his Lineage or Fortune than that once a Quarter a Gentleman who told him he was no Relation discharged his Board and put some Money in his Pocket. In this Situation, his Master having a Taste for the Classic Writers, took pains to instruct him both in the Historians and Poets; and Richard himself having a Genius for Learning applied himself so diligently that before he left School he began to relish as well as understand them, particularly Horace; which then, and ever after, was his favorite Author, and the chosen Companion of his melancholy Hours. When he was about 15 the Gentleman carried him to a very fine House, where he passed through several Stately Apartments, till at last he was introduced to one where a Person richly habited, and adorned with the Ensigns of the Garter, waited for him, asked him abundance of Questions, examined not his Features only but his Limbs, enquired into the Progress he had made in Learning, spoke kindly to him, and when he went away gave him ten Pieces of Angel Gold worth ten Shillings apiece. Some Months after his Guardian came again and brought him a Horse, and other Accoutrements, and carried him from the Place where he was at School to the King's Camp at Leicester, where he was soon introduced to the Royal Tent of Richard the Third, who embraced him with great Tenderness, and told him he was his son, adding soon after these remarkable Words: 'To-morrow, Child, I must fight for my Crown, and assure yourself if I lose that I will lose my Life also; but I hope to preserve both. Do you Stand in such a Place (naming a Spot out of Danger) till the Battle shall be over, and if I am victorious, come to me; I will then own you and provide for you. But if I should be so unfortunate as to

lose the Battle, then shift as well as you can for yourself; but be sure never to mention your being my Son, for there will be no Mercy shown to one so nearly related to me."

The writer here explains that the former interview coincided with the death of the Prince of Wales, "which naturally inspired the King with greater Tenderness of his only surviving Offspring," and that the death of the queen happening before the last interview determined him to disclose the secret.

"Young Richard Plantagenet was a spectator of this decisive Battle from an Eminence near Leicester Bridge, till he heard the News there of the King's losing the Field and being himself mortally wounded. He then made all the haste he could to London, where he sold his Horse and fine Clothes, and the better to conceal himself and at the same time secure an honest Livelihood, he bound himself Apprentice to a Bricklayer. By this prudent Contrivance he escaped all Danger during the suspicious and sanguine (*sic*) Reign of Henry the Seventh, who cut off without Mercy, as King Richard foresaw, all who were in any degree related to the House of York. But as the Remembrance of his birth filled the Breast of Richard Plantagenet with many Cares and Apprehensions he studied Privacy and Retirement as much as possible; and as the Tincture he had received of a Liberal Education enabled him to converse with the best Authors he chose rather to amuse his melancholy Hours with a Book than to mingle in the Discourse of those with whom he was obliged to work.

"He spent in this manner the Days not only of his Youth but those of his Manhood, may even of his Old Age; for he was drawing towards fourscore before he found a Person to whom he thought it safe to confide his Secret. The manner of his divulging it was thus: About the Year 1544 Sir Thomas Moyle bought the Estate of Eastwell in the County of Kent, where he determined to build a new Seat, and by some recommendation or other Richard Plantagenet was employed there as Bricklayer. When this House of Eastwell Place was finished Sir Thomas Moyle came down to see it, and observing that the old Bricklayer retired whenever he had a moment's Leisure, with a Book in his hand, which he read till, being quite spent, he fell asleep, Sir Thomas had the Curiosity to take up this Book while the old Man was fast (*sic*), and was very much surprized to find it the Works of Horace. He questioned him thereupon very strictly as to his skill in Latin, and finding him better versed in that Language than in those times usual, he showed a strong inclination to be acquainted with his Story. As so many Years were run since the fatal Battel of Leicester and as Richard Plantagenet was under no great fears from so mild an Administration as that of Edward the Sixth, he at last consented and ran over ingeniously the moving Tale of his Misfortunes in the manner in which I have related it. Sir Thomas, touched with Pity by so unexpected a Recital of the Miseries endured by a Plantagenet, and withal having a deep Respect for the venerable Person of the good old Man.....comforted him under his hard Lot and assured him that he should have the use of his House freely as long as he lived.

"I am infinitely obliged to you, Sir," replied the unhappy Richard; 'but as you have a large Family and many Dependents, and as I have been long used to Silence and Retirement, permit me to spend the last lingering Moments of my Life in that Privacy I love. There is behind your Outhouses a Field where with your Leave I might build an Apartment, of a Single Room, near enough to enjoy your Bounty, which I thankfully accept,

and yet at such a Distance as may secure that Peace wherein all my Pleasure lies.'

"The Knight willingly granted his Petition, and Richard soon raised his Palace of a single Room. There he spent the Short Remainder of his Days in Quiet, and having passed through a long and innocent life, expired when he was upwards of fourscore; and as he had lived upon the Kindness of Sir Thomas Moyle so the same charitable Care attended him to his Grave, and took care to leave an authentic Memorial of his Birth and Misfortunes. This House of Eastwell Place came afterwards into possession of the eldest Branch of the noble Family of Finch, and it is to the laudable Curiosity of the late Heneage, Earl of Winchelsea, a Nobleman whose Virtues threw a Shade on the Age in which he lived, that we owe the several Particulars I have given the Reader. They were frequently the Topics (*sic*) of that good man's Conversation, who would sometimes show that Spot in his Park upon which the House of old Richard stood, and which had been pulled down by the Earl's Father. 'But I,' said that most worthy Lord, 'had it reached my Time, would sooner have pulled down that,' pointing to his own House. As a testimony of the Truth of this remarkable History he was wont to produce the following Entry in the Register of the Parish Church of Eastwell: 'Anno Domini 1550, Rychard Plantagenet was buried the 22nd December, Anno ut supra.'

R. H. BUSK.

NORWICH: THE CHARTER OF HENRY II.—The earliest extant charter granted to Norwich is that of Henry II. This king, we are told, on the authority of Camden and others, took the city, castle, and liberties into his own hands in the very first year of his reign; and, according to Blomefield, no attempt was made to recover the franchise till 1182, "and then," he says, "the citizens petitioned the king for their liberties to be restored, to which he consented for a fine of 80 marks ("Cives Norwici dant 80 marc. pro libertatibus suis habendis," *Mag. Rot.*, 29 Hen. II.), and granted them a charter of the same liberties as they enjoyed in the time of Henry I., his grandfather, and in the time of King Stephen." The text of this charter is given by Blomefield, "word for word as in the original" (which may be seen to this day in the Guildhall at Norwich), with the following remark: "There being no date to show at what time this was granted, if the evidence before quoted had not helped us out, we should have been at a loss to have known it, as we now are as to the precise time of the year, though by its being granted when the king was at Westminster it must be about August."

The "evidence" here referred to, *viz.*, the Pipe Roll of 29 Hen. II., would give 1183-4 as the date; but Blomefield has overlooked the positive evidence afforded by the signatures of some of the witnesses, showing that this date is impossible, for the attesting clause is as follows: "Testibus Willielmo fratre Regis, Henrico de Essexia Constabulario, Ricardo de Humes Constabulario, Manasse Biset Dapifero, Warino filio Geroldi Camerario, apud Westmonasterium." Now it is



well known that Henry's brother William died in 1164, and that the next witness, Henry of Essex, resigned his office of Constable in April, 1163; moreover, since the king was in France from August, 1158, to January, 1163, the charter cannot have been granted later than April, 1163, and being dated from Westminster, it must have been given either between January and April of that year, or before August, 1158; and the payment of eighty marks mentioned in the Pipe Roll of 29 Hen. II. must have reference to some transaction of which we have no other record. Whatever it may have been, it can have had nothing to do with a charter which, as we have seen, must have been granted at least twenty years earlier, for we may be quite sure that, however high the good citizens may have risen in the king's estimation, he would not have waited till 1183 or 1184 for payment due for "value received" in 1163, or possibly some years earlier. FRED. NORGATE.

P.S.—It is, perhaps, hardly necessary to point out a slight error in my note on the charter of Stephen (6th S. viii. 6), viz., in the quotation from the Pipe Roll, 31 Hen. I., which should have been "V.C. reddit comp. de auxilio de Norwico." The words *de auxilio* were accidentally omitted.

DELAMAYNE THE POET.—Amongst the poetical writers of the last century of whom little or nothing is now known may be noted the name of Thomas Hallie Delamayne. Probably he was born about the year 1720. The following publications are attributed to him; possibly the list is far from complete:—

1. The *Oliviad*. 1762.—A poetical account of the late wars between France and England, and the hoped-for peace.
2. An Ode to Mr. Bindon, the Artist, on his Portrait of Archbishop Boulter. 1767.—Said to have been written about the year 1741.
3. The *Banished Patriot*. 1768.—In honour of Mr. Wilkes.
4. The *Rise and Practice of Imprisonment*, by a Barrister. 1772.
5. The *Senators*. 1772.—This poem the *Monthly Review* designates "a virulent abuse of some of the most distinguished members of the House of Commons." It went through four editions at least in the year. It is probably never read now, but it always "sells," on account of the engraving of the ghost of Oliver Cromwell on the title-page.
6. A Review of the Poem entitled the *Senators*. 1772.
7. The *Patricians*. A Candid Examination of the Principal Speakers in the House of Lords. 1773.
8. A Review of the Poem entitled the *Patricians*. 1773.
9. An Essay on Man. In his State of Policy. 1779.—The first three Epistles; to be completed in twelve.

There is nothing to show that Nos. 6 and 8 were by Mr. Delamayne, but they are confidently attributed to him in the *Monthly Review*. I have not found a reference to any of these nine publications in the *Gentleman's Magazine*; in fact, the writer's name appears only once in the

general index; the reference is to vol. li. p. 596, December, 1781, where, under the heading of "Bankrupts," appears "Thos. Halle de la Mayne, of Carlisle House, Soho, dealer." In the introduction to the *Oliviad* the author refers to old friends in Ireland; I therefore presume he was the Thomas Delamayne who proceeded B.A. in Dublin University in 1739. He also mentions his legal studies. This, taken in conjunction with his designation as a barrister in the title-page of No. 4, renders it probable that he was a lawyer by profession; but the notice of him in the *Gentleman's Magazine*, where in 1781 he is described as "a dealer," seems to throw some doubt on his occupation. Under the name Delamayne, Watt only mentions No. 9, Allibone does the same, whilst Lowndes does not give the name at all.

EDWARD SOLLY.

ST. MILDRED'S CHURCH, POULTRY.—A pamphlet just issued by the City Church and Churchyard Protection Society, president the Earl of Devon, records an interesting anecdote, related to the secretary by Mr. J. Fytche, of Thorpe Hall, near Louth, as follows:—

"Walking, one fine summer morning in June, 1872, down to the Mansion House, on reaching the Poultry I was surprised to see a man on the top of the tower of St. Mildred's Church, hammering away at the stones with a crowbar; so, finding the door open, I went up the stairs of the tower, and said to my friend of the crowbar, 'Why, you are pulling the church down!' 'Ay,' says he, 'it's all to be down and carted away by the end of July.' 'I suppose it's going to be rebuilt elsewhere?' 'Built anywhere?—no: my master has bought it.' 'Who is your master?' 'Don't you know him? Mr. So-and-so, the great contractor.' 'What's he going to do with it?' 'Do with it!—why, he's twenty carts and forty horses to lead it away to his stoneyard, and he's going to grind it up, to make Portland cement.' So I asked him of the crowbar to show me round the church, 'Would your master sell the stones, instead of grinding 'em up?' I asked, 'Sell 'em?—yes; he'll sell his soul for money!' So I made an appointment for his master to come up to the Langham Hotel the next morning, and we agreed about the purchase—he to deliver the stones at a wharf on the Thames; and they were brought down in barges and landed at the head of a canal on the coast of Lincolnshire, and are now lying in a green field, near my house, called 'St. Katharine's Garth,' from an old priory of St. Katharine which formerly stood there, and which I hope some day to rebuild as my domestic chapel."

Perhaps both the fate of St. Mildred's and this reverent and genial act of Mr. Fytche's may be thought worthy of record in the pages of "N. & Q."

JOHN W. BONE, F.S.A.

THE STORY OF "THE POUND OF FLESH."—I do not know whether it has been pointed out that the story of "the pound of flesh," in the *Merchant of Venice*, occurs in the *Cursus Mundi*, li. 21,413-21,496. I suspect this to be the earliest version of the tale in the English language.

WALTER W. SKEAT.

Cambridge.

MOORE: "EXEMPLARY NOVELS."—I have the *Exemplary Novels* of Cervantes, in two volumes (Cadell, 1822). They were given by Peter Moore, M.P., whom I knew, to my father. My remembrance is that they were translated by one of his daughters. I believe this is the lady who died about 1880.

HYDE CLARKE.

To "GO IT."—This expression, which is familiar to us in "Go it, you cripples, Newgate's on fire," and Artemus Ward's "Go it, my gay and festive cuss!" (*The Shakers*), appears at one time not to have been slang. At all events, I have met with it in *A Relation of the Great Suffering and Strange Adventures of Henry Pitman, Chirurgeon to the late Duke of Monmouth, 1689*:—

"When these had shared her cargo, they parted company: the French with their shares went it for Petty Guavas, in the Grand Gustaphus; and the English being informed by those other privateers of our being on Sal-tatudos, came thither with their man-of-war, as is before expressed."—Arber, *English Garner*, vol. vii. p. 365.

F. C. BIRKBECK TERRY.

HEALING POWER OF THE HUMAN SALIVA.—I have a curious old book. It is not unknown to book-worms, as it is mentioned in Brunet (vol. iiii. p. 26). The title is as follows:—

"Liber Totius Medicinæ a Stephano Antiocheno ex Arabica lingua in Latinum reductus; necnon a Michaële de Capella secundis synonymis illustratus. Lugduni typis Jacobi Myt. A.D. 1523."

The Arab original was written by Ali ben El Abbas Alaeddin al Madschousi (see back of p. 8, "De Auctore Libri"). The translation was made by the above-named "Stephanus philosophiæ discipulus in Anthiochia Anno dominicæ passionis MCXXXVII." (see back of p. 318, under "Finis"). I doubt, however, whether it has ever been examined by collectors of folk-lore and students of folk-medicine. The book, especially the second (practical) part, literally teems with quaint old cures as practised in early centuries by Arab doctors, in comparison with whom our modern "medicine-men" are mere quacks. As a specimen I will supply the description of the healing faculties of the human saliva as given by our "sapientissimus" author in his book, which "quia omnia medico necessaria continet, ideo artis medicinæ liber completus nuncupatur." On the back of p. 177 in the second column, near the end of capitulum 49 of "Liber secundus practicæ Haly," I find:—

"De Sputo. Sputum hominis petigini prodest si cataplasmetur eo. Maturat autem emissiones si misceatur cum tunso critico maculasque ulcerum leves elimat; adversaturque omni veneno animali si sputum super illum homo in saliva."

There is a copy of the book in the British Museum.

L. L. K.

Hull.

DEATH OF A GIPSY QUEEN.—So many of the readers of "N. & Q." are interested in all that concerns the Romani race in this country that it would be, I think, a pity were the following paragraphs, which appeared in Edinburgh papers of July 13 and 16, not put before them:—

"Yesterday forenoon there died, in a second story room of a dilapidated house at the foot of Horse-market, Kelso, Esther Faa Blythe, Queen of the Yetholm Gipsies. The Queen usually resided in a tiled house in Kirk Yetholm, but a year ago, when repairs on "the palace" were deemed necessary, she removed to Kelso, where she died. Esther, who may be termed the last Queen of the Gipsies, was born in Yetholm, and at her death was close upon eighty-six years of age. She was the eldest daughter of Charles Blythe, who succeeded as king, in 1847, 'Wull' Faa, a noted smuggler and poacher. By birth the 'crown' devolved upon David Blythe, Esther's eldest brother, but he waived his right in favour of his sisters. There then arose a dispute between Helen and Esther, the two sisters, as to the succession, the result being that Esther became queen, her coronation taking place on her birthday, November 19. Long previous to this Esther had been married to John Rutherford, chief of one of the many gipsy tribes. John died upwards of thirty years ago, and Esther was left with twelve children, eight of whom—five sons and three daughters—survive. For many years the "Queen" has been well known on the Borders, her visitors frequently including members of the aristocracy. Only a few minutes before her death yesterday, a note of inquiry regarding her health, accompanied by a sum of money, was received from a marchioness who for many years has taken an interest in the gipsies. Esther was a woman of great shrewdness. In her habits she was most exemplary, and her cottage at Kirk Yetholm was a model of neatness. She will be buried in Kelso Cemetery on Sunday next."

"The funeral of Esther Faa Blythe, Queen of the Gipsies, took place yesterday, Sunday, July 15. The hour was fixed for 1.30 P.M., between the forenoon and afternoon church services. Devotional exercises were previously performed in the house of the deceased in Horsemarket, Kelso, by the Rev. G. S. Napier, in presence of a number of relatives and one or two friends. The coffin bore the inscription, "Esther Faa Blyth, Queen of the Gipsies, died July 12, 1883." It was covered with flowers and evergreens, including a wreath of white roses from Lady John Scott of Spottiswoode. When the procession moved off, the streets of the town on the way to Kelso Bridge were crowded by spectators, while a large number followed the hearse. There was a great crowd at Yetholm to follow the procession to the grave in the churchyard there."

ALEX. FERGUSSON, Lieut.-Col.

Edinburgh.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"CONINGSMARK BROADSWORDS."—I have been somewhat puzzled by the following lines in D'Urfey's prologue (spoken by Joe Heyns or Haines) to Lacy's comedy of *Sir Hercules*

*Buffoon.* Alluding to "some sparks that late went out for glory," the poet continues:—

"No wonder, too, for who could stand their rage  
Since they with Coningsmark broadswords engage?  
I fancy you'll turn butchers the next age.  
For these new weapons look, that guard your lives,  
Like bloody cousins german to their knives."

Lacy's comedy (a posthumous work) was first produced in 1684, and the author had died in September, 1681. In February of the year last mentioned Charles John, Count Coningsmark, George Bowski, *alias* Boratzi, Christopher Katz, and John Stern were tried at the Old Bailey for the murder of Thomas Thynne, Esq. Coningsmark was acquitted. The other three prisoners were convicted and duly hanged in Pall Mall. Turning to the report of the case in Hargrave's *State Trials* (vol. iii. p. 486), I find Thomas Hewgood (an appropriate name for a cutler) deposing that he had sold a sword to Count Coningsmark on the day before the murder; and he describes the weapon as "a horseman's sword, as broad as two fingers, such as the Gentlemen of the Guards wear." Why should D'Urfey have spoken of the swords in use among the troopers of the king's Life Guards as "new weapons"? Wiseman, surgeon-general to Charles II., speaks, in his *Surgery*, of one who, "fighting a duel, was run through the thigh with a broadsword." I was inclined at first to surmise that a "Coningsmark broadsword" might have been a cant term for a bayonet, which in 1681 was a very new-fangled weapon indeed; but the evidence of the cutler as to the kind of sword supplied to Coningsmark is clear.

G. A. SALA.

P.S.—The broadsword is not specifically mentioned by Shakespeare, although he makes a multitude of allusions to cutting swords. An abundance of what are practically broadswords are figured by Strutt in the *Sports and Pastimes*, but "broadswords" as such are not cited in the index. Still, mention is frequently made in Strutt of the "backsword," and Shakespeare (2 *Henry IV.*, III. ii.) speaks of "a good backword man." Your readers will doubtless be able to quote many writers who, earlier than Wiseman, have mentioned the "broadsword"; but that which I want to know is why D'Urfey should have called this very old-fashioned sword a "new weapon."

THE TITLE OF "MONSEIGNEUR."—When was this title first given to the princes of the Church of Rome? I find that Fénelon and Bossuet are always styled "Monsieur." It is "Monsieur de Cambrai," "Monsieur de Meaux," never "Monseigneur." In Renan's *Souvenirs*, p. 267, I read:

"On s'est habitué, de notre temps, à mettre *monseigneur* devant un nom propre, à dire Monseigneur Dupanloup, Monseigneur Affre. C'est une faute des Français; le mot *monseigneur* ne doit s'employer qu'au vocatif ou devant un nom de dignité. En s'adressant

à M. Dupanloup, à M. Affre, on devait dire: *monseigneur*. En parlant d'eux on devait dire Monsieur Dupanloup, Monsieur Affre, Monsieur ou Monseigneur l'Archevêque de Paris, Monsieur ou Monseigneur l'Évêque d'Orléans."

Like "Reverend" in England, I fancy "Monseigneur" grew up by mere custom, and not by legal right.

Connected with this topic I remember that a worthy clergyman of the old school, now deceased, always bitterly resented the custom of inferiors addressing deans and archdeacons as "Mr. Dean" and "Mr. Archdeacon." He asserted that no one had a right to use such formula but the bishop of the diocese; in any one else it was a piece of impertinence. "Monseigneur" was forbidden by the ordinances of the Convention, July 15, 1801, and even after the Concordat. When was it revived?

J. MASKELL.

Emanuel Hospital.

PARODY ON GRAY'S "ELEGY."—Is the parody from which these two lines are taken commonly known?—

"Full many a rogue is born to cheat unseen  
And die unhang'd for want of proper care."

It is not all equally good, but clever throughout in parodying metre, style, and words.

R. H. BUSK.

TINTERN ABBEY, CO. WEXFORD, IRELAND.—Tintern Abbey, in Monmouthshire, is said to be the parent of an abbey of the same name in the county of Wexford, in Ireland, the foundation of which, according to tradition, came about as follows. William Mareschal, a relative of that Roger Bigod who was a great benefactor to the English abbey, was caught in a great storm, and, being in danger of losing his life, vowed that if he escaped in safety he would found a monastery and dedicate it to the Virgin Mary, both of which events came to pass. What is known of the abbey in Ireland?

ALPHA.

BARLAAM AND PALAMAS.—We are told that the Council of Constantinople held in 1341 condemned Barlaam, the opponent of Palamas, and that the Council of Constantinople held 1345 condemned the doctrine of Palamas, subsequently made patriarch of the Eastern Church. What was the special doctrine of Palamas, and what was the offence of Barlaam? It could hardly be his denial of the dogma of the monks of Mount Athos that the light of Mount Tabor was the "light of God." If one of your correspondents will throw light on these two queries he will much oblige.

E. COBHAM BREWER.

JOHN GASCOIGN, OF CHISWICK.—This person is described in the monumental inscription as "of Gawthorpe, in the county of York, late inhabiting this [Chiswick] parish," and as dying in 1682, aged eighty. Four or five years back the entry of

his baptism, in the month of May, 1602, was obtained from a parish register belonging, it is thought, to either Norfolk or Suffolk, though, possibly, the evidence may have come from one of the counties contiguous to them. Can any of the clergymen who read "N. & Q." assist me with a clue to the whereabouts of the entry? It is stated that it is in a register which is indexed—a circumstance, I fancy, of uncommon occurrence, and which, if true, ought to lead to its ready discovery.

JAMES GREENSTREET.

REFERENCE WANTED.—About three years ago "N. & Q." gave some account of a literary man who was in the habit of tearing out the leaves of books as he read them. I have lost my note of this, and the indexes do not help me. I shall be thankful for the reference.

CALCUTTENSIS.

FRANKINCENSE.—The churchwardens' accounts for St. Mary, Ulverston, contain the following: "1768, Aug. 20. To Doctor Moss for 4 oz. of Frank-incense burnt in the Church, 1s.; for charcoal, 2d." Will one of your readers explain this to me?

C. W. BARDSLEY.

Vicarage, Ulverston.

HERCULES HALL, LAMBETH.—This hall stood in Hercules Buildings, and was surrounded by some farm land, a row of shops being built in the Kennington Road to screen the hall from observation. I should be glad of any particulars about the building, now pulled down. Does a view of it exist?

J. F. B.

MILES CORBETT.—I should feel very grateful to any one who would give any information concerning Miles Corbett, the regicide, and state how he was connected with the family of Corbet of Moreton Corbet, Salop.

EDWIN CORBETT.

COUNT OF NASSAU.—I am very much obliged for your answer (*ante*, p. 40) to my question about the Count of Nassau; but the one you mention is not the one I mean, for I find he married Dorothy, daughter of Sir Charles Wheler, Bart. Her picture by Kneller is still in the family, and Mr. Vernon Wentworth has a picture of John, Count of Nassau, by the same artist; so I conclude he is the one about whom I want information, and shall be greatly obliged if you can assist me.

L. E. W.

DARLING FAMILY.—I shall be exceedingly obliged for any reference to a mention of the Darling family, especially between the years 1600 and 1750. We possess a copy of the marriage licence of a Richard Darling, Gent., of Dublin, dated Jan. 20, 1678. He had three sons—the Rev. Ralph Darling, B.A., of Trinity College, Dublin, 1701; Adam Loftus Darling; and Richard—from whom we are descended. Others,

concerning whom I should also be glad to get information, are Edward Darling, of London, and Daniel, sons of a Thomas Darling, of Coventry, mentioned in the Heralds' Visitation of London in 1635. Edward married Susan, daughter of William Moulton, co. Gloucester, Gent.; but we know nothing of his or his brother's family. We have also discovered a Thomas Darling, of Essex, Gent., with two brothers, Edward (whose eldest son was named Henry) and Richard (whose eldest son was named John). Further information as to the families of the said Edward and Richard will be acceptable. Irish annals mention an Edward Darling, Gent., in about 1700 (in Richard's time), and both Edward and Richard held property in co. Fermanagh, the latter also in neighbouring counties. Arms, Argent, a chevron ermes, between three flags, with handles sable.

HARRY DARLING.

Hillsborough, Monkstown, co. Dublin.

### Replies.

#### CONSTITUTION HILL.

(3rd S. xi. 455; 6th S. vii. 487).

There are two distinct localities which have gone by this name; firstly, a rising ground south of Hyde Park Corner; and secondly, the road from the west end of St. James's Park to Hyde Park Corner. It is fair to assume that Constitution Hill, as applied to the rising ground, and quite irrespective of any roadway, is the older of these two. In 1642, when the citizens of London surrounded London and Westminster with a circle of forts, one was erected on this site; and is described in the *Gentleman's Magazine* for 1749, xix. 251, as "a small redoubt and battery on Constitution Hill." This fort was destroyed three years subsequently; but the hill remained as an elevated place, from which the surrounding country could be well seen, and in Ralph's *Critical Review of the Publick Buildings, &c.*, 1734, when describing the Duke of Buckingham's new house, amongst the advantages mentioned are the vista along the Mall, the prospect of Chelsea fields, and "the air of Constitution Hill." There is a very interesting view of the fireworks in the Green Park in 1748 in the *Universal Magazine*, iv. 138, which shows distinctly the passage or roadway from the Mall up to Hyde Park Corner, and the rising ground at the end of it described as "Constitution Hill." Perhaps the City records may throw some light upon this question. It is not stated in the *Gentleman's Magazine* for 1749 whence the map of the forts in 1642 was taken, and some information respecting the making of the fort is very desirable. If it was then called "Constitution Hill," we have, perhaps, to seek for a yet earlier use

of the name. It must have been at a later period, and after the hill had ceased to be a feature in the district, that the roadway acquired the name. I remember some fifty years ago hearing Sir Henry Halford, speaking of the importance of regular daily exercise, say, that some one used every day to walk from St. James's Park up to Hyde Park Corner and back again, no matter what the weather was; adding, "he used to call it his constitutional walk, and his taking it certainly prolonged his life." The roadway has undoubtedly been called Constitution Hill 150 years, for it is so designated in Pine's map, 1746; but the half medical expression of "constitutional" is, I think, only of the present century, and probably not derived from either the hill or the roadway.

EDWARD SOLLY.

I cannot for a moment think that the hill is so called for the reason introduced by Noorthouck, whose remark your correspondent quotes. What the origin of the name may be I know not, but it existed in the seventeenth century, and probably earlier. Mr. Walford, in his *Old and New London*, vol. iv. p. 178, writes: "We read that when, in 1642, it was resolved by the Parliament to fortify the suburbs of the metropolis, 'a small redoubt and battery on Constitution Hill' were among the defences ordered to be erected." And again:

"Dr. King, in his *Anecdotes of his Own Time*, tells an amusing story about the 'witty monarch' and his saturnine brother James, which we may as well tell in this place: 'King Charles II., after taking two or three turns one morning in the Park (as was his usual custom), attended only by the Duke of Leeds and my Lord Cromarty, walked up Constitution Hill, and from thence into Hyde Park.'

May not the hill have been called so after the English Constitution, just as we have Parliament Street?

F. C. BIRKBECK TERRY.

Constitution Hill was so named in the seventeenth century, as we read in *Old and New London* (vol. iv. p. 178) "that when, in 1642, it was resolved by the Parliament to fortify the suburbs of the metropolis, 'a small redoubt and battery on Constitution Hill' were among the defences ordered to be erected." To take a constitutional, or exercise for health's sake, was a common expression at Oxford in 1823. WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

[Constitution Hill is marked on a map published in 1724.]

LYTE OF LYLES CARY, CO. SOMERSET (6th S. vii. 469).—The heiress of the Lytes of Lyles Cary married Dr. Blackwell, Rector of St. Clement Danes, London, whose only daughter married James Monypenny, of Kent. A short time ago a descendant of James Monypenny placed in my hands a very curious set of verses—inscribed on vellum, enriched with coats of arms, setting forth

the antiquity of the family of Lyte of Lyles Cary, and ending "Viuat Regina Elizabeth"—which I enclose.

A discription of the Swannes of Carie  
that came first vnder mightie Brutes protection  
from Caria in Asia  
to Carie in Britaine.

The noble nature of the Swanne, is moche extolde by  
fame,  
And Poetes penn in verse diuine, hathe well exprest the  
same.

Philosophers, Astronomers, and eke the learned traine,  
Of greate Apollo, for this byrde, haue taken vorthie paine.  
The Swanne to whome, the greatest praiesc dothe any  
waie resounde

In Riuier faire Mæander calde, of Caria land: is founde.  
Of whiche browde sprang, those singing Swannes, nere  
to Mæonia landes

By Tmolus, and Pactolus streames that runn on golden  
sandes.

This birde is valient of greate force, and truthe thereof  
so spreade,

That withe the Eagle fighting long, both haue downe  
fallen dead.

In signe of honor by his kind, he couettz moche to be,  
About faire Castells, fortes, & Townes & thence will  
seldome fle

But as a watchman doth attend, against the enemies  
sliights

So to disclose them, he is prest, when blackest be the  
nights.

On surging seas when mariners: are tost withe stormie  
wind

If they maie se Apollos byrd, good lucke they trust to  
fynd,

And after many passed daies that he in floodes hath spent,  
It shuld appeare he knowes howe long, the rest to hym  
are lent.

For he this Caria siluer Swann, not long before his end,  
Will vse suche sugred harmonie as fewe can it amend  
Whereby the wise Pythagoras, opinion plaine did take  
That sprites of Swannes immortall lyue in the Elisian  
lake.

A matter strange, that by his song, he shuld his death  
presage,  
Such foresight seldome dothe appeare, to man of any age.

Description of these sacred birdes, is sett forthe, cause  
to proue,

Why them to geue in stately armes, it might some  
nobles moue.

Like as it did that worthie wight: Don Leitus by his  
name,

Who to the aide of Troian warres against the Grecians  
came.

This Leitus was of Caria soyle, a valient knight in fields  
And so by sea: and for his armes, did beare the Swann  
in shields.

Which did induce the Poetes Muse, a surnama hym to  
giue,

Of Cygnus: Leitus Cygnus cald, as Latines do contriue.

The Greekes ioyne Care to the birde, and Care Cignos,  
say,

And Troie Cygnus, for the warre, he well be termed may.  
Mæander riuier dulie giues the swimming Swann his  
foode,

And by Achill the Swann in fields, was signd with  
Menet's blood.

Thus Leitus, Cari, Cignus, set with reasons good pretence,  
Do plainlie sound Litescarie Swann, in perfect english  
sense.

Of which pretence in english frame : the end will shewe  
effect,

From whence it came, and to what course, Lyte, dothe  
it all direct.

When Greece had ended tenn yeares warres, and Troye  
had lost her force,

Which Sinons treason brought to passe by sleight of  
hollowe horse.

Than Grecians, to their natiue soyles, repaired as thei  
might,

And Troians that alive were left : and aiders of their  
right,

Dispersed were in sundrie coastes, as writers do declare :  
And for some future happie state, most redie was their  
care.

The foressaid Leitus, had at Troie, right manie of his  
race,

Which Chieftaines, and good souldiors were, and so  
receiued place.

Of which : som'e parte returned home, some went to  
Latium lande,

And parte to Grecia captiues led, withe Agamemnons  
bande.

But after these, nere fourtie yeares (it strangely came to  
passe)

From Italie Duke Brutus stowt, by dome exiled was.  
To Grece he sped, withe race of some that came from  
Troy towne,

Where he suche Armie did procure, as gott hym highe  
renowne.

So furnisht : thence with nauie greate, he into Albion  
came,

Which by hym selfe was Britane calde, that yet retains  
the same.

And in that Armie withe him were of Leitus name some  
store,

Which sure by choyce of Brute did come, from Caria  
said before.

Or from the line of Leit, that were in Italie disperst  
Which withe Aeneas thither saild, as is aboue reherst.

The Caria men good Archers were most fierce against  
theire foo,

And in the fronte of Brutus warres, assigned still to goo.  
From them the vse of long bowes here, beginning first  
did take,

A speciall weapon that in field could make the enemye  
quake.

As many batailles, witnes beare, in Scotland, and in  
Fraunce,

The force was suche, as gaue no place, to halberd,  
sworde, nor launce.

At Totnes, Brutus landed first, and thence to Brutport  
came,

From thence vnto a pleasant place, that Bruton hathe  
to name.

Which for the worthines of soyle : and for his better  
staie :

He called by his proper name : as it remains this daie.  
And nere about hym did he place, some Captaines of his  
bands,

As dothe appeare by names thei gaue, to Sheires, to  
townes, and lands.

Next hym, was one of Leitus blood, that had a charge  
assignde,

Of Caria men : most apte to serue, as Brutus will inclynde.

Where : by resemblance of his name, and Countrefo  
whence he came,

Vnto his dwelling place he did : a title aptly frame,  
And termed it. Leitscarie howse, whose coate of armes  
doth weare,

Three syluer swannes, as from the shield, which Leit at  
Troy did beare,

In fielde of Guells resembling blod, and myxt with  
flamyng fyre,

A figure of suche wonted force, as conquests do require.  
Whose crest adioynd therto agrees : the Swann on Lituus  
stands,

Resounding howe, from Leitus lyne, Lyte dothe possesse  
the lands.

From Asia came, of diuers soyles, good soldiors many moo  
With Captaines of greate worthines, as stories playnly  
shoo

As those of Liscia, Caria, and Samoseta land,  
Of Glazomena, Doris eke, with some of Caurus band  
Milætum, Ilion, Tenenos, whose names are left behind,  
By suche as Brute, for seruice best, had nerest hym  
assignd,

The briefe comparisons whereof, some lynes do after  
tell,

Whiche vnder due correction maie be applied well.

Countries and Citties in Asia minor, and Phrigia, com-  
pared with Countrees

and Townes in Englande to proue that the newe Tro'ans  
and

valiaunt Britanes sprang from the noble Greekes  
and Latynes the remnant of the Troians that  
came first vnder mightie Brutes pro-  
tection from Caria in Asia  
minor and other parts of  
Greece to Caria by Brutes-  
towne and other parts  
of Brittain.

Asia.

|             |   |  |
|-------------|---|--|
| Caria       | } | Carie, by Bruton, or Brutestowne.                  |
| Doris       |   | Dorishshire, & Dorchester, & Brute<br>porte there. |
| Samosata    |   | Somerssett.  |
| Milætum     |   | Milton.  |
| Glazomena   |   | Glazonburie.                                       |
| Caurus      |   | Caurus, in Willshire.                              |
| Licia Caria |   | Lytescarie & Lescar in Cornwall.                   |
| Ilion       |   | Ilion Chester.                                     |
| Tenedos &   |   | Tenett, &  |
| Troy.       |   | Troia noua, now called London.                     |

Brittain.

*Vivat Regina Elizabeth.*

The first three stanzas refer to the three black  
swans in the coat of arms emblazoned at the top  
of the document, with the motto "Fumus troes"  
—presumably the arms of the Cary family.

Numerous notes and references which occur in  
the margins are omitted. W. D. PARISH.

Selmeaton.

COWPER'S PEW IN OLNEY CHURCH (6th S. viii. 73).

—Perhaps I may be permitted at once to express  
my regret that I should have given pain to a lady,  
or, indeed, to any one, by stating bluntly and un-  
necessarily my own very decided feeling about the  
Rev. John Newton's influence on Cowper. It is  
better to drop the subject ; but before doing so I  
would remind HERMENTRUDE and T. W. W. S.

that Cowper's insanity, *i. e.*, his morbid Calvinism, was *not* cured, but, on the contrary, increased towards the end; although, as Hayley puts it, "the deplorable inquietude and darkness of his latter years were mercifully terminated by a most gentle and tranquil dissolution." I cannot at this moment verify (though I have looked into Hayley and into Grimshawe) my recollection of the fact that Cowper, gentlest and tenderest of Christian souls, exclaimed at the last that he was "Lost, lost, lost!" but, as is well known, the final stanza of his last poem expresses only blank and utter despair.

A. J. M.

LADY GRACE EDHAM (6th S. viii. 68).—The *Echo's* printer has turned Lady Grace *Pelham* into Lady Grace "Edham." She was Grace, sister to Thomas Holles Pelham, Duke of Newcastle; married, 1705, George Naylor, Esq., of Hurstmonceaux, and died 1711, leaving an only daughter Grace, born 1706, died 1727, said, as SIGMA remarks, to have been starved by her governess, "the fact probably being," thus says Mr. Augustus Hare, "that, in order to give her one of the slim waists which were a lady's greatest ambition in those days, she was so reduced by her governess that her constitution, always delicate, was unable to rally" (*Memorials of a Quiet Life*, i. 74).

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

At the period to which the writer in the *Echo* refers, Hurstmonceaux belonged to the family of Naylor. Mr. George Naylor, of Lincoln's Inn, purchased the old seat of the Barons Dacre of the South in 1708. He married Grace, daughter of Thomas, first Baron Pelham, and sister of Thomas, first Duke of Newcastle. His wife died in 1710, leaving one daughter Grace, who died in 1727 unmarried. Miss Grace Naylor must, therefore, have been the heroine of this tragic story. None of the authorities, however, which I have ever seen make any mention of it.

G. F. R. B.

GIANTS AND DWARFS (6th S. viii. 48).—Hakewill, in his *Apology*, gives an account (bk. iii. p. 208) of a good many giants and of the authors who give account of them.

Buffon, ii. 552 (ed. 1839) gives a list of several giants and dwarfs, and cites a paper of M. Le Cat from the memoirs of the Academy of Rouen.

Cassanone, 1580, wrote *De Gigantibus eorum—que Reliquis*, &c., written against Becanus.

In the *Journal de Physique*, xiii. 167, Changeux wrote a paper on dwarfs and giants.

The *Hon. John Byron's Voyage* describes the Patagonian giants, 1773.

Sir Thomas Molyneux, 1699, gives an account of giants.

Then there are the fabulous giants, such as

Briareus, Ephialtes, Orcus, Gratton, to be read of in Apollodorus and the *Metamorphoses* of Ovid.

There is a book by Fairholt on *Gog and Magog*. Then there are the Scripture giants. Philo-Judæus has devoted a whole chapter to giants, commenting on Gen. vi. 1.

Plutarch, Cæsar, Pliny, and Tacitus all say something about giants.

St. Augustin at the port of Utica saw a tooth of a giant twenty times as large as that of a man, and Moreri says that at the church of his order at Verceil Torniel reports a tooth of St. Christopher of the same size.

Calmat, in his *Dict. Bible*, cites proofs of giants in all ages. He makes Goliath 10ft. 7in., but Parkhurst, computing by Josephus's cubit, makes him only 9ft. 6in., or 14in. taller than Charles Byrne, whose skeleton is in the museum of the College of Surgeons.

Bangius has written on giants.

It is said that the Celtic race produces more giants than any other. Adam Clarke, who was born at Magherafelt, near Londonderry, says on 1 Sam. xvii.: "Men of uncommon size are known in this our own day. I knew two brothers named Knight in my own township who were 7ft. 6in. in height, and another of the same place, Chas. Burns, 8ft. 6in." The latter individual is no doubt the same man whose skeleton is in the College of Surgeons, though Adam Clarke makes him 2in. taller.

C. A. WARD.

Haverstock Hill, N.W.

HOMEROS should see E. Wood's work so entitled, published by Bentley in 1868.

JOHN MACLEAN.

Bicknor Court, Glouc.

Cesare Taruffi, "Della Microsomia" in *Rivista Clinica* (Bologna, Fava & Garagnani, 1878).

Cesare Taruffi, "Della Macrosomia" in *Annali Universali di Medicina* (Milano, 1879, vol. ccxlvii.).

EDITOR OF THE "GIORNALE DEGLI ERUDITI E CURIOSI."

Padua.

PARSONS, THE COMIC ROSCIUS (6th S. vii. 507).—William Parsons, the actor, died at his house in Mead's Row, Lambeth, on February 3, 1795. There is a brief memoir of him in the *European Magazine* for that year, xxvii. 147-9, with a portrait by Harding; also some account of his theatrical life in the *Theatrical Dictionary*, with a pretty little head engraved by Ridley. In Evans's catalogue of engraved portraits several other prints are mentioned; three after Hayter, Zoffany, and De Wilde; and six in some of his favourite characters.

EDWARD SOLLY.

PORTRAIT OF PRINCE EUGENE (6th S. vii. 488).—A fine portrait of Prince Eugene, by Sir Godfrey Kneller, was exhibited at South Kensington in the

second collection of National Portraits in 1867, by the Duke of Marlborough. It is an oval, on canvas, 30 in. by 25 in., and represents the prince in a suit of rich armour, wearing the order of the Golden Fleece. It is engraved, and I think is to be found in many of the lives of the prince, such, for example, as the folio *Military History* published by Paul Chamberlen in 1736.

EDWARD SOLLY.

A NAPOLEON PROPHECY (6th S. vii. 404 ; viii. 51).—A book ought to be written about prophecies; but to be worth anything it must be written by one who has no faith in the infidelity of "the science of coincidences," no belief in "statisticalities" and the infirmity of Buckle-ism. The author must rather take the spirit of what Miss BUSK puts forth most justly, "What is any science but the observation of coincidences; and what do we know of 'cause and effect'?" If "cause and effect" are but "frequently occurring coincidences," obviously there can be no such thing as *science*, in the sense of *solidly knowing* anything, but only a sort of more or less probability. It is all summed in a chance saying of Philo-Judæus: "It is necessary that the air also should be full of living beings [mind, I don't see that it is]. And these beings are invisible to us, inasmuch as the air itself is not visible to mortal sight. But it does not follow, because our sight is incapable of perceiving the forms of souls, that for that reason there are no souls in the air." The basis of all good deduction is, in all human philosophy, that

"There are more things in heaven and earth, Horatio,"  
poor mole! than ever meet your *talpish* eye.

Not to waste more time, let us take two quatrains from Nostradamus, viii. 57:—

"De souldat simple parviendra en empire,  
De robe courte parviendra à la longue,  
Vaillant aux armes, en eglise ou plus pyre,  
Vexer les prestres comme l'eau fait l'éponge."

This was interpreted of Napoleon so far back as 1806. De Garençières, of the College of Physicians in London, in his translation, 1672, interpreted this of Cromwell, but then he did not realize nominally the empire. To treat the priests as water does the sponge is to purify it.

The Abbé H. Torné-Chavigny, in 1858, applied this quatrain to Napoleon III. and his son:—

Par le decide de deux choses bastars,  
Nepveu du sang occupera le regne;  
Dedans Lectoyre seront les coups de dards,  
Nepveu par peur pliera l'enseigne."

The Orleanists and Republic having fallen as two bastard establishments, Napoleon III. occupied the throne, but furred the standard at Lectoyre, which they say is an anagram for Le Torcy, a faubourg of Sedan. He also applied, "Prise du grand neveu.....neveu et son fils seront chassés.....neveu à Londres," but this I do not find in my copy of Nostradamus. There is one that I have

never seen applied to the first Napoleon that I think fits him:—

"Un empereur naistra pres d'Italie,  
Qui à l'Empire sera vendu bien cher;  
Dirons avec quels gens il se rallie,  
Qu'on trouvera moins Prince que Boucher."

"You would say from the people with whom he surrounds himself, he was more butcher than prince."  
C. A. WARD.

Haverstock Hill, N.W.

One of the most singular of the Napoleon prophecies may perhaps be recalled *à propos* of Miss BUSK's letter, though it has reference to the nephew, and not to the uncle. The figures composing one of the votes either for the presidentship or the re-establishment of the empire when held up in reverse to the light spelt the word *empereur*. I have not the particulars, unfortunately, by me now, but I find by reversing the word *Empereur* that the following figures occur, "7437391113," but these do not seem to be a correct combination of the votes in question. While on this subject, reference may be made to "N. & Q." 3rd S. xi. 195; 4th S. xii. 183.

R. B.

Upton, Slough, Bucks.

GHOSTS IN CATHOLIC COUNTRIES (6th S. vii. 243, 294, 386).—Surely K. H. B.'s assertion that "Ghosts are an unknown quantity, almost, in Roman Catholic countries, while they favour every old house in Protestant lands," is somewhat rash. Certainly in Brittany, that eminently Roman Catholic province, in Normandy, in Picardy, and, I believe, throughout France, the belief in ghosts is universal. The reappearance of disembodied spirits is intimately connected with the doctrine of Purgatory. The spirits of the dead come back to earth to atone for some evil done in their lifetime, to see to the accomplishment of vows or promises which their sudden death had prevented them from performing, to bring their murderers to justice, to ask for Christian sepulture for their unburied bodies, and to beg that masses may be said for the repose of their souls. Numberless stories of this kind, all bearing a strong family likeness, are to be found in the writings of French folk-lorists. Ghosts should not be confounded with the household spirits, of which the Scotch *brownie* and the Spanish *duende* are types.

EDGAR MACCULLOCH.

Guernsey.

LYMINGTON (6th S. vii. 427; viii. 76).—At the last reference it is stated that I mark *limit* as being of doubtful etymology! Of course I never said anything of the sort. Any one who consults my dictionary will find that I mark it as French from Latin, viz. F. *limite*, from Lat. acc. *limitem*. After which I say of the Latin word *limes*, "etym. doubtful; see Curtius, i. 456; but prob. allied to



Lat. *limus*, transverse." I cannot be answerable for the wonderful mistakes which can be thus thrust upon me. As to Lymington, it is the town of Lymings, a tribe also commemorated by the village of Lyminge, in Kent. In some A.-S. charters Lyminge is called Limming, so that the first vowel is short. Hence the Lymings took their name from Limm; but what was the sense of Limm I will not undertake to say. To my mind the modern attempts at guessing at the sense of names, the meanings of which are, in most cases, lost past all recovery, are childish and unprofitable in the extreme. I know of no book on place-names which bears any evidence that its author knows anything of phonology. WALTER W. SKEAT.  
Cambridge.

TIDD AND TODD (6th S. viii. 44).—Tidd is a local surname,—Tydd St. Giles, in Cambridgeshire, and Tydd St. Mary, Lincolnshire. Todd is not an uncommon name in the north of England. Todhunter is not so common. Both are derived from *tod*, a fox, the arms of Todd being three foxes' heads coupéd. J. S.

CURE BY TOUCH (6th S. vii. 448).—In the Bath Field Club *Proceedings*, just published, there is a paper on this subject, with especial reference to cases in Somerset. It is therein noted that the last official day for touching was April 27, 1714. V.

ARUNDEL, ARUN (6th S. viii. 67).—Ferguson, in his *River Names of Europe*, derives Arun from Sanscrit *ar*, *ir*, or *ur*; Latin *ire*, *errare*; Basque *ur*, water; *errio*, river; Hung. *er*, a brook. He adds that a sense of swiftness (Sans. *ara*=spoke of a wheel) may perhaps intermix; and also the Gaelic root *ar*, slow, from which probably comes the *arar* or *Saone*, a river noted for its slowness. As other instances he gives the two Arrows (Radn. and Worc.) and the Ore, which joins the Alde. The Aryan root *ar* seems a very complicated one; Prof. Skeat gives four roots *ar*, Nos. 16–19. It is desirable to read the above extract from Ferguson in conjunction with what Prof. Skeat says. See also *Words and Places*, p. 144.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

BUNGAY (6th S. vii. 408; viii. 74).—Both the guesses given at the last reference are not merely absurd, but phonetically impossible. Guesses should be made on some better principles. For example, if Bungay be assumed to be French, it may answer to *bon gué*, good ford. We have, however, yet to learn (1) whether it is French; and (2) whether "good ford" is suitable to the place. Goodford is still extant as a personal name.

WALTER W. SKEAT.

Cambridge.

"THE LUXURY OF WOE" (6th S. vii. 387; viii. 38).—

"There is a solemn luxury in grief"

occurs in book iv. of Mason's *English Garden*, l. 596. James Montgomery also has a poem headed "The Joy of Grief: Ossian." CLK.

THE POET MASON (6th S. vii. 388).—In a note at p. 218 of *The Diary of Abraham de la Pryme* (vol. liv. of the publications of the Surtees Society) there is a pedigree of the Mason family carried back to the great-great-grandfather of the poet.

J. H. CLARK.

HARVEST CUSTOM (6th S. iv. 218; v. 56).—At the former reference I described the Cheshire harvest custom called "shutting," but I was then unable to remember the correct words of the "nomy," or oration, given out by the spokesman. By the help of an old inhabitant of the neighbourhood of Wilmslow I have been enabled to recover the lost words. The first *nomy* was as follows:—

"Oh, yes! Oh, yes! Oh, yes! This is to give notice that  
Mester 'Olland 'as gen th' seek a turn,  
And sent th' owd hare into Mester Sincop's standin' curn."

*Seek* is the Cheshire pronunciation of sack, and "to give the sack a turn" is the Cheshire equivalent of the expression to "turn the tables." The word *shutting*, I take it, refers either to getting shut, or quit, of the harvest, or more probably to getting shut of the old hare, which, being deprived of all cover in my field, takes refuge in the nearest standing corn belonging to my neighbour. I may also mention that *Sincop* (whose name I have introduced because he actually was my next neighbour) is the Cheshire pronunciation of the extremely common patronymic Simcock. Other *nominies* frequently followed, but they related to local circumstances, such as the master and his family, the amount of drink that had been given, &c., and they varied according to the taste and oratorical powers of the spokesman. The first *nomy*, however, was a recognized form.

ROBERT HOLLAND.

Frodsham, Cheshire.

BASQUE, &c. (6th S. vii. 226, 516).—At the latter reference exception is taken, without stating reasons, to considering certain words as connected with each other, and which I still so regard. By "familiar examples" of interchange I did not mean generally known, but of common occurrence and to be met with in familiar words. I was well aware that they were not generally known, which was, indeed, my reason for pointing them out. If still simpler instances should be required, I would mention *we*, *us*, *nos*, *ἡμεῖς*; *you*, *σφῶν*; with, *G. mit*. Here we are, or are not, dealing with words which are the same. If we are, there is

nothing to prevent our supposing the same of the instances referred to. Not only do I regard these now given as valid, but the explanation appears to me to be obviously simple. In each case the initial letter is originally *w*. Now this, according to circumstance, may interchange with any of the labials, and through *m* with *n*. It may also be vocalized, and again reinforced by *s*, *st*, &c., with or without the other modifications. Cf. Sombre, Severn, Stour, Quiver with Eure; the prefix *Oss*-, seen in proper names with *Deus*, *Zeus*, *Djaus*; ἡμέρα, παρθένος, ὄρνις with *dies*, *mægden*, *bird*, and so on. Such are the changes, with their explanation, upon which my conclusions were founded, and till the contrary is proved I shall regard them as perfectly valid. To suppose that linguistic roots are not very many, but comparatively few, is strictly in keeping with the teachings of geology and botany. I would add that it is a good rule to assume that the same ideas are generally expressed by the same words in the classical and the other languages, and that the contrary is the exception. Take the group *better*, ἀμείνων, *melior*. We know that *n* and *l* may stand for *d*, and the initial changes have been already explained. The other "familiar examples" may be similarly treated. Again, if *wet* and *nass* are not the same, where are their analogues? So we might ask of *valw* and *vivo*, *mens* and *vóos*, *μετά* and *nach*, and scores of other equally self-evident examples, that is, when the phonological changes are understood. J. PARRY.

The name Berlin is of Slavonic and Basle of Greek origin. The only etymological part of the name Silures is the third letter, whilst *Osci* has been corrupted down from *Opici*. Dr. Webster says the Basque or Cantabrian, the Gaelic, and the Hiberno-Celtic are the purest remains of the ancient Celtic. According to Borrow, "the Basque abounds with Sanskrit words to such a degree that its surface seems strewn with them." He adds: "A considerable proportion of Tartar words is likewise to be found in this language, though perhaps not in equal number to the terms derived from the Sanskrit." Having compared Larra-mendi's *Basque Lexicon* with the Celtic and Tartar languages, I have not been able to find any Basque words derived from those languages, whilst the Sanskrit words found in Basque have, without doubt, come in through the Greek and Latin. The Basque is no doubt an original language. It has, however, borrowed some words from the Hebrew or Phœnician, and some from the modern European languages, but one half at least of its vocabulary has been derived from Latin and Greek. It is not indebted to the Celtic at all. Humboldt endeavoured to show the migrations of the Basque people through Greece, Italy, and the islands of the Mediterranean by means of the

geographical names. He would have done well had he first looked out the earliest orthography of such names. It is, for instance, very easy to compare Latin names commencing with *ir*, or, *ur* with Basque *uri* (a word, by-the-by, probably derived from עיר, ער), but Órvieto was originally *Urbs Vetus*. R. S. CHARNOCK.

DERIVATION OF CALDER IN YORKSHIRE (6th S. viii. 61).—The use of Calder as a river name in England cannot be separated from the identical usage in Scotland, where it is common. In N. Britain it varies to Cadder and Cawdor; we have N. and S. Calder Waters in Lanarkshire; E. and Mid Calder, Edinburghshire; there is a Calder in Nairn and Inverness, also in Caithness. The Gael of Scotland derive the word, as a compound, from *coil* and *dur*; this is nothing new. A. H.

Ferguson, in his *River Names of Europe*, derives Calder, which he says is the name of three rivers in England, from Sanskrit *cal*, to move. This root is No. 52 in Skeat's list of Aryan roots: Skt. *char*, *chal*, to move; *kal*, to impel; Gk. βου-κόλος, a cattle-driver; κέλος, a racer; Lat. *cur-vere*, to run; *cel-er*, swift. Ferguson remarks that the English word *cold* may intermix with the above root in river names; he gives as from the same root the Gelt (Cumb.), the Caldew (Cumb.), and is doubtful about the Chelt (Glos.). From the *char* form of the same root he derives the ancient Garrhuenus, now the Yare.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

"SMYTHIE COINE" (6th S. viii. 16).—"In Kincardineshire the ashes of a blacksmith's furnace had the peculiar name of smiddy-coom\* (Fr. *écume*, *i. e.*, dross).—Dean Ramsay's *Reminiscences of Scotch Life and Character*, p. 259, ed. 1862.

P. J. F. GANTILLON.

TRIFORIUM (6th S. vii. 507).—Does not the characteristic feature of the triforium, viz., its repeated sets of three openings on the nave, afford very strong evidence in favour of *tres fores*? The *through-fare* hypothesis is certainly not strengthened by the fact that triforium exists in French, side by side, too, with *trifoire*, the name of a certain mollusc, the peculiarity of which is that it has three openings.

ALPHONSE ESTOCLÉT.

St. Mary's College, Peckham.

FIASCO (6th S. vii. 289; viii. 17).—In 1547 John Lewis Fiesco, Count of Lavagna, entered into a conspiracy, the object of which was the assassination of Andrew Doria and his family, who then held the reins of power in Genoa. When everything was prepared for the attempt, but

\* The italics are mine.

before a blow was struck, Count Fiesco, while crossing on a plank to a galley in the harbour, missed his footing, fell into the sea, and was drowned. His confederates failed in their attempt on Andrew Doria, his brother Jerome was deserted, and the whole family paid the penalty of the ambition of their head by ruin and proscription. Is it not possible that *fiasco* may owe its origin to the unfortunate count, and be one of the class of words derived from proper names of which *burke*, *godfrey*, and *boycott* are English instances? At any rate, it cannot be charged against this derivation that it is made up "after the event," unless instances can be given of the use of the word before 1547.

WALTER HAINES.

Faringdon, Berks.

Among the many replies to the original query, there is none which attempts to explain how the word has come to have the meaning of a failure. I remember to have seen somewhere this explanation of it. Beginners in the art of glass-blowing, if they do not succeed at the first essay in moulding the lump of molten glass into a drinking or other vessel, blow it into a flask—a feat which may be accomplished by the merest bungler in the art. *Far fiasco*, to make a flask, became thus equivalent to failure. It appears from one of the replies that the expression is borrowed from the Venetian dialect, and we all know that Venice was renowned for its manufacture of glass. It may be an adaptation of the Latin saying quoted in another of the replies, "Amphora cœpit.....ureus exit."

EDGAR MACCULLOCH.

Guernsey.

HOPS GROWN IN ESSEX (6th S. vi. 389; vii. 76, 118).—Whilst perusing Wilson's *History of Upminster* (1881) the other day I came across the following passage:—"The small piece of ground west of Oak Place is still known as the 'Hop Ground.' Here Sir James Esdaile grew hops a century ago."

R. C. STONEHAM.

MAYPOLES (6th S. vii. 347; viii. 55).—To the list of places that possess maypoles should, I think, be added the Gloucestershire village of Staunton, situated half-way between Coleford and Monmouth. I remember seeing one there when I passed through the place a few years ago.

C. W. S.

Maypoles still stand in the three villages of Otley, Burnsall, and Coniston, in Wharfedale. The two former have been re-erected within recent years, their predecessors having been destroyed by tempestuous weather. CHARLES A. FEDERER.

Bradford.

ENGRAVED PORTRAIT OF WILLIAM AUSTIN (6th S. vii. 367).—The frontispiece of Austin's *Devotionis Augustinianæ Flamma; or, Certayn*

*Devout, Godly, & Learned Meditations*, Lond., 1635, is engraved by George Glover in twelve compartments, with the title in the middle, and contains in the lower centre a small portrait of the author, which in the case of X's copy has evidently been cut out. The inscription which accompanies the portrait formed a part of the title. A second edition of this work was published in 1637. Lowndes (Bohn's ed., p. 89), has, in a curious way, mixed up this writer with another of the same name, who wrote "heroick" verses under Charles II., and who belonged to Gray's Inn.

W. F. PRIDEAUX.

Calcutta.

"SIR HORNBOOK" (6th S. viii. 72).—This poem was written and published by Thomas Love Peacock in 1818, and was reprinted by Felix Summerly (Sir Henry Cole) in his *Home Treasury*, 1846. It will be found in the collected edition of Peacock's *Works*, 1875, vol. iii. p. 146.

W. F. PRIDEAUX.

Calcutta.

KITCHINGMAN FAMILY (6th S. vii. 486).—In the *Diary of Abraham de la Pryme* (Surtees Society), p. 178, mention is made of one "Mr. Kitchingman, Min[ister] of.....by York," as having written "a larg Chronology, mighty ingenious and accurate, in fol. MSS. at Mr. Hall's of Fishlake." This is under date of April 23, 1693, and therefore within the period specified by Mr. J. GOULTON CONSTABLE. I may add that, in a recent *Catalogue* of Mr. C. Golding, of Colchester, I find, s. v. "Greame Family," a marriage settlement, on the marriage of James, son of Henry Greame, of South Woome, co. York, with Ann, daughter of William Kitchingman, of Skircoate, dated 1700.

C. H. E. CARMICHAEL.

New University Club, S.W.

NUMBER OF ANCESTORS (6th S. viii. 65).—With reference to the note on this subject, which calls attention to the fallacy of Blackstone's calculation of the number of ancestors possessed by an individual, some researches which I made many years ago seem to me to be of interest. It was my intention to compile a pedigree of the royal families of England and Scotland, showing also such persons of royal descent as had in any way left their mark in history. That such well-known names as Warren, Talbot, Clare, Howard, Neville, and the rest should readily be added to the English, and such names as Douglas, Hamilton, Stewart, Campbell, and Lindsay should also be attached to the Scotch genealogy, was not surprising. But presently I found that there were few peers or baronets who at some point could not be added to the lists of descendants from royalty, and ultimately it seemed to me that but a small number of families possessed of any pedi-

gree at all could claim exemption from the *taint* of royal blood. It also seemed to me that persons knowing their pedigree could generally trace some illegitimate blood amongst their ancestry, and this was, I think, more marked in the case of Scotch than of English families. I think the conclusion at which I ultimately arrived was this: that a very large proportion of our nobility and gentry could, if they took the trouble, trace their descent from Malcolm III., King of Scotland, and from his daughter Matilda, wife of Henry I. of England; that by no means a trifling proportion of these were entitled to quarter the royal arms either of England or of Scotland; and that, judging by what was observable in families of higher social standing, it was doubtful whether any family was entirely free from the taint of illegitimacy.

JAMES DALLAS.

Bristol Museum.

SQUARER (6th S. vii. 449).—I offer this suggestion for what it is worth. Is it not possible that the word, as used in *Much Ado about Nothing*, I. i., means a dandy, a "masher," or some such sort of creature? Beatrice's remarks are, of course, in any case exaggerated. R. Green, in his *Quip for an Upstart Courtier*, says (p. 9, Hindley's reprint):—

"At last as it drew more nigh unto me, I might perceive that it was a very passing costly pair of Velvet-Breeches, whose panes, being made of the chiefest Neapolitan stuff, was drawn out with the best Spanish satin, and marvellous curiously overwhipped with gold twist, interseamed with knots of pearl; the nether-stock was of the purest Granada silk; no cost was spared to set out these costly Breeches, who had girt unto them a rapier and dagger gilt, point pendant, as quaintly as if some curious Florentine had tricked them up to *square* it up and down the streets before his mistress."

F. C. BIRKBECK TERRY.

"DIES IRÆ" ON THE MANTUAN MARBLE (6th S. vii. 208; viii. 35).—The version of the last eight verses given at the last reference is absolutely identical with that in use in the ritual, with the single exception of the line

"Tantus labor *ne* sit cassus" (for *non*).

I am reminded of a hymn which was given me as peculiar to the diocese of Lisieux, and which reads like an imitation of the "Dies Iræ"; but tradition says, I know not with what amount of truth, that it is of earlier origin, and that it was written in an inspired moment by a German monk at Lisieux, who died immediately after. It used to be sung there at the first vespers of All Souls' Day:—

"Lætis juvat pro cantibus;  
Audire feralè tubam,  
Quæ sub sepulcris mortuos  
Cælo recludet hospites.

"Tunc mors inermis et tremens  
Surdus ab antris audit:  
Et jussa reddet lumini  
Defuncta luce corpora.

"Ruent ab alto sidera:  
Obscura nox lunam premet:  
Lux deseret solem suum  
Et cuncta miscèbit chaos.

"Turbata clade publicâ  
Natura dissipabitur:  
Suis soluti legibus  
Rumpentur orbis cardines.

"Flammis rubens ultricibus  
Iras Dei cælum pluet:  
Tellus suo quæ pondere  
Immota stat, movebitur.

"Fac, Christe, quando splendidâ  
De nube, Judex, veneris  
Furoris oblitus tui  
Ne nos nocentes punias, Amen."

An interesting article on the "Dies Iræ" has run through the last three numbers of the *Dublin Review*, in which appears to be collected all that is known of the Mantuan marble. It tells also where various printed versions of it may be found.

R. H. BUSK.

ANN IN PLACE-NAMES (6th S. viii. 47).—It is perhaps the Euskarian suffix signifying district, country, as in Brit-an, Lusit-an, Mauret-an, place of the moors, &c. This would make Abbot's Ann=Abbot's Place. The only thing is the word seems to stand alone and is not a suffix.

C. A. WARD.

Haverstock Hill, N.W.

HOLE FAMILY (6th S. vi. 208; vii. 111).—Notes from an old family Bible formerly belonging to Mr. Richard Lewis Hole, of Great Torrington:—

"Peter Hole, of Hole, in Exbourne, made his heir Joshua Hole, Minister of South Molton, who died about 1690, *æt.* 81.

"Joshua Hole had four sons: Nicholas, Vicar of Barrington, *d. æt.* 86; John, Rector of Romansleigh and Washford Pyne, *æt.* 80; Joshua, of Trinstone, near South Molton, *æt.* 97; William, Archdeacon of Barun, *æt.* 85.

"Nicholas Hole had issue: Joshua, *d.* 1814; Nicholas, *d.* at Port Royal 1799; Ann, *d.* 1769, *æt.* 6; Mary, *d.* 1842, *æt.* 75; John, *d.* 1848, *æt.* 83; Richard Lewis, *d.* 1860, *æt.* 87; William, *d.* 1863, *æt.* 86."

The family seal, with arms, is now in my possession.

F. T. C.

THE FISSURE IN CHURCH WALLS (2nd S. x. 246).—Allow me to refer to an old query, by H. D'AVENEY, Sept. 29, 1860, which I think has never been answered. I also am much puzzled by these interior slits, aumbries, or whatever they are, in the churches of Great Plumstead, Hassingham, Hovergate, St. John's, Sepulchre, Norwich, &c. I shall be glad if any one can explain their use. If the original querist is still "to the fore," I hope he may be able to enlighten us. Perhaps they were where the iron or wooden rods were kept, from which hangings, &c., were suspended at certain seasons, Lent, Holy Week, funerals, &c. I scarcely think the processional cross was kept there, unless there was fifteen inches space for the

head of it ; besides, it seems an unlikely place to keep it. May I also ask if the funeral cross was different from the processional one ; and was either it or the Lent one usually painted red, at least the staff or upright ?  
F. S. A.

CLOCK-LORE (6th S. viii. 25).—In the *Life of John Berridge, Vicar of Everton, Beds*, by the Rev. Richard Whittingham, formerly his curate, another, and I think a better, version of the lines given by BOILEAU is found:—

"Lines written by Mr. Berridge and pasted on his Clock.

Here my master bids me stand  
And mark the time with faithful hand ;  
What is his will is my delight,  
To tell the hours by day, by night.  
Master, be wise and learn of me,  
"To serve thy God, as I serve thee."

ERNEST B. SAVAGE.

St. Thomas, Douglas, Isle of Man.

ARCHBISHOP TILLOTSON'S BAPTISM (6th S. vii. 404).—At Mantby, Norfolk, there is a slab inscribed:—

"T. H. Nata 24 Aug. 1664  
Renata 2 Sep. ———  
Denata 25 Apr. 1666  
Resvrgam."

J. J. RAVEN, D.D.

School House, Great Yarmouth.

"THE DEVILL IN A RED CAPPE" (6th S. vii. 290).—Probably no particular tale is alluded to in this expression. It is well known that all the various tribes of elves, fairies, dwarfs, brownies, &c., were supposed to be more or less allies of the devil, if not partaking actually of the diabolic nature ; and in the popular tales related of them they are frequently described as wearing a red cap.

E. McC—

Guernsey.

DR. JOHN JAMES (6th S. vii. 188, 416).—The following list of works by the Rev. Dr. James will be a useful addition to the biographical notices which have already appeared in "N. & Q.":

A Sermon preached in the Parish Church of Oundle, Nov. 9, 1817, on Death of the Princess Charlotte. Oundle.  
A Sermon preached in the Parish Church at Brigstock. Being the First Anniversary of the Brigstock Independent Club. Nov. 4, 1824. Oundle, 1824.

A Comment upon the Collects. Dedicated to the Parishioners of Oundle. Oundle, 1824. Second edition, 1826 ; third edition, 1830 ; fourth edition, 1833 ; fifth edition, 1835 ; sixth edition, 1837 ; seventh edition, 1839 ; new edition, 1840 ; ninth edition, 1840 ; new edition, 1843 ; tenth edition, 1843 ; new edition, 1845 ; twelfth edition, 1847 ; new edition, 1848 ; new edition, 1851 ; fourteenth edition, 1852 ; new edition, 1855.

A Sermon at the Visitation of Right Rev. Herbert, Lord Bishop of Peterborough, at Oundle, July 11, 1831. 1831.

Christian Watchfulness in the Prospect of Sickness, Mourning, and Death. 1839. Second edition, 1840 ; new edition, 1840 ; fourth edition, 1841 ; fifth edition, 1843 ; new edition, 1843 ; new edition, 1845 ; new edition, 1848 ; new edition, 1851 ; new edition, 1855.

Proper Lessons, with Practical Commentary and Explanatory Notes. Dedicated to His Royal Highness Prince Albert. 1840.

The Mother's Help towards Instructing her Children in the Excellencies of the Catechism, &c. 1842.

The Christian Temple: a Sermon at the Visitation of the Ven. Owen Davys at Peterborough, May 14, 1844. 1844.

A Practical Comment on the Ordination Services. 1846.

The Happy Communicant. 1849.

Certainty of the Judgment a Comfort to the Faithful. Farewell Sermon, preached at Peterborough Jan. 6, 1850, 1850.

A Devotional Comment on the Morning and Evening Services in the Book of Common Prayer. 1851.

Evangelical Life as seen in the Example of our Lord Jesus Christ. 1855.

Sermon on Death of His Royal Highness the Prince Consort. Preached at Peterborough Dec. 22, 1861, 1862. Second edition, 1862.

Spiritual Life. 1869.

JOHN TAYLOR.

Northampton.

NEWBERY, THE PUBLISHER (6th S. vii. 124, 232, 336).—In 1762 Newbery published, in two volumes, *The Art of Poetry on a New Plan*, with a frontispiece by Ant. Walker. In his advertisement prefixed to the book he "begs leave to recommend these and the subsequent Volumes to the young Gentlemen and Ladies who have read his little Books. In those he attempted to lead the young Pupil to a Love of Knowledge, in these he has endeavoured to introduce him to the Arts and Sciences, where all useful Knowledge is contained." By these "little books" Newbery evidently refers to the small volumes collectively called *The Circle of the Sciences*. Goldsmith is said to have assisted him in the compilation of *The Art of Poetry*, which has now become a rare book, and is a useful one of its kind ; it is, therefore, very possible that he may have had a hand in the other little books, which seem also to have included a work of the same description (vol. iv.).

W. F. PRIDEAUX.

Calcutta.

BURYING IN COAL (6th S. vii. 408).—I remember when a boy, some sixty years since, that the pavement of my parish church was taken up with a view to the entire renovation of the pews. Even to within a very short time before that event it had been customary to bury within the church. When the pavement was taken up many bones mingled with fragments of charcoal were exposed, and old people told me that the charcoal had been placed in the coffins and graves in order to absorb the unpleasant effluvia arising from the bodies.

E. McC—

Guernsey.

HEDGEHOGS SUCKING COWS (6th S. vii. 309 ; viii. 32).—Notwithstanding the incredulity of those who call belief in hedgehogs sucking cows a superstition, I avow my own belief in it. My

father, when a boy, had to fetch up cows to be milked at a farm in Derbyshire; he asserts that once he saw a hedgehog hanging at the teats of a cow, and the cow kicking and plunging to shake it off; he further asserts that he has many times seen the teats of cows marked with the teeth of the hedgehog, a peculiar mark which, he says, no one can mistake. Now, as my father is "dead set" against all superstition, and as he is not by any means alone in his testimony, I shall continue to believe as a fact the statement that hedgehogs suck the teats of cows until some better explanation of the united testimony of many country people of good sense can be given, and the witnesses shown to be under an illusion. A popular natural history book speaks of the "physical impossibility" of the matter in question, but does not condescend to explain that phrase in this connexion.

Let not our scientists be too dogmatic, lest they bring discredit on science. Let them remember the abuse that was heaped upon farmers for believing that the presence of berberry bushes in the fences of cornfields produced rust in wheat, and take warning. That *ignorant superstition* has been shown to be positive fact, and is now accepted by all botanists as such. JNO. J. OGLE.

Free Public Library, Nottingham.

PRONUNCIATION OF FORBES (6th S. v. 269, 316, 397, 417, 498; vi. 35, 157, 437, 476; vii. 37, 477).—The puzzle, popular in my schooldays,—

Captain BBBB  
Led his CCCC  
Into the DeDaDsDtD,

was founded on the dissyllabic rendering of Forbes. It reads,—

Captain For-bes  
Led his for-ces  
Into the East In-dies (dees).

ST. SWITHIN.

I am acquainted with the "country of the Forbises" in Aberdeenshire. All Scots pronounce the word as a dissyllable; those who affect the English pronunciation, as a monosyllable. H.

FOIN: FOINSTER (6th S. iii. 328; vii. 97).—Mistress Tearsheet seems to direct us to look for *foin* in Prof. Skeat's derivation of *fond* and *fun* (q.v.), already referred to by the professor himself in connexion with "Funster" (6th S. ii. 393). *Foinster's* origin, if thus established, would give additional weight to his dictum at the above reference, and throw a new light on *funster* (6th S. ii. 204, 356). ALPHONSE ESTOCLET.

St. Mary's College, Peckham.

WOODEN TOMBS AND EFFIGIES (6th S. vii. 451).—To the various notices of wooden effigies I beg to add one of a fifteenth or sixteenth century knight, in plate armour, in Slindon Church, near

Arundel. It is said to be Irish oak, and has been gilt and coloured. It used to lie in a stone Tudor recess, or Easter sepulchre, on the north side of the chancel; but, alas, was cut out by an organ chamber, and is now in the south aisle. There was no inscription or means of identifying who it was.

F.S.A.

TENNIS (6th S. vii. 214).—In a column headed "Omnibus Box" in the *People* of August 4 appears the following explanation of a word the origin of which has often been discussed. I commend it to MR. JULIAN MARSHALL:—

"By the way, the derivation of the word *tennis* seems to have bothered the etymologists, most of whom tell us that it is 'from the French *tenez*, take, a word which the French, who excel in this game, use when they hit the ball.' If this statement were true, which it is not, it would not afford any satisfactory explanation of the word, and the other derivations usually given are even wider of the mark.

"*Tennis*, however, is the old English form of *tens*, the plural of *ten*, and as we have another closely related game called Fives, there can, it seems to me, be no doubt about the origin of the word. The game, I apprehend, went out of fashion about the time when the old plural *tennis* was giving way to the modern plural *tens* in popular speech, and when the game was revived, some time, say, in the fifteenth century, it still retained the old form, which in other cases had fallen out of use."

FABIAN.

TAGGE AND RAGGE (2nd S. xii. 110; 3rd S. v. 519).—The proverb "tag rag and bobtail" is common enough, but I have only once seen the alternative "long tail" in connexion with it:—

"If players can promise in woordes, and performe it in deedes, proclame it in their billes and make it good in theaters; that there is nothing there noysome too the body, nor hurtfull to the soule: and that euery one which comes to buye their iestes, shall have an honest neighbour, tagge and ragge, cutte and *long tayle*, goe thither and spare not, otherwise I aduise you to keepe you thence, my selfe will beginne to lead the daunce."—Gosson, *The Schoole of Abuse* (1579), Arber, 1868, p. 44.

ED. MARSHALL.

HERALDIC (6th S. viii. 68).—Though unable to assign the arms described by your correspondent to any particular family, it may be worth while to state that all the component parts are made prominent features in the old ballad called *The Gentleman of Thracia*; the arrows, the heart, and the tears—those "pendants of the eyes," as Marvell terms them—all are there. Concerning the eye as a charge in heraldry, it is remarkable that it is so rarely met with. It seems to have been left by the College of Arms to poets, painters, and rebus makers. Still, it has not been entirely ignored. Thus Delahay of Ireland is said to bear "Barry of six, az and ar., on a chief of the second three eyes gu."

Early in the reign of James I. an Exchequer Commission was held at a house in the Strand known as "The Weeping Eye." Whether this

singular sign was adopted in reference to the tears of the penitent Magdalen, or was derived from the old legend of Eos, daily renewing her grief for the loss of her son Memnon; or whether, being neither Scriptural nor classical, it had some other origin, in fact or fable, it is difficult to determine at this distance of time.

In one of Ben Jonson's plays, *The Poetaster*, there is a whimsical allusion to a coat of arms, described by one of the characters named Crispinus (Cri-spinas) as made up of three thorns pungent between a crying face and a bleeding toe. For such a coat, if it existed, "Hinc illæ lachrymæ" would be a very suitable motto.

WM. UNDERHILL.

City Club, Ludgate Circus.

QUARTERINGS (6th S. vii. 418, 496).—I cannot agree with P. P. that a full shield "tells in a great measure your pedigree." For, first, it omits the arms of all ancestresses not heiresses; and secondly, when the quarterings brought in by heiresses are inserted, a "full shield" will lead to the most erroneous conclusions as to descents, unless a written pedigree accompany and explain it. No distinction is apparent between the arms of the heiress who was the wife of a male ancestor and those brought in by such heiress. The system of grand quarters would meet the second objection; but there are obvious difficulties in using it. The system of selection of quarterings when a shield is to be painted on a carriage or engraved on plate or on a seal is universal; and is so far sanctioned by heralds that peerages and the like works are full of instances of it. Occasionally, even, a coat brought in by an heiress is selected for insertion, while the heiress's own coat is omitted. This, I must admit, is rather like, in P. P.'s phrase, "making a mull," as it is likely to lead to false inferences being made. P. P. is wrong in supposing that when I used the word "quarters," I meant quarterings. The difference is not very important; the first word is used by heralds in the sense of areas, the second in that of arms placed in those areas. N.

A SPOUTER (6th S. vi. 389; vii. 75, 516).—The use of this word as given at the last reference may be exemplified by the following passage from Dryden's adaptation of Molière's *L'Etourdi* *Sir Martin Marr-all*, IV. i.:—"Jack Sauce? If I say it is a tragedy, it shall be a tragedy, in spite of you; teach your grandam how—What—I hope I am old enough to *spout* English with you, sir?"

F. C. BIRKBECK TERRY.

Cardiff.

EARLY AMERICAN SHILLING (5th S. iv. 269, 473).—The shilling which your correspondent J. C. J. describes is the well-known "pine-tree shilling" issued by the (then) colony of Massa-

chusetts, or "Masathusets" as on the coin. Of its rarity and value J. C. J. can judge when I say that I had in my hands very recently a fine clear specimen which the holder sold a few days later for 2*l.* An earlier and ruder piece of the same size and value, but struck only on one side with "N.E. xii," if I remember rightly, was sold at the same time for 3*l.* JNO. W. CARRINGTON.

New York.

### Miscellaneous:

#### NOTES ON BOOKS, &c.

*Notes on the Regalia and Plate belonging to the Corporation of the City of Liverpool.* By Sir James A. Picton, F.S.A. (Liverpool, Walmsley.)

THIS interesting pamphlet has been ordered to be printed by the Liverpool Finance Committee. Sir James Picton is well known as a scholarlike antiquary by his *Memorials of Liverpool*. The present tract is a most useful addition to that work. Liverpool cannot vie in the magnificence of its gold and silver with some of our old cities and boroughs, whose history is lost in the night of the Middle Ages, but it has some treasures of much local interest. The Corporation records show that many valuable things have been lost or exchanged as useless. In 1656, during the mayoralty of Gilbert Formby, it was ordered that "whereas dyvers pieces of Plate belonging to the towne are much decayed and brused, and some cups are broken and not fashionable," they should be exchanged for new plate. No doubt Mr. Gilbert Formby and his fellows thought they were taking a wise step, for which their successors would thank them. We apprehend that the present Corporation would be glad to possess the old plate which they parted with, however much it might be "decayed and brused." Sir James Picton's little book is very well compiled and excellently printed.

*Glossary of Terms and Phrases.* Edited by the Rev. H. Percy Smith, M.A. (Kegan Paul, Trench & Co.)

WE must confess that we have experienced considerable disappointment with Mr. Smith's book. The principle on which some terms and phrases have been inserted and others omitted appears to us to be inexplicable. To give a few instances, we find "Adullamites," but no "Rupert of debate"; the "Three I's," but no "Three R's"; "Wranglers," but no "Wooden spoon." Mrs. Gamp is here, but Mr. Pecksniff is nowhere to be found. Humphry Clinker has been remembered, but Peregrine Pickle is ignored. Almack's is mentioned, but not so Crockford's; and though there is an explanation of Kit's Coty House, there is none of the Wansdyke. In the preface the editor "indulges the hope that this glossary may supply all the information needed by general readers, who may wish to have a fair understanding of the text of any work in ordinary English literature." We are sadly afraid that this hope will not be realized. Unless a glossary of this kind is thoroughly comprehensive, it is not only useless for the practical purpose of reference, but it also becomes a source of perpetual irritation to the unsatisfied inquirer.

*The Secrets of Angling.* By J[ohn] D[ennys], Esquire, 1613. A Reprint, with Introduction by Thomas Westwood. (Satchell & Co.)

WE congratulate Mr. Westwood on his charming reproduction of this old and rare angling poem. Concerning its authorship there has been considerable doubt. Isaac Walton attributed it to a certain John Davors, Esq.,

while Robert Howlett, in his *Angler's Sure Guide*, assigned it to that "great practitioner, master, and patron of angling," Dr. Donne. In the beginning of the century, however, all doubt as to the real name of the author was set at rest by the discovery of the entry in the books of the Stationers' Company, which describes the book as having been written by John Dennys, Esq. This John Dennys, as Mr. Westwood points out, was probably the great-grandson of Sir Walter Dennys, of Pucklechurch, and not his son, as Sir Harris Nicolas asserts in his edition of Walton. Though the poem passed through four editions, it became so rare that Beloe said of it that "perhaps there does not exist in the circle of English literature a rarer book than this." Indeed, Sir John Hawkins confessed that he could never get a sight of the book. It was reprinted by Sir Egerton Brydges in the second volume of the *British Bibliographer*, and a hundred copies were separately struck off. Mr. Arber also reproduced the poem in the first volume of his *English Garner*. The present reprint, unlike the last which we mentioned, is a literal transcript of the first edition. Mr. Westwood has done well, we think, in refraining from all interference with the text, and anglers now will be able to read this quaint poem as it was first presented to the world in the beginning of the seventeenth century.

*The Sonnets of John Milton.* Edited by Mark Pattison. (Kegan Paul, Trench & Co.)

MILTON has been fortunate in his commentators. Unlike Shakspeare, Dante, and Petrarck, who lie buried beneath endless tomes of disquisition and controversy, he has been treated with judgment, taste, and forbearance, and the notes and illustrations supplied to his works are, as a rule, an assistance, and not an encumbrance. Warton's edition of the minor poems of Milton is indeed, in its class, one of the most delightful works in the language. In the edition of the sonnets now included in the "Parchment" series of Messrs. Kegan Paul & Co., Mr. Pattison has benefited by the labours of his predecessors, from whom he has made a few satisfactory excerpts. He has, however, furnished some judicious comments and illustrations of his own, the most important of which is a thoughtful essay on the structure of the sonnet. Mr. Pattison's style is clear and agreeable, though the use in English of such words as "intransigent" is scarcely to be justified. The Milton is worthy of its place in the "Parchment" series, which may claim in elegance of appearance to approach most closely to the Elzevir editions of any works published in England.

THE *City News Notes and Queries* (Manchester, reprinted from the *City News*) has reached its fifth volume, and clearly deserves the success to which it has attained. We observe many points of contact with ourselves in "Shakespeariana," "Folk-lore," &c., as was naturally to be expected. But the range taken is wide, and the matters treated are often of great general interest. The account (p. 5) by Mr. J. Z. Bell of the frescoes in the Sixtine Chapel—as they can only be seen by a very special mode of inspection, involving the use of a silver key—is an instance in point. Mr. Bell has a strong appreciation of the genius of Michael Angelo, and his remarkable pilgrimage only confirmed his previous views. We wish a long life to our Manchester brother, but should be glad if he did not wind up in the middle of a sentence (p. 93). Oddly enough, in view of the great Hungarian case, the break occurs at a question in court as to whether Lord Beaconsfield was a Jew or a Christian.

MR. W. DE GRAY BIRCH, F.S.A., announces his intention of commencing in September the publication,

through Messrs. Whiting & Co., Limited, Sardinia Street, W.C., of a *Cartularium Saxonicum*, or collection of charters relating to Anglo-Saxon history, by way of a new recension of Kemble's *Codex Diplomaticus*. He proposes, in this important work, to arrange all the documents in a chronological series, prefixing to each a short *précis*, and accompanying it with collations of the best texts, MS. and printed, and a summary of the sources of the various readings. It is expected that the whole will be completed in about twenty-five parts.

MR. FREDERICK POLLOCK has reprinted in *Macmillan's Magazine* the discourse on "The Forms and Origin of the Sword" he delivered in June last at the Royal Institution. Mr. Walter Copland Perry contributes to the *Nineteenth Century* a paper on "The Sirens in Ancient Literature and Art." *Merry England*, No. 3, contains an essay by the Rev. J. F. Cornish, "In a Berkshire Village a Hundred Years Ago."

By the death of Mr. James Crossley, which took place on the 1st inst., at his residence, Stocks House, Chetham, England is deprived of an eminent bibliophile and man of letters. His literary career dates back to the appearance of the *Retrospective Review*, 1820-7, to which he contributed on article on Sidney's *Arcadia*. He also wrote in *Blackwood* and other periodicals, became a friend of Talfourd, and was taken, as he was proud to recall, to a *réunion* of Charles Lamb. He was during sixty years a well-known figure in Manchester, and took an active part in the organization of the Chetham Society and that less robust institution the Spenser Society. A long and appreciative biography of Mr. Crossley occupies between two and three columns of the *Manchester Examiner and Times* for August 2. He was an old contributor to our columns. We hope next week to furnish a few personal recollections of him.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

G. B. TORFIELD.—The line "Who drives fat oxen should himself be fat" is found in Boswell's *Life of Johnson*, vol. iv. p. 329, ed. 1799. It was probably written in 1754, as it appears in memoranda collected concerning that year.

E. P. WOLFERSTAN (Arts Club).—The phrase "Throwing the hatchet," is commonly understood in the sense of drawing the long bow.

CHAS. JAS. FERET.—Faulkner's *Histories of Fulham*, &c., may be seen at Messrs. Reeves & Turner's, in the Strand.

ALPHA.—The paragraph on "Fatal Saturdays" appeared in "N. & Q.," 5th S. xi. 287.

T. WESTWOOD (Brussels).—Please send full address. We have a letter for you.

WALTER J. METCALFE.—Please send changed address. We have a letter for you.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, AUGUST 18, 1883.

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## Notes.

## THE WELLINGTON STATUE.

Whilst turning over a bundle of old play-bills at a shop in St. Giles's I lighted on a folio sheet covered with illustrations and poetry, on one side headed "September Statue Month," on the other "October." Although not otherwise dated the contents prove that the sheet was issued in 1846, in which year Mr. Wyatt's statue of the Duke was placed on Mr. Decimus Burton's arch, much to Mr. Burton's displeasure. Of the October side of the sheet little need be said. It contains some punning allusions to Auber, the composer; to Alfred Bunn, the librettist and manager of Drury Lane; and to Madame Bishop; also the following epigram on the statue:—

"Hail to the Statue! 'people cry—  
In justice there they fail;  
But let it have the *Burton Arch*  
If we've the *Burton Ale!*"

On the September side the sheet is headed by the Duke's statue, supported on one side by Nelson's column, on the other by the Duke of York's column, whilst below are the statues of James II., Canning, Queen Elizabeth, Charles I., George III. and George IV., Pitt, C. J. Fox, and Queen Anne. Nelson blows through a speaking-trumpet, York through a cornet-a-piston; James plays on a fife,

Elizabeth on a guitar; Charles blows a trumpet, George III. has a fiddle, George IV. is violently beating a pair of kettle-drums; Anne, with an expression of ridiculous gravity, is turning a barrel-organ, Fox strums a harp, and the Northumberland House lion is roaring in the background. In the centre of the sheet is the following:—

"September is a great month for Guns little and great Sporting Guns it has exhausted, and left the Sons of the Guns who made them scarcely a shot in the locker. It won't do now to say that every *ton man* shoulders his *Manton*, nor to wonder that a *bird* should be shot with an Egg. September has more to do with guns than with music; nevertheless, in the year departed (or *dear* departed) they did essay a festival at Hereford. But the festival was nothing to the Great Gun at the end of the month, although it *went off* very well.

"The month was emphatically the month of the Statue. It was a month of Guns—the Duke the greatest Gun—dubbed LL.D. at Oxford for his knowledge of *Cannon Law*; a statue was made with great guns he had taken and the Duke (the greatest) was placed upon them; and an immense deal of ramming and cramming and jamming was enacted before the explosion of the statue at the top of the arch.

"The procession was great; it was on Michaelmas Day, so all the *geese* in London went forth to see the *dux*. As to taking it down again, if the statue is to be really more *lowered* than it has been his Grace will have been more *put up* and more *put down* than any other man in England. Yet the nation would willingly bestow upon him a thousand pedestals, and as for the press, it has given his arch as many columns as he himself has led against the arch enemies of England. The other statues of the metropolis behaved better than either the people or the press—they did get up a concert in honour of the Duke, beautifully sustained and beautifully described in:—

## "The Concert of the Statue.

"The statue of Wyatt is up on the Arch,  
With the Duke in the act to vociferate 'March!'  
If he have to march up, or he have to march down,  
Here's a welcome from all other Statues in town.  
It was stirring to hear how the nation's old sons  
With their trumpets of brass hailed their hero of  
bronze;  
And Britannia herself could find nought to rebuke  
In the Concert they get up to honour the Duke!

"Rough Nelson roared out, through his trump: 'Duke  
ahoy!  
I hope you don't find it too cold there, old boy:  
I'd drink your good health in stiff grog but ain't able,  
For I'm tied to my pillar—and this cursed cable!'  
Blows York, through his cornet-a-piston: 'I say!  
They've put you in the skies, up along with us, eh?  
If you ever go down—there's a noble old bloak,  
Pay my tailor, and tell him to send me a cloak.'

"Sings Canning—the Green Man and Still—who up  
looks:  
'I fear, Duke up there, you'll be hard up for books,  
But just now I'll play you, by way of reminder,  
My own sharp set song of "The Needy Knife  
Grinder!"'  
Cries Fox: 'You're Commander-in-Chief with the  
Whigs,  
So I'll play you the latest of Downing Street Jigs,  
Or if something more Tory you think would befit,  
There's a *pit* down below: I refer you to Pitt.'

"Then up got the Royalty, strong in its 'nous,'  
 When the Lion that roars from Northumberland House  
 Bellowed, 'Arthur Duke, listen! you can do no less  
 To King George and King Charles, and Queen Anne  
 and Queen Bess!'"  
 'You'll catch cold, my lieges,' he answered, 'I fear,  
 If you play any tune that can find its way here';  
 And then the Duke added, with part of a frown,  
 'I believe, please your Majesties, I'm soon coming  
 down.'

Now that the prophecy contained in the last line has come true, and that it seems likely the bronze duke will be melted down, the sheet I have described becomes an object of interest, far greater than at the time it was originally published, nearly forty years ago.

WALTER HAMILTON, F.R.H.S.

64, Bromfelde Road, Clapham.

#### REMINISCENCES OF A MANCHESTER ANTIQUARY.

The grave has just closed over the remains of one who was, perhaps, as regards mental power and personal appearance, the best known man in the large and busy city of Manchester—one whose portly form will now often be conspicuous by its absence—James Crossley. Let me not, however, be supposed to be speaking too familiarly in this simple mention of his well-known and honoured name. Crossley was, indeed, a remarkable man—one into "whose company," as Dr. Johnson said of his friend Bishop Percy, of Dromore, "it was impossible to go without learning something not known before," possessing equally the power of acquiring information and of imparting it—qualifications rarely combined in one individual. Jonathan Oldbuck, quoting King Alphonso of Castile at what he styled a "cenobitical symposium" at Monkbarne, observed, "Old wood to burn, old books to read, old wine to drink, and old friends, Sir Arthur—ay, Mr. Lovel, and young friends, too—to converse with." In many respects Crossley strongly resembled the Antiquary, and was in some others like Dr. Johnson. He was born in Yorkshire in 1800, and after receiving a portion of his early education at the Grammar School of Hipperholme, near Halifax—whither the late Sir Robert Peel was sent prior to going to Harrow—came when but a boy to Manchester, which city always continued his home. "Non ubi nascor sed ubi pascor," observes Fuller; and therefore Lancashire, endorsing this saying, may enrol him on the list of her worthies. He was articled to an eminent firm of solicitors in Manchester, and for a long period practised with much success; but he always kept alive his love of learning and taste for book collecting, which his large income enabled him freely to indulge. His library, which was ever increasing, amounted, it is said, at the time of his death to 60,000 volumes. He had besides pictures and engravings in great abundance.

My own acquaintance with him goes back nearly twenty years, and was made through a friend of mine and a far older one of his, the late Thomas Jones, who was for thirty years librarian of Chetham College, and a well-known contributor to "N. & Q." as "Bibliothecar. Chetham." The reading of the latter was most extensive, and, in a word, he was not only a librarian, but a library. He died in 1875.

The celebrated Dr. Byrom has spoken of literary *séances* in the Chetham Library in his time, the days of George II., or, as he would have called him, the Elector of Hanover. History is said to repeat itself, and they were renewed in mine; for many reminiscences arise of conversations within the same old room some ten or a dozen years ago, when I was one of the trio of which I am now the sole survivor. We discussed subjects "From grave to gay, from lively to severe"; in particular the Manchester of the days of James I., when the penal laws against the Roman Catholics were strict; when John Dee, learned in occult sciences, whose life has yet to be written, was warden of the Collegiate Church. Sometimes we "called spirits from the vasty deep," and discussed witchcraft, for which, in the days of James I., the county of Lancaster had an unenviable notoriety; and then reference would be made to the writings of the Norwich knight Sir Thomas Browne, or the huge folio of the works of King James I., or to Pott's *Discovery of Witches in the County of Lancaster*; and we did not disdain a look into works of fiction, as, for instance, *The Lancashire Witches* and *Guy Fawkes* of William Harrison Ainsworth, an entire collection of whose novels, some thirty in number, was in the library. Sometimes we found ourselves surrounded by a breakwater of books, and the conversation, it is to be feared, took rather a desultory turn and flew off at tangents. Occasionally we discussed Manchester celebrities of a more recent date, of about a century and a half ago, and their deeds and words, as John Byrom, the well-known author of the hymn "Christians, awake," the great carol of the North, whose books had recently come into the possession of the Chetham Library. Dr. Deacon, the Non-juring bishop, whose sepulchre is with us unto this day, for his tomb may yet be seen in St. Ann's churchyard, at Manchester, on which he is described as "the greatest of sinners and the most unworthy of primitive bishops," was also a subject of debate. The head of his son, executed at Kennington Common for his share in the rebellion of 1745, was fixed on the Exchange at Manchester; and it is recorded that the bereaved father used to stand with his head uncovered in front of it, either out of respect to the memory of his son or in silent prayer for the departed. How much does this resemble the conduct of Rizpah, the daughter of Aiah, the concubine of Saul, as recorded in the

second book of the prophet Samuel. The learned high master of the adjacent Grammar School of that day, Charles Lawson, whose carved oak stall, with "Archididasculus" inscribed upon it, may yet be seen on the decani side of the choir of what was then styled the Old Church, now the Cathedral, was not omitted. On one occasion a former librarian, noted for his pleasant, genial nature, old Campbell Hulton, to whom his old Oxford *sobriquet* ever clung—"Hulton of Brasenose"—one "whom Yorick honoured and Eugenius loved," joined the coterie. Of him, as of the others, there now only remains "the touch of a vanished hand and the sound of a voice that is still." Alas! to continue the quotation, "The tender grace of a day that is dead will never come back to me."

For very many years a visit to Manchester has been almost an annual occurrence in my life; but it never was paid without entering the Chetham Library, where about noon the portly form of the president of the Chetham Society always appeared. In the June of last year occurred, in the old room, my last conversation with him; and he then, in reference to the fine full-length portrait of Ainsworth before which we stood, told me that the novelist was once the handsomest man in London except Count D'Orsay. With pleasure and pride he showed me his own portrait, which, with that of our late friend Thomas Jones, hung in the old oak-panelled council chamber. On saying good-bye he remarked, "May you, sir, be spared to write, and may I, sir, be spared to read, your contributions to 'N. & Q.,' for to its pages we both had been contributors."

When in Manchester some weeks ago news of the accident which brought about his death reached me from many quarters, showing, in that large bustling city, the respect in which he was held, and how much sympathy is yet remaining. He died, and the living link that connected us with the past is broken, and in vain do we ask who shall bend the bow of Ulysses.

"He was a man, take him for all in all,  
We shall not look upon his like again."

On Monday, August 6, his remains were laid in a grave in the churchyard of St. Paul's, Kersal, Manchester, near those of his old friend Miss Eleanora Atherton, the descendant of John Byrom, who died in 1870, aged eighty-eight. Let this little tribute to his honoured memory be laid as a chaplet on his grave.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

#### NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

(Continued from p. 24.)

Authorities quoted.—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's

*Anglo-Saxon Dict.*, B. Skeat's *Concise Etym. Dict.*, S.

1. Blackford (Blacheford); 2. Blagdon (Blachedona).—A.-S. *blæc*, black. This was assumed as a personal name under the forms of Black and Blake (Bardsley's *Eng. Sur.*, p. 445). *Don* or *down*, a hill (Celtic); A.-S. *dūn*, a hill, from Irish *dūn*, a fortified hill (see Joyce's *Irish Names*, vol. i. p. 277); W. *din*, a hill fort. Skeat says it is cognate with A.-S. *tūn*: it is the same as the termination *dunum*, common in the old Latinized names of many of the cities of Great Britain and the Continent. Joyce says the Irish *dun* is represented in English by the word *town*; but this is not quite correct, as in English we have the two distinct suffixes *don* and *ton*: it is allowable, however, to say that they are cognate forms. See Skeat under "Down."

Bleadon (Bledona).—E., p. 176, says it is from St. Blaize or Blasius. Two other possible derivations are: (1) Celtic *blith*, giving milk, dairy hill; (2) A.-S. *blēdan*, to bleed, the hill of blood.

1. Bradford (Bradeford); 2. Bradon, S. (Brade); 3. Bradley, W.—A.-S. *brād*, broad; A.-S. *leag*, lea, meadow.

Bratton Seymour (Broctuna).—A.-S. *broc*, a badger. Seymour from the family of St. Maur. Murray, p. 246, says the St. Maurs had a seat at Marsh Court, three miles south of Wincanton. Brockley (Brocheleia) is from the same.

Breane (Brien).—The Welsh *bryn*, a brow or ridge, T., p. 146; Irish *brí* (*brée*), Joyce, vol. i. p. 390; Scotch *brae*; Cornish and Breton *br*. T. compares Sanskrit *bhrā*, eyebrow. See S. under "Brow." Breandown is a high ridge near Weston-super-Mare. Bray, which is the name of several places in Ireland, is another form of the same word. Cf. Bryngwyn (Radnorshire), the white hill.

Brent, East and South (Brentamersa).—There is a Brent Tor in Derbyshire. I suggest that Brent Knoll is named from the beacon fires. See S. under "Burn." M.E. *brennen*. Cf. brant-fox and Brent-goose. The original sense is "burnt" with the notion of redness or brownness. A.-S. *mersc*, a marsh, fen, bog, B.

1. Brewham (Briwheam); 2. Burnham; 3. Bruton.—All on the river Brue. Bruton is spelt Brewton in Collinson's *Somerset* (1791). In Domesday it appears under the forms Brauetone, Briwitone, and Brumetone. There is a Bruton in Glamorganshire which is explained by E., p. 180, as anciently Tal-pont-britwn, the foot of the Britons' bridge; but in the Somerset Bruton we are face to face with a more difficult problem, viz. the meaning of the river name Brue. There is, I believe, a river Brow in Galway, and there is a passage in Joyce's *Irish Names*, second series, p. 205, which may give a clue to the meaning of Bruton:—

"*Bru* and its derivative *bruach* both signify a bord

brink, or margin; but it is commonly applied to the brink of a stream or glen. The latter of the two is the term generally found in names; and its most usual Anglicized form is *Brough*, which is the name of a place near Doneraile in Cork."

A fact that lends weight to this theory is that a house and grounds in Bruton called the Glen, through which the river runs, was at one time the chief feature of the place.

There are two hamlets of Bruton: (1) *Discove* (*Digenescova*); cf. *Discoed* (*Rad.*)=below a wood, *E.*, p. 198. (2) *Redlynch* (*Reliz*). *E.*, p. 187, explains *Charlinc* (*Som.*) as *ceorl's lenes*, i. e., husbandman's land held on fee farm. *B.* gives *lænlund*, loan or leased land.

*Bridgewater* (*Brugia*).—*T.*, p. 267, says it=*Burgh* *Walter*, the castle of *Walter of Douay*. *Worth*, *Guide to Somerset*, p. 65, says that there has been much controversy concerning the etymology, but that the above derivation is generally accepted.

*Brislington*.—*E.*, p. 179, from *St. Brice*, on whose festival, Nov. 13, 1002, the Danes in England were massacred. *Bris-lene-tun*, now *Brislington* (*Som.*), the town of *Brice's len* or fee-farm land. *MR. KERSLAKE* (6th S. vii. 302) discusses this word in a paper headed "*Ing=Ynys=Inch*," and adduces *Brislington* as an example of his theory, and makes it=*Bristol-ing-ton*, where *ing*=island.

1. *Brompton* *Ralph* (*Burnetona*); 2. *Brompton* *Regis*; 3. *Broomfield* (*Brunfella*); 4. *Brympton* (*Brunetona*).—*A.-S.* *bróm*, the plant broom; *M.E.* *brome*, broom, allied to *bramble* (*S.*). This gives the meaning of places beginning with *Bram*, *Bramp*, *Broom*, *Brom*, *Bromp*.

*Brushford* (*Brucheford*).—See *S.* under "*Brush*." *M.E.* *brusche*, a brush, also brush-wood, which is the older sense, the original *brush* being made of twigs.

1. *Buckland Dinham* (*Bochelanda*); 2. *Buckland St. Mary*.—See *S.* under "*Book*." *A.-S.* *bóc*, of which the original sense was a beech-tree. The original books were pieces of writing scratched on a beechen board, cognate with *L. fagus*. *Hallam*, *Middle Ages*, vol. ii. p. 294, says:—

"Lands are commonly supposed to have been divided, among the Anglo-Saxons, into *bocland* and *folklund*. The former was held in full propriety, and might be conveyed by *bóc* or written grant; the latter was occupied by the common people, yielding rent or other service, and perhaps without any estate in the land, but at the pleasure of the owner."

It is, however, a disputed point, and *Hallam* has a long note on the subject, vol. ii. pp. 406-10. *Murray*, p. 399, "hard by *Durston* station is *Mynchin Buckland* or *Buckland Sororum*, the site of a priory and preceptory." *B.* gives *minicen* and *myneccen*, a *nu*.

*Burnet*.—*Bourn*, a brook, and *et*, dim. suffix= little stream. *Bardsley*, *Eng. Sur.*, p. 454, derives the surname *Burnet* "from the fabric of a brown mixture common at one period,"

*Burrington*.—From *Burra*, a man's name—the town of *Burra's* children. According to *E.*, p. 181, there are three places called *Burrington*.

*Burrowbridge*.—This may be the same as *Berrow*, *Barrow*, from *bærw*, a grove.

*Burtle*.—I suppose *burh*, a fortified hill, enters into this name, but it is a difficult one to deal with.

1. *Butcombe* (*Budicomba*); 2. *Butleigh* (*Boduccheleia*).—From *butt*, a mark for archers; the word is discussed by *S.* under "*Beat*." Many parishes have a field called the *Butts*.

F. W. WEAVER.

*Milton Vicarage*, *Evercreech*, *Bath*.

(To be continued.)

"FIVE MILES FROM ANYWHERE" (see 6th S. viii. 71).—In connexion with this subject the following extract from my Cambridge note-book, under date June 21, 1852, may perhaps be of interest:—

"We pulled quietly down to *Upware* in time for dinner, and after dinner had in the '*Last Minstrel*,' who sang us sundry capital old lays, '*The Blind Beggar's Daughter of Bethnal Green*,' '*The Branch of May*,' and a *Freemason's* song, of which I can only recall two lines: '*When I think about Moses it makes me fer to blush*,  
*How he saw the Almighty all in the burning bush*.'

Then we had '*Put your Nose in a Jug of This!*' '*As I was a-turning my Asses to Grass*,' and the real old genuine '*John Barleycorn*,' with—

'Put brandy into glasses, put gin into a can,

Put *John Barleycorn* into a brown jug, and he'll prove the strongest man.'

Some of the old wanderer's toasts were peculiar; e.g.:—  
'Here's a health to the world that's as round as a wheel,

A health to Old England, a health to the Queen.

If life were a thing that money could buy,

The rich might live but the poor must die.'

What business the last two lines have here it would be hard to say. They are the end of the epitaph—

'The world's a city full of crooked streets,

Death is the market-place where all men meet'

which is to be found at *Froxfield*, *Wilts*, and elsewhere.

"Besides our nameless '*Last Minstrel*,' a weather-beaten old *Peninsular* campaigner gave us sundry war songs, and *Tom Appleby*, the landlord of the '*Five Miles from Anywhere*,' where we dined, gave us the following in a harsh treble: "*Ground for the Flure*," gentlemen."

'I have lived in the fens for a many long years,

With my dog and my gun to drive away cares,

In a neat little cottage, and the roof it is secure,

And look where you will, you'll find ground for the flure.

Ground for the flu-ure, ground for the flu-ure'—

('Chorus, gentlemen, if you please, for the 'armony'—)

'And look where you will, you'll find ground for the flure.

'This cottage is surrounded by brambles and thorns:

Oh, how sweet it is to hear the birds in the morn!

I've a guinea in my pocket, and plenty more in store,

And a sweet little cottage that's got ground for the flure.

Ground for the flure, &c.

'God bless my old father, though he is dead and gone ;  
I hope his soul's in heaven never more for to return,  
For he left me all his riches that he had laid up in  
store,  
And a sweet little cottage that's got ground for the  
flure.'

Ground for the flure, &c.'

"We all started together in the barge homewards, taking our boat in tow. There are low stiles across the towing path at the divisions of the fields, and the barge horses, stopping a little before they reach them, to allow the rope to slack, take a short run and leap them with ungainly agility."

FABIAN.

THE "COCK" TAVERN, FLEET STREET.—Mr. Ashton, in his interesting work on *Social Life in the Reign of Queen Anne*, states that this famous old tavern, where our friend Pepys used to entertain Mrs. Knipp, "has only just been demolished." It will be as well, therefore, to put on record in the pages of "N. & Q." that this is a mistake. It is true that the houses on each side have been pulled down and that the superstructure of part of the tavern has been demolished, but the familiar old dining-room is in *statu quo ante*, and the consumption of chops and steaks therein proceeds as usual. Within the last few months, however, the well-known sign of the cock has disappeared from its perch over the doorway. There was a tradition that this same cock was the work of that famous master carver Grinling Gibbons, but there was probably little enough reason for the supposition. However that may be, does any one know whether this same bird has flown? G. F. R. B.

PASSION WEEK.—There was much controversy in some of the papers last spring respecting the propriety of calling the week following the fifth (instead of that following the sixth) Sunday in Lent, Passion Week. Procter says (*History of the Book of Common Prayer*): "The fifth is called Passion Sunday, because the commemoration of our Lord's passion then begins," and there is no doubt an appropriateness in beginning the commemoration some time before its most special period; but to call the week of which that Sunday is the first day Passion Week, in contradistinction to the one following it, seems to me to be little less than absurd. The fact is, I believe, that in the Anglo-Saxon Liturgy the fortnight containing both those weeks was called *Passion-tide*, an expression to which there can be no objection. The Rev. J. H. Blunt, in his *Annotated Book of Common Prayer*, says, "The name of Passion Sunday has been given to the second Sunday before Good Friday from time immemorial, because on that day the Lord began to make open predictions of His coming sufferings." He refers, I presume, to Matt. xx. 17-19, and Luke xviii. 31-33. The predictions in question are related as having been uttered during the last journey to Jerusalem (proaoly in *Perœa*) before reaching

Jericho; but there is nothing to indicate the actual day or precise time when they were first spoken.

W. T. LYNN.

Blackheath.

CHAUCER: "CANTERBURY TALES."—In the *Parson's Prologue*, l. 43, we have the well-known lines:—

"I can nat geste, *rom, ram, ruf*, by lettre,  
Ne, god wot, *rym* holde I but litel bettre."

Compare the curious use of *rim ram* in the Walloon dialect. Sigart gives two examples: "*Ca n'a ni rim ni ram*, it has neither rime nor reason; *c'est toudi l'même rim ram*, it's always the same song."

WALTER W. SKEAT.

Cambridge.

AN UNPUBLISHED LETTER OF DR. PALEY.—The following letter, in my possession, of Dr. Paley, who died as rector of this parish in 1805, may deserve a place in "N. & Q." It is addressed "The Lord Bishop of Killalla, St. Stevens Green, Dublin, By Port Patric":—

Dec. 18, 94.

My Dear Lord,—We have had a death here as unexpected as my poor cousins, and in its circumstances not unlike it. Mr. Hodson died last Monday of a putrid sore throat after five days illness. There is nothing of the kind in the country. It is a happiness that the family is provided for by Mr. Hewitt. He was at the time in dispute with a man about a lease, he insisting upon 31 years and the man only gave him 21. Mrs. Paley wrote to desire that one of her brothers would come for her to Killalla. Now they are both men deeply and constantly engaged in business and cannot without great inconvenience be absent from home. Could Watson conduct her to the water side? He talked when my cousin was here of paying a visit to England; if he continue to have any such intention he might bring his journey to the time of hers. We understand she intends to fix at Leeds, which is certainly the wisest step she can take, as she will thereby put her children under the protection of their uncle, who both has much in his power and is a very kind-hearted man.

The *British Review* has got hold of "thuri," but I can't understand his criticism, nor does it appear to me that he understood either the epigram or the emendation. To me your conjecture appears a very probable reading. This review, except that it has hit the blot about *cicero*, corrected in the new edition, is but trifling—civil and panegyrical, but has taken no pains with the article; the other reviews I have not seen.

The Belfast papers have made you Primate, which merits confirmation, as your Father used to say, but I think it impossible but that they must make you something; no other Bishop belongs to the present L<sup>d</sup> Lieutenants set which is the Duke of Portlands so strictly as yourself, to say nothing of better reasons. It is said here that Lord Fitzwilliam wanted Serjeant Adair to be chancellor, but Fitzgibbon stuck close. I suppose *Walker King* will come with him; our Bishop had heard that the primacy was offered to the Dean of Christ Church.

Another campaign is now resolved upon. We are to join the Jacobins and try to pull down the convention thro' them. *Rose* told our Dean that the real difficulty of making peace was this—that it would be unsafe to disarm whilst France was in its present powerful state,

and that the nation at large would never endure the vast peace establishment which it would be necessary to keep up; they will more easily keep their patience under the most unfortunate war. Your brother has got off with L<sup>d</sup> Abingdon in his seat.

D<sup>r</sup> Grisdale resigns the school in June chapter. Stanger, to whom we have offered it, declines accepting it. We are seeking and I wish we may find a good man.

I am, my Dear Lord,

Yours ever aff.,

W. PALEY.

Carlisle, Dec. 18<sup>th</sup>, 94.

The italics in the above letter are my own, being names and words about which I am not sure, as they are not very legibly written.

EDWARD J. TAYLOR.

Bishopwearmouth.

GALILEANS: GALILÆANS. — I have always spelled this word in the former way, but my attention was called a day or two ago to the latter spelling. I defended the former as being not only usual, but better on principle. To my astonishment I found the latter in nearly a score of Bibles to which I referred, of various dates, though two dated respectively 1825 and 1828 have the former spelling. I found in most Prayer Books, under "Whitsunday," *Galileans*, though in one *Galilæans*. Cruden's *Concordance* gives the former. The edition of the New Testament which I daily use employs the former in Acts ii. 7, but in the six passages of the Gospels, strange to say, the latter. I have looked into a number of books and find *e*, though in Trench and Farrar *e* occurs. When was the latter form introduced? So Judæa, Ituræa, Cæsar, Cæsarea, &c., have ousted the forms with *e*. I have not time to examine all such words. But in a Bible of 1865, with these forms in the New Testament, I find in the Old Testament Grecia, Chaldea, Chaldeans, Sabeans. In the New Testament the same edition has Chaldeans in Acts vii. 4, and Berea (though here *e=æ*). The edition of the New Testament mentioned above has Chalæans. There is no date to this, though I bought it about ten years ago. Why are not dates put to the various editions of the Bible? Those published by the S.P.C.K. seem now to dispense with them.

T. C.

JONATHAN WILD AND THE FREEDOM OF LONDON.—The following extract is from the *Birmingham Daily Gazette* of June 15:—

"What is the real value, asks the *Echo*, of the 'freedom of the City of London,' so much coveted by many persons? Even Jonathan Wild, who might have been supposed to be careless in such a matter, having regard to his excellence in his own particular line of business, was not above the temptation to endeavour to secure the City's freedom for himself. Witness a petition of his which is now in the hands of the City authorities, and which we have recently seen. The petition is dated 1723, and runs thus:—'To the Right Hon. the Lord Mayor and the Court of Aldermen.—The humble petition of Jonathan Wild, sheweth: That your peti-

tioner has been at great trouble and charge in apprehending and convicting divers felons for returning from transportation since October, 1720 (the names of whom are mentioned in an account hereto annexed). That your petitioner has never received any reward or gratuity for such his service. That he is very desirous to become a freeman of this honourable city, wherefore your petitioner most humbly prays that your Honour will (in consideration of his said services) be pleased to admit him into the freedom of this honourable city. And your petitioner will ever pray, &c. JONATHAN WILD.' Princes of the blood, statesmen, warriors, and others will be glad to know that there is no record that the coveted freedom of the City was given to Wild, although satisfactory evidence is adduced that his petition was read by the Court of Aldermen."

HIRONDELLE.

MAHOMETAN PRAYERS FOR THE QUEEN.—The morning papers state that since the conclusion of the trial of Arabi prayers have been offered on behalf of the Queen in mosques in Cairo and in the provinces of Egypt, her Majesty being referred to as "the Mirror of Justice." It is curious to observe that this title is given to the Virgin Mary in some Roman Catholic litanies, she being addressed as "Speculum Justitiæ."

FREDERICK E. SAWYER.

Brighton.

DISRATED.—This is a new word to me, expressing the *capitis deminutio*, or alteration in the *rating*, of a sailor. I notice it in the *Daily News* of January 2nd, where, in an account of an inquiry into some misconduct on board a ship, it is stated that "the ship's corporal in charge of the party was disrated to able seaman." E. H. M.

Hastings.

[The word *disrate* appears in Annandale's edition of *Ogilvie*.]

A PARALLELISM: DRYDEN AND LORD CHESTERFIELD.—

"Men are but children of a larger growth."

Dryden, *All for Love*, IV. i.

"Women, then, are only children of a larger growth."  
—Chesterfield, *Letters*, Sept. 15, 1748.

E. H. M.

Hastings.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MADAME CAMPAN AND CARLYLE.—Madame Campan, in her *Memoirs*, says that while Louis XV. was dying, a lighted candle was placed in a window, and was extinguished when the king died, as a signal to the stables, the new king intending to depart the moment his grandfather expired. Carlyle, in his *French Revolution*, sneers at this as untrue, because the death occurred at two o'clock

of a May afternoon. Is there anything in contemporary works to corroborate or to disprove Madame Campan's statement? Carlyle was probably not accustomed to large blocks of buildings. A candle placed in a dark or darkened room would be seen for some distance, especially across a court, and would form a signal less likely to be mistaken, or, what is more important, less likely to be accidentally copied, than most contrivances which could have been carried out without calling attention. It is very difficult to manage such signals, as any one who has tried can probably bear witness. But the candle plan would be quite practicable in many buildings. Madame Campan, it should be remarked, says nothing to imply that the death was in the night.

R. W. P.

**INSTANTLY.**—What was the meaning of the word *instantly* in the sixteenth century? Coverdale uses it in his preface to the Bible; and in Christopher Fetherstone's address "to the reader" of his translation of Calvin's Commentary on St. John (1584) we have, "Being instantly requested (Gentle Reader) by my godlie friendes," &c.

J. R. DORE.

[Johnson's *Dictionary* gives as a second meaning of *instantly*, "with urgent importunity." It bears that signification frequently in early literature. Flugel's *German and English Dictionary*, excellent as a reference for shades of meaning, translates *instantly* by "Dringend," which it retranslates "pressingly or urgently."]

**ENGRAVED COMMON PRAYER-BOOK, 1717.**—There lies before me a beautiful specimen of the great cost which was occasionally bestowed on the production of books during the eighteenth century. There is no type used; the whole book is engraved on silver plates, illustrated with 166 plates, besides vignettes and borders, by John Sturt, "engraver in Golden-Lion Court in Aldersgate Street." Prefixed to the book is a portrait of George I., the lines being expressed throughout by writing so small as to require a magnifying glass, and consisting of the Lord's Prayer, Apostles' Creed, Decalogue, Prayers for the royal family, and the 21st Psalm. Opposite are the effigies of the Prince and Princess of Wales (afterwards George II. and Queen Caroline), with the motto, "Flammæ felices quas mutuos excitat amor" (whence is this unprosodiacal line?), followed by a dedication signed "John Sturt." At Sir H. Saville's sale, 1860, this book fetched 12l. 12s. What is now its value? How many copies were issued?

G. L. FENTON.

**LIGONIER'S HORSE.**—I have in my possession a standard of "Ligonier's Horse," which was taken by the French at the battle of Dettingen in 1743, and immediately retaken from them by Cornet Richardson of that corps, to whom it was presented by King George II. after the battle. Of this incident I have seen an account in a book about the

Guards, in, as well as I can remember, a "railway edition." I also saw mention of it in an older book many years ago, giving a more detailed account, in which Cornet Richardson is stated to have replied, "like a true Hibernian," to the king, on his Majesty's observing that the standard was without its staff, "Your Majesty, if the wood had been made of iron it had been cut through." I believe the other cornet also had his standard awarded him. I am anxious to learn the title of one or both of the books I refer to, or of any other record giving an account of the incident. Mr. Richardson held later on a commission as lieutenant-colonel in the 29th Regiment.

ENQUIRER.

**THE LONGEST ROYAL SPEECH.**—What is the longest royal speech on record delivered by a King of England or by a Prince of Wales? It struck me, when listening to the long paper of the Duke of Edinburgh read by H.R.H. the Prince of Wales at the International Fisheries Exhibition, that probably this was the longest speech on record delivered by an heir apparent to the English throne. Also, what are the longest speeches on record delivered by foreign kings?

W. S. L. S.

**COWLEY AND MILTON.**—Thomas Cowley, the poet's father, in 1618 made his brother-in-law, Humphrey Clarke, one of his executors. Thomas, the poet's brother, left (1667) 200*l.* to the children of his cousin Humphrey Clarke. Is it possible that Abraham Clarke, the Spitalfields weaver, who married Deborah, the youngest daughter of Milton, was one of these Clarks?

CLK.

**PIGOTT OF DELLBROOK.**—In a list of subscriptions in the *Times* of Sept. 14, 1878, in aid of the sufferers by the loss of the pleasure steamer Princess Alice, "Sir William Pigott, Bart.," appears as a contributor to the fund; and in the *Gentleman's Magazine*, vol. ccliii. p. 732, "The late Sir William Pigott, Bart., of Dellbrook and Tencurry, co. Dublin," appears. When did his death take place, and where? Sir Robert Pigot, Bart., of Patshull, died in 1841, and Sir Thomas Pigott, Bart., of Knapton, died Oct. 7, 1847.

E. H. BROWNE.

**CURIOUS OLD CUSTOM AT NEWCASTLE ASSIZES.**—On the rising of the Courts at the Newcastle Assizes for luncheon, on the afternoon of the 12th ult., the mayor, accompanied by the town clerk and several aldermen, attended the judges in their private room for the purpose of carrying out a very old custom. This was the presentation to their lordships of two ancient coins (a Jacobus to Mr. Justice Hawkins as senior judge, and a Carolus to Mr. Justice Cave) in lieu of the daggers which were formerly presented by way of commutation for the body guard which, in still earlier

times, the Corporation provided for the judges of assize on their way to Carlisle, then the next town on their circuit. The acquisition of the old gold coins of the reigns of James II. and Charles I. and Charles II. cost the Corporation a good round sum, these coins being now very scarce. What is known of the origin of this custom?

EVERARD HOME COLEMAN.

71, Brecknock Road.

SMÖR-GAS-BORD.—Why should bread-and-butter be called in Swedish "butter-geose"?

R. S. CHARNOCK.

Boulogne-sur-Mer.

"MORE PREVAILING SADNESS."—Can any of your numerous readers inform me from what author is the expression, "More prevailing sadness," quoted by John Bright in one of his great speeches on the "Eastern Question" some four or five years back?

MORRIS HUDSON.

SHAW, DOBBS, AND JOYCE FAMILIES.—I wish to ascertain the parentage of Ann, wife of Francis Shaw, Esq., of Carrickfergus, co. Antrim. She was married twice, her first husband being, I believe, a Mr. Joyce. She had issue by her second husband, Mr. Shaw, four daughters, viz., (1) Mary; (2) Elizabeth, who married William Ryder Dobbs, Esq., of Oakfield, Carrickfergus, third son of the Very Rev. Richard Dobbs, D.D., Dean of Connor, but had no issue; (3) Frances; and (4) Helen, who married the Rev. John Dobbs, Rector of Clonmany, co. Londonderry, second son of the Dean of Connor, but had no issue. He died about 1839, and was buried at Carrickfergus. His wife died about 1847, and was also buried at Carrickfergus. Were either of the other two daughters of Mr. Shaw ever married? Dean Dobbs was nephew of Arthur Dobbs, Esq., of Castle Dobbs, co. Antrim, sometime Governor of North Carolina. Francis Shaw in his will, dated Jan. 25, 1800, mentions his "step-grandson Charles Joyce, son of Valentine Joyce, of Belfast," and "Margt Joyce, daughter of said Valentine Joyce." Francis Shaw and his brother Arthur were the sons, by a second wife, of Henry Shaw, Esq., of Ballytweedy, co. Antrim. What became of Arthur Shaw? I have no particulars of him? I have been told that there are some cases reported in the Irish Law Reports which would throw some light upon the above questions. Any copies of tombstones, registers, or other information relating to the families of Shaw, Dobbs, or Joyce, and especially to those persons mentioned above, will be gladly received.

WALTON GRAHAM BERRY.

Broomfield, Fixby, near Huddersfield.

LAWSUITS, 1 COR. VI. 7 (R.V.).—Is not the introduction of the word *lawsuit* an alteration of doubtful advantage? It was used, I suppose, for the sake of greater accuracy in legal language, but

it seems inapposite now that *suits* are no longer a part of our nomenclature, all such proceedings, whether in the Chancery or the Queen's Bench Divisions, being now styled *actions*. If a technical word was wanted it would have been better to have employed one which should convey some meaning at the present time.

EDWARD H. MARSHALL, M.A.

"PAPA" AND "MAMMA."—What is the influence that has driven *papa* and *mamma* out of the mouths of our boys and girls during the last decade? It must be very strong, as they were so familiar, but it is much to be regretted. *Father* and *mother* sound precocious and pedantic in the mouths of children of seven or eight, and are not so euphonious. I hope *mamma* and *papa* will not be banished entirely out of juvenile mouths. The aboriginal British *dad* and *mammy* are very common among the poor in some districts.

ENGLISHMAN.

[See "N. & Q.," 6th S. *passim*.]

GEORGE III. GUINEA.—I should feel obliged if some of your readers could give me the signification of the inscription on a George III. guinea: 1790. M. B. F. E. T. H. REX. F. D. B. ET. L. D. S. R. I. A. T. ET. E. I have seen one authoritative reading which makes it refer to various kingdoms and principalities over which George III. claimed or had sovereignty. That appeared to me to be a very unlikely interpretation. Another reading I have seen is: "1790. Magnarum Britanniarum Franciæ et Hiberniæ Rex. Fidei Defensor. Bestitudo et Laus Deo semper redduntor, jam ad tempus et eternitatem."

C. W. C.

"MARGARET LESSAMORE."—An old drama, *Margaret Lessamore; or, the Wife of Seven Husbands*, is said to be founded on the case of a woman who was really spouse to that number of men, whom she removed *seriatim* by pouring melted lead in their ears. Is there any truth in the story, which dates from Lambeth? COLON.

"THE CURFEW."—Can you inform us where a poem *The Curfew*, or *The Curfew Bell*, is to be found?

BARNICOTT & SON.

[Longfellow has written a poem called *Curfew*. The first stanza is as follows:—

"Solemnly, mournfully,  
Dealing its dole,  
The Curfew bell  
Is beginning to toll."

It is on p. 465 of the edition of Longfellow in "Moxon's Popular Poets."]

"ARDEN OF FEVERSHAM."—Can any of your readers throw any light upon the words I quote below from a letter in my possession? I may say that the play named is not mentioned by Halliwell: "Shakspeare was indirectly related to the family of Arden, and one, his first, play was a



tragedy called *Fatal Curiosity*, in which one Mr. Arden committed murder." L. E. ARDEN.

[Look in Halliwell under the head "Arden of Fever-sham." This play, first published in quarto in 1592, was reprinted by Edward Jacob in 1770 with a preface attributing it to Shakspeare. Consult Holinshed's *Chronicles* and Jacob's *History of Faversham* for the true story on which it is founded.]

### Replies.

#### "NOTES ON PHRASE AND INFLECTION."

(6th S. vii. 501; viii. 101.)

The precise meaning of the small words, such as conjunctions, adverbs, prepositions, in all languages has always appeared to me so subtle as to transcend all possibility of precise grammatical definition—especially in English. As soon as the keenest investigator—let him be, if you will, Priscian himself—has set down a rule, that instant can be shown a case to which it cannot be accommodated; so that all niceties become useless and encumber future writers in lieu of aiding them.

As to the phrases "in respect to," "in respect of," I should feel inclined to say the reverse of Fleming and Marsh, that there is no such phrase as "in respect to," but there is a correct phrase "with respect to." As for Mr. Godfrey Turner's distinction, I confess I do not know what it means. Neither is SIR JAMES PICTON'S remark intelligible to me. If there be a rule at all in a matter of such nicety, I should lay down that the preposition *in* when used should be followed by *of*. When *with* is employed it should be followed by *to*. You would say "with regard to," "with respect to"; "in regard of the difficulties to be encountered," "in consideration of the difficulties," &c.; "in respect of the difficulties," &c., or "with respect to—with regard to—the difficulties," &c.; and "with consideration to the difficulties to be encountered" would, I apprehend, be grammatically correct, though it has never been so employed, and therefore forms no part of the idiom of the English language. In "*With* consideration of the difficulties to be encountered," we employ a sentence which is correct, but conveys a separate and altogether different meaning.

*Terrorism* is, perhaps, not a very good word, but the termination *ism* does not seem to mean, as Webster gives it, a *state of being*. *Hood*—as priesthood, manhood, &c.—seems to mean that. You could not say "His violence threw me into a *terrorism*." On the contrary, if you wished to employ the objectionable word you would probably say, "His conduct keeps me in a *state of terrorism*"; and this proves that the idea of "*state of being*" does not enter into the meaning of the word. To *terrorize* is to influence by terror; and *terrorism* is the act of one who terrorizes, as

*criticism* is the act of one who *criticizes*. A *barbarism* is the act of one who *barbarizes*. A *state of barbarism* is where such acts are frequent. *Despotism* comes through the Greek, which has *δεσποτεῖν*, though we have no verb to form it from. Catholicism and Protestantism strictly mean the act of association as Catholic or Protestant. Dr. Johnson does not give *Protestantism* in his *Dictionary*, but he does give *Catholicism*, and calls it "adherence to the Catholic Church," which I think is a loose gloss, and not a definition. The fact is, that these vicious abstract terms, when they have been used long enough, lose all strict signification, and so suit all the better the loose, wrangling, slovenly talk of mankind. *Witticism* is a little piece of mean wit. It might puzzle a conjuror, I think, to say why it means any such thing. L'Estrange uses it. Dryden says, "A mighty *witticism* (if you will pardon a new word)." As a term of contempt it passes well enough, and no mistakes can arise; but the termination is troublesome, as it invites thought and yet is without reason.

*Later on*.—If Mr. Turner is going to fight against every marriage of particles in the English language that it may seem *possible* to do without, he will have a divorce court full of cases. *Later on* is more beautiful, frequently, than *later*; it means a something more than is expressed. "In the day," "in the month," "in time," is understood, and all poets will appreciate the charm of the ellipsis.

SIR JAMES PICTON'S remarks on *Purist* are capital. Why should you not make a noun substantive out of a raw adjective, as kings are cut out of carrots in Covent Garden? Was it never done before? What does Mr. Turner say to *justice*, that most sublime of all nouns substantive, formed out of the raw radish, or radix, *just*? Surely it is better than that American novelty—rapidly generating amongst us like a Colorado beetle—*scientist*, misbegotten upon *science*, another noun substantive. Even badly constructed words, if they are wanted, must be accepted, if not welcomed; but novelties that are not wanted are a real pest, because there is danger they will displace some better word that supplied the want before them. C. A. WARD.

Haverstock Hill.

SIR JAMES PICTON is inaccurate in stating that the insertion of an adverb or other part of speech between the preposition *to* and the infinitive governed by it is in common use in German; on the contrary, it *never* occurs in that language, and I challenge SIR JAMES PICTON to produce a single example of it out of any printed German book, either in prose or in verse. In the phrase quoted by him, "sich zum Gelächter machen," *zu* governs the substantive, and has nothing what-

ever to do with the infinitive. The second phrase, "zu mit jemandem gehen" is not German at all. So far as the German language is concerned, it fully bears out Mr. Turner's contention in *Good Words*.

CHARLES A. FEDERER.

Bradford.

The Abbé Girard, b. 1678, d. 1748, was the author of a celebrated work, entitled *Synonymes François*, which has run through many editions. The work was translated into English in 1766 by an author who withholds his name. Of the words *on*, *upon*, he says this:—

"These two words are indiscriminately used, one for another, on all occasions, but with great impropriety. *On* rather signifies by; as *on* my word, *on* my honour, &c.; whereas *upon* means up on the top of, and is applied to matter; as *upon* the table, *upon* the house. The absurdity of a contrary diction is evident from the following change of words,—it was his honour *upon* which he swore.

"Indeed the word *upon* is used with elegance, even detached from substance when the sense is figurative; as, for instance, he relied *upon* the promise of his friend; intimating that that promise was the staff upon which he leaned: but on other occasions the impropriety is gross."

FREDK. RULE.

Ashford, Kent.

GEORGE III. AND THE TOLL-GATE KEEPER (6th S. vi. 510; vii. 217).—The story of the king and Bob Sleath, so genially told by CUTBERT BEDE in your Christmas number last year, contains a query, "Is this story founded on fact?" Now, I have within the last week picked up a curious little book, entitled *Relics of Royalty*, by Joseph Taylor, printed for Dean & Munday in 1820, and founded upon the sayings and doings of King George III., whose recent death evidently called the publication into existence. The toll-bar story is told as follows (p. 76):—

"The king, like all keen sportsmen, felt vexed at being interrupted in the pleasures of the chase. An odd instance of this occurred many years ago. A man named Feltham, who first came about Hampton Court as a cobbler, succeeded so well in fortune that he acquired a long repairing lease of the bridge. On this he proceeded to alter its form, and removed some old pavilions from the ends, erected to make it look pretty from the gardens. As he was to thrive by his tolls, he kept his gate locked when nothing was passing. One morning the royal hunt came across from Hounslow Heath to the bridge, where the stag had taken water and swam across. The hounds passed the gate without ceremony, followed by a large party crying, 'The king!' Feltham opened his gate, which he closed again after they had rushed through without paying, when a more showy and numerous party came up, vociferating more loudly, 'The king! the king!' Feltham stood with his key in his hand, though menaced by horsewhips. 'I'll tell you what,' said he; 'hang me if I open my gate again till I see your money! I pay 400*l.* a year for this bridge, and I laid out 1,000*l.* upon it. I've let King George through, God bless him! I know of no other king in England. If you've brought the *King of France*, hang me if I let him pass without the blunt.

Suddenly the king himself appeared amongst his attendants. Feltham made his reverence, opened his gate again, and the whole company went over to Moulsey Hurst, where the hounds were at fault. The king, chagrined for the moment, sent back Lord Sandwich to know the cause of the interruption. The man explained the mistake; and added that when royal hunts passed over this bridge a guinea had always been paid, which franked them all, and that this had been 'his first good turn.' Lord Sandwich returned to the king, but his Majesty hastily desired him to pay for all his attendants, who amounted to less than forty of the whole party. Feltham's lessor told him that the ladies at court called him a rude fellow; but he replied that he only took the best means to pay his high rent.....Having occasion to use this bridge again, his Majesty pulled down the carriage window and laughed heartily at Feltham at the toll-gate, observing, 'No fear of the *King of France* coming to-day!' The old bridge-renter was proud to relate this story."

Huish made use of a part only of this material for his *Memoirs of George III.*, published in 1821, 4to. ALFRED WALLIS.

TURNING THE KEY AND THE BIBLE (6th S. vii. 495).—In the county of Somerset this curious custom obtains; but the favourite verses for repetition are in Solomon's Song, viii. 6, 7: "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned." These verses are repeated, the front door key having been placed upon them in a Bible, the handle being left outside; the Bible is then fastened with a garter, and two people hold the key suspended on their forefingers, and one of them begins the alphabet, saying: "If A's my husband's name to be, turn, Bible, turn." The letter at which the Bible turns is said to be the beginning of the Christian name of the future husband. This practice is very common in this county.

Ruth i. 16, 17, is sometimes used. The reason why Solomon's Song, viii. 6, 7, is chosen is to be found in the words, "Jealousy is cruel as the grave." It is the custom for "a lover and his lass" to be set to turn the Bible by the company present, who are anxious to see whether the Bible turns at the proper capital letter. If it does not, there is supposed to be some other more favoured lover. The poetical form of the words is also a reason for their being used as an incantation.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

A YARD OF BEER (6th S. vii. 476).—Did W. C. B., when at Kempsey, notice whether the inn at which ale was "sold by the pound" was anywhere near the village pound? I suspect this to be a resuscitation of an ancient joke.

MARS DENIQUE.

AN OLD VIOLA (6th S. viii. 7).—The inscription seems to form an hexameter line. The beginning and the end are plain enough,

“VIVA FVI IN SYLVIS (sed do tibi) MORTVA DVLCEs,”  
sonos being understood. The meaning is clear enough: “I was alive in the woods, but (even) dead I furnish sweet (sounds).” If L. will send me through the editor a rubbing of the four or five letters between *sylvis* and *mortua* his perplexity may be relieved.  
BOILEAU.

FOLK-LORE OF THE LOOKING-GLASS (6th S. vii. 108).—That the superstition regarding infants and mirrors is prevalent amongst Gibraltarians is manifest from the following occurrence. A few days ago a lady was showing her baby its reflection in the looking-glass when the arrival of the nurse put an end to the amusement, as she seized the child and said: “It is not good, señora, to show the niñas their faces in the mirror.” On being asked why it was not good, the answer was returned that children who were allowed thus to see themselves would not be able to speak for a very long time. This terrible consequence of infantile self-admiration is quite new to me, as doubtless it will be to most of your readers.

R. STEWART PATTERSON.

Gibraltar.

ANNE BOLEYN (6th S. vii. 428).—Perhaps the idea that Anne Boleyn had a superfluous finger may come from an extract in the *Diary* of Margaret More, eldest daughter of Sir Thomas More, where she says, Anne is “a brown girl, with a wen or perthroat, and an extra finger,” with other rather spiteful remarks; but the portraits of Anne do not bear out the accusation of the “wen or perthroat,” so perhaps the “extra finger” may have no more solid foundation. On the contrary, all Anne Boleyn’s portraits represent her with a remarkably small throat (particularly the engraving from the one formerly in the Walpole collection at Strawberry Hill, in Grose and Astle’s *Antiquarian Repository*), which agrees with her own account of it, or rather the reported speech of hers when about to be beheaded, putting her hand round her throat and saying that it would not take long or give the headsman much trouble, as it was so small. I do not know where the whole of Margaret More’s *Diary* is to be seen, but the extract I have quoted I have taken from Timbs’s account of Hever Castle, in his *Abbeys, Castles, and Ancient Halls of England*, vol. i. p. 294 (1872 ed.).  
STRIX.

MADAME ROLAND’S EXECUTION (6th S. vii. 486).—Carlyle, in the three-volume edition of 1871, gives as his authority on Madame Roland’s execution *Mémoires de Madame Roland* (Introd.), i. 68. In a note on p. 44, vol. i., of the 1821 edition of the *Mémoires* (Paris) the story is given

as told by Alison, Lamartine, Lacretelle (*Histoire de France pendant le 18ème Siècle*), and most historians of the Revolution; the note, however, goes on to say: “Ce fait est véritable, mais un autre écrivain le raconte différemment,” and gives the Carlyle version. The “autre écrivain” is Helène Maria William’s *Letters containing a Sketch of the Politics of France*, Lond. 1795.

ROSS O’CONNELL.

GRATTEN (6th S. viii. 26).—This word is very commonly used in Sussex for a stubble field where pigs or geese are sent to scratch up the fallen grains. (French *gratter*, to scratch.)

W. D. PARISH.

Selmeston.

This word is spelt *gratton* in Bailey’s *Dictionary*, and is described as grass which comes after mowing, stubble, an ersh or eddish; and for derivation we are told that it is a country word. Might I suggest the French *gratter*, to scrape, scratch, rub; the equivalent of the German *kratzen*? Bailey gives *Ers*=bitter vetch, a sort of pulse; and *Ersk*=stubble after corn is cut; and *Eddish*=the latter pasture or grass which comes after mowing or after reaping.

FRANCES MORTIMER COLLINS.

Eastbourne.

I fancy this is the same word as A.-S. *groot*, grit, sand, dust, earth. Bosworth, in his *Compendious A.-S. Dict.*, gives four forms of the word: *Gretta*, *groot*, *gretta*, *gritta*. Any one who has walked over a field of stubble will agree that *gratten* is a very appropriate name for it. See Skeat under “Grit, gravel, coarse sand.” A.-S. *groot*, grit, dust, closely allied to *groat*.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

A LATIN COUPLET (6th S. vii. 449, 474, 496).—The former of your correspondents at the last reference may be interested to know that the Latin lines quoted by him are given in the *Arundines Cami*, p. 35, ed. 1865, and are followed by the initials R. S., which are those of the late Richard Shilleto, the well-known classical coach. Your correspondent, however, omits two words in the second line of his Latin quotation. After “*sitias post*” read “*rape quamvis*.” The English version from which the translation is made is as follows:—

“Excuses for a Draught.

Good wine, a friend, or being dry,

Or lest you should be by and by,

Or—any other reason why.

Anon.”

F. C. BIRKBECK TERRY.

Cardiff.

YOKEL (6th S. vii. 488) in many counties is applied to a clumsy, awkward countryman, probably from *yoke*, representative of his occupation.

Some think it was originally *yowkel*, in imitation of the broad pronunciation of country labourers. It may be mentioned, however, that in gipsy language it signifies a *dog*. (See H. M. C. Grellman's *Dissertation on the Gipseys*, 1807, p. 176).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

CHURCHES DEDICATED TO ST. CUTHBERT AND OTHERS (6th S. vii. 493).—There was till recently a church dedicated to St. Werburgh in the centre of Bristol. It was lately pulled down, to be rebuilt in the suburbs.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

The parish church of Hayward's Heath, Sussex, is dedicated to St. Wilfrid.

WILFRED HARGRAVE.

THE COLDSTREAM GUARDS IN 1708 and 1709 (6th S. viii. 47).—Consult the *Origin and Services of the Coldstream Guards*, by Col. Daniel Mackinnon, 8vo. 2 vols., Bentley, 1833. At pp. 314-329, will be found details of their services at the period required, and much interesting information and letters and references to gazettes and other authorities. I do not think there is a complete nominal roll of officers, but many names are mentioned. Among the casualties at Malplaquet there were Lieut.-Cols. E. Rivett, Robert Bethell, John Arundel, and Capt. John Phillips of the Coldstream killed, and Ensign Chudleigh wounded.

GIBBES RIGAUD.

18, Long Wall, Oxford.

Mackinnon's history of the Coldstream will give the information required. Six companies of the regiment went to Flanders in April, 1708, forming, with four companies of the First Guards, a second battalion of Guards in Flanders. These were present at Oudenarde and the Siege of Ghent, where Col. Gorsuch was killed, and at Malplaquet in 1709, where Lieut.-Cols. Rivett, Robert Bethell, and John Arundel, Capt. John Phillips, Ensign Chudleigh, and ten sergeants, with many private soldiers of the Coldstream were killed.

HENRY F. PONSONBY.

Your correspondent will find every information about this regiment in a book written by the late Col. Mackinnon, and entitled *Origin and Services of the Coldstream Guards*, published by Richard Bentley, New Burlington Street, 1833.

RANALD MACKINNON.

The information sought on this point may be found in Col. Mackinnon's *Origin and Services of the Coldstream Guards*, vide vol. i. p. 325, and vol. ii. p. 472.

J. M.

FANTEAGUE (6th S. viii. 26).—This is a very common expression in Sussex for worry and anxiety. When Sam Weller addressed Mr. Winkle in a tone of moral reproof for the trouble he had

caused Mr. Pickwick, he spoke of him as "involving our precious governor in all sorts o' fan-teegs" (*Pickwick*, chap. x.) W. D. PARISH.  
Selmeston.

This word was common in Lancashire thirty or forty years ago, and meant a feeble kind of anger, a petulant humour. As other dialectic words that express emotion, it must be referred to a Celtic source. It seems to be compounded of the Celtic *fann*, weak, and *taoig*, a fit of passion. Miss Jackson, in her excellent *Shropshire Glossary* explains it as "a fit of ill-temper, a pet." In the *N. Hamp. Glossary* it is said to mean "irritability, ill-humour."

J. D.

Belsize Square.

This word occurs, with a slight difference in spelling, in Mr. Henry Kingsley's story, *The Hill-yars and the Burtons*. See ch. ix., where Mr. Compton, the family lawyer, says to the baronet, "Upon my word, Hillyar, this *fantaque* of yours approaches lunacy."

J. H. CLARK.

SINGLETON (6th S. vii. 487).—I have never before seen this word used in English, but in French it has been familiar to me for nearly forty years. I have frequently played at whist with French people, and one cannot do this long without hearing the word *singleton*, which means a single card of a suit. Whether this explanation will help Mr. SMYTHE PALMER to understand the passage in the *Saturday Review* of May 12 to which he refers I cannot say, as he does not quote the passage word for word, and, besides, I have not got Letts's *Popular Atlas*, the book with reference to which the word was used.

With regard to the derivation of the word, Littré derives it from the Eng. *single*, and the word *single* certainly does not exist in French. The ending (*e*)*ton*, however, appears to be French, as Prof. Skeat shows it is in *simpleton*. This word may be a "unique formation" in English, as Mr. PALMER says, but the double termination is not so very uncommon in French. Prof. Skeat quotes *muskatoon*=Fr. *mousqueton*, in which the *t* (or rather *et*) is a diminutive, and the *on* is also, apparently, a second diminutive.\* So Littré, for the Fr. *mousqueton*, seems to have been merely a short (and therefore small) musket, and not a kind of blunderbuss, as, I believe, *muskatoon* was in Eng. In Ital., however, the corresponding *moschettone* is, of course, an augmentative.

Other examples of similar double terminations, or I think we may say double diminutives, in French are *molleton*, a sort of stuff, from *mou*, soft, dim. *mollet*, second diminutive (or is it here

\* The ending *on* in French is, perhaps, occasionally augmentative (as in Italian), but more commonly, I think, diminutive, as in *carafon*=a small *carafe*, *Louison*, *Julion*, in which latter cases it is also endearing. See Diez, third edit., ii. 344.

a mere termination?) *molleton*; *Jeanneton* (=little Jenny, from *Jeanne*, *Jeannette*), *caneton* (duckling, from *cane*, *canette*, Littré says wrongly *canet*),\* and *hanneton* (cockchafer, from Germ. *Hahn*, cock, or O.F. *hane*, a hook, or a double diminutive of *Johanne*=*Jean*, *Johannet*, *Johanneton*, the *Jo* being cut off as in the German *Hans*). See Larchey's *Dict. des Noms*, s.vv. *hanne* and the following article. *Hanneton*, the insect, is generally considered to come from the G. *Hahn* (cock, comp. our cockchafer), but Larchey thinks it may well be connected either with *Johanne*=*Jean*, or with O.F. *hane*=a hook. In any case, however, *hanneton* would be a double diminutive.

If the word *singleton* arose in France, it is odd that the French should have added a French termination to an English word; but if the word was originally English, it is equally odd that the English should have added on the French termination (*eton*). They seem, however, to have done this in *simpleton*; at least, no record is before us of the word's ever having existed in French.

F. CHANCE.

Sydenham Hill.

"ONCE AND AWAY" (6th S. viii. 58).—This phrase is still common in my native county (Lancashire). It does not mean *immediately*, but for this one time or occasion only. It is much used by superiors (or was used in my youth) to limit a grant or permission to one particular occasion, so that it should not become a precedent at some future time. A father would say to his son, "You may have a holiday to-day, for once and away," meaning that the grant would not be renewed.

J. D.

Belsize Square.

PRONUNCIATION OF WHOLE (6th S. vii. 466; viii. 73).—I am glad that PROF. SKEAT has discovered the authority of a king (although a bluff one) for *whole* being spelt without a *w* in the sixteenth century. The difficulty, of course, is to explain how the word ever came to have that initial letter. It seemed to me that his own suggestion must be the right one, and that it was taken from some dialectic form in which the *w* was pronounced. Therefore it was that I thought the Lancashire servant's pronunciation of the word might be of some value, and perhaps lead to a solution of the difficulty. If, indeed, it emanated from that county, it would be an odd illustration of the expression, now so often used in a very different sense, "What Lancashire thinks to-day England will think to-morrow." My reference to the reverse case of

\* The word *canet* does not exist, whereas *canette* does, and is given by Littré. He seems to have imagined, for the moment, that a masc. in *on* must be formed from another masc. substat., but this is certainly not necessarily so. Thus from *salle* (f.) we have *salon*; from *carafe* (f.), *carafon*; from *Jeannette*, *Jeanneton*, &c.

*one* pronounced with a *w*, but spelt without it, was taken from Prof. Skeat's *Etymological Dictionary*. It is certainly very remarkable that the spelling of *w* in the one word and the sound of it without the spelling in the other, should have been introduced at the same time—the beginning of the sixteenth century, as Prof. Skeat has now proved. Of course, *messieurs les compositeurs* have much to answer for in modern English spelling. May I be forgiven for hazarding a guess? Can a fancied analogy from similarity (indeed almost identity at that time) of meaning with *well* (Germ. *wohl*) have anything to do with the *w* in *whole*? In Tyndale's version of the New Testament (anno 1534) the word is spelt *whoale*. Can any of your correspondents say whether the sound of *w* in the word is common in any part of Lancashire?

W. T. LYNN.

Blackheath.

AURORA BOREALIS (6th S. vii. 415).—Canon Tristram, *Land of Moab*, ch. ii. p. 34, ed. 1873, speaks of seeing this while at Sebbeh, on the Dead Sea, Feb. 4, 1872, and that it was seen at the same time in Europe, and "in Egypt, far up the Nile."

D. C.

"THE ENGLISH WAKE" (6th S. viii. 47).—The text of this poem is briefly the following. Agatha, the only daughter of the Earl of Chester, is betrothed to young Rodolphus, a vowed Crusader. On the eve of their nuptials he dies suddenly, and with his last words bequeaths his vow to Agatha. She, telling no one, disguises herself and goes to the Holy Land and joins the host of Christian warriors disguised as a knight, carrying with her the heart of Rodolphus in an urn. The Christians triumphant and the crusade over, she returns to England, and arrives at her native village on the day of the "wake" or festival of the patron saint, in the disguise of a pilgrim. She asks her father's blessing, shows the urn which has been her talisman, and tells her story. Finally she returns with her father to his castle, amidst the general rejoicing of the villagers.

The writer of this poem was Edward Jerningham, third son of Sir George, fifth baronet, and brother of Sir William Jerningham, the sixth baronet. He was educated at the college of Douay, and spent his early years at Paris under the care of Dr. Howard. In 1762 he came to England and published his first poem, *The Nunnery*, a parody on Gray's *Elegy in a Country Churchyard*. This was well received, and he subsequently published many poems. He died in London, Nov. 17, 1812, at the age of seventy-four. There is an obituary notice of him in the *Gentleman's Magazine* for March, 1813, p. 283. Several editions of his *Poems and Plays*, in four volumes, octavo, were printed, but I do not think they contained all his published works. His last poem, *The Old Bard's*

*Farewell*, printed a few months before his death, is mentioned with grave but kindly courtesy in the *Monthly Review*, lxiv. 321, as showing that he had at last wholly left the seductive paths of infidelity, into which in early life his admiration for Voltaire had led him. EDWARD SOLLY.

In answer to this query, I may mention that I have a small volume of poems by "Mr. Jerningham" (*sic* in title-page), published in London for J. Robson, New Bond Street, 1774. In it I can find no reference to a wake, or to Agatha. However, in the advertisement or preface, the author mentions that "out of respect to the public opinion" he has excluded some poems from this collection. Possibly the one in question may have been among those excluded.

One of the above collection is a poem called *The Funeral, &c.*, the subject of which is thus described in the advertisement, "Arabert, a young ecclesiastic, retired to the convent of La Trappe in obedience to a vow he had taken during a fit of illness. Leonora, with whom he had lived in the strictest intimacy, followed her lover, and by the means of a disguise, obtained admission into the monastery, where, a few days after, she assisted at her lover's funeral:—

"With trembling hand  
She now the veil withdrew,  
When, lo, the well-known features  
Struck her view," &c.

Can this be the subject of Hamilton's picture?

CHARLES HARE HEMPHILL.

A THRYMSA (6th S. vi. 408; vii. 98).—Your correspondents' observations are noted with thanks, but they do not settle the point: Was a *thrymsa* a coin or a mere measure of value, and is any specimen extant? I now find there are several specimens in the magnificent collection of coins in the British Museum,—one of gold, about the size of a silver penny, and said to have been worth about tenpence, and several of silver. Reeves (*Hist. Eng. Law*, vol. i. p. 15), in speaking of the criminal laws of the Anglo-Saxons and the Weregild, says every man's life had its value, called a *were*, or *capitis estimatio*. The king was rated at 30,000 *thrymsæ*; an archbishop or earl at 15,000; a bishop or ealderman at 8,000; *belli imperator* or *summus præfectus* at 4,000; a priest or thane at 2,000; a common person at 267 *thrymsæ*, and that this *were* varied in different parts of the country; and in a note he adds, a *thrymsa*, according to Du Fresne, was worth fourpence. G. G. HARDINGHAM.

Temple.

GAMBETTA (6th S. vii. 25, 97, 297; viii. 77).—It is so thoroughly an Italian custom to form diminutives of such names as easily admit of them, that Gambetta would be readily formed from Gamba, the name of an old Italian family. Many

persons besides myself may well remember a Count Gamba, who was one of Byron's followers to Greece. George Eliot, in *Theophrastus Such*, intimates that Joseph Gambetta was of Jewish extraction. It is true he had somewhat of a Jewish physiognomy; but that is not sufficient proof. I hope the other notion, that the patronymic of one of the greatest of modern Frenchmen arose from one of his ancestors having had a wooden leg, may be found equally difficult to substantiate.

E. BARCLAY.

Wickham Market.

Is not the more probable origin of this name "Gambetta, a spindle-shank, a small leg" (Torrano, *Vocabolario Italiano*, &c., 1688)? With such a derivation we may compare our Longshank, Cruikshank, Sheepshank, &c., and Bellejambe, Foljambe, &c.

It may not be inappropriate to quote the following passage from Mr. Ferguson's recently issued *Surnames as a Science*, p. 153:—

"This name is of Italian origin, and I venture to think may be one of those given to Italy by the Germans, and perhaps, most probably, by the Lombards. There was a Gambad who ruled over Ticino in the ancient duchy of Milan, and was subsequently driven out by Pertharit, who thereupon became the ruler of the whole of Lombardy. Gambad seems to be probably a Lombard form of Ganbad (*gan*, magic or fascination, and *bad*, war), or it might be of Gandbad (*gand*, wolf), both ancient German stems. This name Gambad would in French take the form of Gambette\* and in Italian of Gambetta. It would be curious if this name were one left behind by the Lombards (or possibly even the Franks) in their invasion of Italy, and restored to France to rouse her to a gallant though unavailing attempt to stem the tide of another German invasion. And very suitable, too, would be the name, in the sense of magic or fascination, to one whose energy and eloquence acted as such a potent spell to revive the drooping courage of his countrymen."

F. C. BIRKBECK TERRY.

Cardiff.

JOAN OF ARC (6th S. vi. 407; vii. 113).—The following papers on Joan of Arc may be appended to those already named in your several notices.

*Universal Review*, 1824, vol. ii. pp. 96-104 (a notice of *Histoire de Jeanne d'Arc*, par M. Lebrun de Charmettes, 4 vols. 8vo., Paris; *Memoirs of Jeanne d'Arc: with a History of Her Times*, 2 vols., London, Triphook, 1824).

*Eclectic*, vol. xi. pp. 177-210 (notice of *The Life and Death of Jeanne d'Arc*, by Harriet Parr, 2 vols., Smith, Elder & Co.).

*English Review*, vol. vi. pp. 227-284 (review of Quicherat, Soumet, and Schiller).

*Gentleman's Magazine*, May, 1865, pp. 385-390; January, 1857, pp. 28-38.

*The Atlantis*, vol. i. pp. 245-284.

JOHN TAYLOR.

\* As in the French names *Gerbet* and *Herbette*, representing the Old Frankish names Gerbad and Herbad.

*Modern Thought*, vol. iv., 1882, p. 500, contains an article by Dr. C. Carter Blake, advocating Delepierre's view that Joan was not executed May 31, 1431, but that she was living as late as 1444.

EUGENE TEESDALE.

Withernsea, near Hull.

The following may be added to the lists already given.

Disraeli's *Curiosities of Literature*, s.v. "Joan of Arc."

Hase (Karl), *Die Jungfrau von Orleans: Neue Propheten erstes Heft*, 1861.

James (G. P. R.), *Celebrated Women*, vol. i. 1839.

Parr (Louisa), *Life and Death of Jeanne d'Arc*, 2 vols., 1866.

Stanhope (Lord), *Joan of Arc*, 1852.

EDWARD H. MARSHALL, M.A.

There are two interesting portraits, one in female and the other in male attire, of Joan at pp. 318 and 354 of vol. ii. of Guizot's *History of France*, published by Sampson Low & Co. 1873.

HENRY G. HOPE.

Freegrove Road, N.

ARMIGER FAMILY (6th S. vii. 428; viii. 75).—Concerning this family I have a few notes, and also a letter from my friend the late Col. Jos. L. Chester, in whose collections, wherever they may be, no doubt a full pedigree of the family is to be found. I venture to give a copy of the letter, feeling that whatever comes from the pen of such an eminent genealogist will be welcomed by all readers of "N. & Q."—

124, Southwark Park Road, London, S.E.

June 18, 1881.

My dear Mr. Elwes,—You are quite right; the burial entry of Clement Armiger, Jan. 6, 1690/1, was exactly what I wanted (though you gave me his baptism in 1647 and now in 1648).

The Armigers were Norfolk people, and had nothing to do with Cople until Clement (afterwards Sir Clement) married the widow of Nicholas Spencer; they had three sons, Edward, Clement, and William, and two daughters, Bridget and Anne. I already had the burial of Edward at Cople, June 29, 1654, and you gave me his baptism on the 21st of same month, which shows that he died an infant. As to Clement, I only had the authority of *Le Neve* that he died s.p., and was always afraid that he might have left issue. You have killed him for me under such circumstances that I feel convinced he had no family.

*William* now alone remains as the last male of his race, as I had already worked out the other lines of the family to their extinction. Sir Clement in his will, 1694/5, does not name William as living, but does name William's daughter Frances, so I take it he married and had issue, but I have never been able to find who he married or when he died.

I suppose you took the *Luke* entries at Cople.

I suppose you saw in the newspapers what they are going to do with me at Oxford next Wednesday.

Sincerely yours,

JOS. L. CHESTER.

The baptism of Clement mentioned in the letter was April 12, 1647, and not 1648, which was a mistake in copying from my own extracts. The last paragraph in the letter alludes to his being about to receive the honorary degree of D.C.L. at Oxford.

SIGMA, I see, states that Sir Clement Armiger married Mary, second daughter of Sir Edward Gostwick, and widow of *William* Spencer, of Cople. This is a mistake, as her first husband was *Nicholas* Spencer, who was baptized at Cople, Nov. 15, 1611.

D. G. CARY ELWES.

EFFER OR EFFET (6th S. viii. 27, 72).—With regard to the second correspondent at the latter reference it may be as well to observe that *effet* is from the A.-S. *efete*. Wycliffe uses the word: "An *euete* enforseth with hondis, and dwellith in the housis of kingis" (Proverbs, xxx. 28). Of course the word is the same as *newt*, which, as Prof. Skeat says, "has taken to itself an initial *n*, borrowed from the indef. art. *an*." He says the A.-S.

"word is to be divided as *ef-eta* (Bosworth and Toller give the word as fem. *efete*), where *-eta* is a suffix due to Aryan suffix *-ta*; see March, *A.-S. Grammar*, p. 120. The base *ef-* for *af-* answers to Aryan *ap*, signifying river; cf. Skt. *ap*, water (whence *apchara*, living in water), Lithuan. *uppis*, a stream."—*Etymological Dict.*, s.v. "Newt."

F. C. BIRKBECK TERRY.

Cardiff.

PETERTIDE BONFIRES (6th S. viii. 27).—There is in Hone's *Every-Day Book*, vol. i., an engraving which represents a rejoicing formerly common to midsummer; it is from a French print, inscribed "Le Feu de St. Jean Mariette ex." The "summer solstice" has been celebrated throughout all ages by the lighting up of fires, and hence on "St. John's Eve," or the vigil of the festival of St. John the Baptist, there have been popular ceremonies of this kind from the earliest times of the Romish Church to the present. Mr. Brand notices that Mr. Douce has a curious French print, entitled "L'este le Feu de la St. Jean," Mariette ex. In the centre is the fire, made of wood piled very regularly, and having a tree stuck in the midst of it. Young men and women are represented dancing round it hand in hand. Herbs are stuck in their hats and caps, and garlands of the same round their waists, or are slung across their shoulders. A boy is represented carrying a large bough of a tree. Several spectators are looking on. The following lines are at the bottom:—

"Que de Feux brulans dans les airs!  
Qu'ils font une douce harmonie!  
Redoublans cette mélodie  
Par nos dances, par nos concerts!"

It may be stated, on the authority of Mr. Brand's collections, that the Eton scholars formerly had bonfires on St. John's Day; that bonfires are still

made on Midsummer Eve in several villages of Gloucester and also in the northern parts of England and in Wales; to which Mr. Brand adds that there was one formerly at Whiteborough, a tumulus on St. Stephen's Down, near Launceston, in Cornwall. A large summer pole was fixed in the centre, round which the fuel was heaped up. It had a large bush on the top of it (Hone's *Every-Day Book*, vol. i.).

CELER ET AUDAX.

OTAMY (6th S. iii. 430; v. 435; vi. 96).—I have recently met with the following illustration of the use of this word, which will probably be acceptable to your correspondent at the first reference:—

"Poor brother Tom had an accident this time twelvemonth; and so clever made a fellow he was, that I could not save him from those fleeing rascals, the surgeons; and now, poor man, he is among the *otamys* at Surgeon's-hall."—Gay, *The Beggars' Opera*, act ii. (1727).

F. C. BIRKBECK TERRY.

Cardiff.

PEERS' TITLES (6th S. viii. 66).—The Duke of Hamilton, who was defeated at Preston in 1648, was usually spoken of as Duke Hamilton in contemporary literature. Here are two examples. I could, were it needful, furnish many others:—

"Saturday, January 8 [1647].....A message was this day sent from the Lords, desiring the concurrence of th House of Commons to an order for the restoring of th Lord Duke Hamilton his Pictures and Goods remaining in the Hands of an Honourable Peer of this kingdom."—Rushworth, *Historical Collec.*, pt. iv. vol. ii. p. 978.

"The principal part whereof, with Duke Hamilton, is on south side Ribble and Darwen Bridge."—Letter of Oliver Cromwell, Aug. 17, 1648, in Carlyle, vol. i. p. 282, edit. 1857.

EDWARD PEACOCK.

Not only "well-edited newspapers," but even official documents sometimes err in this respect. In the *London Gazette* for May 4, 1880, it is stated that the "Earl of Fife" was sworn a member of the Privy Council; and again in the very next number we find that the "Earl of Fife" was appointed captain of the Gentlemen-at-Arms.

G. FISHER.

THE MANTUAN MARBLE (6th S. vii. 328; viii. 35).—Not having by me the query, I am not able to say how much of the answer has been anticipated. But it should be appended to the lines that they are part of the hymn of Thomas of Celano, "Dies iræ, dies illa." ED. MARSHALL.

"EARLY TO BED," &c. (6th S. vii. 128).—I remember having this variant given me some years ago:—

"Early to bed and early to rise  
Makes woman healthy, wealthy, and wise.  
Live while you live, and live to grow old,  
And so keep the doctor from getting your gold,  
And the sexton from putting you under the mould."

R. H. BUSK.

SMOKING ROOMS (6th S. viii. 65).—MR. WATER-TON and others interested in this subject may like to know that some information concerning old smoking rooms is already stored up among the archives of "N. & Q." See 4th S. xii. 286, 396.

G. F. R. B.

FAMILY OF SNAPE (6th S. viii. 7).—Snape only occurs in three counties in the Heraldic Visitations, namely, in Devonshire, Oxfordshire, and Essex. Those in the two latter are of the same family, Snape, of Maldon, Essex, being an offshoot from Oxfordshire.

Snape, of Devon, is recorded in the Heraldic Visitations of that county in 1623, but only the surname is given, and without pedigree. The arms are, Argent, a lion rampant sable. Harleian MS. 1538, fol. 17.

Snape, of Oxfordshire, dates back to about 1450, when there lived "Richard Snape of fall in com Oxford." In the Heraldic Visitation of Oxfordshire, 1574, four generations are given, the youngest living at the time of the visitation. The three last generations lived at Stanlake. The arms of this family are, Ermine, on a chief azure three portcullises ringed and lined or; crest, a buck's head cabossed per pale or and vert, attires counter-changed. At the time of the visitation, Snape quarterly-quartered the arms of two heiresses, first, Gules, two bars or, for Harcourt; second, Azure, a sun in splendour or, for St. Clair. Harleian MSS. 808, fol. 7b, and 1095, fol. 12b.

"Snape, of Maldon, Essex, was "from Stanlake in com Oxon." In the Heraldic Visitation of Essex, 1634, a pedigree is given of four generations, Robert Snape then living æt. thirty-two. Harleian MSS. 1083, fol. 40b, and 1136, fol. 121b.

As regards the spelling of the name, in every instance that I have seen there has been but one *p*; the double *p* in Burke's *Armory* is probably a printer's error.

S. JAMES A. SALTER.

Basingfield, near Basingstoke.

This now somewhat uncommon name is to be found at Melbourne, in Derbyshire; at Lower Darwen, Walton-le-Dale, and Newton-Mottram, in Lancashire; at Wem, in Salop; Milwich, Pellsall, and Wolverhampton, Staffordshire; and at Haverhill, in Suffolk. The *British Herald* (Sunderland, 1830) gives for Snape, "same arms as *Snappe*," viz., "Erm., on a chief az. three portcullises or, lined and ringed of the last." Crest of Snape (different from *Snappe*), "Between two wings an escallop ppr." W. SHANLY.

Montreal.

GUY FAWKES (6th S. vi. 516; vii. 233).—In the official report, entitled *A True and Perfect Relation of the whole Proceedings against the late most barbarous Traitors, Garnet a Jesuite, and his Confederats, &c.*, London, Barker, 1606, 4to.,



Fawkes is indicated as "*Guy Fawkes*, Gentleman, otherwise called *Guy Johnson*," which is a mistake; for it does not appear that he was ever described as *Guy Johnson*, although Sir Edward Coke laid stress upon the danger the Crown had run of hanging the right man in the wrong name. "We should," he said, when excusing the delay in bringing the traitors to trial, "otherwise have hanged a man vnattainted, for *Guy Fawkes* passed for a time vnder the name of *John Johnson*: So that if by that name greater expedition had beene made, and he hanged, though wee had not missed of the man, yet the proceeding would not have beene so orderly or iustificable." Nowhere in this narrative in his Christian name spelt *Guido*; but it is remarkable that the spelling of his surname varies thus: Fawks, Fawkes, Fawlkes, Faukes, Faux, Fawks. In 1679 a reprint of the above relation (with additional matter) was issued by the king's printers in octavo, *The Gunpowder-Treason: with a Discourse of the Manner of its Discovery, &c.*; and on p. 33 the conspirator is introduced in a side-note as "*Guido Fawkes*, bearing the name of *Percy's man*," and as *Guido Fawkes* his "declaration" or confession is here printed. But see the relation preserved in the State-Paper Office (corrected in the handwriting of the Earl of Salisbury, then Secretary of State and one of the Lords Commissioners at the trial of the conspirators), wherein, referring to the apprehension of Fawkes, it is recorded that "the wretch gave himself the name of John Johnson, which synce he hath confessed to be false and his true name to be *Guy Fawkes* (a gentleman borne near Spofforth, in Yorkshire)." There is no evidence whatever in favour of the far-fetched suggestion that "he was of Italian origin, and his name properly (!) *Guido Foschetti*, except the fact that he passed from Flanders to Italy on his way to London; although it is very probable that *Guy* may have become converted into "*Guido*" during his military service in Spain.

ALFRED WALLIS.

A "PYNSON" VOLUME (6th S. viii. 68).—T. Q. C.'s description of his little book tallies almost exactly with that given by Dr. Dibdin of Pynson's edition of the Magna Charta and other statutes (1514). See Dibdin's *Topographical Antiquities* (1812), vol. ii. p. 454.  
G. FISHER.

SUPPORTERS (6th S. vi. 309, 520; vii. 254).—In the Lyon Register, about the year 1712, the Hon. W. Fraser, second son of Lord Saltoun, registered his arms, and had as supporters two angels. On May 22, 1775, his only son, William Fraser, of Fraserfield, made a fresh matriculation, with supporters. His granddaughter and heir, Margaret Fraser, married Henry David Forbes, of the Craigievar family, and had issue two sons. These two sons bear the coat of 1775, quarterly with that of Forbes of Craigievar (with a border

argent), but no supporters have been granted. I take these items from a privately printed history of the family of Fraserfield, printed in 1869.

While on this subject may I ask, What right have the eldest sons of peers bearing courtesy titles to use coronets or supporters? So far as I can see, no right at all. Thus, the Marquis of A. has a son John Jones, by the queen's courtesy styled Earl of B.; I find this Earl of B. uses his father's supporters, and ensigns his shield with an earl's coronet. By what authority? Supporters belong to a person, not to a family, and unless a man is a peer how can he bear a coronet? I shall be glad to be corrected if my ideas on this subject are erroneous.  
GEORGE ANGUS.

1, Alma Terrace, Kensington, W.

The device used by Peter Treveris, printer at Southwark, is a wild man and woman, called by him "the Wodowes," being the supporters of the family of Treffry, Cornwall, of whom he must have been a cadet.  
THOMAS KERSLAKE.

CATERWAYS (6th S. vii. 88, 354, 396, 476; viii. 74).—It is worthy of remark that in Lincolnshire *cross-quart*=cross-corner, *vide* Mr. Peacock's *Glossary* (E.D.S.). I tender my thanks to PROF. SKEAT for having exposed the absurd fallacy which appeared 6th S. vii. 476.

F. C. BIRKBECK TERRY.

RUE ON SUNDAYS (6th S. vi. 408; vii. 193).—Bunches of rue used to be placed before prisoners in the dock at the Old Bailey. I do not know if it is still done; but was this not in allusion to the meaning of the herb "repentance" as well as for the original reason to prevent gaol fever, of which aromatic herbs were supposed to be a preventive?  
STRIX.

"The Seed of Rue is made in the fashion of a Crosse, and this peradventure is the reason that it is of so great Vertue in the ease of those that are Possessed, and that the Roman Church useth it in their Exorcisms" (*Vnheard-of Curiosities*, Jacques Gaffarel, Englished by Edmond Chilmead, 1650).  
R. H. BUSK.

VELOCI MEN (6th S. viii. 68).—Singer's *Price List for 1882 of the Coventry bicycles and tricycles* has this notice of the *velociman*:—

"The *Velociman* (hand tricycle). (2nd gear. Charlesley's patent.) The demand for a good hand tricycle has induced us to arrange with the inventor of the 'Velociman' for the sole use of his patent.....The tricycle is propelled by two levers bent forward working *simultaneously* as in rowing." &c.—P. 23.

The specialty consists in the tricycle admitting of being worked either by the hands or the feet or both, together with certain improvements in construction. The inventor is the Rev. Robert Harvey Charlesley, of Oxford, and residents there are familiar with his appearance in using it. It is

possible that the patent may be worked abroad, or that the tricycle may be exported, or that the name may be borrowed by foreign makers.

ED. MARSHALL.

This is one of those words connected with sport which have been adopted by the French-speaking peoples, often, as in this case, incorrectly. The proper word in the Belgian speech would be *velocipediste*; but that is too long. I have seen somewhere a list of English words adopted into modern French without alteration; they are chiefly connected with sport.

J. MASKELL.

THE ROMAN MILESTONE AT LLANFAIRFECHAN (6th S. vii. 345; viii. 53).—Thanking MR. W. THOMPSON WATKIN for his reply, I will complete my note upon this stone by stating that it and another stone with a Roman inscription upon it have been removed to the British Museum, where they now are. The second stone I now mention was found a few weeks ago, at about ten yards' distance from the Hadrian stone; it was unfortunately broken, the conclusion of the inscription being apparently missing. I did not see this second stone myself, being away from the neighbourhood, but I have been allowed to see Mr. Franks's reading, which is this:—

IMP . P CAES  
L . SEP SEVERVS  
P . P . ET . M . AVR  
ANTONINVS  
AVGG . ET P

The stop is certainly after the first P, but should, of course, be after the second. Mr. Franks extends the inscription thus:—"Imperatores Caesares L. Septimus Severus pius pertinax et M. Aurelius Antoninus Augusti et P. Septimus Geta nobiles Caesar."

THOMAS NORTH.

Llanfairfechan.

THE DUNMOW FLITCH (6th S. vi. 449; vii. 135).—I have in my possession a curious wood engraving of the awarding of the Dunmow flitch in 1701. It is on a demy single sheet, and also contains "The names of the persons who have received the Same from its Institution in the Year 1230 to 1751." According to this only eight "worthies" had "been bold enough to take the oath and obtain the bacon" up to the latter date. The engraving is a very quaint production, showing, on an elevated dais, the mixed jury, consisting of six men and six "spinsters"; the names of five of the spinsters are given. The full heading of the engraving is as follows:—

"A Representation of the Antient Custom of Delivering the Gammon of Bacon at the Priory of Dunmow-Parva in Essex; with the Names of the Persons who have received the same from its Institution in the Year 1230 to 1751."

It bears the following imprint: "London, Cut, Printed, Painted, and sold by William and Cluer

Dacey in Bow-Church-Yard; Sold also at their Wholesale Warehouse in Northampton." If a sufficient number of your correspondents desire to possess a copy, I would have the engraving reproduced by the photo-lithographic process.

JOHN TAYLOR.

Northampton.

I remember to have heard another version of the origin of this custom, and I give it from memory, viz.: Robert Fitzwalter, a powerful baron in the reign of Henry II., instituted a custom at Dunmow, in Essex, that a man and wife who did not quarrel for a year and a day after marriage might go to Dunmow and claim a flitch of bacon. But they were required to kneel on two hard pointed stones set up in the churchyard for that purpose, and take an oath in the presence of the steward of the manor. The form of the oath was in substance as follows, although the versification is evidently by a modern hand:—

"You shall swear by the custom of your confession,  
That you never made any nuptial transgression  
Since you were married to your wife,  
By household brawl, or contentious strife;  
Or since the parish clerk said, Amen!  
Wish'd yourselves unmarried again;  
Or for a twelvemonth and a day  
Repented not, in thought, any way;  
But continued true, and in desire  
As when you joined hands in holy choir;  
If to these conditions, without any fear,  
Of your own accord, you will freely swear  
A gammon of bacon you shall receive,  
And bear it home with love and good leave,  
For this is our custom at Dunmow well known,  
The sport is ours the bacon's your own."

G. G. HARDINGHAM.

Temple.

THE BAGMERE PORTENT (6th S. vi. 511; vii. 215).—Allow me to send the following extract from a volume of MS. collections made by me many years ago. The passage is from the *Itinerary of Northwich Hundred*, written by William Webb in 1621, before the elevation of Sir William Brereton to the peerage of Ireland as Baron Brereton of Leighlin, which occurred in 1624, and it gives a very plain and sensible account of the portent:—

"So we pass along to that famous mere, called the Bagmere, being very large and very deep, and from it runs a water called the Croco, which quickly hastens to increase the Dane. If here I should either pass in silence, or call in question that common report of trees in the pool, which are said to lift themselves into sight above the water before such time as any heir of the house of the Breretons, the owner thereof dieth, I should be thought too nice and strict in giving way to the current of all writers, and too injurious to the wonder-tellers of all ages. But I profess a love to truth, and by such enquiry as I have made, I could never learn that the worthy knights and owners themselves of that great seat have much regarded that observation, but rather thought (as for my own part I do) that the rising sometime of those trees, is for the time merely accidental, and for the signification nothing at all, but even as other

the like bulks and bodies of wood, or earth, or other substance, that lie floating in deep waters, which by winds or other natural motions do stir, are diversely raised or depressed: so these, at some time, are so carried by some natural cause, not so fully appearing to man's understanding. And if once or twice in many ages such an accident fall out, at, or before the death of an heir, as easily it may come to pass, this hath more force to give wings unto such a flying report than ten experiences to the contrary shall ever call in again."

There are engravings of Brereton Hall in Nash's *Mansions of England* and in Ormerod's *History of Cheshire*—a fine structure, the foundation stone of which is said to have been laid by Queen Elizabeth. It has been supposed by some to have been the original of Bracebridge Hall in *The Sketch-Book* of Washington Irving, and it certainly was once the property of the family of that name at the beginning of this century.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

REV. CYRIL JACKSON (6th S. vi. 488; vii. 216).—I think I can throw some light on the descent of Dr. Cyril Jackson, Dean of Christ Church. His father, Cyril Jackson, M.D., of Stamford, was the eldest son of the Rev. Robert Jackson, Rector of Adel, Yorkshire, from 1703 until his death in 1730, when he was aged sixty-nine. This Robert Jackson appears, from a matriculation entry at Christ Church, Cambridge, dated Nov. 20, 1678, when he was aged fifteen, to have been the son of Robert Jackson, and to have been born "apud Coates Hall inter perbienses" (*sic*), and taught by Mr. Baskerville, of Wakefield, York. In 1737 the Rev. William Jackson (d. 1766, *æt.* fifty-two), second son of Rev. Robert Jackson, was inducted to Adel. He had an only son, William Jackson, of no profession (b. 1750, d. at Leeds 1773), who was father of an only child, Elizabeth. She married the Rev. George Hutchinson, and had issue. In Adel Church there is a memorial window to the son, Rev. William Jackson, the grandson, William Jackson, and the great-granddaughter, Elizabeth Hutchinson, of the Rev. Robert Jackson. Coates is, I believe, in the parish of Barnoldswick, Yorkshire. From the matriculation paper of Dean Cyril Jackson, of Trinity College, Oxon, dated June 20, 1764, he appears as "Cyrillus Jackson, 18, Cyrilli de Civit. Eborac. Doctriæ fil." This probably accounts for no entry of his birth being found at Stamford by MR. JUSTIN SIMPSON.

W. H. M. J.

CANDELMAS OFFERINGS (6th S. viii. 8).—In the High School of Glasgow, in 1826, the scholars, of whom I was one, were informed shortly before Candlemas by the head master of the class that they were expected to bring him an offering on that day; and if my memory serves me well, it was further given out by the master that the offer-

ing was not to be less than half-a-crown. The scholars numbered over one hundred.

J. D. HOOKER.

Royal Gardens, Kew.

ENTIRELY (6th S. vii. 208, 275).—This word in the Shakesperian sense is of constant occurrence in old wills. The Lord Treasurer Dorset, in his will, 1608, speaks of the Lady Cicely as his "most vertuous, faithfull, and intirely beloved wife"; and Sir William Uvedale, in his will, dated Dec. 17, 1651, mentions his "entirely beloved wife the Lady Victoria Uvedale."

G. LEVESON GOWER.

PRENDERGAST (6th S. viii. 20).—This is the name of a parish adjoining to and forming part of the borough of Haverfordwest, Pembrokeshire. "The place derives its appellation from an ancient family of the same name, to whom the whole parish formerly belonged. The last member of that family who enjoyed this property was Maurice de Prendergast, who accompanied Strongbow, Earl of Clare, to Ireland" (Lewis, *Top. Dict.*, s.v.). The name has a Norman-French look. Mr. Ferguson's derivation is, to my thinking, sheer nonsense.

BOILEAU.

THE FRENCH PREPOSITION *à* (6th S. vii. 108).—Surely the word *à* after such verbs as *ôter*, *prendre*, *soustraire*, may be identified with the Latin preposition *ab*.

E. MCC—

Guernsey.

### Miscellaneous:

#### NOTES ON BOOKS, &c.

*Shakespeare as an Angler*. By Rev. H. N. Ellacombe, M.A., Vicar of Bitton. (Stock.)

IN this charming little book Mr. Ellacombe has reprinted his two papers which originally appeared in the pages of the *Antiquary*. It is evident that the author is both an enthusiastic angler and an ardent admirer of Shakspeare. Having in a former essay claimed the poet as a brother gardener, Mr. Ellacombe was anxious to claim him also as a brother angler. We must confess that, after reading the arguments which are so persuasively put by Mr. Ellacombe, we are not quite satisfied that he has conclusively proved his case. The writer himself very candidly confesses that Shakspeare could never have practised the noble art of fly-fishing, and only attempts to prove that the poet was a "bottom-fisher." On the questions whether bottom-fishing is a noble art, or whether it is an occupation that we should expect a poet to indulge in, we will not enter. To tell the truth, though we are almost ashamed to confess it, we own to having a strong impression that our great poet was at times given to a little bit of poaching by way of relaxation. However that may be, it is a curious fact that whenever the trout is mentioned by him it is in conjunction with the unsportsmanlike art of "ticking" and "groping." We sincerely hope that we are mistaken in accusing the poet of so gross a crime. A charge of such magnitude should perhaps be grounded on more than a deduction from four lines collected from the whole of Shakspeare's writings. But though we are not quite persuaded by Mr. Ellacombe's argument, we find it im-

possible to quarrel with him. He has argued his brief so pleasantly, and with so much ingenuity and research, that we hope before long he will find another phase of the poet's habits yet to illustrate.

*S. Wilfrith's Life in Sussex and the Introduction of Christianity.* By Frederick Ernest Sawyer. Reprinted from the "Sussex Archaeological Collections." (Lewes, Wolf.)

MUCH has been written, wisely and foolishly, about the great Saint Wilfrid. His moral force and intellectual power none can doubt; but his life was cast in troubled times, and his career lends itself, unhappily, far too easily to modern religious controversy, so that the work of a great and good man has been to some extent obscured by senseless janglings concerning matters of which he could never have had the slightest fore-knowledge. Mr. Sawyer keeps clear of controversy, and has given us a lucid biography of the saint so far as he was connected with Sussex. There are but four (perhaps we should say three) original authorities for Wilfrid's life. The more important passages in these are given in a translated form in parallel columns. This is a useful arrangement, as we can thus take in the whole picture at a glance. Sussex was converted to the faith of Christ by Wilfrid, and it is therefore natural that to Sussex men his career should be of extreme interest. Mr. Sawyer gives a list of those places in the county the names of which he believes to be taken from the divinities of the old religion. It is an obscure subject, and it is not unlikely that some of his identifications may be wrong, but his catalogue will be servicable to future inquirers in this most interesting and obscure field.

*Folk-Medicine: a Chapter in the History of Culture.* By William George Black. (Folk-lore Society.)

MR. BLACK has produced a useful, but by no means an exhaustive book on a very interesting branch of folklore. The place that folk-medicine holds in the history of science is an important one. We are accustomed to put well-nigh implicit trust in our medical advisers, knowing that their practice is based on carefully conducted experiments. Our forefathers had probably quite as firm a belief in the doctors of their time, who knew nothing of experiment at all, but were guided in their treatment of sickness almost solely by traditions handed down from man to man, and by observing the outward characters of plants and other objects which by their likeness to parts of the human body were thought to indicate their use in medicine. Though the folk-lore element in medical practice has nearly died out among professional men, we find it still current among persons who would be offended if it were implied that they were superstitious or ill educated. We know a lady who always carries a potato in her pocket as a charm against rheumatism, and another—the wife of a clergyman—who gave her children fried mice to eat as a specific for the whooping-cough. Mr. Black quotes from an ancient leachbook an account of a certain drink which was to be given to "fiend-sick" patients, and tells us that the preparation should be drunk out of a church bell. It would have been better if it had been explained that this must have meant the small bell rung at mass, commonly in old times called the sacking bell; not the large bell in the church tower, out of which it would be well-nigh impossible for any one to drink.

THE dates of the Berne Conference on International Copyright and of the Amsterdam International Literary Congress have been postponed since the publication of our paragraph on the subject. The Berne meeting is now fixed for September 10 to 17, and the Amster-

dam Congress for the remarkably long period September 25 to October 20. How far those who are charged with the arrangements for the Congress of the International Literary Association can be considered wise in proposing to extend their deliberations to such an unusual length we must leave to time to prove. We remember thinking a fortnight, and rather more, devoted to the foundation meeting at Paris, in 1873, in excess of what was desirable. We believe, however, that at Amsterdam the sessions are to be alternated with a local congress, so that the International Literary Congress itself will probably not extend beyond the normal week.

MR. FENNEL, of Fitzwilliam Street, Cambridge, is anxious to receive offers of assistance in the compilation of the Stanford *Dictionary of Anglicized Words and Phrases*. The names of those who aid him will be mentioned in the work. Mr. Fennell's scheme is praiseworthy, and his book, which will be comprehensive, is likely to be highly servicable.

THE sixth annual meeting of the Library Association of the United Kingdom will be held at the Free Public Library, Liverpool, with Sir James Picton, F.S.A., in the chair. The Council will be glad of the offer of papers. The address of the Hon. Sec. is Ernest C. Thomas, 13, South Square, Gray's Inn.

THE *English Illustrated Magazine*, the first number of which will appear in October, under the direction of Mr. J. W. Comyns Carr, seems likely to be an improvement upon anything of the kind yet attempted. The opening number will contain thirty illustrations.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

NEMO.—The sonnet of which you speak is No. xl. of Wordsworth's "Miscellaneous Sonnets," included in *Poems of the Imagination*, and is addressed to the Rev. Christopher Wordsworth, D.D., Master of Harrow School, after the perusal of his *Theophilus Anglicanus*, recently published. It is dated "Rydal Mount, Dec. 11, 1843." You should ascertain if the lines are in the autograph of the poet, or are simply copied into the volume.

T. B. WILMSHURST.—The derivation of *silo* and *ensilage* is fully explained in "N. & Q.," 6th S. vi. pp. 413-4, by PROF. THOROLD ROGERS and other contributors.

QUAVER.—Full information concerning Madame Storce is supplied in Sir George Grove's *Dictionary of Music and Musicians*, vol. iii. p. 719.

A CORRESPONDENT writing from King's Langley concerning Tintern Abbey, Wexford, Serres and Squire Family, has neglected to give any signature or address.

F.S.A. ("The Lawson Baronetcy") has sent neither name nor address.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, AUGUST 25, 1883.

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## Notes.

## THE HOUSE OF GLANVILLE.

In "N. & Q.," 6th S. vii. 379, the recent work by Mr. Glanville-Richards, *Records of the House of Glanville*, is noticed, and the writer of the note says he has "the fullest confidence in the facts and results which the author sets before us."

All persons who are interested in family history must gratefully acknowledge the author's industry and enterprise in collecting and printing so much interesting matter connected with this name. But without some qualification I can hardly agree with that portion of the notice in "N. & Q." which I have quoted above. For of the results and conclusions arrived at by the author and stated in this book there are many affecting important questions, which ought not, I think, in the absence of further information, to be accepted as finally settled. I ask leave to mention some of the positions which I consider not proved, and which I think raise questions worthy of the attention of the author and of any correspondents of "N. & Q." who may be able and willing to attempt their solution.

Between 1066 and 1190 there flourished as barons in England Ranulph de Glanville, *temp.* Will. Conq.; William de Glanville, who died 1168; and Hervey de Glanville, the last two being pro-

bably sons of Ranulph; and a second Ranulph, son of the said Hervey, which last-mentioned Ranulph was a very celebrated man. He was Chief Justice of England *temp.* Hen. II. He died before Acre 1 Ric. I., having accompanied Richard I. in his first crusade. The principal object of Mr. Glanville-Richards's book is to trace from this R. de Glanville, C.J., or from some known member of his family, the descent of several families of the name of Glanville, some of which are now extinct and some of which happily still flourish. It is upon his success or failure in this attempt that I wish now to comment. But before so doing it may not be out of place to remark that Mr. Glanville-Richards styles this R. de Glanville, C.J., "Earl of Suffolk," and states that he left a son, whom he styles second Earl of Suffolk, and whose son he styles third Earl of Suffolk. Neither Dugdale, nor Sir Harris Nicolas, nor any other writer on hereditary dignities makes mention of any person of the name of De Glanville as enjoying this dignity; and, in fact, during the period when the persons lived whom Mr. Glanville-Richards styles Earls of Suffolk, the only Earl of Suffolk for the time being was the earl at that time of Norfolk or Norwich, Hugh or Roger Bigod. It becomes, therefore, a question whether our author has not, with certain other writers, been misled by a false inference, perhaps from the occasional use of the word "comes"; just as, at p. 179, he styles Sir Roger de Glanville, *temp.* Hen. II., Viscount, instead of Sheriff of Northumberland.

The next remark I would make refers to the fact of our author's attributing to the said Ranulph de Glanville, C.J., a son William de Glanville, whom he styles second Earl of Suffolk, and through whom and his descendants he carries the supposed earldom of Suffolk to the family of Ufford by an heiress of De Vesci, which marriage is not mentioned in the most authentic accounts of the Ufford family hitherto compiled. He himself recognizes in his appendix that Dugdale, and, in fact, all writers of any authority, give the Chief Justice only three daughters, his coheirs, between whom he divided his estate when he set out for the crusade; and without doubt the house of Neville has usually quartered the Glanville arms as belonging to one of these daughters. The principal reasons given by our author for affiliating this William on the Chief Justice seem to be, first, that among the witnesses to certain charters occurs the name of one William fil. Randulphi, from which he assumes that the witness was the son of Ranulph de Glanville, the Chief Justice. But it must be remarked that the name of the witness is Wil. fil. Randulphi, not fil. Randulphi de Glanville; so that, in fact, the probability is that this witness was the son not of Ranulph de Glanville, but of some other distinguished person of the name of Ranulph, who had not as yet

assumed any distinctive surname. For when once the surname was thoroughly established in any family the members of the family were usually known by that surname, and usually employed it in their signatures; and in the case of this very William Mr. Glanville-Richards himself mentions one document attested by him as William de Glanville. The other reason is a short pedigree by some unknown hand, which he quotes in his appendix from Harl. MS. 6595, and which, as it contains many obvious errors, cannot be taken as of any authority.

I now proceed to comment upon the pedigree which Mr. Glanville-Richards gives of the existing family of Glanville of Suffolk, now of Wedmore, co. Somerset. Our author professes to trace this family from the Chief Justice through William and Gilbert, whom he styles second and third Earls of Suffolk, and of whom I have written above, and through the family of De Glanville of Sutton, of which the first known member is Nicholas, and the last was Sir Richard, who died before 1361, when his widow presented to the benefice of Sutton. Our author states, on the strength of a "ped. of the ancient family of Glanville" (of the date and authorship of which we know nothing), that Nicholas was the son of this Gilbert, "Earl of Suffolk"; and however slender this authority may be, no objection can be raised to the statement on the score of dates, and perhaps the pedigree from William, "second Earl of Suffolk," to Sir Richard may be accepted as probably correct. But it is otherwise when we come to tack on to the old family of Sutton the existing family of Suffolk and Wedmore. In order to do this Mr. Glanville-Richards states that Sir Richard, who died before 1361, had one son Robert, whose grandson, also Robert, was grandfather of Richard Glanville, Mayor of Hadleigh, whose eldest son was born in 1602, as appears from his tombstone. But our author tells us that his sister and brother by the same parents were born in 1622 and 1625 respectively. From this Richard the mayor the pedigree of the existing family is no doubt easily proved to the present time. But Mr. Glanville-Richards gives us absolutely no proof whatever of the descent of this Richard No. 2 (the mayor) from the Richard No. 1 (Sir Richard of Sutton), who died before 1361; although without convincing proof the pedigree scarcely commends itself to ready belief; for if we accept it we must believe that the family exhibited the peculiarity that during five generations each successive head of the family became the father of his first child or of his son and heir at the average age of forty-nine years or more.

Again, he states that the family of the name of Glanville residing at Holwell, in county Devon, from which sprang Glanville of Broad Hinton, co. Wilts, the latter branch, founded

by Sir John Glanville, Speaker of the House of Commons *temp.* Charles I., was descended from one John de Glanville, an uncle of John de Glanville, the last lord of Wotton Glanville, in co. Dorset. But he gives no kind of proof or reason for so connecting these Devonshire and Broadhinton families with that of Wotton Glanville. Yet for this statement no less conclusive evidence is required than in the case of the Suffolk branch; for if the said John was in truth uncle of John de Glanville of Wotton Glanville, we should have presented to us the singular instance of a family continued during five generations by gentlemen each of whom must have averaged the age of fifty years at the birth of his eldest child or heir. For Sir Henry de Glanville, who was on this supposition the father of the first John of Devonshire, was dead before 1325, and Elizabeth Glanville, the eldest child of Thomas Glanville, who was the grandson of the grandson of the said first John of Devonshire, was born 1572.

It is also noticeable that these Suffolk and Devonshire families, so soon as they come within the operation of authentic sources of family history, revert to the ordinary rule of mankind, and their heirs are born to them at the usual interval of thirty years or thereabouts; though even as regards these more recent pedigrees there is a certain absence of citations and extracts from, or reference to, the usual sources, such as deeds, wills, parish registers, &c., and in his treatment of these later families our author's work seems to be marked by characteristics similar to those which I think are to be regretted in his treatment of the earlier families.

For instance, he claims to be descended from one Richard Glanville of Ashburton. He states, no doubt correctly, that this Richard, born 1735 and married 1755, was father of Mary Glanville, who was born in that year, 1755. His further statements are that this Mary Glanville married a Capt. Sullivan, and that her granddaughter, Anne Maddock, married Admiral Searle in 1796, and was in 1803 mother of her third child, our author's grandmother; the result being that Mary Glanville, afterwards Mary Sullivan, must have been a great-grandmother at the early age of forty-five! One would expect that any one advancing a pedigree involving facts so unusual would be careful to support his statements by convincing proofs. But here, as in so many other instances, we must accept the pedigree on the authority of the writer's unsupported statement, or we must reject it.

Pending the production of further authority, our author's statement as to the connexion of the families of Glanville of Holwell with that of Wotton Glanville is further lessened in value by the circumstance that he has fallen into error in his statements as to the issue of the last John de Glanville, lord of Glanville's Wotton. His state-

ment is to the effect that Joan de Glanville, his daughter and "heiress general," married Robert More, of Marnhull and Manston, Esq., "Lord of the Manors of Marnhull, &c.,"; that her daughter Edith More married John Newburgh, of East Lullworth, "in whose family Wotton Glanville continued to the time of Ric. III., when it was alienated from the Newburghs to the Leighs."

The facts are as follows:—John de Glanville had two daughters, Joan, the wife of Thomas Manston, whose issue by her are represented at the present day, and Alice, not Joan, the wife of Robert More or Attemore. Robert More was not lord of the manor of Marnhull or Manston, but owner of More, in the manor of Marnhull. The only daughter of Alice by this Robert, Edith, had by her husband John Newburgh two daughters only, Agnes, from whom, as appears by part ii. of his *Hist. of the House of Arundel*, Mr. Pym Yeatman is, among others, descended, and Joan, who married John Lye, of Stanton Fitzherbert, co. Wilts. It was through this marriage, and not by alienation, that the manor of Wotton Glanville came to the Lyes or Leighs on the death of John Newburgh aforesaid, husband of Edith More or Attemore; which John Newburgh held that property from the death of his first wife, before 1430, to the time of his own death in 1483/4, 1 Ric. III., when it passed by descent to John, afterwards Sir John, Lye, in right of his grandmother.

Before leaving the family of Glanville of Wotton Glanville, it may be as well to observe that this family seems to have borne for its arms, Az., crusilly or, three lozenges arg., for in the Visitation of Dorset, 1565, the second quartering in the shield of Percy of Manston is this coat, given for Glanville, the lozenges being in pale; and on the tomb of John Slade, in Spetchley, Worcestershire, the same arms are carved, the lozenges being in fesse, Percy and John Slade's wife, Christina Leweston, being representatives of Joan above mentioned, the daughter of the last John de Glanville of Wotton Glanville. This coat is not mentioned by Mr. Glanville-Richards. Indeed, the references he makes to the armory of Glanville by no means display the attention which the subject to some minds might seem to deserve.

Moreover, our author states that the family of Glanville of Wotton Glanville descended from one Gerard de Glanville, whom he describes as having been a younger son of Sir Hervey de Glanville. The dates agree very well with this statement, which perhaps represents the truth of the descent of the Glanvilles of Wotton Glanville; but our author gives us absolutely no proof whatever for his statement. On the contrary, at p. 26, where he professes to enumerate all the issue of Sir Hervey, he makes no mention of any son of the name of Gerard.

I should esteem it a very great favour if Mr.

Glanville-Richards or any other correspondent of "N. & Q." would supply further information on this or any other of the questions which, as I think, I have shown cannot be taken as finally settled by Mr. Glanville-Richards's otherwise very useful volume. A. S. M.

FORDWICH: TAPER AXE.—I think that this cutting from the *Guardian* of May 30, giving interesting particulars of the ancient borough of Fordwich, one of the members of the Cinque Port of Sandwich, deserves a place in "N. & Q."—

"Mr. Stuart Sankey, of the Inner Temple, has been appointed Recorder of Fordwich, in Kent. The borough is one of the three most ancient in the United Kingdom. Its charter was granted by King Edward the Confessor, subsequently confirmed by Henry II., Edward III., and Charles II., the consideration being that the town, as a member of Sandwich, one of the Cinque Ports, should furnish one ship of war and men when required. The tide flowed as far as Fordwich quay, and it is recorded that men-of-war used to be moored there. The jurisdiction, as of yore, extends twelve miles down the river, as far on either side as a man standing in a boat in mid-river can throw a 7 lb. taper axe. The Guildhall is of the most ancient description. There is also a ducking chair for scolds, and two drums with the borough arms emblazoned upon them, which were beaten to summon the commonalty to see the immersion."

In the A.-S. Chronicle, Parker MS., A.D. 1031, where we have an account of King Cnut giving to Christ Church at Canterbury the haven at Sandwich and all the dues arising therefrom, from either side of the haven, we find the same expression *taper æx* used in describing the mode of defining the limits of jurisdiction. What is the meaning and what is the etymology of *taper* in this passage of the Chronicle? I cannot agree with Prof. Skeat, who in his *Dict. (s.v.)* says it means "tapering," and suggests a Celtic origin. It should be noted that *tapar-œx* is not of uncommon occurrence in old Norse literature. The passage in the Chronicle refers to the gift of a Danish king. I think it likely that the expression *taper æx* came to us by the Baltic, and that *taper* is of Slavonic origin, being no other than the O.Slav. *topor*, an axe, a well-authenticated word still in use in Russia. A. L. MAYHEW.

Oxford.

A CHAMBER IN AN ABBEY CHURCH OFFERED FOR SALE BY AUCTION.—In the *Worcester Herald* of June 16 is an advertisement of the sale by auction, at the Swan Hotel, Tewkesbury, of the Great Abbey House, and lands and cottages adjoining, at Tewkesbury, including the abbey gateway, &c., on July 18 next ensuing. But what is rather curious is that one of the lots offered for sale is "a stone-built chamber with groined roof, situated on the south side of the west window of the Abbey Church."

This chamber is in fact a portion of the fabric of the church, but access to it is gained by an

exterior stone stair, which is connected with the Abbey House, where the abbots of Tewkesbury resided in the monastic times, and was possibly used by the abbots as an oratory or for some special purpose. Being thus accessible only from the garden of the Abbey House, it has been employed by the inhabitants for various purposes; but it may be questionable by what right it is sold by auction, being really a portion of the church, though attached to the exterior.

Now, it is stated in Bennett's *History of Tewkesbury* that

"King Henry VIII. in the thirty-fourth year of his reign, in consideration of the sum of 483*l.*, granted and sold to the bailiffs, burgesses, and commonalty of the borough and town of Tewkesbury, the choir, aisles, chapels, vestry, steeple, bells, roof, slates, lead, stone, iron, timber, images, tombs, gravestones, glass, &c., and also the soil, ground, site, precinct, and circuit of the church, as well as the churchyard, and all other things appertaining to the church, which at the time of the dissolution belonged to the abbot and convent."

No reservation of this stone chamber appears to have been made to any one; and if it was, as is almost certain, in use for some purpose by the abbots of Tewkesbury, it would pass with what "belonged to the abbot and convent." Whether the continuous and undisturbed possession of this chamber, without interference from the churchwardens, would give a legal right to its disposal is for the committee connected with the restoration of the Abbey Church, only recently finished, to inquire about; but it seems strange for any portion of an existing church to be put up for sale by auction.

I can find no notice of this chamber with groined roof, which is placed within the exterior wall of the nave, on the south side of the west window of the church, in Bennett's detailed history of the abbey and town of Tewkesbury; but the right of its sale should be seen into.

EDWIN LEES, F.L.S.

Worcester.

"A BARREN RASCAL."—Whenever I find a startling false criticism on any writer fathered on Dr. Johnson, I know that it is some splenetic effusion vented by him in his talk. Johnson's opinions of writers are to be collected from his works. He called Fielding a "blockhead." This was after dinner, in conversation with, amongst others, Erskine and Boswell. Feeling that "blockhead" and Fielding could never go together, the doctor hastens to correct himself, and says, "I mean he is a barren rascal." He then goes on to show that by the phrase he merely means that Fielding had described a limited class, consisting principally of low persons. His real opinion of Fielding oozes out naturally enough elsewhere. He tells us of the effect of *Amelia* on himself. He writes to Miss Burney praising her *Evelina*. "What a Holborn beau you have drawn! Harry Fielding could not have drawn

a better character." Again, in his comparison between Fielding and Richardson he always allows Fielding merit, though he treats Richardson as the higher writer, having a deeper knowledge of the human heart. The life of Gray in the *Lives of the Poets* did not satisfy Gray's admirers, but it is a very different picture of Gray from that which Johnson's loose talk with Mrs. Thrale and Boswell one summer afternoon at Streatham presents.

S. L. P.

[See 6th S. vii. 504.]

AMERICAN FOLK-LORE.—The Reading (Pennsylvania) *Times* says that a number of white robins have made their appearance in the woods at the back of Earlville in Berkshire, and are looked upon with superstitious dread. Perhaps some naturalist or folk-lorist will further explain this matter.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton.

GENERAL INDEX TO THE SIX SERIES OF "N. & Q."—In the preface to the General Index to the First Series the Editor said:—

"At the end of every successive half-year we have endeavoured to make these materials available by adding to every volume a copious Index. But Time soon renders unavailing the means we use to defeat his influence. A search through our separate Indexes has become a work of time and trouble; and therefore, when we determined to bring our First Series to a close with the Twelfth Volume, we at the same time resolved to make the literary riches accumulated during the first six years of our existence permanently and easily available by the publication of a complete Index."

I am disposed to think that the same case can now be made out for a general index to the whole so soon as the current (sixth) series shall have been completed. "A search through our separate" general "indexes has become a work of time and trouble," and I cannot but believe that a resolve "to make the literary riches accumulated during the first" thirty-six "years of our existence permanently and easily available by the publication of a complete index" would meet with the grateful appreciation of the literary world. Another reason, if one were needed, is that some of the series indexes are very rare and hard to be procured; so much so that the first three of those indispensable volumes fetch from one to two pounds each. If my suggestion meet with acceptance, the work of making a general index might be begun forthwith, and be ready for issue very soon after the completion of the current series, and simultaneously with the general index to it.

J. DYKES CAMPBELL,

29, Albert Hall Mansions, S.W.

ERRATUM IN THE INDEX TO "N. & Q." FIRST SERIES.—An error in the indices to "N. & Q." is a thing of such rare occurrence that I may be pardoned for noting one. Under the head of "Chatham, Earl of," are mentioned some circum-



stances which refer not to his death at Hayes, but to the death of his son, the younger William Pitt (who never became Lord Chatham), at Putney Common. The mistake is a very pardonable one, and can be easily corrected in case of the index being reprinted. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**THE POINTS OF THE COMPASS.**—Accuracy in this matter is of vital importance in descriptions of places and movements, and yet instances, more or less conspicuous, of inaccuracy are not unfrequently found, even in works of travel and geography. The following quotations illustrate the point, viz.:—

“The main chain of the Caucasus crosses obliquely from *E.N.E.* to *W.S.W.* the great isthmus which lies between the Black Sea and the Caspian, separating Europe from Asia.”—Gallenga's *Summer Tour in Russia*, p. 297.

“Over the north-west portion of the African continent stretches an immense zone of earth formed by the Nile and fertilized by it alone.”—*The Khedive's Egypt*, by E. de Leon, p. 360. A quotation from Mariette Bey.

“In their [the Bulgarians'] south-eastward march from Asia.”—*Turkey in Europe*, by Lieut.-Col. James Baker, second edition, p. 21.

A little more care would avoid such slips, which no doubt are easily explicable, but are none the less sadly misleading to readers. E. A. B.

**ELF-LOCKS.**—These, known to us more especially from the occurrence of the phrase in *Romeo and Juliet* (I. iv. 91-2), have, at all events since Warburton's time, been supposed to denote the matted locks of *plica polonica*. The writer of a paper in the New Shakspeare Society's *Transactions* for 1875, without reference to Warburton, takes the same view. But I would remark that, while a felting or inextricable interlacing of the hair—a result of neglect and want of cleanliness—was doubtless known in England (a state called by Dr. Copland “false plica”), there is not, so far as I am aware, any recorded instance of the occurrence of the true *plica polonica* in England so early as Shakespeare's time. We sadly want Elizabethan English references to elf-locks.

BR. NICHOLSON.

**PRINTERS' PAPER.**—Much has been said about MS. ink in “N. & Q.,” but I think publishers ought to have their attention called to the paper employed. I have two books which break away like egg-shells every time I open them, and the appearance they present when closed is just as if black-beetles had been devouring the edges of the leaves. One of the books I refer to is the *Encyclopedia of Chronology*, by Woodward and Cates (Longmans & Co.); the other is Stormonth's *Dictionary* (Blackwood & Sons). I find the edges get a brownish yellow and become quite brittle. For a long time I was puzzled how to account for the broken leaves; but I soon found, on touching

them, that they broke away as I state. These are the only two I have at present noticed. Some French paper becomes discoloured in a shocking manner, but this friable paper is a new evil, due, I suspect, to bleaching. I am certain that Messrs. Longman and Messrs. Blackwood are not aware of this, but I am quite willing to send them the books I refer to for inspection, and I am convinced they will deplore as much I do such a lamentable evil. E. COBHAM BREWER.

**ST. GEORGE'S HALL, LIVERPOOL.**—Mr. Loftie's *History of London* is an interesting work, but it contains some strange mistakes, to a few of which attention has already been called in “N. & Q.” In vol. ii. p. 88, speaking of the National Gallery, Mr. Loftie says:—

“It was unfortunate for Wilkins that he was chosen to design it. His powers as an architect were remarkable. His design for the University of London, in Gower Street, has been only partially carried out, but we can judge of him by St. George's Hall, at Liverpool, one of the most beautiful modern buildings in Europe.”

Mr. Wilkins had nothing to do with St. George's Hall or any other building in Liverpool. The Hall was designed by Harvey Lonsdale Elmes, a young architect of great promise, who died before the completion of the building, which was carried out by the late Prof. Cockerell and opened in 1854, long before which date, if I mistake not, Wilkins was deceased. J. A. PICTON.

Sandyknowe, Wavertree.

**LONDON GARDENS FOR THE POOR.**—The benevolent intention of laying out as a garden for the poor the disused burial-ground of the parish of St. Andrew, Holborn, brings to the surface the curious remark of John Timbs on this particular churchyard (*Curiosities*, p. 163). “A strong prejudice,” he observes, “formerly existed against new churchyards, and no person was interred here till the ground was broken (1715) for Robert Nelson, author of *Fasts and Festivals*, whose character for piety reconciled others to the spot; people liked to be buried in company, and in good company.” Nancy Dawson, the celebrated horn-pipe dancer, lies here (“N. & Q.,” 6th S. iv. 205). Here also are buried the upright and amiable judge Sir John Richardson and Zachary Macaulay (1759-1838). WILLIAM PLATT.

**OPOPONAX.**—This word should be *opopanax*, being derived from *οπος* and *παραξ*.

R. S. CHARNOCK.

Boulogne-sur-Mer.

**CAT.**—“Try that wine; it's from the cask where the black cat sat,” is an Hungarian expression denoting that it is the best wine. Has it any connexion with “Old Tom” and the cat one so often sees in connexion with gin? W. HY. JONES.

Thornton Lodge, Goxhill, Hull.

LETTER OF THOMAS MOORE.—The following short but characteristic letter of Thomas Moore may interest some readers of "N. & Q.":—

April 3<sup>rd</sup>, 1829.

MY DEAR SIR,—Pray, forward the inclosed packet for me. It is to one of those *poetesses* which wear my heart out, *not* with love.

Yours, &c.,  
T. MOORE.

Thomas Davison, Esq.

DANIEL HIPWELL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

### ANGLO-SAXON TRANSLATION OF THE BIBLE.—

Can any of your readers refer me to any work wherein it is proved that the Anglo-Saxon translations of portions of the Bible are taken from the Vulgate? This is taken for granted by such great authorities as Westcott and Scrivener. It must, therefore, be presumed to be true. Yet other learned men have expressly stated that they are from the *Vetus Italica*, which, as most people know, was corrected by Jerome. Thus the late Prof. Bosworth, in his *Gothic and Anglo-Saxon Gospels* (1874), has the following title: "Da Feower Cristes Bec on Engliscum gereorde: translated from the *Vetus Italica*," &c.; and in p. xi of his preface he takes some pains to prove that the Anglo-Saxon was *not* from the Vulgate of Jerome, and that, in fact, it may be useful in ascertaining the readings of the oldest Latin version.

The same view is taken in the well-known "Introductory Remarks" to the *English Hexapla*, published by Bagster (p. 2). I can only conclude that this view has become antiquated, and that what Bosworth and others believed to be the *Vetus Italica* was some particular MS. of the Vulgate. Dr. Davidson's *Test of the Old Testament Considered*, &c., was published long before Bosworth and Waring's book (1856), and he ascribes the Anglo-Saxon version of the Old Testament to the Vulgate, and does not mention the old Italic. The same view is, I think, taken in the *Dictionary of the Bible* (Dr. Smith). But it ought, I think, to have been clearly and decisively shown somewhere that the old Italic is *not* a source from which the Anglo-Saxon versions have been directly derived. Has this been done? H. F. W.

P.S.—I asked the question of Francis Procter, the learned author of the *History of the Book of Common Prayer*, and he replies, "I wish I could polish off your question about the Latin (*Vetus Italica* or Vulgate) from which the A.-S. version was made, deciding between Bosworth and Westcott. But I cannot enter upon it, and must take what is said by great clerks as *ex cathedra*."

But there are many who would like to know the real facts; and no doubt some of those who read your publication can solve the difficulty.

BERKELEYS AND FITZHARDINGS.—The subject of the parentage of Robert Fitzharding having been, apparently, of some interest to several valuable contributors to "N. & Q.," might it not be found equally interesting to discover who was the father of Roger de Berchelai, or Berkeley, who was the possessor of Dursley Castle and of a large portion of the manors representing the Berkeley estates in Gloucestershire at the coming of the Conqueror, and therefore long before Berkeley Castle was built by Maurice Fitzharding? Roger de Berkeley was said to be a cousin of Edward, son to the Norman Queen Emma, who was sister of Robert, second Duke of Normandy, wife of Ethelred and of Canute, therefore mother of Edward the Confessor, and the indirect cause of the Norman Conquest. As yet I have been unable to discover the degree of cousinship between Roger de Berchelai and Queen Emma, but it is most probable that his father was one of the Norman barons who came over in her train when she married a Saxon king. Roger had no son, and a daughter entered a nunnery. His manors and castles therefore descended to his nephew William, whose son Roger was despoiled of them by Henry II, who afterwards restored part of the large estates to his children, on condition that they should make alliances with the Fitzhardings, upon whom they had been bestowed. The question arises, Who was the father of the first-named Roger and his brother Ralph? E. BARCLAY.

Wickham Market.

### MACAULAY ON EDMUND KEAN.—

"He [George Savile, Marquess of Halifax] left a natural son, Henry Carey, whose dramas once drew crowded audiences to the theatres, and some of whose gay and spirited verses still live in the memory of hundreds of thousands. From Henry Carey descended that Edmund Kean who in our own time transformed himself so marvellously into Shylock, Iago, and Othello."—*Macaulay's History of England*, vol. viii, ch. xxi.

What is Macaulay's authority for the statement of Kean's descent? R. L.

Arundel Club.

MEAD'S ROW, LAMBETH.—This narrow street (to which reference was made in "N. & Q.," *ante*, p. 111), which contained many quaint houses, amongst them "Strawberry Hall," runs from the Kennington to the Westminster Road. A row of good houses has been built in the street. I shall be glad to know who "Mead" was, and if the place has any curious associations. I am told J. G. Pinwell, the artist, and a celebrated actor, Parsons, lived there. J. F. B.

[This query, in a slightly different form, appeared in 6th S. iii, 149, without calling forth any answer.]

**FULVIUS AGRICOLA AND LENTIL PUDDING.**—I am asked to inquire (1) if any contributor to "N. & Q." can supply a reference to a Latin authority for the fact that a statue was erected to a certain Fulvius Agricola for inventing lentil pudding. It is so stated in a *Dissertation on Dumpling*, dated 1726, which contains also a quotation from an author represented by the abbreviation "Mæb.;" the reference is to "*De Fartophagis*, lib. iii. c. 2." (2) Can any one identify "Mæb.?" The use of certain Græco-Latin words (e. g. "energia") indicates a date not earlier than the fourth century. The questions have been submitted to two eminent Latin scholars in vain.

R. H. BUSK.

**HERALDIC.**—I should be very grateful to any reader who would furnish me with the arms of any of the following eminent scholars of Bury St. Edmunds Grammar School, either direct or through the columns of "N. & Q.": John Gauden (Bishop of Worcester, 1623); Archbishop Sancroft; Lord Keeper Guildford; Sir Thomas Hanmer (Speaker about 1700); John Warren (Bishop of Bangor); Chief Baron Reynolds; Thomas Thurlow (Bishop of Durham); G. Pretzman Tomline (Bishop of Winchester); R. Cumberland; Baron Alderson; John Burdish.

R. F. COBBOLD.

Bury St. Edmunds.

[Burke, *Gen. Arm.*, 1878, gives the following: Bp. Gauden (M. L., Worcester Cathedral), Az., a chev. erm. between three leopards' faces or, a border of the second. The Lord Keeper was second son of the fourth Lord North of Guilford; arms in *Peerage*, s. v. "Guilford, Earl of." For Sir Thos. Hanmer, Bp. Thurlow, see *Peerage*, s. v. "Hanmer, Bart.," and "Thurlow, Lord." Bp. Tomline, Gu., a lion pass. gard. between three mullets arg. Bp. Cumberland (M. L., Peterborough Cathedral), Arg., a chev. and in chief three wolves' heads erased sa.]

**EDGAR ÆTHELING.**—Allow me to reproduce this query by Ψ, 2<sup>nd</sup> S. x. 3, which, so far as I know, has not yet been answered. The object is to find the date and place of Edgar Ætheling's death and burial, and any other particulars of his latter years. I have searched Lingard, who gives a few more items than Rapin, but loses sight of him at last. I am interested in the history of St. Margaret's family, and in connexion with the above I may note that in a visit lately to Dunfermline I was sorry to see the proprietor of the grounds immediately adjoining the abbey, that is, the Laird of Pittencrieff, is demolishing the venerable boundary wall and replacing it by an iron railing and gate with stone pillars. The object is to show the view of the beautiful glen below the palace; but, to my mind at least, the old wall restored, and with the old doorways reopened and properly re-fitted in oak, would have been more in keeping. I was told the Dunfermline newspaper had "come down heavy" on the laird's proceedings, and I claim the privilege of a word also, because (1) my

ancestor was one of St. Margaret's suite; (2) because I have the honour to be an

F. S. A. Scot.

**MASHER: MASHIPPE.**—Is there to be taken to be any connexion between *masher* and *mashippe*? In S. Gosson's *Apology of the School of Abuse*, there is:—

"And because his *mashippe* would seeme learned, he heyred him seruauantes with great stifaedes, of which one bad Homer without booke, another Hesiod, and nine filders heads to make him an Index, of every one of them taking some seuerall names of his acquaintance too bee remembered."—P. 74, Arber's edition.

ED. MARSHALL.

**WEDDING CUSTOM.**—What is the custom of an elder unmarried sister carrying a broom at the wedding of a younger one? A cousin of mine, now staying in Gloucestershire, was informed the other day by some people in the village that she would have to undergo that penalty for allowing her younger sister to get engaged and married before her. Where else does it obtain?

ALPHA.

"**COWARD'S CORNER.**"—This epithet seems to be in use, not inaptly, for a pulpit. Is it new, or an old name revived?

R. H. BUSK.

**ANCIENT COFFINS FOUND IN ST. MARGARET'S, WESTMINSTER.**—Some peculiar shaped ones were found a year or two ago. A description will oblige. I wish also to note that when one reads of such being found—wooden or lead ones, that is—the *shape* or *form* is never mentioned. It is generally thought they were not of the form now used; and, by the way, when did the present form come into fashion?

F. S. A.

### Replies.

COL. ALEXANDER RIGBY.

(6th S. vii. 229, 517.)

This prominent member of the Long Parliament belonged to the Rigby family of Wigan, Lancashire, descended from Adam Rigby, of that town, and Alice Middleton, of Leighton. He was son of Alexander, of Wigan and Middleton Hall, Goosnargh, and Alice, daughter of Leonard Ashawe, of Shaw Hall, near Flixton, Lancashire; not, as Foss says, the son of the Clerk of the Peace for Lancashire of that name, for the latter belonged to the Rigbys of Burgh, and was one of the patrons of Richard Brathwaite. The colonel, one of the most notable persons in Lancashire during the Civil War, was one of the active, daring, and versatile characters who were brought into notice at that crisis. He was lawyer, justice of peace, legislator, committee-man, colonel, judge of assize, and president of a colony. Notices of him will be found in the following volumes of

the Chetham Society: Heywood's *Moore Rental*, pp. viii-ix; Ormerod's *Civil War Tracts*, passim; Beamont's *Discourse of the Warr*, passim; Harland's *Lanc. Lieutenancy*, pp. 275-8; Dugdale's *Visitation*, p. 145. Cf. also Foss's *Judges*, iv. 470; "N. & Q.," 4th S. viii. 247; Whitaker's *Richmondshire*, ii. 438; Fishwick's *Hist. of Goosnargh*, pp. 140 *seqq.*; the *Reliquary*, ix. 247; and the *Palatine Note-Book*, iii. 136 *seqq.*

Rigby was connected with several families of consequence in the two counties of Lancaster and Chester. About 1619 he married Lucy, second daughter of Sir Urian Leigh, of Adlington, Cheshire; and when that knight died in 1627 the herald recorded at the funeral on July 6 that four children were the issue of the marriage, viz., Alexander, Urian, Edward, and Lucy (*Fam. Certif.*, Record Society, p. 126). Alexander (a lieutenant-colonel in the Civil War) was baptized at Prestbury, Cheshire, Aug. 20, 1620; Urian was baptized at Eccleston, where Adam Rigby, his uncle, was beneficed, Feb. 2, 1621/2; and Edward was baptized at Preston, April 15, 1627. When Sir William Dugdale recorded the pedigree of the family at Preston, in September, 1664, he described Col. Rigby as an esquire of the body to King James; but perhaps in this case the Clerk of the Peace for Lancashire (before mentioned) is meant.

A similar case of mistaken identity occurs on the part of the editors of the *Iter Lancastriense* of Richard James, the librarian of Sir R. Cotton, and son of Dr. Thomas James of the Bodleian. Richard James, who wrote his poem about the year 1636, describes his going from Speke, near Liverpool,

"To Rigby of the Hut, where to our cheere  
We plenty had of claret, ale, and beer."

Ll. 381-2.

The Rev. Mr. Corser, the first editor of James's poem, who is followed by Dr. Grosart, the last editor, was inclined to identify James's hospitable entertainer with the subject of this note. But it seems certain that the latter, who was not a man in whom social qualities were very marked, could not be the person meant. The Rigby celebrated in the *Iter* was more properly Hugh Rigby "of the Hutt," so described in his inventory at Chester, dated 1642. He was of Lincoln's Inn, younger brother of Alexander Rigby of Burgh, already named, and at the time of James's visit was Recorder of Liverpool.

Alexander Rigby came into public notice on the calling of the Short Parliament, when he was returned for Wigan, April, 1640, being styled an esquire "of Rigby in Amounderness." His colleague was Orlando Bridgeman, son of the Bishop of Chester. These two lawyers likewise sat for the same borough in the Long Parliament.

Rigby was one of the most busy members of that body, and he served on nearly all the important committees. His reputation with his party was raised by his action in the debate, Dec. 21, 1640, concerning the Lord Keeper Finch, who was chiefly obnoxious on account of the support he had given to ship-money. A great speech which Alexander Rigby made was twice printed. "Shall not some of them be hanged," said he, "that have robbed us of all our propriety [property], and sheard us at once of all our Sheep, and all we have away, and would have made us all indeed poor Belizarios—to have begged for Half-penies, when they would not have left us one penny that we could have called our own?" (*Rushworth*, iii. i. 129.) In 1642 Rigby was busy amongst his neighbours making arrangements for the defence of the county. Speedily returning to his parliamentary duties, he gave unremitting attention to public business; and it is to be inferred from the important matters committed to his care, as well as from the prominence given to his name, that he was one of the most trusted members of the House. He was, besides, a member of all the Lancashire committees.

Before midsummer of 1643, "Mr. Alexander Rigbie, of Preston, lawier, a Parliament man, came down into the Country [Lancashire] with Commission from the Parliament to be Colonell, to raise Forces, to put the Hundreds of Layland and Amounderness into a posture of Warr, which he was diligent to do within a litle tyme. . . . And before July Colonell Rigbie began to shew himself to bee a Warrior." His great exploit was the reduction of Thurland Castle, near Lancaster, held for the king by Sir John Girlington, and besieged seven weeks. This feat of arms Rigby described in a letter to Speaker Lenthall, and Whitelocke particularly notes that a lawyer was the hero of it. When in Lancashire, Rigby interested himself in the appointment of ministers of the Independent sect to vacant benefices. Episcopalianism and Presbyterianism were alike distasteful to his views of churchmanship; and in regard to the former a disgraceful charge was brought against him, which it is to be feared is too true: "One Rigby, a scoundrel of the very dregs of the parliament rebels, did at that time expose these venerable persons [some of the heads of the University of Cambridge] to sale, and would actually have sold them for slaves if any one would have bought them" (*Life of Barwick*, p. 42; *Walker's Sufferings*, i. 58; "N. & Q.," 1st S. ii. 253; *Dugdale's Short View*, p. 577; *Querela Cantab.*, p. 184).

About this time Rigby acquired the right to an old patent for a large tract of country in Casco, now Portland, Maine, U.S.A.; and over this plantation, of which he became president, he set a deputy who out-monarched King Charles, Winslow, Governor of New Plymouth, writing

to John Winthrop, Governor of Massachusetts, Nov. 7, 1643, thus complained:—

“As for Mr. Rigby, if he be so honest, good, & hopeful an instrument as report passeth on him, he hath good hap to light on two of the arrantest known knaves that ever trod on new English shore, to be his agents East and West, as Cleves & Morton; but I shall be jealous on him till I know him better, & hope others will take heed how they trust him who investeth such with power who have devoted themselves to the ruine of the countrey as Morton hath.”—*Winthrop Papers*, p. 175.

Rigby's reputation as a military commander was lost at Latham House, the mansion of the Earl of Derby, which the loyal countess of that nobleman had secretly garrisoned, and heroically and successfully defended with three hundred soldiers. The siege lasted about eighteen weeks (Whitelocke, i. 175); and the Fairfaxes, Col. Rigby, Ashton, Moore, Holcroft, Egerton, and others, took part in it. The undertaking was very costly, much ammunition was wasted, and the loss of life was large. An account of the siege is to be found in the *Journal* published at Leeds in 1823, and in Seacome's *History of the House of Stanley*. “To give him [Rigby] his due,” says the latter authority, “though a rebel, he was neither wanting in care or diligence to distress the house. He denied a pass to three sick gentlemen to go out of the house, and would not suffer a midwife to go in to a gentlewoman in travail, nor a little milk for the support of young infants, but was every way severe and rude beyond the barbarity of a Turkish general.” On April 25, 1644, a furious summons was sent to Lady Derby, who, calling the “drum” into her presence, and tearing his message into pieces, threatened to hang him up at the gates, saying, “Tell that insolent rebel, Rigby, he shall neither have person, goods, nor house!” The approach of Lord Derby and Prince Rupert in May broke up the siege, and the Parliamentary colonels dispersed, Rigby retreating to Bolton, and on the attack on that place he escaped into Yorkshire.

After this disaster we lose sight of Rigby for a time, during which he, or his son, joined Sir Wm. Waller in the west, with Sir Wm. Brereton (Whitelocke, i. 268). We again meet with the colonel in London, where his former activity as a legislator was not forgotten. On July 12, 1644, the House of Commons referred it to the Committee of Sequestrators of Middlesex, London, and Westminster to provide a convenient house for Col. Alexander Rigby and his family (*Journals*, iii. 559). Rigby's devotion to the revolution induced the House of Commons, from March 25, 1645, to allow him 4*l.* weekly for his maintenance; and about seventy other members received the same gratuity, on the ground that all had lost or been deprived of the benefit of their estates, or were in such want that they could not without

supplies support themselves in the service of the House. The order, which was originally drawn up for the House by Rigby himself, was discharged on Aug. 20, 1646 (*Journals*, iv. 141, 161, 649). On Dec. 20, 1648, Col. Rigby signed the remonstrance against making a treaty with the king in the Isle of Wight (Walker's *Indep.*, ii. 48). To prevent the treaty the king's person was seized, and when it was decided to bring him to trial Cromwell nominated Col. Rigby as one of the judges. Much as Rigby hated the king, he declined to act. On May 29, 1649, he was named a commissioner in the Act for draining the Great Level of the Fens (Scobell's *Acts*, p. 38; *Journals*, vi. 218). *The Mystery of the Good Old Cause* adds that he was governor of Boston (Walker's *Independency*, i. 171).

Amongst the legal promotions in 1649 Col. Rigby comes into notice. On June 1 the “merits and deserts” of Mr. Serjeant Bradshaw were ordered to be considered by the House. It was next resolved that the House approved of Peter Warburton, Esq., to be one of the judges of the Court of Common Pleas, and of Alexander Rigby, Esq., to be one of the barons of the Court of the Exchequer. Writs were then ordered to be issued for calling Warburton and Rigby to the dignity and degree of a serjeant-at-law; and an Act was brought in for making the writs returnable immediately (*Journals*, vi. 222, 229; Whitelocke, iii. 43).

Henceforth the *quondam* colonel is called Baron Rigby, and the remaining events of his life are connected with his judicial duties. He sat at some assizes in Lancashire and the northern counties. In August, 1650, he was at Chelmsford in Essex, where the assize sermon was preached before him on Luke xvi. 2. Soon afterwards he fell sick, and the assizes were adjourned, promise being made to come back and finish them there after the Croydon assizes were over. Rigby sat at the latter place, where his sickness so much increased, and where Judge Gates, his colleague, was also attacked in the like manner, as well as the High Sheriff of Surrey, that “all three were speedily conveyed away thence to London, where they all three died immediately after, even within a seven nights' space or thereabout, of a most violent pestilential fever; and very many more of their clerks, officers, and attendants on the said assizes died also at the same time, as was generally and most credibly informed and reported.” This relation is taken from John Vicars's *Dagon Demolished*, 4to. 1660; and cf. Fuller's *Church Hist.*, iv. 402, ed. Oxon. The date of Rigby's death was August 18, and Baron Gates died on the following day (Peck's *Desid. Curiosa*, vol. ii. bk. xiv. p. 532, fol. ed.). Gates was interred at the Temple Church. Rigby's remains are said to have lain in state at Ely Place, Holborn, and the interment took place at Preston, in Lancashire, on September 9.

An interesting account of the connexion of Col. Rigby and his son Edward with his American province, named Lygonia, appeared in the *Palatine Note-Book* for August, 1883, from the pen of Dr. Charles E. Banks, of 18, Grand View Avenue, Somerville, Mass., U.S.A. Any further particulars of Rigby would be welcome to Dr. Banks or myself.

JOHN E. BAILEY.

Stretford, Manchester.

Many thanks to STRIX. The Sir Alexander Rigby of whom I desire information was the grandson of John of Wigan and M.P. for Wigan, colonel in the Parliamentary army, baron of the Exchequer, and besieger of Lathom House. He left sons Alexander and Edward, the latter of whom succeeded to his father's interests in Maine about 1650. The correspondence of Col. Alexander and his son Edward with their agents in New England would be of great value to me, as I am gathering materials for Maine history, and I was hoping to reach his descendants, who might possess these valuable documents belonging to their ancestor.

I am greatly disappointed in getting no replies to my queries respecting George Cleeve, the founder of Portland, and still hope that some "patient and loving antiquary" will pick up something for me which may make him better known to posterity.

JAMES PHINNEY BAXTER.

Portland, Maine, U.S.

GHOSTS IN CATHOLIC COUNTRIES (6th S. vii. 242, 294; viii. 112).—What little experience of the subject I have had while collecting folk-lore in Italy and Spain quite agrees with that of K. H. B. (the incognito of whose initials I am sorry that my memory fails to penetrate). There does seem to be much less familiarity with ghost superstitions (just as with witchcraft) in these than in our own or other Protestant countries. But I am unable to trace the fact to any special influence of Catholicity. No doubt perfect Catholicity casteth out superstition; but most things are imperfect; and it is patent that not only other most egregious superstitions are firmly clung to by ignorant Southern populations professing Catholicity,\* but in Tirol,

\* I have had servants in Rome who seemed to have no idea what a haunting spirit could be who yet would come to me with a beaming face, and, fully possessed by a most absurd superstition, say, "I am happy to be able to announce to you that something very lucky is shortly going to befall you, for I have just broken a valuable piece of china." I think also that treasure-stories, which are rife all over the south of Europe, are very little known among our own people. The observation quoted from a Roman on this subject (*Folk-lore of Rome*, p. 270) could not be emphasized too strongly. Dream superstitions, again, are equally common in the two countries, and in Italy have a special development of connexion with the lottery, of which there are various established and printed codes in daily use.

which is the most Catholic country in the world, ghosts are not uncommon. Again, many of the most highly educated Catholics in Northern countries are devoted to a belief in ghosts, and seem to think that the possibility of seeing them is almost an article of faith, while Italian Catholics of the same class are generally quite indifferent to the subject.

At one time I fancied that the discrepancy was governed by climate; not that, as K. H. B. facetiously puts it, the ghost liked coming back to Northern fogs, but that the Southerner had no temptation amid his bright atmosphere to gloomy apprehensions and fancies; that the peculiar beauty of the Italian and Spanish nights, "when the deep skies assume hues that have words," gave no occasion to that fear of the dark which so many Northerners entertain—fear which peoples misty solitudes with apparitions. But, if I mistake not, haunting spirits are not unknown to India, and India, I suppose, has lustrous nights too.

Some few ghost stories do, however, exist in Italy; but I will not repeat here the instances and local opinions I have already published in *Folk-lore of Rome* (pp. xii and 259-87). The only locally characteristic one I have met with (unless it be an instance I have given pp. 275-6) is the one with which Hare has made most people familiar, of the cardinal who is to be heard trailing his marble train over the marble floor of a certain palazzo. As one goes further north in Italy ghost stories seem to become less infrequent. My notes of the few I collected are not at the moment attainable; but I can remember the outline of one, rather good, because told me in the greatest detail by the person whose experience it was,\* and offer it in answer to K. H. B.'s challenge, though I am sorry that the note-book in which I wrote it down from her lips was stolen in a Naples Carneval.

When she was a very young girl, she said, she had been devoted to San Pasquale; his feast she kept as if it had been one of the great ones, his image was always before her at her devotions, his invocation ever on her lips in every need. Her mother often said, "Why do you choose such a gloomy saint? He is not an appropriate patron for a young girl"; but in the lightheartedness of her *gioventù spensierata* she continued to cultivate him all the same. "Mark my words," her mother would say, "he will bring you bad news some day." But she persisted in never minding.

This went on for some years; then at last one night, as she was saying her prayers, all of a sudden there stood San Pasquale before her, in mitre and cope, just as he looked in his picture. She did not

\* My landlady in a Tuscan town, the wife of one of the principal tradesmen, a person of ordinary education and more than ordinary intelligence, and who was most useful in beating up numerous bits of antiquity and old local customs unperceived by the ordinary traveller.

feel at all frightened, as she had grown quite familiar with him. Then he moved on and beckoned to her, and she seemed bound to follow him by a kind of fascination. He went before her till he came to her mother's room; there he did something, I forget what, which impressed her as a token that her mother would die on the third day after. She was then in mortal terror, but said no word for fear that mentioning the prediction should induce its accomplishment. On the third day, however, her mother actually did die. "But how?" I asked; and with some persuasion I elicited that it was by suicide. Though she had some powerful reasons for the act, the girl herself had not anticipated anything of the sort.

The most delightfully quaint invention for accounting for apparitions and ghost stories is to be found in Gaffarel's *Unheard-of Curiosities*. He first tells the tale that if the ashes of certain plants, e. g., roses and nettles, are put in a glass and held over a lamp, they will rise up and resume their original form,—

"Secret, dont on comprend, que, quoyque le corps meure,

Les Formes font pourtant aux cendres leur demeure"; and hence he proceeds to draw the conclusion that the ghosts of dead men, which, he says, are often seen to appear in churchyards, are natural effects, being only the forms of the bodies which are buried in those places, and not the souls of those men, nor any such like apparition caused by evil spirits.

For my own part my bedroom for years was one (in Kent) where a lady was supposed to walk with her head under her arm. I have occupied for months together (in Italy) a habitation of dispossessed Cistercians, and gone to post my letters at midnight across the cloister where the monks of old lay buried, and altogether have been in some of the finest situations for seeing ghosts, but never could succeed in meeting "the ghost of" one.

R. H. BUSK.

K. H. B. would seem to be of opinion that ghostlore is in some sort an outcome of Protestantism. But surely a belief in ghosts prevailed throughout Europe before the Reformation took place. Malta is an island where more of the inner life of the Middle Ages survives than in most countries, and the inhabitants of which are well known for their staunch adherence to the ancient creed and cultus. But in Malta ghosts of the genuine type abound. One old street in Valletta, Strada Sant' Orsola, is noted for the number of its haunted houses. Most of the readers of "N. & Q." who have been to Malta will remember on the steps of this quaint street an imposing house with a large entrance, over which, on a scroll, is the legend "Omnia Somnia," and the date, I think, 1690. This inscription has puzzled many; and as the story of its origin is little known, perhaps I may be allowed to record it. In this house lived a certain wealthy *bagliivo*

of the order of St. John, who retained an Arab slave captured in some knightly expedition. The slave had been baptized and was a devout Christian, despising the luxury with which the somewhat degenerate Hospitaliers of the higher grades surrounded themselves. It was his habit, when dusting his master's splendid apartments, to murmur the while, "Omnia somnia, omnia somnia." The knight once overheard him, and asked what it was he kept repeating. "I think," replied the slave, "that all these luxuries in which you delight are mere worthless nothings, unreal as dreams; therefore I say 'Omnia somnia.'" The *bagliivo* was struck with this notion, and had the Arab's favourite motto carved in stone over his door. To this day the inmates of the house hear the words "Omnia somnia" softly uttered, as though in warning, through the vast rooms at candle-lighting.

PORTHMINSTER.

Derreenalamane, co. Cork.

THE RUTHVEN [OF FREELAND] PEERAGE (6th S. vii. 89, 107, 153, 168, 198, 229, 290, 389, 470; viii. 27).—MR. ROUND's compliments are so much in the nature of the traditional character of angelic visits that I accept them, when offered, with the greatest pleasure. But I must confess that the language of compliment has been very materially qualified by other language—the reverse of complimentary—as to which I desire to say as little as possible.

But I must, *in limine*, decline having had any idea of "bolstering up a pseudo-barony" in writing to "N. & Q." on some of the questions which had been raised in regard to the peerage of Ruthven of Freeland. A peerage which was sufficiently created and sufficiently extant for proofs of sitting under it to be of record, and which had other recognition in the Acts of the Parliament of Scotland down to 1693, is, for me at least, sufficiently created and sufficiently extant (unless proved to be extinct, which is not the case) to be still a peerage in 1883.

I am glad to accept Mr. ROUND's assurance that he did not intend to express any doubts as to the burning of the Place of Freeland, though his language certainly seemed to convey such doubts. Assuming the fact of the fire, I remain of opinion that the house so destroyed was of all places the most likely place of deposit of the patent. It is really a mere accident that other seventeenth century Scottish patents, as to the existence of which there has never been any doubt expressed, were not similarly lost to us. The Breadalbane patent—one which might be thought to call for particular care, from the very extensive and special powers granted therein—was not registered for years after it had passed. Just a little carelessness among servants, and we might have been told to-day that Breadalbane was a "pseudo-earldom." I, of course,

simply suggest these points as cautions, and not because I consider that the case here supposed would justify such language.

Sir George Mackenzie of Rosehaugh seemed to me at the time of writing, and seems to me still, an adequate authority, as an institutional writer, for the description of the parliamentary position of the Commissioners for the Shires in Scotland before the Union. It so happens that Sir George was also an heraldic text-writer of considerable note. I cited his words from his *Institutions of the Law of Scotland* (Edinburgh, 1684), and his language is most formal and precise in his identification of the Commissioners for the Shires with the barons. I do not see that this identification is in any way contradictory to the representation by the said Commissioners of the freeholders not barons as well as of the barons.

I must decline altogether to argue from Ruthven of Freeland to Rutherford, or to any of the other peerages mentioned by MR. ROUND. I did not introduce any of those cases, because I did not and do not hold them to be relevant. On the Rutherford peerage I have, indeed, expressed some portion of my views in an earlier series of "N. & Q." But I see so little benefit to be derived from discussing these questions with a school which seems to assume that where any Scottish peerage case presents some apparent difficulties, the existence of such difficulties is to be ascribed to grave moral faults in the peers themselves—suppression and destruction of documents, and the like—that I have no inducement to conclude my paper. With regard to the constitutional point to which I took exception, I may say that I purposely abstained from introducing the author of the expression cited, because MR. ROUND appeared to me to indorse it, and I am irreconcilably at issue with the view embodied therein. The expression itself, I must take this opportunity of remarking, I considered, and still consider, to be in no sense a judicial utterance, therefore I do not feel that in differing from its author I am in any way setting myself up as a "better authority." On a constitutional question which I hold to be one of very grave importance, I am entitled at least, if not bound, to express my dissent from a view which appears to me to be out of harmony with the spirit of the Constitution. But, having recorded that dissent, I do not propose to follow up the point in the pages of "N. & Q."

I shall, however, I hope, not be overstepping due limits if I venture to remind MR. ROUND that I am a good deal his senior as a student both of constitutional history and genealogy.

More than twenty years have elapsed since I first summoned "N. & Q." to my aid for the solution of problems some of which yet await their full solution. I have frequently written, as many of us who contribute to these pages must write,

in the midst of other demands upon my time far more imperative than correspondence with "N. & Q.," and it is not safe for MR. ROUND to assume either myself or any other correspondent to be *hors de combat* for want of the appearance of a reply such as he may have thought likely to be forthcoming. And it is quite possible that others may, like myself, feel it a waste of power to carry on controversies which seem likely only to serve the opposite side as vehicles for the expression of foregone conclusions, couched in language which is happily rare in the pages of "N. & Q." My farewell words to MR. ROUND in the present discussion shall be taken from the motto of one of his own queens, Mary of England, and they are words which every student of history and of genealogy should lay to heart: "Veritas temporis filia."

C. H. E. CARMICHAEL.

New University Club, S.W.

PARSONS, THE COMIC ROSCIUS (6th S. viii. 111).—Parsons lived at Bow Lane, Cheapside—in fact, was born there, his father being a builder in Bow Lane. He was christened William. Cunningham gives Bow Lane as his birthplace, but mentions neither Frog Hall nor Parsons as of Lambeth. Baker's *Biog. Dramatica* may, perhaps, furnish fuller particulars, but I am not able to refer at present. This famous Dogberry and the original Sir Fretful Plagiary died 1795.

"He science knew, knew manners, knew the age,"

his epitaph says, and he now lies quietly in the churchyard of St. Margaret's, Lee, Kent. There is a portrait of him in the Garrick Club collection by Vandergucht, as he appeared with Moody in *The Committee*, in which he played Varland. This has been engraved. There is also a small mezzotint by R. Laurie. An oval of him, by G. Harding, in the character of Alscrip, was engraved by J. Parker; and another oval, in profile, by C. Hayter, was engraved by J. Wright, 1792. There is also a further print of him playing with Bransby in *Lethe*, dated 1792, three years before his death.

C. A. WARD.

[Further particulars concerning Parsons may be of interest. He died in February, 1795, at the age of sixty or thereabouts, having before his death suffered much from asthma. He was very thin, and had a singularly mobile face. Colman the Younger, in his *New Hay at the Old Market*—subsequently known as *Sylvester Daggerwood*—with which, on the 9th of June, 1795, the Haymarket summer season commenced, introduces a dialogue between the Prompter (Waldron) and the Carpenter (Benson):—

"Prompter. Poor Fellow! Poor Parsons! The old cause of our irth is, now, the cause of our melancholy. He, who so often made us forget our cares, may well claim a sigh to his memory.

"Carpenter. He was one of the comicallest fellows I ever see.

"Prompter. Aye, and one of the honestest, Master Carpenter."

Gilliland, who speaks of the father as a carpenter, says



*smithycoom*, or *smithycum*. *Coom* or *cum* is a term applied likewise to other kinds of dust or refuse, as *sawcoom*, sawdust; *mallcoom*, or *maut-cum*, the offshoots from barley in malting; *cart-coom*, the black matter that gathers at the naves of wheels. Bailey, in his *Dictionary*, gives us, "*Coom*, soot which gathers over the mouth of an oven." In Scotland, and in the northern counties of England, *coom* or *cum* is a name generally given to soot or coal dust. *Coom* and *coine* are probably corrupt forms of the A.-S. *cund*, an adj. termination denoting kind, sort, nature, origin, or likeness of a thing, as *eorthcund*, *heofoncund*, &c. As cement in ironwork, *smithycoom*, and also iron filings, moistened with some acid, are in common use.

OZMOND.

DEVOTIONAL AND OTHER PROCESSIONS (6th S. vi. 221, 352, 529).—I received recently a very cordial invitation to visit Mons, the capital of Hainault, and to assist as a spectator at the remarkable annual procession which takes place there on Trinity Sunday. Prevented by duties at home, I received an interesting account of it from an eye-witness. It was founded in memory of the deliverance of the town from the ravages of the Black Death. During the prevalence of that terrible pestilence, on Oct. 7, 1349, the clergy and the inhabitants went in procession, carrying the relics of their patron, Ste. Waudru, from the church through the town. The plague being stayed, the procession was made annual, and transferred in 1352 to the first Sunday after Pentecost. Except during the French Revolution the custom has been continued, with some important changes, to the present day. It is now partly a religious festival and partly a joyful anniversary. The chief feature is the gilded car, on which the ancient and curious chest containing the relics of Ste. Waudru is drawn by brewers' horses through the town. The car is of the age of Louis Quatorze, although it has frequently been repaired and redecorated. The procession starts about 10.30 from the beautiful collegiate church of Ste. Waudru, after a grand mass, and attended by all the clergy and choirs in the town. At the head of the procession march the children of the different hospices and orphanages, and then deputies from each parish, carrying banners and images. A band of music follows, and then the *char d'or*, drawn by six of the finest brewers' horses, mounted by lads in the costume of the last century. The clergy of the chief church follow, with the dean holding in his hand "l'antique croix abbatiale du chapitre noble de Mons." The *cortège* ends with the *sapeurs-pompiers*, who have charge of the procession, which, after traversing the whole town, returns to the church, where a *Te Deum* is sung.

There is a supplementary *cortège* of St. George and the Dragon, followed by the combat, called

the *lumeçon*, between the saint and his enemy, of ancient origin. This is enacted in the Grande Place, before the site of the chapel of St. George, now destroyed.

Thus, although the procession retains many of its ancient features, it only faintly recalls the splendour of the old times, when the now suppressed college of noble ladies, the canonesses of Ste. Waudru, had charge of it, and the nobles and burgesses of Hainault vied with each other to give *éclat* to the *fête*.

In the *brochure* which has been sent to me, tracing the history of this curious procession, I find the following note, which is worth preserving:

"Le saint sacrement n'est point porté à la procession, ce qui en prouve l'ancienneté. En effet, avant le XVI<sup>e</sup> siècle, on ne portait pas l'eucharistie dans les processions qui se faisaient en dehors de l'église."

J. MASKELL.

Emanuel Hospital.

THE TITLE OF "MONSEIGNEUR" (6th S. viii. 107).—The following is from M. Bouillet's *Dictionnaire des Sciences*, &c., p. 1072:—

"Dans le moyen âge, il [*i.e.*, the title Monseigneur] se donnait à tout chevalier; on le donnait aussi à tous les saints, en les invoquant.\* Jusqu'en 1789 il fut accordé en France à un très-grand nombre de personnes, princes du sang, princes de l'église, hauts fonctionnaires. L'Assemblée Constituante l'abolit; mais il reparut sous l'Empire et sous la Restauration. Il était alors donné aux ministres. Après 1830 cette qualification n'a plus guère été donnée qu'aux princes du sang, aux évêques, archevêques, et cardinaux."

Of course it will be remembered that Louis XIV. limited the title to Louis his son, as Philippe, Duc d'Orléans, the king's brother, was Monsieur and his wife Madame (without any proper name being appended). Monsieur (without a proper name) was the title of the king's brother in the sixteenth century, if not earlier. E. COHAM BREWER.

Your correspondent will find in St. Simon's *Mémoires* much information as to this title when applied properly to French prelates, who might also be great feudatories possessing *seigneuries*. He treats of this matter at the close of the reign of Louis XIV. I am sorry I am unable to give a more exact reference. Such prelates were "*pairs de France*."

S. L. P.

A PORTRAIT OF CHARLES I. (6th S. vi. 430; vii. 135).—The portrait from which the engraving was taken is at All Souls' College, Oxford: half length, seated, high black hat, ribbon and badge, K.G. On the back is written: "K. Charles the first as he satt at his tryall in Westminster Hall, 1648. An original. G. C." This picture was exhibited at Kensington, 1866. About fifty or sixty years ago a portrait similar to the above was

\* This may be the *vocatif*, but it is very doubtful, as the phrase would be "*Plais à Monseigneur*," &c.

at Eastwell Park (then the property of Finch Hatton, Esq.), with the following inscription, written by the painter, on the background:—"Edw. Bower, Att Temple barr, fecit 1648." The one at Belvoir Castle has the same inscription.

RICHARD T. SMART.

A CUFF AT CONFIRMATION (6th S. vi. 48, 175; vii. 278).—The following passage illustrates the custom:—

"He doth confirme the children yong, without examining,

Or tryall of their fayth, or of their woonted handling.  
He teacheth that the holy ghost may be receyude, and had

At handes of euey Priest, that is, as well of good as bad.

Not putting difference betwixt Christes Legates truly sent,

And wicked Simon, damned for his mischieuous Intent.

With Creame their foreheads doth he mark, the people laughing there,

And those whome thus he marked hath he striketh on the eare."

*The Popish Kingdome, Englyshed by Barnabe Googe, 1570 (p. 34, reprint 1880).*

F. C. BIRKBECK TERRY.

VIRGATA (6th S. vii. 348; viii. 54).—Philip Hore, in his *Explanation of Ancient Terms, &c.*, says it is supposed to be the same as the yardland, i.e., from twenty to thirty acres, but it differed at different periods. Dr. Nash states that in the time of Henry V. it was fifteen, twenty-four, and thirty acres; and Randle Holme says generally twenty, though sometimes twenty-four and thirty. White Kennett says, in his *Glossary*, that the Wimbledon virgate was fifteen acres, on the authority of Spelman; but in 24 Henry III. two virgates in Chesterton contained ninety acres.

C. A. WARD.

Haverstoeck Hill, N.W.

COLOURS IN THE ARMY (6th S. vii. 286, 351, 429, 497).—MR. ROUND adds many to the number of coloured regiments already named, which I have been glad to add to my notes; and with regard to the latter part of his communication, the question whether the buff coats or armour were worn over the coloured coats in the new model army, and also whether scarves were generally worn, or only with buff coats, perhaps Planché's *History of Costume* may give a little information. I think that from what is said only armour was worn over the coloured coats, never the buff jacket; when this is mentioned it is always put "to be worn under the armour," generally back and breast piece; when these latter were discarded the buff coat was worn with only a gorget and open head-piece. The dragoons had a "buff coat with deep skirts and an open head-piece with cheeks"; they were not so well equipped, as a rule, as the rest of the cavalry, but in *Military Instruction for the*

*Cavalrie*, published at Cambridge in 1632, directions are given that the "harquebusier, lancier, and curassier" are each to wear armour besides the buff coat underneath; the "curassier" is further directed to wear a scarf, which was the only sign of company at this time, "the buff coat and cuirass presenting no distinguishing colours." There seems to be reason to suppose that scarves were used whether the coats were coloured or not, and that the commanding officer changed the colour if he pleased. In the *Fairfax Correspondence* it is said that "blue was the colour selected as a badge by the Royalists." In *The Civil Wars in Hampshire* (Rev. G. N. Godwin) it is mentioned that the Royalist officers wore red scarves, whilst Col. Robert Lilburne, writing to Cromwell from Preston, August, 1651, just after the engagement there, says: "The enemy's word was 'Jesus' and their signal a white about the arm; our word was 'Providence' and our signal the green." Planché says also, "Scarlet had long been the prevailing colour of the clothing of the royal troops in England, and was retained by Cromwell, but his personal guard of halberdiers were clad in grey coats welted with black" (Whitlock's *Perfect Politician*). In the *Stuart Lieutenancy in Lancashire* (Chetham Society) are many particulars as to the clothing of troops, cost of arms and armour, &c.

B. F. SCARLETT.

BEZOAR STONES (3rd S. vi. 338).—In answer to the query on this subject I contribute the following extract:—

"A friend of mine, an intelligent surgeon, on his return to Chile from Mendoza, over the Cordillera, brought a number of rounded stones he had collected about the springs of the Inca's bridge, as well as at some distance from them; these he supposed were Bezoar stones, voided by the guanacos, that frequently come down from the mountains to drink the mineral water, which, he conjectured, must act upon them as an emetic. He therefore drank some of the water, which produced those effects on him. The fact appears confirmed by the circumstance of these stones having been nowhere else discovered in the Cordillera except at this place, and that it is known only to a few native arrieros, who have kept the secret to profit by the sale of the calculi, which they carry to Mendoza and Aconcagua. These stones are sought after by many, who believe that, having been placed upon the sacred altar, they become possessed of wonderful curative powers, in which respect they resemble the famed Bezoar stones of the East, which, even to the present day, are highly prized for their alexipharmic virtues. The calculi my friend brought with him varied in size from that of a cherry to a ball of two inches in diameter; externally they were somewhat globular, slightly flattened or compressed in places, of an ochreous colour, having a smooth and very fine grained surface, and soft enough to be scratched with a knife; internally they appeared composed of distinct laminar concretions, which are very difficult to separate. I sawed one through the middle; its section was similar to other Bezoar stones I remember to have seen; like them the concretions appear formed upon a blackish nucleus of extraneous matter; the first lamellæ are thin and scaly, the others increase in thickness as they attain

a larger diameter; they are, too, of various colours, so that the section of the stone presents an onyx-like configuration, the concentric shades being of various intermediate tints, between white and ochreous brown: some of the layers are compact and of a crystalline texture, while others are dull and porous. The calculi are composed apparently of carbonated lime, for they strongly effervesce in dilute common sulphuric acid, and I regret having no other acid at hand for a more minute examination. Their specific gravity is 2.47."—*Travels in Chile and La Plata*, vol. i. p. 310, by John Miers, 2 vols. 8vo., London, 1826.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

A DORSETSHIRE VOCABULARY (6th S. vii. 366; viii. 45).—When a curate in Dorsetshire, nearly thirty years ago, I kept a list of such words spoken by the peasantry as were to me, fresh from another part of England, strange and peculiar. Some of these are identical with those given already; others, no doubt, may be found in the poetical works of Mr. Barnes. Omitting those already given, perhaps the following are worth preserving:—

Aiggs, for eggs.  
Car, to carry.  
Crownor, coroner.  
Chetten, to kitten.  
To empty, to empty.  
Gert, for great.  
Ginning, the beginning.  
Leary, faint and hungry.  
Wink, a winch, or the handle of a grindstone.  
Plain, poorly.  
Hummick, sweat.  
Nar, never.  
Nippy, hungry.  
Puggy-nosed, big-nosed.  
Teery, weak and slender.  
Tilty, hasty in temper.  
Vurzen, furze.  
Slummucking, untidy.  
Sweale, to scorch.  
Sprack, lively.

Of phrases I kept record of the following:—

'To marry with, as, "I don't wish my zon to marry wid she."

Jee, to agree, as, "My daughter don't jee with her man" (*i. e.*, her husband).

An understanding (*i. e.*, a clever) man, which was appropriate as applied specially to an intelligent shoemaker who was also a "bird doctor."

"Doan'tee be in a flummocks," *i. e.*, in a hurry.

All, in the sense of quite, as, "It's all two o'clock."

Vinny, damp and mouldy; hence Vinny-Cross, so called from a (now departed) decayed old cross at the corner of a road.

Then, in the times to which I refer, the plural *en* was more common than I suspect it is now, since the schoolmaster's advent, and I heard daily of *horsesen*, *housen*, *fielden*, as well as *oxen* and *chicken* (never *chickens*). The difficulty of understanding the plural in *s* led to such clumsy attempts as *posteses* and *wopseses*, and in parish churches, at the recitation of the Athanasian Creed, even "two Holy Ghosteses,"

The dissyllabic forms, as mentioned 6th S. vii. 107, 397, were also common, as *veäst*, for feast; *viär*, for fire; *leäk*, for leak; *ellum*, for elm, &c.

J. MASKELL.

Emanuel Hospital, S.W.

SOLOMON'S SEAL (6th S. vii. 268; viii. 33).—Richardson, in his *Persian and Arabic Dictionary*, says that it was two triangles interlaced. But the Talmudists say that this character was inscribed on the foundation stone of the temple. In Palmer's *Qurân*, ii. 173, it is said the devil Sakhar got possession of the ring of Solomon, which he had entrusted to the concubine Amfnah. The whole of his power lay in the ring, which was engraved with the *holy name*, and for forty days Solomon wandered unrecognized. Then Sakhar flew away and threw the signet into the sea; but the fish that swallowed it was brought to Solomon when caught, who by this was enabled to recover his kingdom. It would be interesting to bring together all the instances of stories in which a fish, as here, plays the part of restorer of things lost in Eastern Gaelic and European fable. The tribute-money in the Gospel found in the fish that was caught is another form of the same idea.

C. A. WARD.

Haverstock Hill, N.W.

There is earlier authority than is mentioned *u. s.*, if not exactly for the ring, yet for the assignment of magical power to Solomon. Josephus writes:—

"He obtained also the knowledge of the art of magic, for the profit and health of men, and the exorcising and casting out of devils: for he devised certain incantations whereby the diseased are cured, and left the method of conjuration in writing, whereby the devils are enchanted and dispelled."—*Antiquities*, viii. 2, p. 201, trans. Lond., 1701.

ED. MARSHALL.

ARIEL'S SONG, "WHERE THE BEE SUCKS" (6th S. vii. 487).—In Knight's *Pictorial Edition of Shakspeare* (vol. ii. p. 449) is given an exhaustive note on the several readings, and reasons are assigned for adopting the subjoined punctuation, of this song:—

"Where the bee sucks, there suck I;  
In a cowslip's bell I lie:  
There I couch when owls do cry  
On the bat's back. I do fly  
After summer merrily." P. 450.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

APPLE-TREE FOLK-LORE (6th S. vii. 447, 496).—The couplet quoted by MR. PLATT appears in Ray's *Proverbs* somewhat differently:—

"If you would fruit have,  
You must bring the leaf to the grave."

Ray adds:—

"That is, you must transplant your trees just about

the fall of the leaf, neither sooner nor much later: not sooner, because of the motion of the sap; not later, that they may have time to take root before the deep frosts."

F. C. BIRKBECK TERRY.

THE CAUSAL "Do" (6th S. iv. 408; v. 53, 179; vi. 117, 295).—Here is an earlier instance, which occurs in the second of the "War Poems" (1346–1352) of Laurence Minot—that on Nevil's cross:

"The flowers are now fallen  
That fierce were and fell,  
A Boar with his bataille  
Has done them to dwell."

The meaning is, "caused them to be as if dead." Prof. Morley's note in explanation of *dwell*, in his *Library of English Literature* (vol. i. p. 33), says:

"*Dwala*, in old Swedish, was a state of life resembling death, as of the flies in cold weather. The root of the word is in all Gothic languages. In old German, *twelan* was to be torpid. *Dwalm* is still Scottish for swoon."

In the first poem, on the siege of Calais, I read (ll. 95–6):—

"All on this wise was Calais won;  
God save them that it so gat wan,"

ALPHA.

THE NIMBUS (6th S. vii. 407).—In the *Memoirs of Percival Stockdale* the following occurs, and may interest K. H. B. Stockdale's father lay dying, and during one night of his illness the nurse, a Mrs. Sprody, went to the press-bed in which he lay to see how he did. She found him gently sleeping,

"but she was struck with an astonishing sight; with a pure and luminous glory at the head of his bed: it shone steadily; and she surveyed it intensely for several minutes; undoubtedly with surprise; but as she often declared to me without any fear. After having surveyed this unaccountable lustre for a while, she calmly examined every part of the room to see if such unusual light could from any part be admitted. She was convinced of the impossibility of the supposition; returned and viewed it again. After she had beheld it uninterruptedly, the second time, for about five minutes it disappeared; and was succeeded by the darkness with which the head of the bed had been before shaded."

S. T.

THE CURFEW NORTH AND SOUTH (6th S. v. 347; vi. 13, 177, 318; vii. 133, 158).—The curfew is still rung here, from Michaelmas to Lady Day, at eight o'clock in the evening. J. R. W. Brackley.

On what ground is it stated that Alfred the Great presented a horn to Ripon? J. T. F. Bp. Hatfield Hall, Durham.

SIR ROBERT WALPOLE (6th S. vi. 426; vii. 177).—I find the following extract, which I made some years since from the parliamentary debates contained in a weekly periodical called *The Bee*, published in 1733–34, edited by Eustace Budgell. As well as I remember, it ended with the eighth volume, in consequence of a newly imposed newspaper stamp: "It is an old Maxim, that every

Man has his Price, if you can but come up to it" (Sir W—m W—m, speech, *Bee*, vol. viii. p. 97). This seems to exonerate Sir Robert Walpole from the authorship on two grounds: first, that it was "an old maxim"; second, enounced by Sir William Wyndham, and not Sir Robert Walpole.

THOMAS KEESLAKE.

BALLYRAGGING (6th S. vi. 428; vii. 156; viii. 58).—This word, I believe, in one form or other, is pretty generally used all over England. The Rev. W. Barnes, in his *Dorset Dialect* (Phil. Soc., 1863), has, "Ballywrag, or Ballawrag [N.C. bullirag; Heref. bellrag; A.-S. bealu, evil, and wrégan, to accuse?], to scold or accuse in scurrilous language." This quotation may prove of interest to your correspondent at the first reference. To *rag* a person is a phrase I have several times heard in the North of England. F. C. BIRKBECK TERRY.

In Brockett's *Glossary of North-Country Words* the word *ballerag*, or *bullerag*, is given as meaning "to banter in a contemptuous way," and the author continues thus: "The *Crav. Gloss.* has *bullokin*, imperious. Query, if it be not a verb formed from *bully-rook*, a word which is used by Otway in his epilogue to *Alcibiades*, and which Steevens calls a compound title, taken from the rooks at chess." ROBERT M. THURGOOD.

"WOODEN WALLS" (6th S. viii. 91).—Of course the phrase occurs earlier than 1659, because it must occur in North's translation of Plutarch's *Lives*, 1579, and in Stocker, which I think was before that. The passage occurs in the life of Themistocles. It is a Greek phrase, of course as old as the time of Themistocles. Langhorne translates: "Moreover, by way of explaining to the people an oracle then received, he told them that by 'wooden walls' there could not possibly be anything meant but ships"; and Wrangham, the editor of Langhorne, adds that Themistocles, *more suo*, had evidently suggested this to the Pythoness. To which I say, Query! C. A. WARD.

Haverstock Hill, N.W.

REFERENCE WANTED (6th S. viii. 108).—I think your correspondent CALCUTTENSIS must have in mind my contribution respecting Hone, the editor of *The Every-Day Book*, which appears in 6th S. ii. 31. GEORGE WHITE.

Ashley House, Epsom.

"IT IS BETTER TO WEAR OUT THAN TO RUST OUT" (6th S. vi. 328, 495; vii. 77).—Shortly before his death in 1770, George Whitefield said, "I had rather wear out than rust out" (Southey's *Life of Wesley*, 1858, ii. 170). W. C. B.

ARUNDEL, ARUN (6th S. viii. 67).—This name seems to be Celtic—see the word "Aeron" in Dr. Pughe's *Welsh Dictionary*—the dell or the dale of the river Aeron. It gives name to the small

town of Aberayron in Cardiganshire, and Little Hampton town, at the embouchure of the Arun, might be so called.  
R. & —.

Arun is from Celtic *yr-on*, for *yr-avon*, the river; or, perhaps, rather from *rbyn*, *ryn*, *ran*, *ren*, a channel, river; whence also the Rhein or Rhine, name of more than one European river.

R. S. CHARNOCK.

Boulogne-sur-Mer.

A SONNET ON MACREADY BY CHAS. LAMB (6th S. vii. 504).—Is not this written by Charles Lloyd himself rather than by Charles Lamb? It does not appear to me to be in Lamb's style at all. A comparison with Lloyd's other sonnet might possibly determine the point.

C. A. WARD.

Haverstock Hill.

ABBREVIATIONS (6th S. vi. 427; vii. 154).—With "Wil. super Ray." cp. "Guill' dictus durandi glosator Raimudi," in Sprenger's *Malleus Maleficarum*, fo. 85.

W. C. B.

THE GLASTONBURY THORN (6th S. vi. 513; vii. 217, 258).—Warner, in his *History of the Abbey of Glastonbury* (1826), states that

"there were divers trees from the Holy Thorn by grafting or inoculation preserved in the town and country adjacent; amongst other places, there was one in the garden of a currier in the principal street of Glastonbury; a second at the White Hart Inn; and a third in the garden of William Strode, Esq. There is a nurseryman near Glastonbury who sells them for a crown apiece, or as much as he can get."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

DIXON OF RAMSHAW, CO. DURHAM (2nd S. x. 343, 499; 6th S. vii. 255).—Does MR. DIXON, of Fresno, know how his great-grandfather's brother acquired the Christian name of Haldenby? If he does, I should be glad to hear from him on the subject.

JOHN HALDENBY CLARK.

West Dereham Vicarage, Brandon, Norfolk.

CHRISTOPHER MOOR (6th S. vi. 450; vii. 175, 236).—I am sorry that, being away from home, I have left many books and papers behind me, amongst them all the particulars of the More family.

Sir Christopher More was of Loseley Place, near Guildford. One of his daughters, Anne, married John Scarlett, who was given by King Edward VI. the post of head keeper of Shillinglee Park; the family of More had property in that neighbourhood at this time. Sir Christopher is buried in Guildford parish church, where there is a monument to him, giving the various matches of his daughters. His son was Sir William More, and the male line became extinct, I think, in the last century, the present representative of the family being Mr. More-Molyneux, of Loseley Park.

Nearly all particulars are in Manning and Bray's *Surrey*.

There are a great quantity of most interesting MSS. at Loseley. Some of them have been published by the Historical Commission, but many have not been arranged or printed.

STRIX.

SAMUEL DALE, M.L. (6th S. vii. 408).—"In 1730 Mr. Dale obtained the degree of Doctor of Medicine [where?], became a licentiate of the Royal College of Physicians, and removed to Bocking, in Essex, where he practised until his death, June 6, 1739" (*Memoirs of the Botanic Garden of Chelsea*, by R. H. Semple, 8vo., 1873, p. 65). He is said to have been P.R.S., but his name is omitted from Dr. Thomson's lists. He, however, contributed several papers to the *Philosophical Transactions*. See Chalmers's *Dict.*, xi. 213.

L. L. H.

The following paragraph from Wright's *History of Essex*, vol. ii. p. 25, will probably be of interest to MR. BOULGER:—

"Samuel Dale, M.D., an antiquary and botanist, born in 1669, was originally an apothecary at Braintree; in 1730 he became a licentiate of the Royal College of Physicians in London, and a practitioner at Bocking, where he died in 1739, aged eighty."

I may add that in Allibone's *Dictionary* the year 1659 is given as the date of his birth.

G. F. R. B.

Cambridge till 1858 granted licences in medicine apart from medical degrees. Whether Oxford also I know not.

C. F. S. WARREN, M.A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Duke of Berwick, Marshal of France*. By Charles Townshend Wilson. (Kegan Paul, Trench & Co.)

COL. WILSON is fortunate in having chosen a real hero as the subject of his biography. The dishonour of Berwick's birth was more than redeemed by his valour in the field, his counsel in the camp, his unselfish life, and the glorious death which terminated his career under the walls of Philippsburg. As a commander, the curious shufflings of fates and principles which are characteristic of the time brought him often into antagonism with his brilliant uncle of Marlborough. If he generally maintained the part of a Fabius Cunctator, this is to be attributed partly to inclination, partly also to the growing feebleness of Versailles orders and the distracting presence in the camp of pious but incompetent princes of the blood. That he could on occasions assume the offensive is proved by the battle of Almanza, where his sword saved France from defeat and the Spanish succession from extinction. In private life his virtues were equally conspicuous and still more rare. Social and religious ties were little regarded in the reign of Louis XIV., but Berwick was always a devoted husband and a pious though unbogoted Catholic. The volume is of abundant interest throughout, and we have little but praise to bestow on the manner in which Col. Wilson has executed

his task. To a civilian the minute details of "march and countermarch, redoubt and ravelin," may sometimes be slightly tedious, though to soldiers they will have a special value and attraction. Col. Wilson writes in a bright and lively style, and it is only rarely that his graceful biography is disfigured by efforts at smartness which are inconsistent with the general correctness of his literary taste.

*Landholding, and the Relation of Landlord and Tenant in Various Countries.* By C. D. Field, LL.D. (Thacker & Co.)

MR. JUSTICE C. D. FIELD has written an admirable and exhaustive work upon this important topic. Most of the last half of the work is devoted to the land tenures of India, upon which, owing to his long exercise there of judicial functions, he has been enabled to produce a most valuable essay. To the practical information derived from experience he has added the results of extended reading, in which he has studied the systems of the principal countries of the world. These are exceedingly instructive in themselves, and they usefully lead up to the more important thesis upon our great Oriental empire. Of course the land question there, as in Ireland, is one of the utmost consequence, and a disquisition upon it is much enhanced by its being placed in juxtaposition with essays upon the general relations of landlord and tenant. Justice Field appropriately commences his work with a review of the creation and development of early property in land, the landholding of the Roman empire, and the appropriation of lands by the Celtic races by whom the Roman empire was broken up. He then proceeds to treat of the incidents of feudal tenures, grants of fiefs, &c., with the feudal system in England, villein tenures, copyholds, escuage, &c. In the following chapters the land tenures are described of Prussia and the other German states, France, Austria, Belgium and the Netherlands, Italy, Spain, the Ionian Islands, &c. The next division of this great and comprehensive book affords a distinct view, at once historical and of immediate interest, of the relation between landowners and cultivators in Russia. European and Asiatic Turkey and Egypt are subsequently introduced; and then follow four chapters in which the land question in Ireland, in regard to the past, present, and future, is elaborately discussed. The author, who has evidently bestowed much attention upon this pressing topic, considers various proposed remedies for existing evils and questions of compensation. He finally, before introducing the most exhaustive portion of his book, gives the history of landholding in America and Australasia.

A work such as this was urgently required at the present juncture of discussions upon the landholding questions. Mr. Justice Field has treated his subjects with judicial impartiality, and his style of writing is powerful and perspicuous. India is chiefly studied. The essays supplied on landholdings throughout the world are, however, absolutely sufficient to convey a complete idea of their general constitutions.

*The Camden Miscellany.* Vol. VIII. (Camden Society.) THE detached papers in this volume are of much interest, especially to those who are students of the history of the seventeenth century. The papers relating to the delinquency of Lord Savile, 1642-6, are important as illustrating the difficulty which moderate persons experienced when they endeavoured to steer a middle course between the king and his Parliament. The evidence here is by no means conclusive; but from what we know of the character of the Hothams, father and son, we think it not improbable that some of Lord

Savile's troubles may have resulted from the trust he put in them. We were not aware that iron was worked at Kirkstall in 1646. We have here, however, a letter of April 4 of that year dated from the "Kerksall Iron-works." The secret negotiation with Charles I., 1643-4, edited from the Tanner manuscripts in the Bodleian Library by Mrs. Gardiner, is a document of first-rate importance in the history of the great Civil War, as it enables us to read more clearly the character of the unhappy king.

Mr. S. R. Gardiner has edited the Earl of Manchester's letter to the House of Lords, in which the earl gives his side of the question as to his quarrel with Oliver Cromwell. He affirms that Oliver had said "that he hoped to live to see never a nobleman in England," and that he had "expressed himself with contempt of the Assembly of Divines." The latter charge is probably true; the former we cannot credit as it stands. No doubt Oliver had said something of the kind, with the limitation of some such words as "in high places in the army." Oliver's whole career is evidence that he disbelieved in doctrines of equality, such as those taught by the Levellers. Of those more modern notions which came into being on the fall of monarchy in France he had, of course, no notion. Time brings strange changes. The Earl of Manchester lived long enough to receive from Oliver the Lord Protector a summons to sit in his newly created House of Lords. We wonder what he thought in 1658 of the charges made in 1644.

An American Huguenot Society has, we are glad to learn from the *New York Genealogical and Biographical Record* for July, recently been founded in New York. There are not a few of our readers who will be interested in the proceedings of such a society, and we hope that when its publication of papers commences we may be able to give further details concerning the genealogical labours which it proposes to undertake. The first president of the society is Hon. John Jay, formerly U.S. Minister at the Court of Vienna.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

HENRY C. KNIGHT.—The edition of Petronius Arbiter concerning which you inquire is described by Brunet (*Manuel du Libraire*) as "assez recherchée." It should consist of two volumes in one. The second volume contains "Priapeia" (62 pp.), "Boschii Notæ" (68 pp.), and 4 pp. of table. In good condition it sells for about five shillings.

E. GUNTHER.—A full answer to your query concerning the heart of Anne Boleyn will be found in "N & Q," 6th S. iv. 329, 413, 477.

EDW. T. DUNN is desired to communicate with the Rev. Harcourt Delafons, Tiffeld Rectory, Towcester, concerning the volume mentioned 6th S. vii. 329.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 1, 1883.

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Notices to Correspondents.

## Notes.

## FIELDINGIANA.

Few, perhaps, except the readers of "N. & Q." know how little finality attaches to literary inquiry. Not very long ago I would have given a great deal to be able to verify the statement made by Arthur Murphy, in his *Essay on the Life and Genius of Henry Fielding, Esq.*, to the effect that Fielding "went from Eton to Leyden," and that he studied at the latter place for "about two years." At that time any direct confirmation of this seemed hopeless. Since then, however, it has been established ("Fielding and Sarah Andrew," *Athenæum*, June 2, 1883) that Fielding must have left Eton before November, 1725, when he was staying at Lyme Regis; and, from a note among the late Mr. Keightley's papers, I find that evidence of his presence at Leyden was all the while lying *perdu* in an old volume of the *Cornhill Magazine*. It is contained in an article entitled "A Scotchman in Holland," which appeared in November, 1863, and consists of the following entry from the album of the University of Leyden, under the year 1728: "Henricus Fielding, Anglus, Ann. 20. Stud. Lit.\* The writer of the paper further says that he was living at the "Hotel of Antwerp." As his first play, *Love in Several Masques*, was produced

at Drury Lane in February, 1728, it must be presumed that the record was made in the first weeks of that year. How he contrived to produce a comedy in London so soon afterwards is difficult to understand, except upon the supposition that his Leyden studies were intermittent, and that he spent part of his time in London. In any case, it is now clear that he had not left England in November, 1725, and that he was at Leyden in the beginning of 1728, when he made what was probably his farewell entry in the college album. The intervening period—"about two years"—therefore exactly corresponds to that mentioned by Murphy.

Another minor fact respecting Fielding, which seems to have hitherto escaped notice, is his residence at Barnes. Here, says Lysons, *Environs of London*, vol. i. pt. i. p. 11, he lived "in a house which is now (1810) the property of Mrs. Stanton, widow of the late Admiral Stanton." Whether it still exists I am unable to say; but the fact receives a certain confirmation from the reference (*Tom Jones*, bk. iv. chap. ii.) to the "Toasts of the *Kit-Cat*," which was at Barn-Elms. The most interesting anecdote, however, which I have discovered is contained in J. T. Smith's *Nollekens and his Times*, 1828. It occurs as a note to chap. v. vol. i. pp. 124-5, and is as follows:—

"Henry Fielding was fond of colouring his pictures of life with the glowing and variegated tints of Nature, by conversing with persons of every situation and calling, as I have frequently been informed by one of my [*i. e.*, J. T. Smith's] great aunts, the late Mrs. Hussey, who knew him intimately. I have heard her say, that Mr. Fielding never suffered his talent for sprightly conversation to mellow for a moment; and that his manners were so gentlemanly, that even with the lower classes, with which he frequently condescended particularly to chat, such as Sir Roger De Coverley's old friends, the Vauxhall watermen, they seldom outstepped the limits of propriety. My aunt, who lived to the age of 105, had been blessed with four husbands, and her name had twice been changed to that of Hussey: she was of a most delightful disposition, of a retentive memory, highly entertaining, and liberally communicative; and to her, I have frequently been obliged for an interesting anecdote. She was, after the death of her second husband, Mr. Hussey, a fashionable sacque and mantua-maker, and lived in the Strand, a few doors west of the residence of the celebrated Le Beck, a famous cook, who had a large portrait of himself for the sign of his house at the north-west corner of Half-moon-street, since called Little-Bedford-street. One day, Mr. Fielding observed to Mrs. Hussey, that he was then engaged in writing a novel, which he thought would be his best production; and that he intended to introduce in it the characters of all his friends. Mrs. Hussey, with a smile, ventured to remark, that he must have many niches, and that surely they must already be filled. 'I assure you, my dear Madam,' replied he, 'there shall be a bracket for a bust of you.' Sometime after this, he informed Mrs. Hussey, that the work was in the press; but, immediately recollecting that he had forgotten his promise to her, he went to the printer, and was time enough to insert, in vol. iii. p. 17 [bk. x. ch. iv.], where he speaks of the shape of Sophia Western—'Such charms

\* He was twenty-one on April 22, 1728.

are there in affability, and so sure is it to attract the praises of all kinds of people—"It may, indeed, be compared to the celebrated Mrs. Hussey." To which observation he has given the following note: "A celebrated mantua-maker in the Strand, famous for setting off the shapes of women."

There is no reason for supposing that this neglected anecdote should not be in all respects authentic. In fact, upon the venerable principle that

"There it stands unto this day  
To witness if I lie,"

the existence of the passage and note in *Tom Jones* is practically sufficient argument for its veracity. This being so, it surely deserves some consideration for the light which it throws on Fielding's character. Mrs. Hussey's testimony as to his dignified and gentlemanly manners, which does not seem to be advanced to meet any particular charge, may surely be set against any innuendoes of the Burney and Walpole type as to his mean surroundings and coarse conversation. And the suggestion that "the characters of all his friends"—by which I understand rather mention of them than portraits—are to be found in his masterpiece, is fairly borne out by the most casual inspection of *Tom Jones*, especially the first edition, where all the proper names are in italics. In the dedication alone are references to the "princely Benefactions" of John Duke of Bedford, and to Lyttelton and Ralph Allen, both of whom are also mentioned by name in bk. xiii. ch. i. The names of Hogarth and Garrick also occur frequently. In bk. iv. ch. i. is an anecdote of Wilks the player, who had been one of Fielding's earliest patrons. The surgeon in the story of the "Man of the Hill" (bk. viii. ch. xiii.) "whose Name began with a R," and who "was Serjeant-Surgeon to the King," evidently stands for Hogarth's Chiswick neighbour, Mr. Ranby, by whose advice Fielding was ordered to Bath in 1753. Again, he knew, though he did not greatly admire, Warburton, to whose learning there is a handsome compliment in bk. xiii. ch. i. In bk. xv. ch. iv. is the name of another friend or acquaintance (also mentioned in the *Journey from this World to the Next*), Hooke, of the *Roman History*, who, like the author of *Tom Jones*, had drawn his pen for Sarah, Duchess of Marlborough. Bk. xi. ch. iv. contains an anecdote, real or imaginary, of Richard Nash, with whom Fielding must certainly have become familiar in his visits to Bath; and it is probable that Square's medical advisers (bk. xviii. ch. iv.), Dr. Harrington and Dr. Brewster, both of whom subscribed to the *Miscellanies* of 1743,\* were well-known Bathonians. Whether the use of Handel's name in bk. iv. ch. v. is of any significance there is no evidence; but the description in bk. iv.

\* Mr. Willoughby, also a subscriber, was probably "Justice Willoughby of Noyle" referred to in bk. v. ii. ch. xi.

ch. vi. of Conscience "sitting on its Throne in the Mind, like the LORD HIGH CHANCELLOR of this Kingdom in his Court," and fulfilling its functions "with a Knowledge which nothing escapes, a Penetration which nothing can deceive, and an Integrity which nothing can corrupt," is clearly an oblique panegyric of Philip Yorke, Lord Hardwicke, to whom, two years later, Fielding dedicated his *Enquiry into the late Increase of Robbers, &c.* Besides these, there are references to Bishop Hoadley (bk. ii. ch. vii.), Mrs. Whitefield, of the "Bell" at Gloucester (bk. viii. ch. viii.), Mrs. Clive, and Mr. Miller of the *Gardener's Dictionary* (bk. ix. ch. i.); and closer examination would no doubt reveal further allusions; but the above will be sufficient for the present to show that the statement of the "celebrated mantua-maker in the Strand" respecting Fielding's friends in *Tom Jones* is not without foundation.

AUSTIN DOBSON.

#### SHAKSPEARIANA.

"THE TEMPEST." I. i. (6th S. vii. 464).—When I commenced reading this passage as quoted in the above note, I said to myself, with eager curiosity, "A crux here, and I never knew of it or noticed it!" But when I had finished it, my remark was, "I never saw, nor can I now see, even an idiomatic difficulty."

Critics seem to me over-apt to read Shakespeare's plays as literary essays intended to be read; forgetful of two facts,—that they were written to be spoken by actors who gave point and sometimes explanation to their words by gesture and movement; and that Shakespeare wrote knowing by what gestures his words would be accompanied or explained. Next to actors seamen, I think, chiefly use the same. Here it is clear, from the words "command these elements to silence," that the boatswain points to them; he again or still does the same when, continuing to speak of Miranda's mingled sea and sky, he exclaims, "Or if you can work the peace of the present ["instant" (Steevens), or possibly "state of things," "turmoil"] we," &c. Thus taken, "the present" is but the idiomatic and natural synonym for "the tempest" of Mr. BRAE.

As one somewhat accustomed to the sea and sea manners, I feel it impossible to conclude this note without expressing my admiration that one of whom it is, I think, proven that he could never have been even on a coasting voyage, should not only have handled his vessel so well under very difficult and trying circumstances, but have also portrayed his boatswain so naturally and so truthfully that one could almost swear that he was the landsman who had witnessed the storm. The only other supposition I can form is that he must have written the scene after conversations



with Strachy or some other seaman, and even have submitted his draft to him. BR. NICHOLSON.

NOTES ON "THE TEMPEST" (6th S. vii. 424).—  
"Quot homines tot sententiæ"; nevertheless, it does not seem to me that what PROF. ELZE himself styles his "guesses" will be accepted by critical readers.

III. i. 61.—I confess to not finding it "tame, very tame," to affix, as does Dyce, *tamely*, for it gives the very sense that seems to me to have been intended. I incline, however, either to place it after *than*, when there would be the concurrence of three initial *t*'s leading to the casual elimination of one of the words, or to substitute as a final *patiently*, scanning *slavery* as a dissyllable, and to suffer as an iambic foot, *suffer* being slurred, as *-er* words not uncommonly were, into *suffr*. Moreover the *at home* gives, I think, rather an unmanly sound, making him say, "I'm a cock on my own dunghill, when I'm backed by my obedient friends and dependants; but being by myself in another spot of ground I give in."

IV. i. 22.—Shakespeare, having properly used "Hymen's torch"—as symbolized in the Roman ceremony by the torch-bearing boy immediately preceding the bride—for the marriage ceremony itself, certainly would not have varied it by calling it within a few lines Hymen's lamp, for a lamp is not a torch. Prospero, in speaking of Hymen's lamps, does not speak of the lamps borne by Hymen, but of the lamps borne at the consummation of the ceremony over which Hymen presided, such lamps as were borne by the waiting virgins in St. Matt. xxv., such lights as were called in Roman marriage processions the five "Faces nuptiales," and which were at least commemorated, if not used, on the occasion of ceremonial English marriages. See Jonson's *Hymenæi*, &c.

IV. i. 37. "O'er whom I give thee power."—What need is there for the change to *gave*? Possibly Prospero may have been bound to give his orders for the rabble to obey Ariel, whenever he gave Ariel a specific order. Much more probably, as he was Prospero's manager and factotum in all magic doings, *give* was here used generally for a past, present, and to come time; equivalent, that is, to, "O'er whom I customarily or habitually give thee power." Such use of the present is not unfrequent in English.

Lastly, in IV. i. 124, I think that both my friend MR. ALDIS WRIGHT and PROF. ELZE have given instances of what I have just remarked on—the over tendency to read a play as a literary essay, instead of reading it as a conversation eked out and explained by due (and, as Hamlet tells us, often by undue) gesture. When Ferdinand says, "So rare a wonder'd wife makes this place Paradise," Miranda would have been more or less than a young woman, certainly not Miranda, if she had

not answered him. The stage action is of this sort—she replies, or rather appears to reply, in a low caressing voice, at the same time affectionately embracing, or semi-embracing him. Then Prospero, made anxious by Ferdinand's incantious words, only rendered ineffectual, apparently, from the fact that the spirits are mute and inactive for that moment, turns to Miranda, now a true offender, and repeats his former caution, "Sweet," &c.

With regard to *rack*, the calling attention to the *vapour* of the *Darius* passage is good; but *rack* is so much more suitable to the passage than *wreck* that I have never doubted it, and have lately given from Armin's *Italian Taylor and his Boy* (1609), canto viii., the plural *racks*, which appears to me to allow of the disputed form "a rack."

BR. NICHOLSON.

"TEMPEST," III. i. 13 (6th S. vi. 24, 65, 261).—MR. HALFORD VAUGHAN'S preference for *busiliest* for *busie lest* agrees with what I wrote on the passage in 1874 or 1875 (*Shakespeare Hermeneutics*, pp. 137-8). But MR. VAUGHAN does not fully explain the misprint. This I did, to the following effect:—*Busilest* was probably the compositor's spelling of our *busiliest*; for in *Cymbeline*, iv. 2, fo. 1623, we find, as MR. VAUGHAN says, *easiliest* spelt *easilest*, and (I add) it occurs in a passage where the word occupies the same place in the verse that *busilest* does in the *Tempest* passage; so that *busie lest* is merely a case of dislocation, like "for that" in the same play. I note, too, that we have *wiselier* and *kindlier* in the same play; and *proudlie* in *Coriolanus*. If these, why not *wiseliest*, *kindliest*, *proudlie*, and *busiliest*, as well as *easiliest*? So far I am with MR. VAUGHAN; but I do not accept his punctuation or interpretation of the passage. I understand by "Most busiliest when I do it" that Ferdinand's "sweet thoughts" were most busily at work when he was resting from his labours, and that he was excusing himself for his occasional forgetfulness of his work in favour of his mistress. C. M. INGLEBY.

Athenæum Club.

P.S. The proposer of this conclusive restoration was no "Mr. Bullock" but a Scotch worthy, John Bulloch, of Aberdeen, author of *Studies on the Text of Shakspeare; with numerous Emendations*. He is at present in his seventy-eighth year.

THE OBELI OF THE GLOBE EDITION IN "HENRY VIII." V. iii. 10-12 (6th S. ii. 143, 305).—

"But we all are men,  
†In our own natures frail, and capable  
Of our flesh."

I do not think that your correspondent's emendation, whereby he would substitute *peccable* for *capable*, is in the least degree tenable. *Peccable* is not found in Shakespeare's works. According to Prof. Skeat's *Etymological Dictionary* the word

is "rare ; Rich. gives quotations for *peccable* and *peccably* from Cudworth, *Intellectual System* (first ed. 1678, also 1743, 1820, 1837, 1845), pp. 564, 565." Does the word occur earlier? I would suggest that "and capable" is a printer's error for *incapable* or *uncapable*. The passage seems to mean that we are naturally frail, and that at times our reasoning faculties are blinded by the grosser nature of the body. This interpretation appears to be corroborated by lines 12-13:—

"Out of which frailty

And want of wisdom," &c.,

words evidently referring to line 11. Both the forms *incapable* and *uncapable* are found in Shakespeare. For the use of *incapable* in the sense suggested by me for the above passage, cf. *Rich. III.*, II. ii. 18-19:—

"Incapable and shallow innocents,

You cannot guess who caused your father's death."

Here the word means lacking reason or understanding. For "of our flesh" being equivalent to *in consequence of*, &c., cf. *Hen. V.*, II. iv. 46-8:—

"Which of a weak and niggardly projection  
Doth, like a miser, spoil his coat with scanting  
A little cloth."

F. C. BIRKBECK TERRY.

Cardiff.

"MICHING MALLECHO," "HAMLET," III. ii.—

The commentators, in the little they have to say with any confidence about the latter word, seem agreed to derive it from the Spanish, and may or may not be right. As to its meaning there is, I suppose, no doubt. In *Popular Rhymes, Fireside Stories, and Amusements of Scotland*, p. 19 (Edinburgh, Chambers, 1842), I find that when St. Columba refused to allow a cow or a woman to remain on his own island he gave as his reason for their exclusion two Gaelic lines:—

"Far am bi bo bidh bean

'S far am bi bean bidh *mallaichadh*,"

literally meaning,—

"Where there is a cow there will be a woman,  
And where there is a woman there will be *mischief*."

I know nothing of Gaelic, and copy the words as there spelt. The resemblance of *mallaichadh* to *mallecho* struck me as curious, and has not, so far as I know, been hitherto "made a note of."

H. K.

"HAMLET," III. i. 59.—"Take arms against a sea of troubles" is usually quoted as an example of mixed metaphor. May not "take arms against the sea" be a proverbial expression used to describe any irrational bravery? It occurs in very nearly this sense in a treatise by a pupil of Aristotle, the *Eudemian Ethics*, III. i. 23 (Bekker), and probably elsewhere.

F. HAVERFIELD.

Bath College, Bath.

#### AMERICAN MILITARY FREEMASONS.

I have an American reprint of Wellins Calcott's *Candid Disquisition*, a work very well and favourably known to the craft, the imprint of which runs thus:—"London; Printed: Reprinted and Sold by Brother William McAlpine in Marlborough-Street, Boston. A.L. 5772. A.D. 1772." Prefixed to the work is a list of subscribers' names in alphabetical order, with separate alphabets for the "Province of the Massachusetts-Bay, &c.," the "Province of New York, &c.," the "Province of Nova Scotia," and the "Colony of Connecticut." These are followed by a list of "Lodges held in the Town of Boston, and the Time and Place of their respective Meetings." Referring to the note of MR. WAGGONER (*ante*, p. 46) concerning the masonic status of Benedict Arnold and other American officers, the following excerpts of military subscribers may possibly be interesting to American readers, by whom, as it seems to me, "N. & Q." is intelligently and carefully studied.

*Province of the Massachusetts-Bay, &c.*

Capt. Samuel Andrews.

Capt. James Arnold.

Capt. Samuel Barrett, G.T.

Capt. Zechariah Bunker.

Capt. Joseph Cordis.

Capt. Moses Doran.

W. Capt. Theophilus Dane, of Portsmouth, P.S.W., No. 8 Quebec.

Capt. John de Costa.

Capt. John de Silver.

Capt. Shubael Folger, Nantucket.

Capt. Nath. Fellowes.

R.W. Col. Richard Gridley, D.G.M.

Capt. Peter Hussey.

W. Capt. Caleb Hopkins, G. Steward.

Capt. Estes How.

W. Mr. Thomas Herbert, P.W., No. 106, 64th Regiment.

Capt. Henry Higginson, of Salem.

R.W. Capt. John Joy, M., Master's Lodge.

R.W. Col. Joseph Ingersol, P.M.

Capt. Nehemiah Ingersol.

Capt. Daniel Jones.

Capt. Elnathan Jones, of Concord.

Capt. Samuel Laha.

Capt. Elijah Luce.

Capt. Alexander Mackey.

Capt. James M'Ewen.

Capt. Thomas Michell.

Capt. Fredrick Morth.

Capt. David Mason, of Salem.

Capt. Israel Ober, of Salem.

W. Capt. Edward Procter, J.W., St. Andrew's Lodge.

Capt. Joseph Pierpont.

Capt. Samuel Perkins.

W. Capt. John Robinson, J.W., No. 1, Falmouth, Casco Bay.

R.W. Col. Jonathan Snelling, M., St. Andrew's Lodge.

Capt. James Shepherd.

Capt. Nehemiah Skilling.

Capt. Stephen Smith, Sandwich.

R.W. Mr. William Steward, M., No. 106, 64th Regiment.

R.W. Col. — Simpson, M., First Lodge, North Carolina.

Capt. Daniel Turner.

Capt. Elisha Thatcher.

Capt. John Tilley, St. Michael's Lodge, Barbadoes.  
 W. Capt. Job Wheelwright, P.S.W., Master's Lodge.  
 Capt. William Wingfield.  
 Capt. Nehemiah Webb, Sandwich.  
 Capt. James White.  
 Capt. Christopher White, Marshfield.  
 W. Isaac Walker, J.W., St. Peter's Lodge, Newbury.  
 Capt. Shubael Worth.  
 Capt. John Foster Williams.

\* \* \* Those Subscribers with no Town annexed to their Names are all of Boston.

*Province of New York, &c.*

R. W. Capt. John Harris Cruger, J.G.W.  
 W. Capt. Thomas Doran, P.W., Trinity Lodge.  
 W. Capt. Leonard Lisperand, jun., P.W., Union Lodge.  
 Capt. Robert R. Randall.  
 Capt. Pascal Nelson Smith.  
 W. Capt. Samuel Tudor, G.D.  
 W. Capt. James Wright, P.W., Trinity Lodge.

*Province of Nova Scotia.*

Lieut. John Clark, 59th Regiment.  
 Mr. William Farris, Surgeon's Mate, 65th Regiment.  
 Mr. Trotter Hill, Surgeon, 59th Regiment.  
 R. W. Otho Hamilton, Esq., Lieut.-Col., 59th Regiment.  
 Lieut. Thomas Hewitson, 59th Regiment.  
 Robert Milward, Esq., Major, 59th Regiment.  
 Capt.-Lieut. John Roberts, 65th Regiment.  
 Lieut. William Speight, 65th Regiment.  
 William Spry, Esq., Capt. of Engineers.  
 Ephraim Stannus, Esq., Capt., 65th Regiment.

There is no military subscriber from the colony of Connecticut, or, at least, none who has a military designation. The lodges represented are Hiram Lodge, Newhaven, and St. John's Lodge, Stratford. The volume has upon its title-page the autograph of "Nathl. Sims, 65th Regt."

ALFRED WALLIS.

88, Friar Gate, Derby.

VISITS OF THE LIVING TO THE DEAD (see 6th S. vii. 161; viii. 86).—One of the stories relating to this subject is the following, which Jeremy Taylor thus relates:—

"St. Austin, with his mother Monica, was led one day by a Roman prætor to see the tomb of Cæsar. Himself thus describes the corpse: 'It looked of a blue mould, the bone of the nose laid bare, the flesh of the nether lip quite fallen off, his mouth full of worms, and in his eyes two hungry toads feasting upon the remanent portion of the flesh and moisture; and so he dwelt in the house of darkness.' And if every person tempted by an opportunity of lust or intemperance, would choose such a room for his privacy, that company for his witness, that object to allay his appetite, he would soon find his spirit more sober and his desires obedient."—"Life of Christ," pt. i. sect. ix. 36; *Works*, vol. ii. p. 226, Eden's edition.

The reference to St. Augustine is "Ad Fratres in Eremono" serm. xlvi. which is placed in the appendix of vol. vi. ed. Ben. as spurious; and as to which Cave, in *Hist. Lit.*, tom. i. p. 296, has this note, "Quos exclamatoris Gallo-Flandri olim suspicatus est Martinus Lipsius."

ED. MARSHALL.

One of the most remarkable instances of the preservation of human bodies is to be found in

the Cathedral of Bremen. In a vault not wholly below the surface of the ground, lie in open coffins the bodies of (if my memory serves me correctly) some six or seven persons, which have not been embalmed, but have merely dried into mummies without undergoing putrefaction. Some, I believe, are of the seventeenth century, and one, I think, was placed there some fifty or sixty years ago. The vault is called the "bleikeller" (lead cellar), and this name and the peculiar preservative powers of the vault are accounted for by a tradition to the effect that during a fire which destroyed part of the cathedral a great quantity of melted lead ran into this vault. Perhaps a more probable explanation of the preservative power is the possible presence of carbonic acid gas. Bremen stands on flat ground by the side of the Weser, on alluvial soil, which very probably contains large quantities of carbonic acid gas.

I have been led to this supposition by reading a passage in De Rossi's *Roma Sotterranea*, in which, when considering how it came to pass that thousands, even millions, of human bodies were laid in the receptacles hewn in the sides of galleries cut through strata of tufa in the vicinity of Rome, the so-called catacombs, without producing, so far as we know, pestilential effluvia, Sig. M. S. de Rossi comes to the conclusion that the presence of carbonic acid gas prevented putrefaction. N.

CRASHAW AND AARON HILL.—I made the following note some time ago, but I unfortunately omitted to record the source whence I took it. It is on the line:—

"The conscious water saw its Lord and blushed."

It is often quoted:—

"Vidit et erubuit lympa pudica Deum,"

and attributed to Dryden, and to an Eton boy; but it is in reality from an epigram by Crashaw, an English poet, *temp.* Charles I., who was converted to the Catholic Church, and died a canon of the Church of Loreto, A.D. 1650. As originally written it stood:—

"Nympha pudica Deum vidit et erubuit."

In one of Bishop Heber's poems the line occurs:—

"The conscious water saw its Lord and blushed,"

but the idea seems to have originated with Crashaw.

EDMUND WATERTON.

[This subject has been more than once raised in "N. & Q.," see 1<sup>st</sup> S. vi. 358; viii. 242; 4<sup>th</sup> S. iv. 198, 244. As full information has not yet been given, it is now supplied. In Crashaw's *Poemata et Epigrammata* appears the following:—

*Joan ii. Aquæ in vinum versæ.*

Unde rubor vestris, et non sua purpura lymphis?  
 Quæ rosa mirantes tam nova mutat aquas?  
 Numen (convivæ) præsens agnoscite Numen:  
 Nympha pudica Deum vidit, et erubuit.

This was translated without any acknowledgment by Aaron Hill, and included in his works (vol. iii. p. 241,

ed. 1753) under the title of *The Miracle at Cana*. The following is Hill's version:—

*The Miracle at Cana.*

When Christ at Cana's feast by pow'r divine,  
Inspir'd cold water, with the warmth of wine,  
See! cry'd they, while, in red'ning tide, it gush'd  
The bashful stream hath seen its god and blush'd.]

ORIGIN OF AMBER.—The enclosed, from the *Times* of the 27th July, should find a place in the columns of "N. & Q."—

"Some very interesting researches have recently been made on the flora of the amber-bearing formations of East Prussia by Messrs. Goeppert and Menge. In ancient times there must have been in this part of Europe a group of conifers comprising specimens from almost all parts of the world. Among the splendid specimens of the Californian coniferae were the red wood, the sugar pine, and the Douglas spruce; and of the examples of the Eastern States were the bald cypress, red cedar, thuya, and the *Pinus rigida*; from the eastern coasts of Asia were the Chilian incense cedar, the parasol fir, the arbor vitæ, the glyptostrobus, and the thuyopsis; and the Scotch fir, the spruce, and the cypress of Europe, and the callitris of Southern Africa. It appears that the deposits of amber for which the Baltic is noted are the product of generations of these resin-bearing trees. The richest deposits are situate along a strip of coast between Memel and Dantsic, though the real home of amber has been supposed to lie in the bed of the Baltic between Bornholm and the mainland. It rests upon cretaceous rocks and consists chiefly of their *débris*, forming a popular mixture known as blue earth, which appears to exist throughout the province of Samland at a depth of 80 ft. to 100 ft., and to contain an almost inexhaustible supply of amber. Immense quantities of amber are washed out to sea from the coast or brought down by rivulets and cast up again during storms or in certain winds. The actual yield by quarrying is 200,000 lb. to 300,000 lb. a year, or five times the quantity estimated to be cast up by the waves on the strip of coast above mentioned."

DANIEL HIPWELL.

10, Myddelton Square, Clerkenwell.

END OF BOSCOBEL OAK AND PENDREL.—Those who have fondly imagined the oak in which Charles II. sheltered to be still existent at Boscobel cannot well maintain the idea if there is truth in the following extract from Dr. Burney's collection of newspapers in the British Museum, vol. cxvi., *The London Post, with Intelligence Foreign and Domestic*, Aug. 19–21, A.D. 1700:—

"We have advice from Staffordshire that one Pendrell (being last of the family [this, of course, is not so] that was instrumental in saving King Charles II. by hiding him in the oak ever after called the Royal Oak after the Battle of Worcester) has departed this life; but that which makes his death very remarkable is that on the very day and hour that he died the said Oak was blown down by a storm of Wind."

T. J. M.

Stafford.

JOHN MILTON.—The following description of the author of *Paradise Lost*, which is to be found in Bates and Skinner's *Rise and Progress of the*

*late Troubles in England* (1685), pt. i. p. 159, will perhaps interest as well as amuse some of the readers of "N. & Q."—

"They [the Roundheads] employ the Mercenary Pen of the Son of a certain Scrivener, one Milton, from a musty Pedant, vamped into a new Secretary, whose Talent lying in Satyrs and Libels, and his Tongue being dipt in the blackest and basest venom, might forge an *Εικονοκλασιαν* or Image-breaking; and by his livid and malicious Wit, publish a Defence of the King's Murder against Salmasius."

G. F. R. B.

NOTICE OF A BEACON IN A PARISH REGISTER.—The following I found in the parish register of Rudstone, near Bridlington:—

"A note of such towns as are charged with the repairing of the Beacon at Many Hows in Rudstone Field as followeth: Rudston, Thorpe, and Carthorpe are to find the Standers. Langloft and Coltham, or Colton, the Stakes. Burton Agnes, the Penns and the Whims. Killham the Barrells and Brandriths. Thurnham and Hais-thorpe the fire and to keep it burning.—THOMAS PEIRSON, Vicar of Rudstone, 1573."

J. GOULTON CONSTABLE.

Walcot, Brigg.

EXECUTION FOLK-LORE.—A Bosnian gendarme was shot for desertion at Serajevo in November, 1882; the mob crowded round his corpse, and tried to get a tatter of his clothes, which were still smoking with his blood, such pieces of rag being considered infallible charms against wounds on the battle-field. The week before two brigands were shot at Banjaluka; the original sentence was hanging, but the military commandant, in deference to their religion, changed the manner of the death. They, being Mohammedans, believed that no one who died on the gallows could enter Paradise.

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

FAMILIES OF KING AND MELDRUM.—I possess a genealogy of a Scottish family of the name of King (after the Dutch pronunciation, often written Kieng and Kien). This pedigree was collected in 1780. It is written in the Dutch language, and has been continued till now. I give some extracts from these papers:—

"One of the Kings, a younger son of the head of the family, fled in the sixteenth century to the Netherland, in the time of the Spanish troubles.

"The family of King is a very ancient and noble family of Scotland; the Scotts and the Kings are, indeed, among the oldest families in Scotland. In the counties of Aberdeen, Lanark, and Perth very many of the name of King survive.

In 1699 or before, a King was Lord Ythan; he pos-

essed the estates of Barra, near Old Meldrum, before the *Sea-towns* ('see Heden' in the Dutch text) possessed them.

"In 1723 a Peter King was created Lord [sic]. He was first *greffier* (in the Dutch)—Recorder? Master of the Rolls? What?—of London, afterwards Chancellor of England.

"From a letter of Mr. King, of Newmiln, anno 1763, it appears that the last King of Barra was David King, who had seven sons and several daughters.

"David King having surrounded a plantation, Mylady Meldrum caused a part of this enclosure to be destroyed and rode through it. King on seeing her took her horse by the bridle and led her out of his territory, saying that she should not pass into his enclosures and destroy his plantations, and adding that if it had been Mylord Meldrum and not Mylady, he should have been less polite. Mylady Meldrum answered that her husband should ride not only through his plantations, but over his body. Lord Meldrum came the same day by the same road. Upon seeing him David King returned home, girded his sword on his side, put two pistols under his coat, and went at once to Lord Meldrum. King took Lord Meldrum's horse by the bridle, saying that he did not allow him to ride in his enclosed ground. As Lord Meldrum struck King with his whip, King summoned him to alight from his horse and to give him satisfaction. Instead of answering, Meldrum continued to strike; so King took one of his pistols and shot Meldrum dead on the spot. After this issue King was obliged to retire to Braemar (Braemar?) or Cromar (?), to the house of one of his married daughters."

It is supposed that he transferred the ownership of his estates of Barra to his son-in-law Ried (Reed?). Anno 1763 Alexander Ried, of Barra, wrote to King, of Newmiln,

"that if he [King] should visit him, he [Reed of Barra] could show him in his estate of Barra documents relating to the family of King as old as were possessed by any family in Scotland."

I shall be glad to receive any information about the above families, Meldrum, Reed, and King, and about the places of Barra, Old Meldrum, Braemar, and Cromar. Is the origin known of the family of King? What is the meaning of this, "before the Sea-towns possessed them"? Which places are meant? What is Ythan? Is there at present an Earl of Ythan? Is the above legend concerning the Meldrum and King families known to any reader of "N. & Q."? MOSCOW.

SCRIBE'S "VERRE D'EAU."—What is the origin of the story on which Scribe founded his comedy *Le Verre d'Eau*, published in 1842? It claims to be founded on English history, but I have been unable to find any book in which the incident is related. A friend writes that the Duchess of Magenta spilt a glass of water over Queen Anne's dress, that therefore war broke out, Marlborough being dismissed, and Bolingbroke taking his place in the ministry; but he cannot recollect in what book he read the story. T. D.

SCANDALIZE: DRAWCANSIR.—I have a letter from Walter Scott to my father, in which, after lamenting the interruption of his literary labours

caused by the doctors laying an embargo on his pen, he says:—

"Which [the pen] the medical gentlemen *scandalize* as being in great measure the cause of my bad health. I cannot help it—we scribblers are like drunkards, and like that prince of drunkards, Drawcansir.

'He that dares drink, and for his drink dares die,  
And knowing this dares still drink on, am I!'"

1. Is not this an unusual use of the word *scandalize*? (Perhaps he meant to say *stigmatize*.)
2. In what work does the character of Drawcansir occur? R. H. BUSK.

[Drawcansir is a character in *The Rehearsal* of the Duke of Buckingham.]

McLEROETH FAMILY.—I shall be glad if any information respecting the family of McLeroeth, of co. Down, of which Col. Robert McLeroeth, of Dunlady, co. Down, High Sheriff for that county in 1790, and Capt. William McLeroeth, of Killynether Castle, co. Down, were members. I understand that Col. McLeroeth married some relation of the second Countess Annesley. She was Ann, daughter and heiress of Capt. Robert Lambert, of Dunlady, and married Richard, second Earl Annesley, Sept. 25, 1771. Dunlady is now the property of the present Lord Annesley. Were Col. McLeroeth and Capt. McLeroeth officers in the North Down Militia?

WALTON GRAHAM BERRY.  
Broomfield, Fixby, near Huddersfield.

LICHEN.—In a short lecture the other day on church architecture, touching on the word *lich-gate*, the lecturer happened to observe that the word *lichen* (the moss) was from the same root—namely, *lic*, a dead body—and was so called from its pale dead-like colour. On my return from the lecture I consulted several dictionaries, which all gave Gr. *λεῖχον*, *λείχω*, Sans. *lih*, to lick. Would some one kindly settle my doubts?

J. R. WODHAMS.

"LEGE LEGE ALIQUID HAEREBIT."—Who is the author of this injunction? H. B. P.

DR. BURNEY'S COLLECTION FOR A HISTORY OF THE STAGE.—Where can I inspect the late Dr. Charles Burney's collection for a history of the stage and particulars relating to actors and dramatists, which I believe consisted of between 300 and 400 quarto volumes, dating from 1660 to 1818? J. R. D.

CORDUROY.—Can any reader of "N. & Q." inform me when corduroy was first manufactured, and when first introduced into England as an article of wearing apparel? Any other notes respecting its commercial and antiquarian history will also be acceptable. ARBACES.

PREBLE, PREBBLE, PREBYL, PREBBEL.—Any notes regarding the origin of this name, or of

persons bearing the above name in England, are desired by the subscriber. There was a Prebble among Wat Tyler's men; and in the register of Canterbury Cathedral there is the marriage of a William Prebble, Nov. 20, 1647, to Elizabeth Rutland. The American ancestor, Abraham Prebble, emigrated to America with the "men of Kent," and settled in Plymouth colony in 1636.

GEO. HENRY PREBBLE.  
Brookline, Massachusetts, U.S.A.

CARBOY.—I should be glad to know the origin and derivation of this commercial term. None of the dictionaries I have referred to gives any information on the subject.

J. B.  
[Annandale's edition of *Ogilvie* gives *carboy* as from the Persian *karabâ*, large vessels for containing wine.]

DEVICE OF EAGLE AND SOW.—Can any reader interpret a very peculiar group upon an antique carnelian intaglio set in an old Italian finger-ring in my possession—an eagle "rising," carrying off a sow in its claws. The device is not heraldic, is artistically designed, and the cutting is polished. The Lyncean Academy of Venice adopted in the fifteenth century the device of an eagle tearing a lynx, and a winged sow is found on the early coins of Clazomene. A sow is rather an exceptional subject in art, unless introduced with an allegorical or satirical signification.

GRUS.  
Preston, Lancashire.

SPITTING ON COINS FOR LUCK.—When weekly or daily wages are paid, it is a very general custom in this neighbourhood to spit on the coin for luck. What is the origin of this?

F. W. WEAVER, M.A.  
Milton Vicarage, Evercecech, Bath.

FORDROUGH.—We have in Birmingham a street called Fordrough Street. The other day I was asked the derivation of the word *fordrough*, and on confessing my entire ignorance of it save as the name of this street, I was told that it was a common word in the Midlands and in Lincolnshire to indicate a short private road leading from a public road to a field, or sometimes to a house. I have since looked in all the dictionaries and glossaries on my shelves without discovering anything like it, unless it be in Bosworth's *Anglo-Saxon Dictionary*, where I find the word *fôrdrifan*. Am I right in supposing this to be the origin of the word, and does it occur anywhere in literature?

D. BARRON BRIGHTWELL.  
Edgbaston, Birmingham.

MODERN ROSICRUCIANS.—Can any one inform me if there are still any members of the society of the Rosy Cross (or Rosicrucians); and, if there are, how one could communicate with them? Also if there are still any alchemists searching for the philosopher's stone and the transmutation

of metals, as I have reason to think that there are still persons who follow the craft, and wish to know if I am right.

CHARLES D. SUNDERLAND.

BERWICKSHIRE SANDY.—Can any of your correspondents tell me the name of the author of a volume of poems, chiefly in the Scottish dialect, written under the above *nom-de-plume*, and printed about the beginning of this century?

GEORGE FRATER.

Chester.

COMPTON-WYNATATES.—Can any reader of "N. & Q." afford any particulars concerning the origin of the name of the Marquis of Northampton's seat, Compton-Wynates, situated near Shipston-on-Stour, Warwickshire? How came these names to be linked together, and what is the origin of the latter?

ENQUIRER.

PILL GARLIC.—Can any of your correspondents tell me the origin of the term Pill Garlic, or Phil Garlic? I think the place of its origin was Liverpool.

R. M. I.

[A curious novel, describing the adventures of one Pill Garlic, is supposed to have supplied the origin of the name.]

RESIDENCE OF SYDNEY SMITH.—Sydney Smith resided for a time at 18, Orchard Street, and later at 56, Green Street, Oxford Street. Can any of your correspondents say positively whether the houses in these streets are numbered now as they were in the time of Sydney Smith?

H. J.

PORTRAIT OF CAPPER.—Does any portrait exist of Capper, the eccentric, who died at the Horns, Kennington, in 1804? A memoir of him appeared in the *Gentleman's Magazine* for that year.

ASTERISK.

JOHN CLARKE, CIRCA 1640.—Who was this scholar, to whose *Paroemiologia* reference has lately been made in "N. & Q."? Was he master of the grammar school at Lincoln, and is anything known of his parentage or family connexions?

CLK.

WOOD FAMILY.—Information is wanted concerning the family of Wood. Is there any connexion between the now extinct family of Wood of Holloway and Wakebridge, in Derbyshire, and the families of Wood of Northumberland and of the Border? More particulars can be sent if any one takes an interest. Also, can any one throw a light as to who was Gilbert Armstrong, who married Lætitia Cokayne, of Ashbourne, about the year 1640, or rather later? Was he of the Armstrongs of Whythaug or Whyttock, near Castleton on the Border? There is a Gilbert Armstrong whose daughter Jane married Anthony Luther, an Essex

squire, but the dates do not admit of his being the man. Gilbert is a Border Christian name.

E. D. C.

CÆSAR.—Gibbon, in his *Decline and Fall*, i. 114, ed. 1816, says that the title of Augustus was always reserved for the monarch, whilst that of Cæsar was extended to his relations, and that from Hadrian's time it was appropriated to the presumptive heir to the empire. Gibbon sometimes crowds his pages with authorities for every sentence, but here he gives none. I should be glad to know how to substantiate this or disprove it. He then calls Augustus "cowardly," but of a "cool head." These things seldom go together, and in the case of Augustus I should say there was very little cowardice, but a most consummate caution.

C. A. WARD.

Haverstock Hill, N. W.

"INDICEM AB AUCTORE, LIBRUM IPSUM A QUOVIS ALIO CONFICIENDUM ESSE."—This is called an "oft-quoted saying" in a recent review of Dr. Guest's *Origines Cælticæ*. What is its source?

ED. MARSHALL.

AUTHORS OF BOOKS WANTED.—

*Selections from My Journal during a Residence in the Mediterranean*. 12mo. 1836. Privately printed.

CHALK DOWNS.

### Replies.

PAIGLE.

(6th S. vii. 405, 455; viii. 89.)

PROF. SKEAT'S suggestion that this word is related to the Fr. *paille*=a spangle, is tempting. The Ital. *pagliuola*, Low Latin *paglola*, which is the equivalent of the Fr. *paille*, or rather *paillette* (Old Fr. *paillolle*), no doubt means a spangle, and a cowslip flower is more like a spangle than most others. But DR. CHANCE'S objection to this etymology is fatal. It is useless to seek for the English *paigle* among the progeny or relatives of the Latin *palea*.

As little hopeful would it be to try to connect it with *padiglione*, which, as Villani tells, was the name given to certain French gold pieces. The *g* in *paigle* refuses to be affiliated to the Lat. *papilio*, although the fire-fly, *panigarola*, might possibly have supplied the English word, if only fireflies had been common in England under their Italian name.

*Polygala*, again, might have found its way into English as *paigle* but for its denoting the milk-wort or crossflower instead of the cowslip.

There is a French phrase, too, unknown to me, but discoverable in Bellows's *French Dictionary*, *en pagale*=higgledy-piggledy, which might, perhaps, appear promising to etymologists who would at once scout a derivation from the German *pegel*

=a water-mark in paper. If the word had belonged to the Welsh border instead of East Anglia, we should probably have heard that *pasgyl* and *pasgell* mean a pasture in Welsh, and I must confess to some astonishment that nobody has been found to suggest so obvious a connexion as that between *paigle* and the Gr. *ποικίλος*. The *paigle*, variegated by the pencil of Natural Selection, has as good a title to the name as the *poikile* adorned with the pictures of Polygnotus.

Or, again, the limitation of the word to the Eastern Counties might seem to suggest a derivation from the Norse. If it is really of Scandinavian origin, the English *prigle* can hardly be other than the Icelandic *böggull*=a little bag. The word (*v. Cleasby's Icel. Diet.*, *s.v.* "Bögg") is in frequent use as a nickname, and is admirably descriptive of the peculiar and peculiarly conspicuous calyx of the oxlip and cowslip.

On the whole, however, it is safer to keep nearer home in searching for an etymology; and, first of all, what is the word whose pedigree is wanted? Tusser, in his *Five Hundred Pointes of Good Husbandrie* (Eng. Dial. Soc., 1878, 21), enumerates in "Marches Abstract," 42, 5, under "Strowing herbes of all sortes," "Coulsleps and *paggles*"; and again, under "Herbes, branches, and flowers for windowes and pots," 43, 25, he speaks of "*paggles*, greene and yellow." On the former entry the editors note:—

"*Paggles*, spelt also *Paigle*, *Pagle*, *Pagel*, *Peagle*, *Pegyll*, and *Pygil*, a name now confined to the Eastern Counties, and generally assigned to the Cowslip, but by Ray and Moor to the *Ranunculus bulbosus*. The derivation is uncertain. 'Blake (yellow) as a paigle,' Ray. In Suffolk the name is applied to the Crowfoot, the Cuckoo-flower."

To these varieties of the word may be added *pagil*, which may be found in Johnson's *Dict.*, *s.v.* "Cowslip," and *peggles*, the form noted by your correspondent W. J. D. as far back as April 26, 1862, and by MR. W. T. LYNN in the present vol., p. 13. In this form, *peggles*, the word was familiar to me in Cambridgeshire thirty years ago.

There is yet one more variant to be found in Levin's *Manipulus* (Early Eng. Text Soc., 1867, 27), "*Pigil*, for *pigil*, *verbasculum*" (col. 129, 35). The first word, however, is shown by the note immediately preceding to be a misprint for *pigle*, from which it is evident that the *g* was pronounced hard.

MR. JAMES BRITTEN ("N. & Q.," 4th S. iii. 242) thought that he had once for all solved the question of the derivation by the discovery that cowslips in Kent were called "horse-buckles," "the latter half of the word," he writes, "being evidently the origin of *paigle*." This is specious; but what is a "horse-buckle?" Horses and buckles are common enough, but until evidence to the contrary is adduced, I shall believe that the words in combination mean nothing but the oxlip. The flower is

distinguished as coarser and larger than the cowslip by substituting the ox for the cow as qualifying it, and I fancy MR. BRITTEN'S Kentish "horse-buckle" is in reality only a "horse-paigle," the word being applied to the oxlip, to distinguish it from the smaller *paigle* or cowslip (cf. "horse-chestnut"). Be this, however, as it may, the derivation is unsatisfactory, as accounting for a very common word, apparently once universal in England, by supposing it to be an arbitrarily separated fragment of a rare provincial compound.

That the word *paigle*, or rather *peggle*, is a diminutive, and that it is in some way descriptive of the flower, may probably be safely taken for granted. I once thought that it was one of the many variants of the marvellously plastic name Margaret, and that it denoted a little Peggy. But there are two objections to this derivation—one, that, so far as I know, "Peggle" has never been used as a synonym for Margaret; and the other, that often as the name of the saint of pearls and daisies has been used to denote creatures variegated with white—as, for instance, the "peggy white-throat," "madge-howlet," "padge-owl," "padge-moth"—it has not, to my knowledge, ever been used to denote colours otherwise variegated.

There is, however, a word which seems to me to afford a perfectly satisfactory derivation. In Levin's *Manipulus*, besides "a speckle" and "to speckle," we find "a *peckle*, *macula*, *e.*," and "to *peckle*, *maculare*." *Peckled* is used both by Burton, in the *Anat. of Mel.*, and by Izaak Walton; and it is, moreover, or was, as I can testify, in universal use in Leicestershire among all who spoke the dialect, and even among many who would not willingly be thought provincial, instead of the more generally accepted "speckled." Here, then, I think, we have the real origin of *peggle* or *paigle* as applied to what Shakspeare calls "the freckled cowslip." It was the *peckled* flower. Had the flowers been called "freckles," nobody would have been at a loss for the etymology, and to my mind at least the derivation is none the less certain because popular speech has chosen to describe them by the diminutive of the word "speck" instead of the diminutive of the word "fleck." The *peckles* are the distinctive feature of the flower, and were in Shakspeare's mind when he wrote of that

"Mole cinque-spotted, like the crimson drops

I the bottom of a cowslip"

on the left breast of Imogen.

Of the connexion between cowslips and paralysis I must speak another time.

SEBASTIAN EVANS.

Whilst the derivation of *paigle* is being discussed, it may be worth while remarking that the name has been applied to another flower which differs from the cowslip. In the *Sinonoma Bartholomei* (a glossary from a fourteenth century

manuscript), printed by the Clarendon Press, 1882, I find, at p. 34, "*Pigle*, i. stichewort." Again, at p. 27, "*Lingua avis*, i. stichewort i. pigle." The same glossary has, "*Herba paralis*, i. couslop, alia est a primula veris." I have not found this name for stitchwort in the excellent *Dict. of English Plant-Names* by Messrs. Britten and Holland (E.D.S.).  
F. C. BIRKBECK TERRY.

SILHOUETTES (6th S. v. 308, 393, 458, 493; vi. 57, 197, 355; vii. 195).—It is curious that just at this time, when the question of the *discontinuation* of this kind of portrait has been under discussion in "N. & Q.," it should have received a sudden revival in a slightly new form in Italy. Pagliano e Ricordi, of Milan, have brought out a note-paper with one's silhouette in place of crest or monogram. It makes a very good device, and has been "all the rage" in Italy for a year past. I have seen many, both busts and full length, large and small, in every variety of attitude (many comic), and received some also as Christmas and New Year's cards, and in red as well as in black.\*

With regard to the origin of the name, the passage given by your correspondent C. T. B. (6th S. vii. 393) from I. D'Israeli's *Curiosities of Literature* is nearly word for word the same as in the *Dictionnaire Historique par une Société de Gens-de-Lettres*, 1789, and is doubtless taken from it; but along with this account I have all my life been familiar with a tradition of the actual occasion by which the process was first suggested, of which I have in the mean time been searching for some record. Failing in this, I will briefly send you what I remember of it. It was said that some one returning, after a long absence, to his betrothed, came home only to find her dead. His grief was increased by the consideration that he possessed no portrait or memorial of her. When he came into the room where she lay, the outline shadow of her face projected on the wall, by the taper burning beside the bed, was the first object that met his gaze, and suggested a means of obtaining a portrait to one unskilled to execute it according to the rules of art. The legend is plausible, because such is the mobility of life that the difficulty of obtaining a perfect outline from a living subject is enough to discourage any one upon a first attempt; but the stillness of death made this first trial easy.

In Swift's *Miscellanies*, ed. 1745, vol. x. p. 204, is a whole series of poems (full of the most eccentric rhymes) on silhouette portraits, *e. g.*—

"On Dan Jackson's Picture cut in Paper.

To fair Lady Betty Dan sat for his Picture,  
And defy'd her to draw him so oft as he piqu'd her.  
He knew she 'd no Pencil or Colouring by her,  
And therefore he thought he might safely defy her.

\* They can be as well done from a photograph as from the person.



Come sit, says my Lady, then whips out her Scissar,  
And cuts out his Coxcomb in Silk in a trice, Sir.  
Dan eat with Attention, and saw with Surprise  
How she lengthen'd his Chin, how she hollow'd his  
Eyes,

But flattered himself with a secret Conceit  
That his thin leathern (*sic*) Jaws all her Art would  
defeat.

Lady Betty observ'd it, then pulls out a Pin  
And varies the Grain of the Stuff to his Grin;  
And to make roasted Silk to resemble his raw-bone.  
She rais'd up a Thread to the jett of his Jaw-bone,  
Till at length in exactest Proportion he rose  
From the Crown of his Head to the Arch of his Nose.  
And if Lady Betty had drawn him with Wig and all,  
'Tis certain the Copy 'd out-done the Original.

Well, that's but my 'old one, says Dan with a Vapour;  
Say you so? says my Lady; I've lin'd it with Paper."

Now, Swift died in 1745, and may be said to have died to literature some years earlier. Silhouette's cheeseparing economy was, we are told, induced by the deficit entailed "by the ruinous war of 1756," consequently it could not have been before 1760 that his name would have become synonymous with cheapness. We thus have evidence that the art was in use at the least twenty years before his name could have been applied to it, and it does not at all appear that it was new then. This nomenclature must, therefore, have been caused by his adoption of it as a pastime, according to MR. PLATT'S quotation (6th S. vi. 356), and not by the reason given by I. D'Israeli and the *Dict. Hist.*, and is also an instance of how easily false derivations may be published even within so short a time of the events for which they profess to account.

I do not know if other contributors on this subject have observed that in taking one of these portraits, though the artist may work from the left side of the sitter's face, his cutting, when pasted down, represents the right side, and *vice versa*. As few people's faces are perfectly symmetrical, this peculiarity must always act to the detriment of recognizing the likenesses.

R. H. BUSK.

I extract the following advertisements, *verb. et lit.*, from a local newspaper, the dates being given in each announcement. They serve to show that the "profiles" were taken by means of an "instrument" or "machine," and that, by an etching process, copies might be multiplied; thus confirming MR. ED. MARSHALL'S perfectly sound opinion that the silhouette likenesses occupied a similar position to the photographs of to-day as family portraits. The first is that of a person who, having attained the real or imaginary age of 101 years, was fêted in Derby, some fifteen years ago, as "the Derby Centenarian." Specimens of his work are by no means uncommon; I have several. In some the hair is indicated by means of gold; in others, no such relief obtains. One only is a full-length—a characteristic figure which I have

not been able to identify. It is so lifelike that one might almost certify the original to have been a schoolmaster, there is so dogmatic an air about the hat (from the same "block" as Froggy Dibdin's), the square-cut coat-laps, and the wrinkled gaiters, to say nothing of the action of the left hand, which looks as though "pointing a moral," whilst the right "adorns a tail," being concealed behind the aforesaid coat-laps. This is Mr. Edward Ward Foster's advertisement:—

E. Foster,

Profelist (from London),

Begs Leave to inform the Ladies and Gentlemen of Derby and its Vicinity that he has taken Apartments for a short Time at Mr. Abbott's, Trimmer, Friar Gate, where, by Means of his newly-invented Machine, he purposes taking Profiles of any Lady or Gentleman in a manner accurately precise in Resemblance, and performed in the short Space of One Minute.

The Construction and Simplicity of this Machine render it one of the most Ingenious Inventions of the present Day; as it is impossible in its delineation, to differ from the Outlines of the Original, even the Breadth of a Hair.

Mr. F. wishes the Public to understand that besides sketching Profiles, this Machine will make a complete Etching on Copper Plate; by which means any Person can take any Number he thinks proper, at any Time, from the Etched Plate; and for the further Satisfaction of the Public, he pledges his Word, that he will most respectfully return the Money paid if the Likeness is not good.

Profiles in Black at 5s. and upwards, &c.

Derby, Jan<sup>r</sup> 1, 1811.

The future "centenarian" must have been successful, for in a subsequent paper the following imitation of his advertisement occurs:—

Mr. West,

Miniature and Profile Painter  
(from London),

Respectfully informs the Ladies and Gentlemen of Derby and it's Environs that he has taken Apartments at Mr. Price's in the Market Place, where he intends for a short Time practising the above Arts, and where Specimens may be seen.

Mr. W. requires only two short sittings, and will reduce the Likeness with the greatest Exactness, to within the compass of Rings, Brooches, &c.

Miniatures from two to six Guineas.

Profiles taken correctly, in One Minute, by means of his improved portable Machine. The construction and simplicity of this Instrument render it one of the most ingenious inventions of the present Day, as it is impossible in its delineation to differ from the outline of the Original even in the breadth of a hair.

Profiles on card, in black, 5s.; in colors, 10s. 6d. On ivory, in colors, one guinea and upwards.

Attendance from 10 in the morning to 5 in the evening.

\* \* \* Mr. W. never permits a Painting to quit his hands but what it's a likeness.

October 18, 1811.

Then followed a "paper war," which is not worth chronicling. The chief points about these resuscitated advertisements are the machine, the time of sitting, and the cost of the portrait.

ALFRED WALLIS.

Trench's *Study of Words* says, "An unpopular Minister of Finance, M. de Silhouette—unpopular because he sought to cut down unnecessary expenses in the State—lent his name to the slight and thus cheap black outline portrait called a silhouette." W. J.

RED-HAIRED MEN (6th S. vi. 426; vii. 155).—Long before "Danish times" red-haired men were regarded with much disfavour by the ancient Egyptians. For one reason, such folk were almost sure to be foreigners; for another, red was symbolical of Typho, a spirit of evil, about whose sex Sir Gardner Wilkinson has left the world in doubt. Anybody with a ruddy complexion, or with red hair, was suspected of being specially connected with the wicked one, and therefore the ass, which must have been redder of old time in Egypt than it is now, either here or there, was looked upon as being naturally an evil beast. The people

"offered red oxen in their sacrifices; and in consequence of its supposed resemblance to Typho, those cakes offered in sacrifices during the two months Paitni and Phaophi had the impression of an ass bound, stamped upon them; and for the same reason, when they sacrificed to the sun they strictly enjoined all who approached the god neither to wear any gold about them nor to give provender to an ass."—Birch's Gardner Wilkinson's *Manners and Customs of the Ancient Egyptians*, vol. iii. p. 300.

The sacrifice of the red heifer prescribed in the book of Numbers (xix. 2) is suggested to one's mind. Dr. Wordsworth, the present Bishop of Lincoln, commenting on the subject, says:—

"The heifer was red. So was Christ; red as the second Adam, as very man formed of the earth, and red in His own blood (Isa. lxiii. 1; Rev. xix. 13). The heifer is red, and signifies the earthly body of Jesus Christ, the Second Adam; the name of Adam signifies red earth. *Theodoret, Bede*, Qu. 16, 'Vitula rufa car est. *Salvatoris rosea sanguine passionis, ætatis integræ.*' Red is also the colour of sin (Isa. i. 18), and in this respect may typify Him who was made sin for us (2 Cor. v. 21; Rom. viii. 3; Gal. iii. 13), *St. Augustine*, Qu. 33; *Hengstenberg*, pp. 177-8."

In the translated Koranic version of the institution of this sacrifice, found in the chapter entitled "The Cow," Moses is made to say that the victim is "a red cow, intensely red, her colour rejoiceth the beholders"; though Sale remarks, "The epithet in the original is yellow; but this word we do not use in speaking of the colour of cattle." I suspect that it was yellow or orange, rather than what we now call red, that was the colour dedicated to Typho. Fashion has lately raised a rage for yellow, but in my young days it was no favourite;

"Green's forsaken, yellow's forsworn,"

we used to say. Dr. Brewer (*Dich. of Phrase and Fable*) tells us that it "indicates jealousy, inconstancy and adultery. In France the doors of traitors used to be daubed with yellow. In some countries the law ordains that Jews be clothed in

yellow, because they betrayed our Lord," and so forth.

It is to be observed that in Leonardo da Vinci's "Last Supper," the hair of Judas is black—the hue of the Christians' Typho—instead of being of the traditional Judas colour, red. Rosalind (*As You Like It*, III. iv.) says of Orlando's hair that "it is of the dissembling colour," whereon Celia retorts, "Something browner than Judas's." In a note on that observation, Mr. Aldis Wright cites from Marston's *Insatiate Countess*, II.: "I ever thought by his red beard hee would prove a Judas; here am I bought and sold."

It is interesting to notice in connexion with this question of red hair that, in the letter said to have been written by Publius Lentulus to the Roman Senate describing our Lord's personal appearance, it is asserted: "His hair is of the colour of wine, and golden at the root." I think that Leonardo made it auburn. ST. SWITHIN.

The author of *Peter Plymley's Letters*, published in 1808, touches upon the general dislike to red hair:—

"I have often thought, if the wisdom of our ancestors had excluded all persons with red hair from the House of Commons, of the throes and convulsions it would occasion to restore them to their natural rights. What mobs and riots would it produce! To what infinite abuse and obloquy would the capillary patriot be exposed; what wormwood would distil from Mr. Perceval, what froth would drop from Mr. Canning; how (I will not say *my*, but *our* Lord Hawkesbury, for he belongs to us all)—how our Lord Hawkesbury would work away about the hair of King William and Lord Somers and the authors of the great and glorious Revolution; how Lord Eldon would appeal to the Deity and his own virtues, and to the hair of his children; some would say that red-haired men were superstitious; some would prove they were atheists; they would be petitioned against as the friends of slavery, and the advocates for revolt; in short, such a corruptor of the heart and understanding is the spirit of persecution, that these unfortunate people (conspired against by their fellow-subjects of every complexion), if they did not emigrate to countries where hair of another colour was persecuted, would be driven to the falsehood of perukes, or the hypocrisy of the Tricosian fluid."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

"PAPA" AND "MAMMA" (6th S. viii. 128).—The words *papa* and *mama* are the last linguistic survivals of the distinction between Norman and Saxon—between the conquering race which spoke French and the conquered race which still speaks English. The use of them marks off the "upper classes" from the "lower classes" in the England of to-day as it marked off the "gentil men children i-tautz to speke Frensche from þe tyme þat þey beep i-rokked in here cradel" from the children of the "vplondisshe men" in the times spoken of by John of Trevisa in his version of Higden. Nobody ever heard son or daughter of the soil salute labourer or yeoman *father* and

mother as *papa* and *mama*, and few ever heard the children of baron or earl, in fireside converse, and before schooldays were over, address *papa* and *mama* as *father* and *mother*.

Of late years, indeed, mainly in the great towns and cities, many of the "working classes" who "wil likne hym self to gentil men" have adopted *papa* and *mama*, but with a difference analogous to a heraldic difference; *papa* has become *pappa*, and *mama*, *mamma*, with the accent on the first instead of the last syllable. On the other hand, the *gentil* families which have adopted the plain English *father* and *mother*, not, perhaps, without a dash of the pride which apes humility, are continually increasing in number.

*Papa* and *mama*, the French appellatives, like the Welsh *tad* and *mam*, *daddy* and *mummy*, have never found their way into serious literary English as substitutes for *father* and *mother*. They are not, in fact, synonymous. They are, so to speak, the vocative cases of *father* and *mother*, just as *puss* is the vocative case of *cat*. Where they are not vocatives they are relative forms. *Paterfamilias* is father of his family for all the world; he is its *papa* for itself alone.

The growing disuse of the words, and the substitution in many cases of the Latin *pater* and *mater* are, I fancy, mainly due to the fact that schoolboys, and especially public schoolboys, regard the use of *pa* and *ma*, and their reduplications as connoting a molly-coddle. An eloquent countess in a southern shire at the last general election made an admirable speech on behalf of her eldest son, who was one of the candidates for the family borough. When his lordship appeared on the platform the next day to speak, I observed that he was extremely disconcerted by the greeting of a large and cheery yeoman, who disapproved alike of lady orators and the politics of the lord of the manor: "Good evenin', my Lord! 'Ow's your *Ma*?" Whether or not that one word sealed his lordship's fate I do not know, but it certainly damaged his chances of election, and I have never since been at any loss to understand why the words *papa* and *mama* are gradually falling into desuetude.

FABIAN.

A VISIT TO ORKNEY (6th S. viii. 81).—It may be as well to correct a small slip in this article. On p. 83 the cotton sedge is spoken of as *Eriophorum polysticum*. The Latin specific name of this plant is not *polysticum* but *polystachyon*.

ROBERT HOLLAND.

Frodsham, Cheshire.

GALILEO (6th S. viii. 87).—The "miseri figliuoli di Jausen," referred to in the extract from the Italian work quoted by MR. PARKER, are evidently the children of the Dutch optician Jansen, of Middleboug (Middleburg), near Flushing, whose juvenile experiments with two lenses

are said to have been the origin of the Galilean form of telescope. However, it seems rather hard to dub those young philosophers with the title of "miseri figliuoli." It is clear that "Jausen" is merely a misprint for "Jansen."

LEONARD D. ARDELL.

18, Aytoun Street, Manchester.

NAME OF INN WANTED (6th S. viii. 71).—May I remind AN OLD IDIOT that R. R. Fielder was of Jesus, not St. John's? Another prominent Upware man was H. Milford, of St. John's.

P. J. F. GANTILLON.

DIE SONNE (5th S. x. 513; 6th S. vi. 520; vii. 114).—Many years ago, while seeking a reason for this anomaly, I came across, in the writings of Jacob Ludwig Grimm, this passage:—

"Mundiföri had two children, a son, Mäni, and a daughter Sol, married to Glenr; both were removed to Heaven (*Snorra Edda*, p. 12\*), and in a popular riddle on the sun and snow, the former is named the mouthless(?) woman (*die mundlose Frau*).

"Ulphilas offers three types (of the word) in Mark i. 32; xiii. 24 (probably), neuter *sauil*; Matth. v. 45, Luke iv. 40, femin. *sunno*; Mark iv. 6, xvi. 2, masc. *sunna*. We can discern nothing logical in the ancient sources of language.....A daughter of the Spanish Cid was called Doña Sol. The Arabs likewise agree in making the sun feminine, and the moon masculine. Compare a poem by Montenebbi in Reiske's exercises, p. 88, or in Hammer's translation, p. 190."

Some grammarians ascribe this irregularity of gender to the sun being personified by most nations as a male and the moon as a female being, but the Germans reversed it, in accordance with the idea originally conceived of the object. Most of the names of rivers are in German of the feminine gender, because the imagination pictured them as females. Accordingly the German language described them as goddesses where the Greeks, Romans, and others represented them as gods.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

What A. J. M. supposes I "seem to suppose" is unimportant, more especially since, so far as I understand it, it is erroneous; but the following passage, from a very distinguished writer, is a useful contribution to the study of the subject:—

"In unsern älteren Dialekten, gotischen sowohl als Althochdeutschen, läuft neben der Auffassung der Sonne als weibliches Wesen auch eine männliche her: selbst im Mittelhochdeutschen hörte man noch bisweilen das Masculinum der *sunne*, des *sunnen*. Erst die Neuzeit hat diesen langen Kampf um das Dasein endgiltig zu gunsten des schöneren Geschlechtes entschieden und da die mythische Personification der Naturserscheinungen und das grammatische Geschlecht ihrer sprachlichen Bezeichnungen in Wechselwirkung stehen, so hat sich die Volksphantasie durchaus entwöhnt die Frau Sonne als Mann zu denken."—W. Mannhart, in *Sammlung Gemeinverständlichen Wissenschaftliche Vorträge*.

\* That is, the *Prose Edda*, see "N. & Q.," 6th S. iv. 376.

Another subject of changed gender is the queen-bee. In old French we find her called *Roi des abeilles* (e.g., as late as Menestrier, *La Science et l'Art des Devises*, 1686, and later). Girard, *Les Métamorphoses des Insectes*, 1879, says:—

“C'est Schwammerdam qui le premier, par un anatomic interne, établit la vérité à cet égard. L'individu unique est une mère ou femelle qui porte à tort le nom de reine, car elle n'exerce pas de commandement. Les anciens croyaient cet individu mâle et le nommaient roi (βασιλεύς).”

R. H. BUSK.

A. J. M.'s note is very interesting as showing that the people of Sussex and Surrey still retain the Anglo-Saxon gender of the sun. Is the moon with them masculine, as in Anglo-Saxon, or feminine? The following remarks of Prof. Max Müller may prove of interest to Miss Busk:—

“In Sanskrit, though the sun is ordinarily looked upon as a male power, the most current names for the moon, such as Kandra, Soma, Indu, Vidhu, are masculine.”—*Lectures on the Science of Language*, vol. i. p. 7 (ed. 1873).

“Next in time is Sūryā, a female Sūrya, i. e., the sun as a feminine, or, according to the commentator, the Dawn again under a different name. In the *Rigveda*, too, the Dawn is called the wife of Sūrya (*Sūryasya Yōshā*, vii. 75, 5), and the Asvins are sometimes called the husbands of Sūryā (*Rigveda*, iv. 43, 6). It is said in a Brāhmana that Savitar gave Sūryā (his daughter?) to King Soma or to Pragāpati. The commentators explain that Savitar is the sun, Soma the moon, and Sūryā the moonlight, which comes from the sun. This, however, seems somewhat fanciful, and savours decidedly of later mythology.”—*Ibid.*, vol. ii. p. 538.

F. C. BIRKBECK TERRY.

Cardiff.

A remnant of these Saxon genders is found in Worcestershire, where the moon is always masculine. It would be interesting to ascertain from which branch of the Saxon family the impression of language was most permanent. Mr. Green, in his *Making of England*, attributes the colonization of the kingdom to various tribes. W. M. M.

SKEMMY: SKINNUM (6th S. vii. 469).—*Skemmy* is related to the Old Norse *skelmir*, Dan. *skjelm*, knave, or worthless fellow (*nequam*, Hald.). It is connected with O.N. *skalk*, which has the same meaning, but primarily meant servant. In the Gothic version of Ulphilas we find, “Saei auk in thaim skalkinoth Christau” (“For he that in these things serveth Christ”) (Rom. xiv. 18), and the German name *Adelschalk* means noble servant. The root of both words is *skal*, but there is no Teutonic word of the same form that bears an appropriate meaning. It seems to be related to the Celtic *scal*, a man; *scalog* for *scaloc* (*oc* being a suffix of diminution), a servant. It is curious to note how many words that at first meant only servant have acquired an evil meaning. *Varlet* is the old form of the modern *valet*. Our English *knave* is the same in origin as the Germ. *knabe*.

The word *thief* belongs, I think, to this class. Prof. Skeat says of it “root unknown,” and suggests, after Fick, that it may be related to Lith. *tupėti*, to squat or crouch down. In the Gothic tongue *thevis*, or, as Prof. Skeat writes it, *thevis*, meant a servant or slave, and in O.H.G. *diub* meant both thief and young man, i. e. servant. “*Diub*, latro, tiro” (Graff. *Althoch. Sprachshatz*, vi. index, p. 33). In the version of Ulphilas, the command “Servants, obey in all things” (Col. iii. 22) is rendered by “*Thevisa*, ufhausjaith bi all.” If this view be correct, then Goth. *thevis* and *thiubs*, A.-S. *theow* (slave), and *theof* (thief) are only variants of the same word. It is curious to note how slavery destroyed or lowered the moral sense of its unfortunate victims. The name of the farm servant or serf (*villanus*) has given us one of our strongest terms of reproach. In the same manner we learn from the Sans. *mushka*, (1) strong man, (2) robber, that in old times the one who had the stronger hand in India would surely be the despoiler. “The good old rule, the simple plan” was followed:—

“That they should take who have the power  
And they should keep who can.”

*Skinnum*.—This word is from the O.N. *skina*, to shine, be brilliant; *skin*, light, splendour; Goth. *skeinan*, to shine. The transition from this sense to that of godness or beauty is very easy. Cf. Ir. *bán*, bright, white, fair. J. D.

Belsize Square.

DELAMAYNE THE POET (6th S. viii. 105).—I have several quarto volumes of ephemeral poetry which seem to have been put together by “Fullerton of Carstairs” (whose book-plate is pasted within the covers), between 1770 and 1790. They contain two of the works attributed by Mr. SOLLY to Delamayne, the titles being as follows:—

“The | Senators : | or, | A Candid Examination | into the | Merits of the Principal Performers | of | St. Stephen's Chapel. | [Copper-plate engraving of Oliver Cromwell's ghost appearing in the House of Commons, with quotation from Otway.] London : | Printed for G. Kearsly, in Ludgate Street. | M.DCC.LXXII. | 4to. pp. 36; or B to K, in twos.

“The | Patricians : | or, | A Candid Examination | into the | Merits of the Principal Speakers | of the | House of Lords. | By the | Author of the Senators. | [Copper-plate engraving of a nobleman, in his robes, catching at a bag of gold held before him by the priest of the ‘Temple of Corruption’; quotation from the play *Mahomet*.] London : | Printed for G. Kearsly, in Ludgate Street. | M.D.CCLXXIII. | 4to. pp. 34; or B to K 1, in twos.

The recto of K 2 is occupied with an advertisement commencing: “This Day is published, Price 2s. 6d., The Fourth Edition, with considerable Additions, *The Senators*,” &c. The work, therefore, did not go through four editions in 1772. The same hand may, I fancy, be traced in “The | Chaplain. | A | Poem. | ‘My Lord, your Chaplain!’ | Orphan. |

London : | Printed for J. Ridley, in St. James's Street. | M.DCC.LXIV. | [Price 1s. 6d.] 4to. pp. 22." This is a violent diatribe directed against Kidgell, and his patron, the Earl of March (afterwards Duke of Queensberry, of infamous memory); and the allusions to Kidgell's notorious *Narrative* render a commonplace piece of abuse somewhat interesting.

ALFRED WALLIS.

Derby.

A "PYNSON" VOLUME (6th S. viii. 68).—This rare little book appears to be a copy of the earliest known edition of Magna Charta, printed by Pynson, 1514, and, judging from T. Q. C.'s description, it is probably as perfect as it was sent out, without a title-page. Herbert (*Typ. Antiq.*, ii. 260) describes Mr. Alchorne's copy thus: "It has no title-page, but begins with a calendar in red and black; then a table of the heads of the chapters of such statutes as are divided into chapters, &c." The size, he adds, is "narrow twelves." It is No. 557 in Dibdin's edition of the *Typographical Antiquities*, ii. 454. The date will be found at the end of the table, Anno "Incarnationis dñice, Millesimo, quingētesimo xiiiij. decimo sexto idibus Marci." .

ALFRED WALLIS.

STANDING AT PRAYERS (6th S. viii. 78).—The twentieth canon of the Council of Nice is thus translated in the edition of the Canons of the first four General Councils, published by James Parker & Co., of Oxford:—"Because there are some who kneel on the Lord's Day, and even in the days of Pentecost, that all things may be uniformly performed in every parish, it seems good to the Holy Synod that prayers be made to God standing." The Greek text runs thus:—

Ἐπειδὴ τινὲς εἰσιν ἐν τῇ κυριακῇ γόνυ κλίνοντες καὶ ἐν ταῖς τῆς πεντηκοστῆς ἡμέραις ὑπερ τοῦ παντὰ ἐν πάσῃ παροικία ὁμοίως παραφυλάττεσθαι ἐστώτας ἔδοξε τῇ ἀγία συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ θεῷ.

In Brun's edition of the Councils the word *ὁμοίως* is omitted. Brun quotes a "versio prisca" as running thus:—"Placuit.....Synodo cunctos in omnibus locis constanter et consentienter stantes dominum orare debere dominicam diem et diem Paschæ usque in Pentecosten." Even if this were the original text, I cannot see that it justifies C. W. S.'s assertion that the "kneeling posture" was ordered "except on Sundays and during Paschal time." It seems possible that *κυριακή* may mean the church, and not the Lord's Day, though the context would seem to make the latter the more probable meaning.

A. N.

WHIP-LANE: WHIP-LANER (6th S. vii. 348; viii. 56).—I have not Prof. Skeat's *Dictionary*, but am rather surprised to see by MR. TERRY's citation that he considers the word *lanyer* of uncertain

origin. Littré does not settle it, but leaves it so that anybody may settle it for himself. He quotes, under the word *lanière*, Voltaire, as saying of Dido that she founded Carthage "en coupant un cuir de bœuf en *lanières*"; and under the etymology of the word he gives, without approval, the *lanarius*, made of wool, from Scheler, and asks the question, "Mais ne pourrait on pas y voir le sens d'un lambeau de cuir, et le rattacher comme *lanier*, dont il a tout à fait la forme, au latin *laniare*, déchirer?" Wedgwood, with his usual tact, has pointed out that it must not be confused with *lanyel* or *langet*, which come from *lingula*, a little tongue. *Laniard* and *lanyer* are as clearly derived from *laniare* as the old word for a shambles, *lanuary*, is, or *laniate*, to tear in pieces or lacerate. Even Diez seems to mistake here, for he says "*Laniere*, a small falcon; adj. *lanier*, greedy," if he means it is so called from its greediness, for it is evidently named from *laniare*, because it tears its prey to pieces and is a butcher bird. Its earliest meaning is evidently a thong, or strap of leather cut for a whip from cowhide; after that any whip or lash of rope, as Forby gives it, or of string or whip-cord. Thus you reach the sea term *laniard*, the short ropes used to reeve the *dead-eyes* of a ship's shrouds. The *whipline* shot by rocket over a wreck has no relation to *whip-lane*. It is simply a thin line *whipped* to the hawser to haul it out to the ship in distress.

C. A. WARD.

Haverstock Hill, N.W.

CHARACTER OF A GENTLEMAN (6th S. vi. 489; vii. 234).—The following is, perhaps, as striking an illustration of the Greek ideal of the *καλοκάγαθος* as can be found in the classic writers:—

Συγὰν ὀπου δεῖ, καὶ λέγειν, ἔν ἀσφαλές·  
ὄραν θὰ δεῖ, κάμ' οὐχ ὄραν ἢ μὴ χρεῶν·  
κρατεῖν τε γαστρὸς ἀνδρας ευγενεὶς πρέπει.

Euripides, *Ino*.

CHARLES A. FEDERER.

Bradford.

A SPOUTER (6th S. vi. 389; vii. 75, 516).—The Rev. F. Mahony (Father Prout) was not educated at Stonyhurst, and his name does not appear on the college roll, which has been searched for me. According to Mr. B. Jerrold's *Final Relics of Father Prout* (Lond., 1876, p. 4), he was educated at St. Acheul, near Amiens.

EDMUND WATERTON.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15, 73, 134, 172, 214; viii. 118).—Might I say that some time ago a conjecture of mine was in proof for "N. & Q." that, as the winning number of the score at the cognate games of fives and rackets was eleven, and that as each score was called an "ace," so tennis might originally have been 10+1, or ten-

ace, this last ace being separated from the rest, both because it was the commencement of another ten and because it was the deciding "ace"? I, however, withdrew my noting, as I could obtain no evidence that eleven was ever "game" at tennis; though as it is at the simpler, and therefore in all probability prior, forms of hand-ball and rackets, I still think the conjecture a likely one.

BR. NICHOLSON.

When reading the various notes in "N. & Q." on this word, two things have struck me. That the use of the word *tanner*, in the sense of "to beat, to give a hiding," is still very common all over France. The same may be said of the expressions "Je le tiens" in accepting a bet, in which the verb seems hardly equivalent to "I hold," but rather to our strike in "strike a bargain," the palm of the hand of one party being extended and struck by the other, which is the common action in such a case in France. Perhaps the idea of thinness in *atténuer* and *ténuité* is also to be derived from being made thin by beating.

RALPH N. JAMES.

Ashford, Kent.

If, as seems probable, the word is French, it is not unlikely to come from the Latin *contentio*. There are other examples of the omission of the preposition to be found in the Romance dialects.

J. PARRY.

BRUXELLES (6th S. vi. 328; vii. 98).—This place is variously written in ancient documents Bruolisela, Bruohsale, Brohsela, Brocele, Brosselle, Bursella, Brouxiele, Bruccellen in Old French; Brusola, Brosella, Bruxellæ, in Latin; Brusele, Brussel, in Flemish, is most likely derived from the Teutonic Brühl, which is in Low Latin Bruolum, and in French Breuil, a wood where game is hunted. Brussels, through Bruohsale, is therefore *sula du Brühl, demeure du breuil*, the dwelling in the wood or park. The city of Brussels grew up around its cradle, the hunting château of the Counts of Louvain, afterwards Dukes of Brabant. Their first capital was Louvain, and Brussels is comparatively a modern place, never heard of till the eleventh century. There was, indeed, a Broselle, often confounded with it, but that was in Artois. St. Vindicien, Archbishop of Cambrai, was buried there in 712. (See L'Abbe Mann, *Abrégé de l'Histoire Ecclesiastique de Bruxelles*, and Chotin, *Études Étymologiques de Brabant*.)

Emanuel Hospital.

J. MASKELL.

PUR: CHILVER (6th S. viii. 88).—Halliwell gives, *Pur*, a one-year-old male sheep; also a boy (Dorset). In M.E. the word *pur* meant pure; hence thorough, complete, entire. (See *Specimens of Early English*, pt. ii. Gloss. Index.) Bosworth gives the three forms *cilfer-*, *cilfor-*, *cyilfer-*, lamb,

a female lamb. He also gives *cielf* and *cealf*, a calf. The form *cielf* suggests that *chilver* and *calf* may be connected. (See Skeat under "Calf.") Both the words are used in the *Western Gazette* (a local paper for this neighbourhood) in advertising sales.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

The explanation of these terms as given in Wright's *Provincial Dictionary* is not quite correct. A *pur* in Dorsetshire is a castrated male lamb; a *chilver* is a female lamb. They retain the names of *pur* and *chilver* until they are a year old, but no longer.

ROBERT HOLLAND.  
Frodsham, Cheshire.

EARLY MARRIAGES (6th S. vi. 347; vii. 91, 134).—Lady Sarah Cadogan, daughter of William, first Earl Cadogan, was married at the age of thirteen to Charles, second Duke of Richmond, aged eighteen. It is said that this marriage was a bargain to cancel a gambling debt between their parents, Lady Sarah being a coheirress. The young Lord March was brought from college and the little lady from her nursery for the ceremony, which took place at the Hague. The bride was amazed and silent, but the husband exclaimed, "Surely you are not going to marry me to that dowdy." Married, however, he was, and his tutor then took him off to the Continent and the bride went back to her mother. Three years after Lord March returned from his travels, but having such a disagreeable recollection of his wife was in no hurry to join her, and went the first evening to the theatre. There he saw a lady so beautiful that he asked who she was. "The reigning toast, Lady March," was the answer he got. He hastened to claim her, and their lifelong affection for each other is much commented upon by contemporaneous writers—indeed it was said that the duchess, who only survived him a year, died of grief.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

"August 1st, 1672. I was at the marriage of Lord Arlington's only daughter (a sweet child if ever there was any) to the Duke of Grafton, the king's natural son by the Duchess of Cleveland."

"October 6th, 1679. Dined at the Countess of Sunderland's, and was this evening at the remarriage of the Duchess of Grafton to the Duke (his Majesty's natural son), she being now twelve years old."—*Diary of John Evelyn*.

E. H. M.

Few persons are, I believe, aware what is the English law as to age of parties on marriage. I therefore extract the following from *The Manual of Common Law* (Josiah W. Smith), fifth edit., 1872, p. 112:—

"If either party is under the age of 7 years the marriage is void. If the husband is above 7 and under 14 years of age, or the wife is above 7 and under 12, the marriage is not absolutely void; but the husband on

attaining the age of 14, or the wife on attaining the age of 12, and not before, may disagree to and avoid it; but if at that age they agree to continue together they need not be married again."

FREDERICK E. SAWYER.

Brighton.

"A youthful wedding recently took place not one hundred miles from this parish [Deeping, St. James's], the united ages of the couple being thirty-five, the bridegroom twenty-one and the bride fourteen. It was somewhat of a novelty to observe the interesting bride the following day exhibiting her skill on the skipping-rope on the pavement in the street."—*The Lincoln, Rutland, and Stamford Mercury*, Feb. 16, 1883.

CELER ET AUDA.

In "Goodall v. Harris," reported in 2 *Peere Williams's Reports*, pp. 560-1, and heard before the Lord Chancellor in 1729, H. will find a case where a girl of nine years and three months was taken from a boarding school by one of her guardians and married to his son, "who had no estate and was an apprentice to a peruke-maker."

G. F. R. B.

Philip Stubbes, in his *Anatomie of Abuses*, speaks of this practice. After commending marriage, he says:—

"But notwithstanding.....there is ouer greate libertie permitted therein; for little infants in swaddling clouties are often married by their ambitious parentes and freendes, when they know neither good nor euil, and this is the origine of much wickednes, and directly against the word of God, and examples of the primatiue age. And besides this, you shall haue euery saucie boye, of tenne, fourteens, sixteene, or twentie yeares of age, catch vp a woman, and marrie her, without any feare of God at all, or respect hadde, eyther to her religion, wisdom, integritie of lyfe, or any other vertue; or, whiche is more, without any respect how they may liue together, with sufficient mayntenance for their callings and estate. No, no! it maketh no matter for these things, so he haue his prettie pussie.....for that is the onely thing he desireth. Then build they vpp a cottage, though but of elder poales, in euery lane end almost, where they liue as beggers all their lyfe after."—Ed. 1836, p. 99.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LATIN INSCRIPTION AT APOTHECARIES' HALL  
(6th S. viii. 47).—

"Ni Deus affuerit Viresq' infuderit Herbis,  
Quid rogo Dictamnium, quid panacea jubæ."

Your correspondent has not transcribed quite correctly the inscription. The last half of the pentameter is "Quid panacea jubæ," not as he gives it "Judæ." It is probable that the final letters of the last word have been accidentally mutilated, as the narrow piece of oak on which the letters are carved was without any frame when found, and that the word really is *jubet*, the *e* and *t* having been conjoined like a diphthong, whilst the upper limb of the last letter has been knocked off. The translation of the inscription is somewhat difficult, and may serve to

exercise the ingenuity of your readers. As yet we have not succeeded in identifying it as a quotation from any of the best known Latin authors, and possibly it is only a specimen of monkish Latin. The board bearing the inscription was discovered during the process of clearing away rubbish that had accumulated for many years past in the old laboratory, and as it was considered curious it was repainted in its original colours, of which traces still remained, and placed in a frame as it now appears. The authorities at the hall have no clue as to where it came from; but as from the earliest incorporation of the society botany was much cultivated by its members, many of whom obtained great distinction in that science, the inscription may have been put up in the library or some one of the other apartments. Of the "Dictamnium," or "Dittanie," Gerard thus speaks in his *Herball*:—

"It is reported that the wilde goates and deere in Candie when they be wounded with arrowes do shake them out by eating of this plant and it healeth their woundes."

And of "Panaces" (*Hercules alheale*, or *Wound-wort*) he says:—

"The seede brought into powder and drunke in Worm-wode Wine is good against Poison, the bite of madde dogs and the stinging of all manner of wilde beastes. The leaves or rootes stamped with honie and brought to the forme of an unguent or salve cureth woundes and ulcers of great difficultie and covereth bones that are bare or naked without flesh."

Pliny, also, in his *Historia Naturalis*, mentions it in these words: "Panaces ipso nomine omnium morborum remedia promittit." And Virgil, in the passage from the twelfth *Æneid*, quoted by your correspondent, speaks of it as "odoriferam panaceam."

H. W. STATHAM.

"SIR HORNBOOK" (6th S. vii. 407; viii. 72).—I have a copy of this book, size 5½ in. by 4¼ in., in a dark grey paper cover; number of pages twenty-nine. Title the same as quoted 6th S. viii. 72. After the title comes a small picture of the London Museum (afterwards the Egyptian Hall), then "London | printed for Sharp and Hailes, at the | Juvenile Library, Piccadilly, | 1814." The illustrations are eight in number, including the frontispiece. They are all coloured. At the foot of each is "Published 1 June, 1813, by Sharpe & Hailes, Piccadilly." The printers of the book are Whittingham & Rowland, Goswell Street, London. The whole title-page is reproduced on the cover with the addition of a border. At the end are two advertisements:—

1. "This day published, in two small volumes, price 5s., 'A Visit to the London Museum; Designed to convey, through the Medium of Familiar Conversation, a Knowledge of Natural History according to the Linnæan System.' By John Ripplingham, Author of *Rules for English Composition*, &c. Printed for Sharpe & Hailes, at the Juvenile Library, Piccadilly."

2. "Juvenile Library at the London Museum, Piccadilly. Sharp & Hailes, Booksellers, respectfully inform the Public that they have formed an extensive collection of the best Authors, for young Persons, and have constantly on sale the greatest Variety of books, for their Amusement and Instruction.

"\* \* \* Purchasers to the amount of Ten Shillings are allowed an admission ticket to the Museum, and Purchasers to the amount of Twenty Skillings a ticket both to the Pantheron and to the Museum. A large assortment of Bibles and Prayer books, and also of the best modern publications."

May not the author of *Sir Hornbook* have been John Rippingham?

I have also an edition of *Sir Hornbook* published by Joseph Cundall, 12, Old Bond Street, 1846. It appears to belong to a series of books called "The Home Treasury," and is printed by C. Whittingham, Chiswick. It has four coloured illustrations, which are copies, though not close ones, of four out of the eight in the old edition. The size is 6½ in. by 4¼ in. R. P.

CURIOUS INSCRIPTION IN PRESTBURY CHURCH-YARD (6th S. vii. 367).—Perhaps the following quotation, in which the word *bachelor* is applied to a woman, may not be unacceptable to your correspondent:—

"But you must still

Be ruled by your aunt, according to the will  
Of your dead father and mother, who are in heaven.  
Your lady-aunt has choice in the house for you :  
We do not trust your uncle : he would keep you  
A *bachelor* still, by keeping of your portion ;  
And keep you not alone without a husband," &c.

Ben Jonson, *The Magnetic Lady*, II. i., *sub init.*

F. C. BIRKBECK TERRY.

PLECK=MEADOW (6th S. viii. 25).—For the true history of this word, as well as of the allied form *plock*, see Skeat's *Etymological Dict.*, s.v. "Plot" (2) and "Patch." Under the former word Prof. Skeat says:—

"In the *Prompt. Parv.*, p. 405, we are told that *plot* is the same as *plek*; and we also find '*Plecke*, or *plotte*, portiuacula.' Way's note adds that '*Pleck* is given by Cole, Ray, and Grose as a North-country word, signifying a place, and is likewise noticed by Tim Bobbin'; and he correctly refers it to A.-S. *plæc*, Matt. vi. 5 (Northumbrian version). This *pleck* is a mere variant of *platch*, the older form of *patch*; thus bringing *plot* and *patch* into close connexion, as above noted (under "Patch"). So also '*Plock*, a small meadow (Herefordshire)'; E.D.S. Gloss., B. 12."

It is truly refreshing to find our provincial English dealt with in so scientific and historical a fashion by a master hand. W. F. R.

Worle Vicarage.

WAS KORAH SWALLOWED UP IN THE EARTHQUAKE? (6th S. vi. 409; vii. 157).—The same view as that mentioned by MR. FENTON at the latter reference is advocated by the *Speaker's Commentary*, viz., it was not Korah's sons that perished, but all who had associated themselves

with Korah. "The family of the Korathites" is mentioned in Numbers, xxvi. 58, and we know that Samuel, the prophet, was of that family, as well as Heman, the king's seer. Many of the Psalms are dedicated or assigned to the sons of Korah. Cf. Smith's *Dict. of the Bible*, s. "Korah."

F. C. BIRKBECK TERRY.

LIBRARIES IN CHURCHES (6th S. iv. 205, 266, 304, 327, 387; vi. 15, 96, 258, 294, 336, 418; vii. 117).—I have lately found a very good and well-kept library in the parish church of Hillingdon, near Uxbridge. E. WALFORD, M.A.  
2, Hyde Park Mansions, N.W.

VERSES BY VOLTAIRE (6th S. viii. 68).—The lines inquired for by H. S. A. may be found in Dodsley's *Collection of Poems*, vol. iv. p. 227, and also in Dodd's *Epigrammatists* (Bohn's "Reference Library"), second edition, p. 349.

MARS DENIQUE.

INSTANTLY (6th S. viii. 127).—Will not the Greek *σπουδαίως* (St. Luke vii. 4) give J. R. DORE the meaning of the word *instantly*? "They besought Him *instantly* [*i. e.*, zealously or urgently], saying," &c. W. G. P.

AN ACT OF UNSELFISHNESS (6th S. vii. 269).—I have received the following reply to my query, which should, perhaps, for completeness' sake, appear in the columns of "N. & Q." The quotation is taken from *La Nouvelle Héloïse*, lettre xxi., "De l'amant de Julie à my lord Edouard." The subject under discussion is suicide:—

"Est-il permis pour cela, dans des cas tout différents, de conserver aux dépens d'une foule de misérables une vie qui n'est utile qu'à celui qui n'ose mourir? Tue-moi, mon enfant, dit le sauvage décrépît à son fils qui le porte et fléchit sous le poids; les ennemis sont là; va combattre avec tes frères, va sauver tes enfants, et n'expose pas ton père à tomber vif entre les mains de ceux dont il mangea les parents."

RICHARD EDGCUMBE.

Montbovon, Suisse.

"MORE PREVAILING SADNESS" (6th S. viii. 128).—

"Oh! once the harp of Innisfaill  
Was strung full high to notes of gladness;  
But yet it often told a tale  
Of more prevailing sadness,"

These are the opening lines of Campbell's *O'Connor's Child*. S. FOXALL.  
Birmingham.

THE STANDARDS OF LIGONIER'S REGIMENT (6th S. viii. 127).—In reply to ENQUIRER, much information on this subject may be found in the regimental records of the 7th Dragoon Guards. I am surprised and pleased to hear, however, that one of the standards is in existence. Of course it may have been flown for years before the battle of Dettingen. To the best of my knowledge it is the



oldest authenticated colour or standard in existence, and as such is highly interesting. I should be grateful if ENQUIRER would give me the dimensions and a description of this relic?

S. M. MILNE.

Calverley House, near Leeds.

DR. ARBUTHNOT'S WORKS (6th S. vii. 406, 451, 469).—I have compared what is probably the original issue in pamphlet form of *Law is a Bottomless Pit* with a copy contained in a volume of 358 pages octavo, published about the middle of last century, but unfortunately wanting its title-page, and find certain differences worth observing. In this volume, which does not answer to the description of the Glasgow work of 1750-51, the first part of "Law" consists of 71 pages. Part ii., of twenty-two chapters and postscript dated 1713, and carried on to p. 218. Then follow "The Key to the Lock," "A Famous Prediction of Merlin," "A Wonderful Prophecy of the Mohocks," "A Meditation upon a Broomstick," "Memoirs of P.P., Clerk of this Parish," "The Country Post," "Stradling versus Styles," "The Art of Political Lying," "A Letter to a Young Lady," and "Thoughts upon Various Subjects," reaching to p. 358, where we have "finis." Certain of these productions are believed, on good evidence, to have been written by Swift and others.

Of the original pamphlets I have three, which complete the first and second parts of "Law," ending with "finis"—a circumstance which would induce the belief that part No. 3 was not the work of Arbuthnot, though usually ascribed to him. They were all printed for John Morphew, London, near Stationers' Hall, in 1712.

No. 1 consists of sixteen pages inclusive of title, which is as follows:—

"Law is a Bottomless Pit. Exemplified in the Case of the Lord Strutt, John Bull, Nicholas Frog, and Lewis Baboon, who spent all they had in a Law Suit. Printed from a Manuscript found in the Cabinet of the Famous Sir Humphrey Polesworth. London, Printed for John Morphew, near Stationers' Hall, 1712. (Price 2d.)"

It is made up of thirteen chapters, the last of these being headed, "How the Lawyers agreed to send Don Diego Dismallo," &c. Together with other deviations in the text, we have at end of chap. ix.:

"There were many epitaphs written upon her, one was as follows:—

Here lies John's wife,  
Plague of his life,  
She spent his wealth,  
She wronged his health,  
And left him daughters three  
As bad as she."

Again, chap. xiii., "How the Lawyers agreed to Send," &c., is altogether omitted in the reprint contained in the octavo volume.

Pamphlet No. 2 likewise consists of sixteen pages, with the title:—

"John Bull in his senses; being the second part of 'Law is a Bottomless Pit. Printed from a Manuscript found in the Cabinet of Sir Humphrey Polesworth. Note—The Contents are placed before every chapter. London, Printed for John Morphew, near Stationers' Hall, 1712. (Price 2d.)"

It consists of five chapters, and, taken with No. 1, forms what is published as the first part of the completed work, but there are several minor deviations in the text.

Pamphlet No. 3 consists of 32 pages, or two sheets, including title-page:—

"John Bull still in his Senses; being the Third Part of Law is a Bottomless Pit. Printed from a Manuscript found in the Cabinet of the famous Sir Humphrey Polesworth, and Published (as well as the two former Parts) by the Author of the New Atalantis. London, Printed for John Morphew, near Stationers' Hall, 1712. (Price 4d.)"

It contains ten chapters, ending with "finis," the additional twelve chapters, as published in the completed work, being wanting.

Should Arbuthnot's works ever be republished, I hope the original unmutated text of these pamphlets will be preserved without omission or change.

W. FRAZER, F.R.C.S.I.

PRINCE EUGÈNE OF SAVOY (6th S. vii. 488).—There is a picture of Prince Eugène of Savoy, half length, in armour, in the hall of Drayton House, Northamptonshire, the residence of Mrs. Stopford Sackville, which has occupied the same position since the room was altered by Sir John Germain, *temp.* William III. and Queen Anne, and is no doubt an authentic likeness. Other panels are occupied by the Duke of Marlborough and other contemporaries. *Vide Murray's Guide to Northamptonshire.* The artist is, I believe, unknown.

S. G. S. S.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 488).—

"Ah! Love was never yet without," &c.

Byron, *Translation of a Romaic Love Song.* See *Occasional Pieces.*

FREDK. RULE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Biographical Sketches.* By C. Kegan Paul. (Kegan Paul, Trench & Co.)

THOUGH dealing with characters so diverse and even antagonistic as Charles Kingsley, George Eliot, and John Henry Newman, Mr. Kegan Paul's *Biographical Sketches* have a unity not always to be found in essays printed in separate periodicals and subsequently collected. In the selection of characters Mr. Paul seems to have been guided by his regard for the aspects of theological struggle, and his book is, in a sense, a description of combat by one compelled by circumstances to hold aloof and contemplate the proceedings from a point of vantage very far is he from being unconcerned as to the result. Assailants and defendants were alike his friends, and

with both he feels a keen sympathy. He casts in his lot, however, with neither, and can but leave both to fight out the matters in dispute as best they may. In the essay on George Eliot alone are polemics dismissed with brief notice. What was once known as the Oxford Movement is, of course, paramount in the case of Keble or of Cardinal Newman, while in that of Charles Kingsley or of Rowland Williams more elastic views on matters ecclesiastical are studied. In these biographies, however, and in those of Edward Irving and Maria Hare, we do not easily get away from theological speculation. Seldom, indeed, is it that a work of this description is so moderate in tone and so philosophical in view. No attempt to oppose or confute the views by which various characters were influenced is apparent, and the chief task of the writer seems to be appreciation. Mr. Paul writes lucidly and well, and his work is pleasant as well as edifying reading.

*A Talmudic Miscellany.* Compiled and Translated by Paul Hershon, with Preface by F. W. Farrar, D.D. Trübner's "Oriental Series." (Trübner & Co.)  
*The Modern Review.* July, 1883.—*The Talmud and the New Testament.* By Dr. J. H. Oort. (Clarke & Co.)

THE subject of the writings now before us is one of interest to not a few of our correspondents; nevertheless it scarcely seems to us that the volume of Trübner's valuable "Oriental Series" to which we desire to draw attention is as well known as it deserves to be, notwithstanding the attraction of an introduction by Archdeacon Farrar. The truth seems to be that the first wave of enthusiasm for the Talmud, due to the powerful impulse of the celebrated *Quarterly* article by the much lamented Deutch, has spent its force, and that the interest now taken in the questions raised by it is either spasmodic or once more confined to a few scholars.

It is probable that a more just appreciation of the true value of Talmudic studies can now be formed than was possible in the white heat of the partisanship aroused by the picturesque setting which Deutch knew so well how to give to any subject warmly taken up by him. Moreover, the great British public is, on the whole, a body very apt to take the "ignotum pro mirifico." And this was signally exemplified in the case of the Talmud. The Archdeacon of Westminster and Dr. Oort, of Leyden, weigh the writings of the Talmudists calmly in the scale; and it is well worthy of remark that their entirely independent judgments, arrived at amid different theological surroundings, and with no bond of union save the common subject, practically coincide. There is much in the Talmud which is beautiful and much which is wise alongside of still more which is intensely foolish.

Those of our readers who have been exercising themselves on the "Bath kol" will find passages bearing upon it in Mr. Hershon's *Talmudic Miscellany* as well as in Dr. Barclay's *Talmud*. And there are not a few passages which might be claimed as containing hints of Jewish folk-lore, as when we read in "The Sevens of the Talmud" (p. 104) that "a dog in a strange place does not bark for seven years." Other passages again, all must admit, are of great beauty. Thus, it is said of repentance by Rabbi Meyer: "Great is repentance, because for the sake of one that truly repenteth the whole world is pardoned." And, as in the Western Isles, men say that Columba yet standeth year by year amid the ruins of Iona, and blesseth the isles, even so in Talmudic lore it is written that "the Holy One passeth from synagogue to synagogue to bless Israel."

MR. J. P. EARWAKER, M.A., F.S.A., has reprinted from the *Manchester Quarterly*, No. VI., an interesting paper read by him before the Manchester Literary Club on some "Early Deeds, Pedigree Rolls, &c.," relating to

Cheshire and Lancashire." The documents described are taken from the evidently rich muniments of the Leighs of the West Hall, High Leigh. Mr. Earwaker gives a very good facsimile of a twelfth century quitclaim of lands in Budworth, Cheshire, granted by Thomas, son of William, described in the deed as "Crucesignatus." The occurrence of this designation is certainly rare in charter language, and the writer does well to call attention to it, as also to another very interesting feature brought before us by his researches, the quartered coat (England and Hainault) of Philippa of Hainault, shown on the queen's private seal attached to a dated instrument of 1337. This usage, lately revived in certain cases, has been the subject of some controversy in our own pages. There are unquestionably early examples in Scottish as well as in English heraldry of quartering to indicate marriage; but the usage was in both countries very short-lived, and the practice of quartering to show descent from an alliance and not the alliance itself is almost, if not quite, as old. We hope Mr. Earwaker may be induced to give us more of the fruits of his studies in the West Hall charter-chest.

THE first part of the *Illustrations to Browning's Poems*, published for the Browning Society by Messrs. Trübner & Co., is a desirable possession. It contains photographic reproductions by Almari Brothers, of Florence, of the "Coronation of the Virgin," by Fra Lippo Lippi, in the Accademia delle Belle Arte, to which reference is made in *Fra Lippo Lippi*, lines 347-387; Andrea del Sarto's portraits of himself and wife in the Pitti Palace, which gave rise to the *Andrea del Sarto*; and the "Angel and Child" of Guercino, from a chapel at Fano, which is the subject of the *Guardian Angel*. A poet, it may be supposed, has not before received this eminently serviceable form of illustration. The letter-press is by Mr. Ernest Radford.

MESSRS. BAGSTER & SONS' *Outline Pictures for Colouring* are prettily designed by Mr. C. B. Birch, A.R.A.

MESSRS. CHATTO & WINDUS have issued Mr. E. Walford's *Shilling Peerage, Baronetage, Knighthood, and House of Commons* for 1883, four compendious volumes, likely to be generally useful and to save much research in more costly publications.

### Notes to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

JAYDEE is referred for information concerning the Greek Church in London to the *Builder* newspaper for Oct. 2, 1875, where the subject is fully discussed by the Rev. Robert Gwynne, and references to "N. & Q." are supplied.

H. P. B. (Logansport, Indiana, U.S.A.).—Your rhyme to *porringer* has, in a slightly altered form, been anticipated. *Foreigner* can scarcely, however, according to modern standards, pass as a rhyme even in burlesque verse.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 8, 1883.

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Notices to Correspondents.

## Notes.

## FINNISH FOLK-LORE.

Finland, or, as it is called in Finnish, Suani (from *suo*, a lake or swamp), is a country of great interest to the folk-lore collector. A land of lakes, forests, and mountains (it is often called "the land of a thousand lakes"), it is full of legends, tales, and all that is dear to students. Cut off from many of the influences that effectually destroy the people's lore, one can there study phases of the subject which have long since vanished in such lands as our own. Prior to 1157 the people were pagans. In that year Eric, the holy king of Sweden, crossed over the Gulf of Bothnia and conquered them; with him came Hendrik (Bishop of Upsala), who introduced Christianity into the country. The bishop (now Finland's patron saint) was an Englishman, as was also Bishop Thomas, who lived in the thirteenth century.

The well where, according to popular tradition, the first baptisms took place is still called Hendrik's well, and is in the suburbs of Abo. St. Hendrik was slain in 1158 on Lake Kjulo by a peasant named Lalli, who chopped off the bishop's thumb in order to get the ring which he wore, and this is the origin of the bent thumb on the cathedral seal of Abo. From the conversion of the Finns till 1809, when they were finally united to

Russia, the boundaries were continually changing, and Finland appears to have been the favourite place for the Russian and Swedish armies to settle their quarrels. In consequence of the long intercourse between Finland and Sweden many superstitions and tales are common to both countries, and this is especially the case in the Finnish parishes which lie near the sea at the south-west corner, where the Swedish language is in general use. There is a rich mine of hitherto unworked materials, fragments of which I have obtained by the kindness of Finnish friends. I trust that they may be found of interest to folk-lore students.

First we will take a group of customs that are observed on certain saints' days or holidays. In Abo during the fairs the peasants meet together in a certain place, and have a curious custom of changing watches, guns, old horses, &c. "Wahet as kello" (change your watch), says one to another; and at once they change their watches. These, be it noted, are of the turnip genus, that often hang on the cottage wall for six days out of seven, and when they do appear are more for ornament than use. If one happens to be much better than the other, then so many marks must be given to boot. Old horses and guns are changed in like manner.

On New Year's Eve tin is melted and poured into water, the figures it forms when it cools being used to tell your future; *e. g.*, black spots mean death, white ones wrong, and so on.

At Eastertide eggs are eaten and a kind of pudding called "memma" is used. It is made of malt, rye, and spices, put into baskets made of the bark of the white beech, and eaten with whipped cream and sugar. In Russia at Easter the people carry hard-boiled eggs (coloured) which they exchange with their friends.

Small white cakes filled with almonds and spices are also used on Shrove Tuesday, and mead is drunk on May 1. "If it freezes on 'Gamla Maria,' it will freeze for forty nights."

On Midsummer Eve a maypole is erected and decked with flowers, and round it the peasants dance. Fires are made on the highest hills, and if the parish be on the seashore a fire is made on a raft and allowed to drift out to sea. Guns are fired to denote the approach of the festival. In country places the people place young birch trees outside their doors, sometimes binding the tops together so as to form an arch; there they allow them to remain till they fade. The Swedes observe the day in the same manner.

St. Andrew's Day:—

"Anders slaskor,  
Yulen braskar."

That is, if St. Andrew be muggy weather, sleet, snow, &c., Christmas will be fine and freezing, or *vice versa*.

On Christmas Eve a grain (rice) pudding is made in which an almond is put, and whoever gets

it will be married first. Fish is also extensively used at Christmas time. The dried fish being laid in lye (made of water and wood ash) and allowed to stay there about a fortnight, is then taken out, washed clean, and boiled. The Christmas supper consists of this fish followed by rice pudding, sucking pig, and tarts.

"Afton rodnad vacker natt  
Morgon rodnad slaskig hatt."

If it be red sky at night it will be fine; if in the morning, wet (literally wet hat). Dew in the evening is an indication of fine weather.

If there is no wind the boatmen when at sea whistle for it, and drop a penny in the water or make coffee.

If the sheep on any of the islands go down to the shore in the evening and commence baaing, the wind is sure to come from that quarter during the night. This sign is relied upon by many of the fishermen who sail among the islands that lie in clusters round the south-west corner of the country.

Thirteen is a most unlucky number, and no work is ever begun on the thirteenth day of the month or on Friday.

What you do on Monday that you will do all the week, *e.g.*, if you go visiting or receive visitors.

The peasantry say they can tell the direction the wind is going to blow by watching the way the shooting stars fall.

If a piece of crockery is broken it is a sign of a wedding.

If you are walking between two sisters whatever you wish you will get.

Take the last piece of bread-and-butter, because it will bring fine weather.

You must not take swallows' eggs, nor even touch their nests; and if their *fæces* fall into your eyes they will blind you.

An owl hooting at night is a sure sign of death.

If you find iron mould on your linen it is a sign you will become rich.

When a child's tooth comes out the nurse puts the tooth on the top of the stove, saying:—

"Here, here, I give thee this bone tooth,  
And hope you will give me an iron one instead."

*Cure for Warts.*—A piece of silk thread is put round the wart and a knot tied in it, the thread is then taken away and placed under a stone (the patient must not know where the stone is). As the silk decays so will the wart disappear.

If the black cock "plays" in the afternoon it is a sign of rain.

If anything happens twice it is sure to happen a third time.

If you find four-leaved clover or a lilac flower with three or five petals you will be very lucky.

Boys eat an ant in spring to make them strong.

When the church bells begin to ring the men

take off their hats and stand in silence for a minute or so.

If any one bites the muscles of a beast while still quivering with life he will become brave and courageous, even if a coward before. Sometimes the heart of the beast is used.

When any one eats a green thing (such as vegetable or fruit) for the first time in the new year he will get his ears nipped. Cf. Yorkshire custom of nipping the little folks when they come out in new clothes, saying, "Nip for new."

When the corners of the wood houses crack in the autumn it is said to be a sign of a severe winter.

In winter time a sort of French window is placed inside the windows of the houses in order to keep out the cold. A Finnish gentleman told me that when his aunt died these inner frames were at once taken out and the windows opened; this he believed was done in order to let the soul escape.

In some country parishes on the wedding night the guests (male and female) are provided with extemporized beds on the floor of the largest room of the house; here what remains of the night after dancing, &c., is spent in fun. This is only the custom where the house has not many rooms, and this room for the nonce is dubbed "Layarett."

Abo stands on the Aura river, and according to tradition the river bed was made by an ox, which while ploughing got loose and came down, dragging the plough after it; the furrow it made is the present river Auar (plough).

Just opposite Abo there is an immense pointed stone in the sea which is called "Kukkaron Kivi," *i. e.*, purse stone, and is said to have been dropped there by a giant, who was bringing it for the purpose of building a church on the mainland.

Any one who skins a horse is despised and avoided by the villagers; they will not sit at the same table with him nor have any dealings with him. This work is consequently only done by men who have been in prison or otherwise disgraced. In towns it is done by the public hangman.

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

(To be continued.)

#### CHAINS.

At the recent meeting of the Archæological Institute at Lewes, the chains which had contained the body of John Breeds, the murderer of Allen Grebell in Rye churchyard in 1742, were exhibited by the Mayor and Corporation of Rye, and aroused much interest, and specially among certain persons of lively imagination, who supposed that the "sanguinary butcher" of Rye was bung up alive in this receptacle. I wish particularly to know whether there are any other chains in exist-

ence in England, for it would appear that examples of such instruments of a ghastly and revolting exhibition have almost entirely vanished.

It is possible that chains may yet exist among broken-iron heaps in or near country blacksmiths' yards, and in order to the identification of them, or parts of them, it may be convenient to record in "N. & Q." the construction of the Rye example. To begin at the top, we have a swivel loop. This is obviously for giving a rotatory as well as a swinging motion to the carcass. This swivel is fixed into a frame formed of two pieces of hoop iron bent over, like the wooden frame of a funeral garland, and of sufficient depth to reach from the top of a man's head to his shoulders; the four ends are then riveted into a band encircling the neck. At opposite sides coarse chains are riveted on to the neck band and descend on either side, with four links, to about the middle of the chest. A second and much larger band is then passed through the fifth link and riveted in front. Then come three more links in the same continuous chains, and a third band, which, passing as before through a fourth link, is similarly riveted in front. The chains continue with three more links, a band is passed through a fourth and final link, and being riveted in front like the others, nearly completes the framework for the body.

At the back a strip of iron starts from the neck band, and bifurcating above the shoulders descends in parallel lines; it is successively riveted to the three body bands, and being again united into a single strip, ends in a loop immediately below the bottom hoop. Thus the body framing is rendered rigid and complete.

Suspended by a chain from the loop behind and from the lowest band in front are separate frames for the legs, consisting of circular bands of different sizes for the knees and ankles, connected by vertical side strips riveted to them. These leg frames are so arranged with extra length in the side pieces that they can be taken up or let down according to the length of the legs of a body within the chains. It should also be noted that the body bands are punched with holes, like a leather strap, so that they can be tightened or let out according to the size required. This seems to indicate not only that the same chains were used over and over again, but that it was necessary, for other reasons, that the chains should fit; and it may be observed that Breeds's cranium still remains fast riveted within the framework for the head in the Rye example.

Forbidding as the Rye chains are, it is not satisfactory to find that this hideous picture of justice in the eighteenth century is not quite complete. But I am the fortunate possessor of some sketches of men in chains, made in the latter half of the last century, and from them I ascertain that a proper set of chains included bands fixed

to the lowest hoop of the leg frames and passing under the feet.

We may easily picture to ourselves the brutal work, with, no doubt, the coarse jesting, when the malefactor was finally riveted up in "his last suit." Fortunately now only in imagination we see the body of a fellow creature turning and twisting and swinging to and fro in the wind as he drops to pieces from a lofty gibbet in a lonely spot—truly a most shocking spectacle, compared with which the inhuman punishment recalled by the dry fragments of the skin of a sacrilegious Dane beneath the hinges of a cathedral door almost pales.

Yet the dreadful sight of a man in chains was observed with no special horror, if not actually accepted as fitting, in a time very little removed from our own; indeed, I have been assured that bodies of pirates have been seen in chains at the mouth of the Thames within living memory.

ALBERT HARTSHORNE.

#### A BIBLIOGRAPHY OF BEAUTY THEORIES.

The present list is a result of a hunt for definitions of beauty. They proved coy, and allured their victim, yet yielded not. Wellnigh a thousand volumes were pursued and clasped—but the beauty form, never. A clearly visioned connotative definition of beauty has yet to be found or formulated.

Works of about one hundred and forty authors are noted. Many more authors have probably written on the subject. Several works on taste, not here noted, probably belong to this list. The working formula that errors of omission are of greater moment than errors of admission, applied in doubtful cases, has probably led to some works being wrongly included. The several works of an author are grouped. Each group has the date of the earliest contained work. In some cases these dates are approximate, and so are probably wrong. The groups are ranged in historical order. Title-notes ending with an M were taken directly from the works described. Title-notes not so marked are possibly inaccurate, being second hand. The compiler will gladly receive notes of corrections and additions.

b.c. 380. The idea of beauty, according to the doctrine of Plato. Edinburgh, 1756. 8vo.

The Phædrus of Plato; a dialogue concerning beauty and love. Translated from the Greek... London... Edward Jeffery... 1792. 4to. pp. 2+138. Introduction signed Thomas Taylor. M.

Hippias, ou sur le beau. Par Platon. Traduction de J. Grou, revue et corrigée. Paris, DeLain, 1811. 12mo. 1fr. 25c.

A.D. 230. Concerning the beautiful. Or, a paraphrased translation from the Greek of Plotinus, Ennead I. book vi. By Thomas Taylor... London, pirated for the author, and sold by T. Payne & Son, B. White & Son, and G. Nicol. 1757. Price, sewed, 1s. 6d. 12mo.

pp. 20-48. Reissued with a new title-page: An essay on the beautiful. From the Greek of Plotinus... London, printed for the author, and sold by T. Payne, B. White & Son, and G. Nicol. 1792. Price 2s. 6d. boards. 8vo. At the back of this title is a list of errors. M.

400. St. Augustine on the beautiful. The work referred to in his Confessions, book iv. chapter xiii.—J. G. Macvicar "thought" he was informed in the Vatican Library that this work existed as a palimpsest. On the 1st of May, 1880, I wrote to the librarian of the Vatican respecting the above work. No reply has reached me.

1542. Dialogo, dove si ragiona della bellezza all' Eccell. Marchesana del Vasto con varie lettere al fine del volume. Di Niccolò Franco Casale di Monferrato per Gio. Guidone. 1542. 4to.

1555. Marci Antonii Nattæ Astensis de pulchro et obiter de universa mundi fabrica, de-que hominis aliarumque rerum, rationabili structura. Libri sex. Cum indice copiosissimo, omnium rerum memorabilium... Venetiis apud Franciscum de Portonariis, 1555. Fol. ff. 10-148. M.

1575. A dialogue on beauty by Torquato Tasso. An Italian MS. in a library at Naples.—I have failed to trace the present abode of this MS.

1605. I problemi della bellezza, di tutti gli affetti humani. Di Tommaso Buoni... Con un discorso della bellezza del medesimo autore... In Venetia preso Gio. Bat. Ciotti, 1605. 24mo. pp. 214-262. Pp. 11-24, 1-68, Of beauty. M.—P. 60, "e bella, è quella che per mezzo del compiacimento genera negli petti humani amore."

1606. Problemes of beautie and all humane affections. Written in Italian by Tho. Buoni, citizen of Lucca. With a discourse of beauty, by the same author. Translated into English by S[amson] L[ennard] Gent. At London, printed by G. Eld for Edward Blount and William Aspley. 1606. 24mo. pp. 24+308. Pp. 13-24; 1-78, Of beauty. M.—P. 69, "and beauty is that which (by means of that content and pleasingness which is in it) ingendreth love in the hearts of men."

1641. Augustini Niphi Medici Ad illustrissimam Joannam Aragoniam, Tagliacoccii Principem, De pulchro... Lugduni Batavorum, apud Davidem Lopes de Haro. 1641. Lugd. Bat. Typis Wilhelmi Christiani. 1643. 12mo. pp. 12+168. M.

1662. Tractatus physiologicus de pulchritudine. Juxta ea quæ de sponsa in canticis canticorum mysticè pronuntiantur. Authore Ernesto Vanio... Bruxellis, typis Francisci Foppens... 1662. 8vo. pp. 8+62. 29 etchings with the text. M.

1709. Characteristics of men, manners, opinions, times. Anno 1711. London, 3 vols. 8vo. By Anthony Ashley Cooper, 3rd Earl of Shaftesbury. Preface signed with initials. Vol. ii. pp. 391-429 (pt. iii. sec. 2, of The Moralists, a rhapsody), On beauty. M.

1715. Traité de beau. Par Jean Pierre de Crousaz. Amsterdam, 1724. 2 vols. 12mo.

1724. The beau ideal, by the late ingenious and learned Hollander, Lambert Hermanson ten Kate. Translated by James Christopher [Jacques Christophe] Le Blon, author of *Coloritto*. London, printed by James Bettenham and sold by J. Clarke. 1732. 4to. pp. 4+4+22. M.

1725. An inquiry into the original of our ideas of beauty and virtue, in two treatises. In which the principles of the late Earl of Shaftesbury are explain'd and defended, against the author of the Fable of the bees; and the ideas of moral good and evil are established, according to the sentiments of the ancient moralists. With an attempt to introduce a mathematical calculation in subjects of morality... London, printed by J. Darby... 1725. 8vo. pp. 14+276. Pp. 1-97, An in-

quiry concerning beauty, &c. By Francis Hutcheson, the elder. M.

1726. Alterations and additions made in the second edition of the Inquiry into beauty and virtue. By the author. Printed in the year 1726, — London. By Francis Hutcheson, the elder. 8vo. pp. 30. M.

Recherches sur l'origine des idées que nous avons de la beauté et de la vertu... [By Francis Hutcheson, the elder]. Traduit sur la quatrième édition Angloise... A Amsterdam, 1749. Without names of printer and publisher. 2 vols. I. pp. 4+20+192, De la beauté; II. pp. 6+386, De la vertu. M.

1736. Essai historique et philosophique sur le gout. Par M. Cartaud. Paris, 1736. 8vo.

1741. Essai sur le beau, par le père [Yves Marie De L'Isle-] André J. Avec un discours préliminaire, et des reflexions sur le gout, par Mr. Formey... A Amsterdam, chez J. H. Schneider, 1759. 8vo. pp. 10+134+192. M.

Essai sur le beau, Nouvelle édition, augmentée de six discours... A Paris, chez L. Étienne Ganeau... 1763. 12mo. 2 vols. I. pp. 12+250; II. pp. 2+368. By Yves Marie De L'Isle-André. M.

1746. Les beaux-arts réduits à un même principe. [By Charles Batteux.] Paris, 1746. 8vo.

1750. Aesthetica, scripsit Alexand[er] Gottlieb Baumgarten... Trajecti cis Viadrum. impens: Joannis Christiani Kleyb, 1750. 8vo. pp. (12)+400. M.

Unterredungen über die schönheit der natur... Von Johann Georg Sülzer. Berlin, zu finden bey A. Haude und J. E. Spenser... 1750. 8vo. pp. 32+148. M.

Illustrations of the theory and principles of taste, considered as they are applicable to the fine arts in general and to the various species of literary compositions. Translated from the German of Johann Georg Sülzer by Elizabeth Annabella de Brusasque. London, 1806. 8vo. 5s.

1751. A discourse concerning propriety of manners, taste, and beauty, &c. London, 1751. 8vo.

1752. Crito: or, a dialogue on beauty. [Device.] By Sir Harry Beaumont [=Joseph Spence]. London, printed for R. Dodsley in Pall Mall, and sold by Mr. Cooper in Paternoster Row, 1752. 8vo. pp. 2+62. M.

Traité du beau essentiel dans les arts, appliqué particulièrement à l'architecture. Par C. E. Briseux. Paris, 1752. 2 vols. fol. 99 plates.

1753. The analysis of beauty. Written with a view of fixing the fluctuating ideas of taste. By William Hogarth. London, printed by J. Reeves for the author, 1753. — 4to. pp. 24+156. Two folding plates. M.

1757. Of beauty. To the Earl of ——— London, printed for W. Owen near Temple Bar, 1757. 8vo. pp. 4+48, 1s. Inscribed to the Right Hon. the Countess of Marchmont; dated July 15, 1754, from Windsor. M.

Four dissertations. 1. The natural history of religion. 2. Of the passions. 3. Of tragedy. 4. Of the standard of taste. By David Hume, Esq. London, printed for A. Miller in the Strand, 1757. 12mo. pp. 4+10+240. Pp. 201-240, Of the standard of taste. M.

Letters concerning taste. The third edition. To which are added essays on similar and other subjects. By the author of *The Life of Socrates* [John Gilbert Cooper]. London, R. & J. Dodsley, 1757. 8vo. pp. 16+220. Pp. 160-168, On good and beauty. M.

1759. An essay on taste. By Alexander Gerard, D.D., Professor of divinity in the Marischal College of Aberdeen. The second edition, with corrections and additions. To which are annexed three dissertations on the same subject, by Mr. De Voltaire, Mr. D'Alembert, and Mr. De Montesquieu... Edinburgh, printed for A. Millar, London; and A. Kincaid and J. Bell, Edinburgh, 1764.

120, pp. 12+298. Pp. 1-201, An essay on taste; pp. 209-217, An essay on taste, by Mr. De Voltaire; pp. 221-244, Reflections on the use and abuse of philosophy in matters that are properly relative to taste (read before the French Academy, March 14, 1757); pp. 249-298, An essay on taste, considered with respect to the productions both of nature and art. A fragment found imperfect among the papers of the late president De Montesquieu. Pp. 29-46, Of the sense or taste of beauty. M.

The Idler. London. No. 82. Nov. 10, 1759. The idea of true beauty. By Sir Joshua Reynolds.

1760. Sur les variétés naturelles qui caractérisent la physionomie des hommes des divers climats et des différens âges; suite de reflexions sur la beauté et d'une dissertation sur la meilleure forme des souliers. Par Petrus Camper. Traduit du hollandaise par H. J. Janson. Paris, 1791. 4to. plates.

Abhandlung über den natürlichen Unterschied der Gesichtszüge der Menschen verschiedener Gegenden und verschiedenen Alters. Von Petrus Camper. Nach des Verfassers Tode herausgegeben von seinem Sohne A. G. Camper, aus dem Hôlländischen übersetzt von S. Th. Sömmering. Berlin, 1792. 4to. 10 plates.

FRED. W. FOSTER.

(To be continued.)

#### ORIGIN AND RANGE OF SURNAMES.

One of the obscurest points in the origin of English surnames is the conversion of Christian names into patronymics. Some researches I have been making, not for ancestors—for middle-class families cannot expect to trace their lineage with certainty beyond the creation of parish registers—but for homonyms, may throw light at least on the period at which this conversion took place, as well as on the local prevalence of particular names. In Domesday Book there are a host of Algars (in one instance given in its full form Alfgar), but these are without exception baptismal appellations. In the King's Bench Rolls, however (1194-9), alongside five persons, each described as the son of Algar—their Christian names, Richard, Thomas, Walter, show how soon after the Conquest the old English Christian names had fallen into disuse, a process accelerated, perhaps, by their partial adoption as surnames—there is a William Algar mentioned, with Edith his wife, as victims of a murderous assault in Suffolk. Here then we see Algar in simultaneous use as a Christian and surname. Blomefield's *Norfolk* gives another instance of this simultaneity, there being a Thurston, son of Algar, at Thetford in 1202, and a Roger Algar at Norwich in 1190. A few years later and the *Rotuli Litt. Claus.* give a William Algar, trespasser in the New Forest in 1221, and a Master Algar, seneschal of Gascony 1205—the latter presumably had a Christian name, though it is not recorded. The Hundred Rolls (1272-7) give a number of Algars with various Christian names, and notwithstanding Lower's statement that Elgar is still a frequent Christian name in southern England (probably a modern reconversion of a

surname into a Christian name, condemned as an innovation by Verstegan in 1605) Algar had evidently become a regular surname. We do not, indeed, witness the exact process—that is to say how the son of an Algar became, say, William Algar—but it must be conjectured that, as with many topographical surnames, the prefix "of" must have at first been either expressed or understood. *Son* seems to have been but rarely affixed to Anglo-Saxon names, and I have never heard of an Algarson, though the Germans have Algermann, probably a contraction of Adalgarmann, for there were many Adalgars (Ethelgars) in Germany.

But now take the local range of the name. Rare, sometimes very rare, in the west of England, it is common on the Norfolk and Suffolk border, and not uncommon in Essex and Devonshire. Now in Domesday six of the seven Norfolk Algars and about half the fifteen Suffolk Algars lived on or near that branch of the fens which extends from Metford to Yarmouth, the very district in which the name now prevails. There are likewise in Domesday a number of Algars in Somerset, though not more in Devon and neighbouring counties than in the Midlands. The presumption would seem to be that the East Anglian Algars are descendants of the Domesday Algars, or of persons named after them, and that the west of England Algars descend from persons named after Algar, one of the chief landowners in those parts, whose son Brihtric was dispossessed by Matilda. Neither Domesday nor the Boldon Book shows any Algars north of the Humber, and I believe the surname is still unknown there; so, too, with Kent and Surrey. It is probable that the local prevalence of other names of the same class may in like manner be explained by Domesday. Curiously enough, there seem to be no Algars nowadays in the immediate vicinity of Algarkirk and Algarby, Lincolnshire, or Algarthorpe, a hamlet of Great Melton, Norfolk. J. G. A.

BRUMMAGEM.—That this was the classic pronunciation of the name of the "toyshop of Europe" in the middle of the seventeenth century is conclusively proved by a passage in Payne Fisher's first published poem, "Marston-Moor: | sive de | Obsidione Prælioque | Eboracensi | Carmen; | Cum Quibusdam | Miscellaneis | Operâ Studiôque Paganî Piscatoris | Elucubratis. | [Arabesque thistle] | Londini, | Typis Thomæ Newcomb, M.DC.L.," a curious thin quarto, giving an account of the siege and battle, from which it would be impossible to discover the author's real politics. Probably, indeed, at the time the poem was written they were rather mixed, as Fisher fought for Charles with the sword in that memorable three days' rout and slaughter known as the battle of Marston Moor, and subsequently fought for Oliver with the pen in such style as to have acquired the

title, whether duly conferred or not, of "Cromwell's Laureate." The passage occurs on p. 58:—

"Taliter infremuit collisis cotibus omne  
Marstonense aolum, sylvæ collesque propinqui,  
Nec sic Cyclopum strepuit Mons Ætna lacertis,  
Nostra nec innumeris sic Bromijamia fabris  
Horruit, alternis famulæ cum brachia tollant  
In numerum, vicibus versantes forcipe massam."

Fisher's prosody and Latinity are neither of the purest, but his English may be trusted, and when he Latinizes Birmingham as *Bromijamia*, we need not doubt that the midland town which supplied such quantities of small arms to both Roundhead and Cavalier was to him and to those he wrote for—necessarily "the educated classes"—"Bromijam," or, which is the same thing in other spelling, "Brummagem."

I have elsewhere noted (Langford's *Century of Birmingham Life*, 1868, *Introd.*, p. xiv) that the derivation of "Brummagem" given by Hutton and adopted by many subsequent writers, Broomwich-ham, is altogether misleading. It is simply Birmingham pronounced with a soft *g* and a transposition of the *ir*, in accordance with the wont of the local dialect. The town is the "ham" of the "Beorningas," whose descendants or successors abhorred the hard *g* as devoutly as their neighbours, who transformed the old "tun" of Egbbald into the modern Edgbaston.

SEBASTIAN EVANS.

OXFORD JEU D'ESPRIT.—The following is a copy of an extract from an Oxford paper, probably the *Herald*, of about fifty years since. The readers of "N. & Q." who are interested in such reminiscences of Oxford may like to see it. I have not met with it elsewhere.

"*Mathews Comici Laudes.*

"Prime Mimorum! Thou rare mimic Mathews,  
Quem jocus circum volat blithe as May-day,  
To canant Gownsmen g'ddy, and the grave to,  
All over Oxford.

Tu potes Proctors comitesque Bull-dogs  
Ducere et redcoats celeres morari;  
E'en the stern Masters tibi blandienti  
Smilingly cedunt.

Quin et each high Don Sociique vultu  
Titter invito 'mid the gay assemblage;  
Shouts of applause rise rapid, dum catevas  
Carmine mulces.

Tu, merry fellow, velut es levamen  
To the pale forms whose final doom approaches,  
Who cito coram solio Minervæ  
Shuddering shall stand.

Fell are her Priests! Quam vitulos prehendant  
Singular, eheu! lacerant in pieces!  
Hi tamen mites sweetly gaze at Mathews  
Full of his frolics.

Serus in Lunnun rediæ, diuque  
Gratus intersis populo togato!  
Leave the dull Cockneys,—with us be at Home, Sir!  
Go it, in Oxford!"

Who was the author of these Sapphics? They

must have been written before 1836, in which year C. Mathews died. ED. MARSHALL.

AN ALLUSION TO NEWFOUNDLAND IN "HICKSCORNER."—In that curious relic of the early English drama, *Hickscorner*, there is a geographical allusion that seems worth noting. *Hickscorner* is not dated, but was printed by Wynkyn de Worde. *Hickscorner* thus describes his travels:

"Sirs, I have been in many a country;  
As in France, Ireland, and in Spain,  
Portingal, Seville, also in Almaine;  
Friesland, Flanders, and in Burgoine,  
Calabria, Pugle, and Erragon,  
Britain, Biske, and also in Gascoine,  
Naples, Greece, and in middes of Scotland;  
At Cape, Saint Vincent, and in the newfound island,  
I have been in Gene and in Cowe,  
Also in the land of Rumbelow,  
Three mile out of hell;  
At Rhodes, Constantine, and in Babylon,  
In Cornwall, and in Northumberland,  
Where men seethe rushes in gruel;  
Yea, sir, in Chaldæa, Tartary, and India,  
And in the Land of Women, that few men doth find:  
In all these countries have I be."

Newfoundland was discovered in 1497; and there is a long reference to the matter in the *Interlude of the Four Elements*. Mr. J. F. Nicholls has commented on the passage in his *Life of Sebastian Cabot*. The passage in *Hickscorner* may be intended as a parody on that in the *Interlude*. The allusion to Newfoundland is an early reference to what has been called our first English colony. The peculiar food attributed to Northumberland needs further explanation. WILLIAM E. A. AXON.

CURIOUS EPITAPH.—During a ramble along the Sussex coast, some years back, I stepped into Newhaven churchyard, where I had not remained long before my vision was confronted by the following amusing epitaph:—

To the Memory of  
Thomas Tipper, who  
departed this life May y<sup>o</sup> 14<sup>th</sup>  
1785, aged 54 Years.

Reader, with kind regard, this grave survey,  
Nor heedless pass where Tipper's ashes lay.  
Honest he was, ingenuous, blunt and kind,  
And dared do what few dare do, speak his mind.  
Philosophy and History well he knew;  
Was versed in Physic, and in surgery too.  
The best old Stingo he both brew'd and sold,  
Nor did one knavish act, to get his gold.  
He played through Life a varied comic part,  
And knew immortal Hudibras by heart.  
Reader, in real truth, such was the Man:  
Be better, wiser, laugh more, if you can.

At the time of reading the above I was ignorant of its authority; but on a subsequent visit to the county of Sussex I learnt, on the most indubitable testimony,\* that it was composed by the once-

\* Mr. Stephen Breads, printer, of Hailsham, who well knew the composer. This was in 1852, when Mr. Breads was about seventy years old.



celebrated Clio Rickman, an eminent politician of his day, and who rejoiced in the acquaintance of Horne Tooke, Thelwall, Gale Jones, and others of that then unfashionable school. He died in Upper Marylebone Street, London, in the year 1834. He was a native of Sussex, and an intimate friend of the man whose honourable career he has so ably eulogized.

The "stingo" mentioned in the epitaph is known among the *élite* of London as the "Brighton Tipper Ale," but in Sussex by the more local title of "Newhaven Tipper Ale." E. SCULTHORP.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

JEREMY TAYLOR'S "MARRIAGE RING."—Can any of your readers give me the references to the following extracts from Jeremy Taylor's *Marriage Ring*?—

1. "Atque una domus est omnium filiorum ejus."
2. "Cui sunt eruditi oculi et stulta mens."
3. "Amare justi et boni est, cupere impotentis."
4. "Servius says it [i.e., Virgil's "Hi Dominam Ditis thalamo deducere adorti"] was spoken after the manner of the Greeks."
5. "The sun hath drawn a Cypress over him."
6. "She that is loved is safe, and he that loves is joyful."
7. "Neque verberibus neque maledictis exasperandam uxorem," said the doctors of the Jews."
8. "As the Indian women enter into folly for the price of an elephant, and think their crime warrantable."

F. B. MONEY COUTTS.

K. EDW. WARR. BOOK.—Strype's *Eccles. Mem.* (iv. 502, ed. 1822) contains a catalogue of schools transcribed from the above book, but I am unable to find any mention of the book in Pocock's edition of Burnet's *History of the Reformation*, which I take to be the best. Can any of your correspondents favour me with the full title of the book, and, if in Pocock's Burnet, tell me where I may find it?

H. W. COOKES.

[The diary of King Edward VI. is preserved among the Cottonian MSS. in the British Museum. It was printed by Burnet in the appendix to his *History of the Reformation*, and reprinted in Park's edition of *Walpole's Royal and Noble Authors*.]

PARLBY.—I should be glad of any information about this name, which seems to be of rare occurrence. John Parlby is met with in connexion with property at or near Newark-on-Trent in 1757, and one instance of the name is to be found in *Crockford* for 1874: a clergyman and J. P. in Devon. Any further facts would be welcome.

J. H. CLARK, M.A.

West Dereham, Brandon.

ANCIENT SEAL.—I have a pointed oval seal of brass, with loop at back for suspension. It is in excellent preservation, and was found about twenty years ago at East Dean, near Salisbury. In the middle portion is a large bird apparently pecking the top of an ear of barley, and inscribed round about in Gothic capitals, " + s' P'SONE DE BOVRNEVILLA," the seal of the parson of Bourneville. Can any one tell me where Bourneville is? Size of seal, 1½ inch by 1 inch. It is probably of the twelfth century. HENRY T. WAKE.

Wingfield Park, Derbyshire.

THOMAS BAMBRIDGE.—Can any reader of "N. & Q." give me the dates of the birth and death of this notorious warder of the Fleet Prison? I should also be much obliged if any one will tell me where Hogarth's picture of the examination of Bambridge before the Committee of the House of Commons can be seen. G. F. R. B.

CHARLES STEWART.—The village cemetery of Castine, Maine, U.S.A., contains a gravestone with the following inscription:—

"In Memory of Charles Stewart, The earliest occupant of this Mansion of the Dead, A Native of Scotland, and 1st Lieut. Comm. of his B.M. 74th Regt of foot, or Argyle Highlanders, Who died in this Town, while it was in possession of the Enemy, March, A.D. 1783, And was interred beneath this stone, Æt. about 40 years."

Castine was occupied by British troops from 1779 to 1783. A tradition exists that Lieut. Stewart fell in a duel with a brother officer. Where can any account of him or of the duel be found?

JOSEPH WILLIAMSON.

Belfast, Maine, U.S.A.

LOYANG BRIDGE, IN CHINA, is said to be about five miles in length, with over three hundred arches. On each of these arches it is claimed there is a lion cut out of one piece of marble more than twenty feet in length; and the road-way of the bridge is seventy feet wide. This enormous bridge is briefly mentioned in the *Encyclopædia Britannica* and some other similar works. A more complete history and description by some of the many contributors to "N. & Q." would be gratifying to many of the constant readers of your grand old storehouse for curious knowledge.

M. O. WAGGONER.

Toledo, Ohio, U.S.A.

THE SOCIETY OF THE BLACK PIN.—We all know of this secret society, which arose in France out of the Carbonari, after the unsuccessful outbreak of June 24, 1817, but I cannot call to mind why it was called the Society of the Black Pin. If any of your correspondents will help me to this solution I shall be very thankful.

E. COBHAM BREWER.

"PORTUGUESE DEVILS."—Many years ago I often heard some such phrase as "He's too good,

like a Portuguese devil," used by a person unable to explain the meaning of the saying. I could never find out how Portuguese devils were "too good," and shall be glad to learn anything about the expression.  
WILFRED HARGRAVE.

**DATES ON FONTS.**—Is it not an unusual thing to find the date of erection carved on a font? I came across one lately in St. Mary's Church, Worsborough, Yorkshire, bearing the date of its erection, 1662, deeply and boldly cut on it. The font is a very good one for that period. I should be glad to hear of other fonts having dates cut on them.  
C. W. HOLGATE.

**JENNINGS FAMILY OF SHIPLAKE, OXFORDSHIRE.**—Can any one give me the present address, or that of his representatives, of MR. DAVID JENNINGS, who, in "N. & Q.," 2nd S. ix. 65, calls himself a relative of Henry Constantine Jennings, of Shiplake? He asked for a pedigree dating from 1650 to 1819. I can give him one from 1620, and should be glad myself to communicate with any one having information concerning the family.  
E. JENNINGS.

**"ECHO OF WESTMINSTER BRIDGE."**—I remember an old transpontine drama entitled *The Echo of Westminster Bridge*. An incident was the discovery of a murder owing to a remarkable echo in the arches of old Westminster Bridge. I should be glad to know upon what facts the story rests.  
COLON.

**THE MIND'S EYE.**—Shakespeare uses this expression in his *Lucrece*:—

"For much imaginary work was there;  
Conceit deceitful, so compact, so kind,  
That for Achilles' image stood his spear,  
Griped in an armed hand; himself, behind,  
Was left unseen, save to the eye of mind:  
A hand, a foot, a face, a leg, a head,  
Stood for the whole to be imagined."

ll. 1422-8.

Ovid says, in his *Epistles from Pontus*, bk. i. ep. 8, l. 34:—

"Cunctaque mens oculis pervidet usa suis."

Can any of your correspondents give me any earlier examples of the use of this metaphorical expression?  
F. C. BIRKBECK TERRY.

Cardiff.

**REDNESS FAMILY.**—Sir Thomas Redness, Knt., of Whitgift, in 1407 leaves to Alice Redness, nun, a cow and "j porcum pinguem"; to the prioress and convent of Hampole, 23s., and the said Alice 20s. I should like the opinion of some of your correspondents on the following query. Taking it for granted that Alice Redness, at the time of her death, was a nun at Hampole convent, is it probable that she would be taken to Whitgift (Whitgift) to bury? Has a similar query come to the notice of any reader of "N. & Q."?

Any information respecting the Redness families will be acceptable.  
L. HOLMES.

Ferrybridge.

**MARSHAL SAXE.**—Can you inform me whether any life of Marshal Saxe is in existence, and, if so, by whom?  
GEO. J. STONE.

[Lieut.-General Jean-Baptiste-Joseph Sahuguet d'Amarzit, Baron d'Espagnac, who met Marshal Saxe in the campaigns of Bavaria, wrote a *Histoire de Maurice, Comte de Saxe*, Paris, 1773, 1775, 2 vols. 12mo., and 1776, 3 vols. 4to., the last volume consisting of plates. He also published a *Supplément aux Réveries du Comte de Saxe*, La Haye, 1757, 8vo. The *Réveries* themselves were first published under the title *Les Réveries; ou, Mémoires sur l'Art de la Guerre, de Maurice, Comte de Saxe*, La Haye (Paris), 1756, 2 vols. 8vo., and were reprinted in 4to., with plates and a history of the life of the author by the Abbé Peran, Paris, 1757, 2 vols. La Barre du Parc published in 1851, Paris, 8vo., *Biographie et Maximes du Maréchal de Saxe*, and Ch. de Wetzer published, Dresden, 1863, *Moritz von Sachsen*, 8vo. The *Réveries* were translated into English, London, 1753, 2 vols. See also *Les Königs-mark*, by H. Blaze de Bury, 1855; Nisard's *Mémoires Inédits du Dix-huitième Siècle*; the *Caractères et Portraits* of Serrac de Meilhan; and Barbier's edition of the *Mémoires* of d'Argenson.]

**HERALDIC.**—I shall be obliged if any reader of "N. & Q." can give me an explanation of the following arms, which are painted on an old china plate I purchased lately. There are two shields placed side by side, the dexter one bearing, Gu., three crowns, 2 and 1, or (see of Ely); above, on a helmet, a crown as in the arms. The sinister shield bears, Quarterly 1 and 4, Or, a drinking cup arg., 2 and 3, Vert, a goat passant arg. Crest, a bull's (?) head cabossed arg. Also, can any one give me any armorial bearings belonging to the name of Dixon?  
W. A. WELLS.

27, Kingswood Road, Merton, Surrey.

**GRAY'S "ELEGY."**—In "N. & Q.," 6th S. viii. 26, allusion is made to three copies of this poem in the British Museum. Some time ago mention was made of a copy in the University of Cambridge, in which the words ran, "A Cæsar guiltless of his country's blood," instead of the usual printed form, "A Cromwell guiltless of his country's blood." Can your correspondent say what is the reading in the British Museum manuscripts of this poem?  
N. P.

Southsea.

**THE MAYFLOWER.**—In looking over the indices of the sixth series of "N. & Q." I find three references to the Mayflower. One query, which was never answered, asks where a song addressed to the Mayflower can be found. A second communication states that "Richard, Duke of Gloucester, owned a ship of the name as early as 1474." Hunter, in his *Founders of New England*, notes some twenty ships bearing the name between 1583 and 1633, but I have been unable to find any portrait or description of the Mayflower of nine score

tons which was hired in London and conveyed the pilgrims from Southampton to Plymouth in 1620. Perhaps some of your correspondents may be able to give me the dimensions and help me to a description and to a history of this celebrated and historical ship. Her dimensions may possibly be stored away in the archives of the London Custom House. I would also ask if the English mayflower which gave name to these ships is the same as the trailing arbutus of New England, *Epigæa repens*, commonly called the mayflower from being one of the earliest flowers of spring.

GEO. HENRY PREBLE.

Brookline, Mass., U.S.A.

[The allusion to the ship belonging to Richard, Duke of Gloucester, appears 5th S. vii. 446. The query of which our correspondent speaks as remaining unanswered we are unable to trace.]

BLUE LAWS OF CONNECTICUT.—We all know what these laws are; but what I wish to know is this, Why are they called "Blue Laws"? As a guess I suggest "clam-catchers" (rat-traps), which in America are called "blues." At any rate, the two are synonymous as nicknames of Jersey. I have not been fortunate in receiving answers to queries in "N. & Q.," but probably some American correspondent will come to the rescue in this case. E. COBHAM BREWER.

#### AUTHORS OF QUOTATIONS WANTED.—

"Lord Chatham with his sabre drawn  
Stood waiting for Sir Richard Strachan;  
Sir Richard, longing to be at 'em,  
Stood waiting for the Earl of Chatham."

Quoted in a speech reported in the *Times* of October 14, 1832. ALPHA.

[The epigram on the leaders of the Walcheren expedition, misquoted in the *Times*, was differently misquoted many years ago by the late Earl of Derby. The authorship is anonymous. The lines are, however, supposed to have appeared in the *Morning Chronicle* about 1809-11, and have been assigned to Jekyll. Consult "N. & Q.," 1st S. x. 524; xi. 52; 4th S. v. 174, 497, 606; vi. 84, 144, 244. Our valued contributor JAYDEE seems to have the most accurate memory on the subject.]

#### Replies.

SOMMELIER, MAITRE D'HOTEL, VALET DE CHAMBRE, BUTLER, AND BOOTS.

(6th S. vi. 362, 522; vii. 315.)

I have left EBORACUM'S note some time without any answer, because, although I have lived and have travelled much in France, and have for nearly forty years been in the habit of speaking and writing French, so that probably my knowledge of the language and my experience of things French and of French hotels are equal to those of EBORACUM, yet I did not wish to rely entirely upon my own knowledge and experience, but thought it better to consult natives of the

country, so as to get at the true state of the case. And now I think that I am in a position to give accurate information with regard to the first three of the five words of the heading.

In the first place, it must not be supposed that, because I gave "butler or cellarman" as the English equivalent of *sommelier*, I supposed that *sommelier* could be rendered by the one or the other of these words in all cases. Far from it. I had found *buffetier* explained by Godefroy as = *sommelier* in a passage quoted by him, and as in that case *buffetier* was used of a man who had to do with a wine-cellar, I used the word *butler* to explain *sommelier*, because a butler has, strictly speaking, always something to do with wine or alcoholic beverages.\* But though *sommelier* can by no means always, and perhaps very seldom, be rendered by *butler* in English, yet, like *butler*, it always, to the ordinary Frenchman at least, means a servant who has the charge of the wine or the wine-cellar; and if EBORACUM will take the trouble, as I have done, to inquire of Frenchmen who are not connected with hotels (in which special terms are used), I am pretty sure that he will find this to be the case. Nor is this meaning by any means new, since it has existed for some hundreds of years, and its origin is not uninteresting. EBORACUM will find the proof of this by referring to Ducange, *s. v.* "Sagma." There he will find the word *somarius* (and *sumelarius* and *sommelarius*, the forms which are more closely connected with *sommelier*, have the same meaning) with this definition: "Somarii, qui cellarii vinarii curam habent, quos nostri *sommeliers* vocant." This was evidently the best known meaning of the word, because Ducange goes on to tell us that in the French kings' palaces there were other servants who had nothing to do with wine, who were also called by the same name.† Indeed, the wonder is that the word came to have such a close connexion with wine, for the Greek word *σάγμα* (which was corrupted into *salma*, *sauma*, and *soma*, and so produced *somarius*, &c.) merely meant a pack-saddle, or what was packed upon a horse, mule, or ass, and the French *somme* (in the environs of Paris pronounced *sôme*), whence *sommelier*, has still the latter meaning. But it seems that in Low Latin there was a special expression, *sauma vini* (see Ducange), used of the wine which was carried in vessels suspended on either side of a beast's back, and hence it was that

\* I had no time or space in that long note to enter into any details with regard to the word *sommelier*, which turned up incidentally only. I thought that it was familiar to Englishmen knowing French in the sense in which I interpreted it.

† Such, for example, as had the charge of the table linen, fruit, jewels, treasure chambers, armour, and even of the bedrooms, kitchen, pantry, and candles. And even now, as will be seen, the *sommelier* sometimes has one or more of these things to attend to.

the man who had to do with these *sommets*, or loads of wine, was called a *sommelier*.

It appears, however, that at the present time the word *sommelier* is but little used, excepting in hotels and restaurants, and much less so in private life than our word *butler*. My chief informant, a French gentleman who has made special inquiries at my request, tells me that where there is one indoor male servant kept (who is not the cook), he is never called *sommelier*, but generally *domestique* (masculine) simply.\* And again, when there are two or three indoor male servants, the word *sommelier* is not made use of, but the head male servant is termed the *premier domestique*, and he, no doubt, would have more or less the direction of the wine, though generally, it would seem, under the superintendence of his master. When there are still more male servants, this *premier domestique* becomes a *maître d'hôtel*, and he probably would have still more to do with the wine. In a certain sense, therefore, a *maître d'hôtel* would, as EBORACUM suggested, correspond to our *butler*, inasmuch as a butler is always looked upon as the head footman. There is, however, this difference, that the *butler*, as the name implies,† has always a great deal to do with the wine, and very often has the sole charge of it, whereas, though a *maître d'hôtel* may have a good deal to do with the wine, it is not his especial function, which is rather to overlook and direct the other footmen, and see that they do their duty, especially at table. And finally, in still larger establishments, where the *maître d'hôtel* has quite enough to do without attending to the cellar and the wine, there is a *sommelier* for this especial purpose.

Again, in restaurants—at any rate, in those of Paris—the waiters whose especial duty it is to attend to the wine, are called *sommeliers*;‡ and it seems to me, but I am not sure of this, that in provincial hotels I have heard the head waiter, whose duty it is in such cases to attend to the wine, also called *sommelier*.

In some large hotels, and especially in the Grand Hôtel in Paris, to which my French friend was kind enough to go for the purpose of making inquiries, *sommelier* is frequently used in quite a different sense, and the servant so designated has, apparently at all events, nothing whatever to do with the wine (see note \*, next col.). Those who have

\* He is, however, sometimes styled *maître d'hôtel*, or *valet de chambre*, though, apparently, improperly, so far as the first of these appellations is concerned. See further on.

† =the Fr. *bouteiller*, from *bouteille*. See Skeat's *Dict.*

‡ So Littré, "Chez un restaurateur, le *sommelier* n'est chargé que de la cave"; and in Baedeker's *Paris* (sixth edition, p. 10) I find, under the heading "Restaurants," "Der eigentliche Weinkellner mit einer dunklen Schürze heisst *sommelier*."

been to the Grand Hôtel will remember that on each floor there are offices (two or four, I forget which), and that connected with these offices there are a certain number of waiters dressed in tail-coats, &c., just as the waiters in the *table d'hôte* room and other public rooms on the ground floor. These are there called *sommeliers*, or *sommeliers des étages* or *d'étages*.\* Still, those who in the *table d'hôte* room attend to the wine, and have long chains of some white metal round their necks, are also called *sommeliers*, though, if it is wished particularly to distinguish them from the other *sommeliers*, the words *des vins* are added.†

The "boots" in this hotel are certainly not called *sommeliers*, the word which EBORACUM thinks corresponds to our "boots," but *valets de chambre*; but then they attend to the bedrooms as well as to the cleaning of shoes and boots, and they do not take the luggage up and down, for there are special men employed for that purpose, called *hommes de bagages*. No doubt, however, in smaller hotels, and especially in the country, the *valets de chambre* would do this as well (see P.S.). My French friend has never heard the "boots" called *sommelier*.‡ Till he went to the Grand Hôtel he had never heard him called otherwise than *le garçon* (which accords with my experience), and if at the Grand Hôtel they are called *valets de chambre*, it is simply because they attend to the bedrooms as well. But see P.S. The *maîtres d'hôtel* at the Grand Hôtel correspond pretty closely to the definition I have already given. There are two of them, one for the restaurant, the other for the *table d'hôte* room. Each of them has an assistant (*aide*), and under themselves and their assistants there are a certain number of *chefs de salle* (see P.S.), who give directions to the ordinary waiters (who are probably called *garçons de salle*, or simply *garçons*. See P.S.). The *maîtres d'hôtel* are, therefore, evidently very exalted personages.§

\* I suspect that the principal function of these gentlemen, who sometimes answer a bedroom bell, but only to send the *valet* or the *femme de chambre*, is to wait on those who take their breakfast, lunch, dinner, or tea in their own rooms, and if so, they would, no doubt, have something to do with the wine ordered. As to the guests who remain in bed to breakfast, or, at any rate, do not go downstairs, there are little boys specially appointed to wait upon them, and these are called *omnibus*! See also note \*, p. 191, col. 2.

† The cellar-men, whose operations are confined to the cellars, are called *cavistes*, and they are under the direction of a *chef caviste*.

‡ In Baedeker's *Conversationsbuch für Reisende* (p. 190) I find him called "valet de la maison." This may be correct, but it is rather long. See P.S.

§ Comp. Zola's *Pot-bouille*, where (p. 241 of my edition) Bachelard gives a choice dinner at the Café Anglais to three of his male friends, and, in addition to the *valet* behind each guest "spécialement

Still Zola, in *Pot-bouille*, calls the only male servant (Hippolyte) possessed by one of the families he describes sometimes *maître d'hôtel* and sometimes *valet de chambre* (cf. p. 111 with p. 132).<sup>\*</sup> The latter designation is quite correct, because in France, where there is only one male indoor servant he would attend to the bedrooms; but a *maître d'hôtel* is, I should say, strictly speaking, a much greater personage than a single servant can ever be, and if so, Zola has been guilty of exaggeration in using the term in such a very restricted and humble sense.<sup>†</sup> We may, indeed, compare *butler*, when used, as it is often, improperly, of a single servant who has but little to do with the wine; only a *maître d'hôtel* is still higher than a *butler*, and in the case of noblemen's families corresponds more nearly to the official who is, I am told, called *house steward*. I have Littré's support here, for his definition of *maître d'hôtel* is "homme chargé de diriger tout ce qui concerne la table dans une grande maison."

It would seem also that in some large public establishments there is an official called *sommelier* who has the charge of the plate, linen, bread, and wine (see note †, p. 189), for Littré's first definition of the word is "celui qui dans une maison, ‡ dans une communauté, a la charge de la vaisselle, du linge, du pain, du vin, &c." My friend believes this to be correct, but is not sure.

I may perhaps say, in addition, that a *valet de pied* is a servant who, whilst performing certain duties in the house (without, however, attending to the bedrooms like the *valet de chambre*), wears livery and goes out with the carriage. The word corresponds very nearly to our *footman*—and per-

chargé de veiller au pain, au vin, au changement des assiettes," there are no less than two *maîtres d'hôtel*, whose duties are not mentioned, but who can have done nothing more than give directions. My friend calls these two *maîtres d'hôtel* a gross exaggeration.

\* In his *Une Page d'Amour*, however, he calls the same single male servant *domestique* (masc.) in pp. 5 (three times), 23, and 25, *valet de chambre* in p. 16, and simply *valet* in pp. 16 and 23.

† My friend goes so far as to say that it is absurd to use *maître d'hôtel* in this way.

‡ Here, if what I have said is true, Littré is wrong, for *une maison* may mean any house, great or small, whereas it seems that the *sommelier* is to be found only in very large houses where there are many manservants. It will be noticed that the functions assigned by Littré to a *sommelier* are very much those of our *butler*; it is singular, therefore, that the words are not convertible.

§ I need scarcely say that the *valet de chambre* is also, in private houses, looked upon as specially attached to the master of the house, just as the *femme de chambre* (or lady's-maid) is to the mistress of the house, for this is the meaning of the word best known in England. Both words have deteriorated, and now frequently denote persons who have nothing to do but attend to the bedrooms. *Fille de chambre* used, I think, formerly to be employed for housemaid, whilst *femme de chambre* meant lady's-maid. The tendency of the age is to be more polite towards the lower classes (see P.S.).

haps with us a footman is, strictly speaking, a manservant who goes out with the carriage—though the word is by no means always so used.

F. CHANCE.

Sydenham Hill.

P.S.—Since writing the above note I have been in the south of France, and I there noticed what I saw and also made inquiries in hotels respecting the servants, and what I saw and learned is entirely confirmatory of what I have stated above in my note. Thus at the Grand Hôtel du Cap d'Antibes I made inquiries of the waiter who waited upon us in our private sitting-room, and he told me that he was called *sommelier d'étages*,<sup>\*</sup> whilst the waiters in the *salle à manger* were called *garçons de salle*, and the head waiter *chef de salle*. This head waiter, he said, affected the title of *maître d'hôtel*, "but how," remarked he contemptuously, "can a man be called a *maître d'hôtel* who speaks nothing but French?" My informant was an Austrian and spoke three languages, but it is evident that a knowledge of languages is by far less necessary in a *maître d'hôtel* than in an ordinary waiter, who has much more to do with the guests. At the Continental at Hyères I found the waiters on the floors called also *sommeliers* in the printed notices in the bed-rooms with regard to the number of times each servant was to be rung for; but at the Grand Hôtel et Continental at Monte Carlo the term was *garçon* simply, though I heard the word *sommelier* applied to him by the other servants. In the hotel at the Cap d'Antibes the chambermaids were called *filles de chambre*, and so they were at Hyères, whilst at Monte Carlo they were termed *femmes de chambre*. I remember once, some twenty years ago, at Limoges, being corrected by a chambermaid for calling her *fille de chambre*, and there is no doubt that *femme de chambre* is more respectful.

As for "boots," at the Cap d'Antibes it was *portier d'étages* (or simply *portier*) or *faquin* (the Italian word is *facchino*), and at Hyères it was also *portier d'étages*, and so at other places; whilst at Monte Carlo it was *valet de chambre*, and somewhere else I noticed it was simply *valet*.<sup>‡</sup> *Portier* thus seems in the south of France to be used=*porteur*, but this use of the word seems to be unknown in Paris, where *portier* means much the same as *concierge*. In German hotels, too, the hall-porter is always called *portier* (pronounced as in French).

\* At the Grand Hôtel, Paris, my French friend thought he had been told *sommelier des étages*, but in the south of France I saw it several times printed *d'étages*.

† Littré says, s.v.: "1°. Portefaix (sens propre qui n'est plus du tout usité)." But *faquin* certainly is so used in the south of France.

‡ But, of course, it is never wrong to call the "boots" *garçon*, nor, indeed, any male servant in a hotel, although in certain cases, as, for example, when addressing one of the grand *maîtres d'hôtel* of the Grand Hôtel, Paris, it would no doubt be considered disrespectful.

And lastly, during my absence two short notes on the subject have appeared in "N. & Q.," signed K. H. B. and E. H. M. I quite agree with what K. H. B. says concerning *sommelier*=boots. I cannot imagine how EBORACUM got such an idea into his head.

Dufief's *Dictionary*, 1833, 8vo., "containing above 30,000 terms, names, acceptations, phrases, modes of expression, and new words, not in any lexicographer," has: "*Sommelier*, ère, s. [one who takes care of table linen, provisions, &c.] butler. *Sommellerie*, f. [office of a butler] butlership; [a place where the butler keeps his wine, &c.] pantry, buttery, or butlery." In the *Mémoires de Casanova* (if such an authority be not open to objection) the hero, in disguise as a *sommelier*, wears a green apron, waits at table, and carves. "Pendant qu'elles mangeaient," he says, "je m'empare d'un chapon au gros sel et je le tranche en maître. Voilà, dit ma belle amazone, un sommelier qui sert fort bien." His duties, however, do not end with the repast, for the pretended *sommelier*, before retiring, unlaces (quite as a matter of course) the lady's boots and takes them away to be cleaned. The farce is resumed next day: "Le lendemain, au point du jour, j'étais à la porte, les bottes à la main, précisément à l'instant où leur cocher venait leur dire de se lever," &c. It is probable from the context that the services rendered in respect of the boots were *hors de condition*, and that the actual duties of the *sommelier* would have been justly confined to waiting at table as an upper servant or butler. ALFRED WALLIS.

I was made to speak French before English, and *sommelier* has been the word I have all my life heard used as the nearest equivalent to *butler* which the customs of the two countries admit. I have never seen the word applied to the "boots" in France, but I do remember occasionally seeing it written up in either Germany or Italy, or on the *corniche* in hotels with Swiss managers, and setting it down as one of the absurd mistranslations that one is always meeting. Noel and Chapsal's *Dictionary* has, "Celui qui a la charge du vin, de la vaisselle," &c. A French professor, whose personal experience approves mine, has looked the word up for me in five dictionaries, and finds them agree with the above.

Brachet and Egger have, "Sommelier, à l'origine officier de bouche, celui qui est chargé de l'approvisionnement: du L. *saumalerius* (dérivé de sauma, salma, somme; charge, fardeau, provision. De *sagma* bât et aussi charge que l'animal porte sur son bât). *Saumalerius* est dans un texte de 1285." Thus *somaro* is the usual word for a donkey in Italian; and as an analogy to connecting *beafeater* with *buffet*, I may allude to the Italian *credenza*, sideboard; *credenziere*, butler.

It may be worth while to quote the following

incidental use of the word: "M. le maître d'hôtel préside à la mise du couvert, M. le sommelier remonte de la cave chargé de bouteilles" (Gaboriau, *L'Argent des Autres*, 1874). R. H. BUSK.

A FORMER ROYAL INHABITANT OF EASTWELL PARK (6th S. viii. 103).—Your correspondent, Miss R. H. BUSK, might by inquiry have saved herself some trouble. As an apocryphal incident in the history of England, the subject is worth inquiry as to the origin and authenticity of the story related. It first saw the light in Peck's *Desiderata Curiosa*, 1732, in the form of a letter from Dr. Thomas Brett, of Spring Grove, Eastwell, Kent, to his friend Dr. William Warren, Fellow of Trinity Hall, Cambridge. He states that he had his information from Heneage, Earl of Winchelsea, when on a visit, in 1720, to Eastwell House, his seat. The earl had before him the register of Eastwell parish, and pointed out the following entry: "Richard Plantagenet was buried the 22nd daye of December, anno ut supra. Ex Registro de Eastwell sub anno 1550."

It is further stated that in the register-book a special mark was attached to the entries of the names of those of noble birth, which mark is attached to the entry in question. Then follows the legend of the youth being sent to nurse at a country village, and afterwards removed to Lutterworth, where he remained until the age of fifteen, when he was sent for and carried to a fine house, where he was introduced to a noble personage who gave him ten golden angels on his departure. Some months after he was taken to the royal tent on Bosworth Field and told by King Richard that he was his son. After the battle he made his way to London, and eventually apprenticed himself to a bricklayer, in which employment he was found by Sir Thomas Moyle, who purchased the Eastwell estate and built the house about 1546-7. These are the main facts, of which further details will be found in the legend.

In Drake's *Eboracum* (1736), ch. iv. p. 117, reference is made to Peck's legend, with the further addition, extracted from Hall's *Chronicle*, that at York on Aug. 31, 1483, Richard, surnamed of Gloucester, bastard son of Richard III., was knighted by the king. So matters remained until 1767, in which year Dr. Brett's letter was printed in the *Gentleman's Magazine* (vol. xxxvii. p. 408).

In *St. James's Chronicle* of Aug. 8, 1767, a letter is inserted impugning the authenticity of the legend, and suggesting that it was forged with a view to impose on Peck at the time of the publication of his book. Both Dr. Brett and Dr. Warren had long been dead, but the date of their decease is not given. A further letter is inserted from the rector of Eastwell, in proof of the correctness of the inscription, and there is also a letter

from Dr. Samuel Pegge (author of *Curialia Miscellanea*), who lived many years in the neighbourhood of Eastwell, stating that the story was current in the district.

Mr. Jesse, in his *Memoirs of King Richard III.* (1861), supplies a slightly different statement. He says that it was not Richard, but John, of Gloucester, who was knighted by his father at York in 1483, and that eighteen months afterwards he was appointed Governor of Calais. He gives the legend about the younger son Richard precisely as found in Peck. The story subsequently found its way into a variety of popular publications—amongst others Hone's *Year Book* and Chambers's *Book of Days*—as illustrative of the vicissitudes of human affairs.

In weighing the testimony pro and con of the story, it will be observed that it is based essentially, if not entirely, on the letter of Dr. Brett dated 1732, referring to an interview with the Earl of Winchelsea in 1720. Now was there such a letter, or was it, as insinuated in the letter in *St. James's Chronicle*, a forgery to deceive Peck, then publishing his *Desiderata*? Such things have been. Cromek's *Remains of Nithsdale and Gallo-way Song* emanated in great part from the facile pen of Allan Cunningham. Several of the songs in Scott's *Minstrelsy* are acknowledged to be surreptitious. Dr. Pegge, writing at the end of the eighteenth century, says, "Dr. Brett and Dr. Warren, both of whom I well know [*sic*], were very serious men, and incapable of forming a design upon any body, in a point of history especially." This may be; but their personal testimony to a transaction seventy years previously is not very trustworthy.

The information as to Richard Plantagenet is stated to have been given in 1720 by the Earl of Winchelsea to Dr. Brett. It would appear, though it is not distinctly stated, that it was originally furnished by Sir Thomas Moyle, the owner and builder of Eastwell House in 1547. There is, therefore, an interval of 170 years to account for, during which time there is perfect silence as to any legend of the kind. Where and to whom did Sir Thomas Moyle communicate the information? The only record we have is what Lord Winchelsea told Dr. Brett; but who told Lord Winchelsea? The elephant stands on the back of the tortoise; but what supports the tortoise? The narrative goes on to say, "As a testimony of the truth of this remarkable history, he [Lord Winchelsea] was wont to produce the register in the parish church of Eastwell." The register simply proves that a man calling himself Richard Plantagenet was entered on Dec. 22, 1550, and even that is doubtful, since it is admitted that the record is not an original entry. We have heard of another brick-layer, of whom it was averred, "Sir, he made a chimney in my father's house, and the bricks

are alive this day to testify it; therefore, deny it not."

The story breaks down at two points. First, the long interval between the alleged discovery in 1547 and the alleged statement in 1720. Secondly, in the absence of corroborative evidence whether such a statement was made at all, or was an invention palmed off upon Peck, who was on the look-out for *Desiderata Curiosa*. It seems somewhat strange that the information, which, if true, must have been known to many, should have been mysteriously concealed, and have only obtained currency through one individual, and that without any corroboration.

The probability is that the simple fact of the interment of Richard Plantagenet, whoever he may have been, has given rise, as in many other cases, to a legend to account for it.

J. A. PICTON.

Sandyknowe, Wavertree.

May I be allowed to refer Miss BUSK to the following places in "N. & Q.," viz., 1<sup>st</sup> S. vi. 486, 583, 615; x. 155; 4<sup>th</sup> S. v. 89; vi. 131, 213, 327, 567? The story of this illegitimate son of Richard III. has been expanded in "an historical narrative," entitled *The Last of the Plantagenets*, by Mr. William Heseltine. If Miss BUSK has not seen this little book, but would like to do so, I shall have very much pleasure in forwarding it to her for perusal on her sending her address to me through the editor of "N. & Q." F. W. J.

Bolton Percy, Yorkshire.

MISS BUSK's story about the Plantagenet is not new; it will be found *in extenso* in Mr. E. Walford's *Tales of Great Families*, second series, vol. i., under the title of "A Cadet of the Plantagenets." MUS RUSTICUS.

MISS BUSK will find this story in Peck's *Desiderata Curiosa*, in the *Genileman's Magazine* for July and August, 1767, and in Walker's selection of curious articles from the latter, i. 123.

C. F. S. WARREN, M.A.

MARGUERITE (6<sup>th</sup> S. vi. 489).—As I have seen no reply from any one more competent, I venture to send a few detached notes which I gathered some time ago upon this subject. Incomplete at best, they have also suffered by dispersion; perhaps some one will supplement them.

The St. Margaret commemorated on July 20 is the earliest saint of the name, and, of course, the one inquired for by your correspondent. Mrs. Jameson embodies the popular idea of the subject when she says that her legend and her name were brought to Europe from the East by the Crusaders in the eleventh century, and that the latter was given "to the little lowly flower we call daisy." But (1) whether it was this saint who first made "Pearl" the name of a woman and flower, and (2) what

flower exactly it is which is so symbolically connected, cannot be lightly pronounced.

One is led in these days to be very diffident of supposing that one has reached the first use of anything.

1. The *Legenda Aurea*, in giving the symbolical interpretation of St. Margaret's name, only connects the brilliancy and purity of the pearl with the lustre and purity of her character, and says nothing about the flower.

2. Mrs. Jameson says that in pictures St. Margaret generally wears a wreath of pearls, but that in the Siena Academy there is one in which she wears a garland of daisies and carries daisies in her hand, and she thinks there is but that one. I have been a great deal at Siena, but I have no note of this picture; it would be desirable to know its date and what kind of flower it is exactly that she bears.

3. Instances are not wanting of noble and famous Margarets who are said to have taken a flower called by the same name for their device; but what was the flower?

4. Silvestro à Petra Santa, in his *Symbolica Heroica*, has the following:—

"Margarita Valesia Navarra Regina figuravit pro se heliotropium in sole\* cum hac inscriptione, 'Non inferiora secutus,' nempe ut sequitur flos aureus solem aureum; sic ipse è stirpe Regiâ maritum Regem meruerat." And Perger (mentioned below) says St. Louis chose the *Maasslieb* or daisy for his device, and had it along with the lily engraved on a ring, but does not advert to the fact that the queen's name was Margaret. I have read somewhere, also, that when he went to the Holy Land he had a ring made with a single pearl, and round it the legend, "Dieu, France, et Marguerite: hors cet anel n'est point d'amour."

5. Anyhow, I do not know why J. M. names the flower under the French form, † for the word has passed into every European language, ‡ and I am

\* The illustration has a sunflower growing in the sun's light, not surrounded by an heraldic sun. The same is also given in *Symbola et Emblemata* (mottos in eight languages, Amsterdam, 1705), under the heading of "Een Sonneblom," twice over, Nos. 21 and 359; No. 188 is the same, with the motto "Quocumque sequor"; No. 200, the sunflower without sun, "Solem spectro"; No. 222, the same, "Vivo inter angustias," which is Englished by "I cannot turn myself"; No. 525, the same, "Usque ad reditum."

† Except that it seems a habit of the English mind to treat "French" as synonymous with "foreign." As one curious instance among many, I have a friend who is famous for a happy choice of names for her cats. A long-haired Angora was Eau, and its "smooth" English cousin, Jacob; one remarked for "going delicately" was Agag; a noble shiny black, Othello; a brilliant little impish spitzfire, Lucifer; and another that had a curious red undergrowth to his black fur, Mephistopheles. Her maid was heard to remark one day, "I can't think where missis gets all those *Frenchy* names."

‡ Though most have also popular names for it besides, doubtless dating from before the introduction of St. Mar-

bound to confess that it has come to be generally used for the "lowly daisy." But the old herbals (e.g., Turner's, 1551; Culpeper's, 1654) distinguish this as the "little daisy," and the chrysanthemum as "great daisy"; and Mannhardt quotes Conrad v. Megenberg, 1309–81, to the effect that *solsequium* and *sponsa solis* are names of the *wegewarte* or chicory, closely allied to the daisy.

6. Mannhardt, in his remarkable and now celebrated paper entitled *Klytie*, has collected a most interesting history of the chicory and sunflower, and he and Perger (*Deutsche Pflanzen sagen*) and Grimm (*Bedeutung der Blumen*) establish a mythical, as modern botany has an actual, affinity between these and the daisy and aster.

7. Littré, in giving the etymology of the marguerite, traces analogies in various dialects and tongues, and winds up with the hypothesis that *μαργαρίτα* comes from the Persian *mervarid*.\* He adds:—

"Margarita est vox barbara, dit Pline, ix. 35, et J. Grimm le tire de l'Anglo-Saxon *meregrôl*, caillou de mer, mais l'origine persane d'un mot grec est plus probable qu'une origine germanique; et *barbara* convient aussi bien à la langue des Perses qu'à celle des Germains."

This coincidence of the learned Littré's quite independent researches with the tradition of the *Legenda Aurea*, which, if I remember right, says the saint was a Persian princess, is very striking.

8. Prof. Skeat's *Etymol. Dict.* has, "Daisy, lit. day's eye, eye of day, from the sun-like appearance of its flower"; and Littré quotes from St. Lamb. *Saisons*, "J'ai vu la marguerite étalant ses beautés, son cercle émaillé d'or," which describes the sunflower better than the "lowly daisy." And Keats, in his rather inane *Song of the Daisy* (preserved in Lord Houghton's collection of his fragmentary pieces), seems to have felt the same connexion when he wrote:—

"The sun with his great eye  
Sees not so much as I."

garet's legend. Thus in French there is *pâquerette*, because it first appears about Eastertide; in Spanish *maya*. In Portuguese it is *margareta* (while the female name is *Margareda*), but the indigenous name is *bonina*, and the people call it *bemneguer*, *malmeguier* (he, or she, loves me, loves me not), because of the augury of its petals; for the same reason Germans call it *Maasslieb* (love-measure) and *Rupfblume*. Littré alludes to the corresponding practice in France, thus "A la franche marguerite, se dit d'un amant qui effeuille une m. pour savoir s'il est aimé." Another German popular name is *wiesenperle*. In Hungary—where patches of sunflowers not only make a crown of brightness round every white-washed cottage of the weary *puzta*, but supply the oil which is the sole means of illumination the peasant knows—there are many legends about it.

\* In the supplement of 1877 of words of Eastern origin, he has nothing fresh to add, but in the ordinary supplement he inserts a special category to admit a use of the word *marguerite* which he finds in a casual mention in the *Journal Officiel*, where it has evidently been written by slip of the pen for *madeleine*!



Mannhardt calls the chrysanthemum *perlenblume* and *margarita*.

9. Petra Santa (quoted above) has also the following:—

“Dum Romæ in Basilicâ Liberianâ exequiæ fierent Margaritæ Austriacæ, Hispaniarum Reginæ congruè ad gemmeum nomen et ad gemmeos mores ejus hoc symbolum prodiit. Hoc est unio sev margarita; nec intra concham, uel in mari sed in thecâ gemmariâ\* cum lemmata ‘Deservisset jvuat mare.’ Quia nimirum cælo recepta mens ejus erat inter sidera; sicut margarita ex mari excerpta, est inter gemmas.”†

10. Paolo Giovio (*Dialogo dell' Imprese Militari et Amoroſe*, 1555) mentions with reprobation, “quel fiero Soldato per non dire rufiano,” Bastiano del Mancino wearing a pearl in his cap: “Volendo che s'intendesse il nome di sua dama a qto modo ‘Margherita te sola amo.’”

11. To end with a question, Why is the sunflower in heraldry called a *soucy*?

R. H. BUSK.

LESSING AND COLERIDGE (5th S. viii. 164, 200, 276).—The references supplied at the above pages are to a translation made by S. T. Coleridge (“Names”) from Lessing (“Die Namen”), and I recall them because I can throw some additional light on the questions then raised. The verses (than which S. T. C. produced nothing more graceful) were first collected in Pickering’s edition of 1848 (p. 285), and were there stated to be “from Lessing,” but were reproduced in Moxon’s edition of 1856 without the acknowledgment, for which Derwent Coleridge was taken to task by you editorially (5th S. viii. 200). None of your correspondents seems to have been aware that the verses first appeared publicly in the *Keepsake* for 1829, where they are to be found as “by S. T. Coleridge,” without any hint that they are a translation. I interfere, however, chiefly to say that I have in my possession a MS. copy of the verses signed with the autograph of “S. T. Coleridge,” although the text is not in his handwriting. It is on a leaf bound up in a volume purchased at Dawson Turner’s sale, lettered “Manuscripts to *Keepsake*, 1828”; so that I suppose these verses were crowded out of that year’s issue and reserved for the next. My MS. copy differs from any of the printed versions, and as each one of these differs from the other we have no fewer than four versions, viz.: 1, My MS.; 2, *Keepsake*, 1829; 3, Cottle’s (1801?); 4, *Poems*, edit. 1848, *et seq.* Here is the first named, with the readings below, from the *Keepsake*:—

\* The illustration, however, is the interior of a room with a good-sized ball to represent the pearl standing on the table.

† U and v are counterchanged throughout.

‡ He gives two or three other devices connected with her name, one of which is “Dum pario perco,” in allusion to the manner of her death, and the illustration is Aurora dying in giving birth to Day.

“I asked my fair, one happy day,  
What I should call her in my lay,  
By what sweet name from Rome or Greece,  
Lalage, Neera, Chloris,\*  
Laura, Lesbia, or Doris,†  
Dorimene, or Lucrece‡

“‘Ah,’ replied my gentle fair,  
‘Beloved,‡ What are names but air?  
Choose thou whatever suits the line;  
Call me Laura, call me Chloris,  
Call me Lesbia§ or Doris,  
Only—only call me Thine!’”

The same leaf contains the MS. of the verses called “Job’s Luck” in the edition of 1848, which were first published in the *Keepsake* for 1829, under the title of “Epigram,” p. 360. The lines in the MS. and *Keepsake* are identical, and differ but slightly from the version printed in 1848. I may mention that the water-mark of my MS. leaf has the date “1827,” which shows that the verses were freshly copied out for the *Keepsake*.

J. DYKES CAMPBELL.

[In the edition of Coleridge’s works edited by Derwent and Sara Coleridge, and published by Moxon in 1859, the name of Dorimene in the last line of the first stanza is replaced by Arethusa, and that of Laura in the line previous and in the fourth line of the second stanza by Sappho. No mention is made of the poem being a translation. In Dodd’s *Epigrammatists* (London, 1870) the poem is given as in the edition of 1859, but appears under the name Lessing. It is said that Coleridge’s version first saw the light in the *Morning Chronicle*.]

PAIGLE (6th S. vii. 405, 455; viii. 13, 89, 169).—I knew much less about plant-names some fourteen years since than I do now; but that is no reason why DR. S. EVANS should misquote me. I not only never thought I had “once for all,” or anywise, “solved the question of the derivation” in “N. & Q.” 4th S. iii. 242, but I never wrote the sentence which he professes to quote. I said of the word *horse-buckles*, “the latter half of the word being evidently an equivalent of paigle.” DR. EVANS substitutes “the origin of” for the words I have italicized, and then proceeds, “I fancy MR. BRITTEN’s horse-buckle is only a horse-paigle”—exactly what I implied in the sentence he misquotes. I have plenty to answer for, but I decline to be misquoted. MR. BIRKBECK TERRY does not find *paigle* in our *Dictionary of Plant-Names*, because the letter *v* of that work is not yet published. His kind reference to our book induces me to add that it will be completed and issued before the end of 1883.

JAMES BRITTEN.

Isleworth.

I think MR. LYNN is a little hard upon me in denying the value of my testimony as to “a matter of fact.” Of course I only testify to what I have

\* Neera, Laura, Daphne, Chloris.

† Carina, Lalage, or Doris.

‡ Dear one.

§ Lalage.

myself heard, but I can confidently say that the *ai* in *paigle* (pronounced as *ai* in *trail*) is rather drawled out than otherwise by the very many people whom I have heard pronounce the word. I submit, humbly, that I have lived in Cambridgeshire for at least a quarter of a century; that I have paid much attention to local pronunciation in connexion with my work for the Dialect Society; and that I do not think I have ever heard the pronunciation *peggle* more than once or twice. My servants, from Cambridgeshire villages, say *paigle*. My daughters, who have lived in Cambridgeshire nearly all their lives, say *paigle* and denounce *peggle*. More than this, I spent two years in Norfolk, where every one says *paigle*. *Paigle* is the spelling given by Forby, by Dr. Prior in Johnson's *Dictionary*, and by many writers. Tusser has *paggle*. Ben Jonson has *pagle*. The earliest occurrence of the word is in 1530, in Palsgrave's *Dictionary*; he gives it as *pagyll*. So much for the "matter of fact," as to which I am not to be listened to. Now for the "matter of opinion," on which it is allowed that I may be heard. I have no doubt that the long vowel gives the original sound, and that *peggles* and *paggles* are, so to speak, corruptions. The shortening of vowels is so common in English that we actually pronounce *head*, *bread*, *flood* with short vowels, whilst we *spell* them according to the old pronunciation, which made them long. There is yet another point. The word is sometimes pronounced *piegle* (*ie* as in *pie*). This I have heard myself; but, as I am not to count, I may at any rate remark that this is clearly what Nall means by writing *pygill*. Now this *i*-sound is one which I have particularly studied. It is a common East Anglian substitution for the long *ai*. Only a few weeks ago I heard a boy say *daisies*, meaning *daisies*; and they even say *piper* for paper. Strictly this *i*-sound is somewhat longer than the *i* in *pipe*, and precisely represents the diphthong *ai* (Italian). This is very clear evidence for the long *ai*.

WALTER W. SKEAT.

Cambridge.

"CONINGSMARK BROADSWORDS" (6th S. viii. 106).

—I venture to suggest that D'Urfey's allusion, in the passage quoted by MR. SALA, was to the new and unfamiliar use of the broadsword in the attack made upon Mr. Thynne by Count Coningsmark and his bravos, rather than to the novelty of the weapon itself. In fact, if MR. SALA will connect the post-Restoration prologue and epilogue with the modern "topical song" (into which all the available gossip of the day is lugged by the head and shoulders), he will, I think, be able to refer both to an *ad captandum* device for securing the good will of an audience by an appeal to its whims or prejudices, and to recognize the trick of a practised hand in the prologue to *Sir Hercules Buffoon*. The

case stands thus: In the early part of 1681, just before the time when Lacy's comedy was to be put upon the stage, Mr. Thynne was very brutally murdered by foreign cut-throats, said to have been set upon him by Count Coningsmark, his rival in the affections of the Lady Elizabeth Percy. At this period the sword worn by English gentlemen, ostensibly as a weapon of defence, was the rapier or "smallsword," thus distinguished from the "broadsword" (which, being carried by horsemen suspended from a sling-belt, was frequently called a *hanger*), and used only for thrusting. This was the character of Mr. Thynne's weapon—one that could have no chance whatever when brought into play against the heavy cut-and-thrust swords which, as deposed at the trial, were used by his adversaries. In short, he was "butchered," as the saying went, not in fair fight with equal arms on both sides, but as being opposed to "new weapons," that is, to swords of a sort not usually employed for self-defence by English gentlemen. The poet not obscurely hints that the sparks who pretended to "guard their lives" with broadswords (following the fashion set by Coningsmark) would betray their bloody purpose as completely as if they "went out for glory" with butchers' knives thrust into their belts instead of rapiers.

ALFRED WALLIS.

The broadsword was undoubtedly a very well-known weapon long before the murder of Mr. Thynne in 1682, but it certainly was then new to Londoners as worn by a gentleman's servant in a Sunday's ride in the park. At the trial the Lord Chief Baron asked Coningsmark pointedly why he required for his attendant, who was in truth his groom, "such a strong basket-hilted sword?" to which the reply was given, "It was no more than what servants of his bulk and making used to wear." Upon this Sir N. Johnson, who acted as interpreter, and did all he could to favour the count, added, "All the servants of gentlemen in Germany wear such broad swords"; and then Pemberton, who was allowed to suggest and suppress evidence in a most unjust manner, said, "You know it yourself, Sir Nathaniel; you have travelled there"; to which he replied, "Yes, my lord, they do; and the Poles broader and greater swords than the others." The evidence previously given before Sir J. Reresby was suppressed by Pemberton, as it all told against Coningsmark, who unquestionably was the true murderer. He employed Vratz to get rid of Thynne, and he in turn sought for a couple of ruffians who should kill him. First, Vratz asked Stern to get two Italian daggers made, and gave him a drawing of their shape and size. Subsequently, he met with the Pole Borosky, and then he abandoned all thoughts of daggers and adopted the musketoon or blunderbuss; and with such a weapon, charged with four bullets, Borosky killed Mr. Thynne in St. James's

Street on Feb. 12, 1682. Practically this poor man was a serf of the Coningsmarks, who lent or gave him for the time to Capt. Vratz, and he obeyed the order of his master blindly, as, by Polish custom, the master who gives a wrong order alone is guilty, and not his servant, who only obeys his master. When Coningsmark was in prison he offered a large bribe to Sir J. Reresby to get him acquitted. This was refused; but he probably made the same offer again elsewhere, and with better success, for on February 21 (see Reresby's *Memoirs*) "the king was willing that Count Coningsmark should come off"; and the trial was then so managed by Pemberton that he did get off. As a matter of fact the trial was somewhat a farce. The man most guilty escaped altogether, his friend Vratz was honourably hanged, and his body embalmed by Russell's new process (Evelyn's *Diary*, March 24, 1682). The poor tool Borosky, who obeyed orders and fired the blunderbuss, and Stern, who only looked on, were hanged ignominiously, and their bodies left suspended in chains. The broadsword was in no way used for the murder; but the whole thing was very much talked about, and no doubt a "Coningsmark sword" was a household expression, equivalent to the weapon of a hired assassin which a man might employ and yet be free of guilt. It is probable when D'Urfey wrote the prologue to *Sir Hercules Buffoon* that some cutler—it may be the very Thomas Howgood who gave evidence upon the trial as having supplied a sword to Coningsmark—tried to make some profit out of the transaction, and put out for sale "the Coningsmark sword." It was not important whether he recommended the weapon for attack or for defence; the title was sure to be attractive. No doubt such weapons would readily be sold, and when reference was made to them in the theatre every one would know what was meant, and most would applaud, for Coningsmark was then generally considered a mean, sneaking coward. Evelyn, who probably fairly expressed the general feeling, says, "Vratz did a friendly office for that base coward Coningsmark." EDWARD SOLLY.

LORD BYRON AND THE ETON AND HARROW MATCH (6th S. viii. 45).—As regards the account of Lord Byron at Lord's, the late Lord Stratford de Redcliffe told me that he was at Lord's on one occasion, probably in 1805, and he saw a big boy put out, and limp away from the wicket to the pavilion looking very sulky, and he asked who it was, and he was told Lord Byron. F. L.

"FOIN": "FOINSTER" (6th S. iii. 328; vii. 97).—*Foin* is a French exclamation expressive of repulsion. It occurs in La Fontaine, "*Foin! du loup et de sa race*"; and in Molière, "*Foin! que n'ai-je avec moi mon porte-respect*." Etymologically derived from *fouin*, *fouine* (martin), it conveys an

impression of bad odour; and one may presume Doll Tearsheet's language was offensively figurative, especially if one happen to be acquainted with the Creole *patois* interpretation of the word. I am inclined to think, however, that the phrase addressed to Bardolph is antithetical only: "When wilt thou leave fighting o' days and fleeing o' nights"—*foining*, from the French *fouiner*, to elude or escape. H. DE KERLOSQUET.

Brooklyn, N.Y.

THE OWL AN EMBLEM OF DEATH (6th S. vi. 74, 198, 353; vii. 137).—There is an historic reference which will make the notices of the owl as an emblem of misfortune or of death more nearly complete. When Herod Agrippa I. (cf. Acts xii.) was receiving the flattering acclamations preceding his death, he saw the owl, as Josephus mentions in the following passage:—

"But not long after, he, looking upwards, perceived an owl over his head, perched upon a cord, and knew presently that he was but a messenger of his misfortune; whereas formerly he had denounced unto him his felicity; and conceived thereupon a most hearty and inward grief: and suddenly he was seized," &c.—*Ant.*, xix. vii. p. 524, *Works*, translation, London, 1701.

This instance is the more remarkable for the discussion which has arisen from the way in which Eusebius, while quoting Josephus, substitutes *ἄγγελον* for *βουβῶνα* (*H. E.*, ii. x. 5). Upon which Dr. Westcott observes:—"By a singular and interesting confusion Eusebius converts the owl, which, according to Josephus, appeared to Herod as a messenger of evil, into 'the angel' of the Acts (xii. 23) who was the unseen minister of the Divine will" (*Smith's Dict. of the Bible*, s.v.).

ED. MARSHALL.

THE CURFEW NORTH AND SOUTH (6th S. v. 347; vi. 13, 177, 318; vii. 138, 158).—I think the curfew is still rung in the city of Durham, and that the hour is 9 P.M. in summer and 8 P.M. in winter. The bell, which is in the cathedral, begins to ring about a quarter before the hour, I think, and is a signal for the servant-maids to make homewards. I have no doubt your correspondent J. T. F., of Bishop Hatfield's Hall, would be able to give the necessary information. HOMEROS.

LOCALITIES IN ENGLAND MENTIONED BY CHAUCER (6th S. vii. 221, 298).—There are two more items which serve to connect Chaucer and his writings with East Yorkshire. His mention of Hull and Holderness is well known. First, the poet's granddaughter Alice became the wife of William de la Pole, Earl of Suffolk, great-grandson of William de la Pole, the Hull merchant whom Edward III. called "*dilectus Mercator noster*" and "*Mercator regis*."

Secondly, "*L'envoy de Chaucer a Bukton*" seems to have been addressed to a well-known Yorkshire gentleman, Peter de Bukton, of Buckton,

near Bridlington, whose name frequently occurs in Yorkshire records. There is an interesting entry in a monastic account-roll printed in the second volume of the *Whitby Chartulary* (Surtees Society, 1881), p. 607: "Uni citharistæ d'ni Petri de Bukton [misprinted Bukcan], xii<sup>a</sup>" (1394-5). He to whom Chaucer wrote verses may well have had a band of harpers, and the monks of Whitby surely bestowed their shilling well upon one of them.

W. C. B.

**THE FIRST BISHOP WHO WORE PANTALOONS** (6th S. vii. 388).—I think that I can throw some light upon the question of MR. PATCHING, which appears 6th S. vii. 388. MR. PATCHING asks, "Who was the first bishop who came out in pantaloons?" I think that it may have been Dr. Shuttleworth, Bishop of Chichester. Dr. Shuttleworth, though his was not a bad figure, yet had rather an unpromising pair of legs, and the story, in the common room of his college at the time of his appointment or nomination to the bishopric of Chichester, was that, being conscious of the advantage which he derived from wearing long trousers or pantaloons, he used to say, with the playful humour which was natural to him, that he would not wear knee-breeches, whatever dreadful things Dr. Gilbert might say would befall him from this disregard of the episcopal style of dress. Dr. Gilbert was at that time rather conspicuous in the university as a stout stickler for old forms and usages. I remember that some such story as this was current in the college common room, but I do not know what Dr. Shuttleworth actually did when he became a bishop.

OXONIENSIS.

**THE STORY OF "THE POUND OF FLESH"** (6th S. viii. 105).—Allow me to say that a paper on this in *The Merchant of Venice*, and a version of it in the *Cursor Mundi*, was read by Miss L. Toulmin Smith before the New Shakspere Society on April 9, 1875, and published in the *Transactions* for that year, p. 181. An additional note appears p. 457.

BR. NICHOLSON.

**"SEVEN WONDERS OF THE WORLD"** (4th S. ix. 377; xi. 355).—The "Seven wonders of the world" is a familiar phrase, but I only recently saw for the first time what appears to me an original, or at least very early, authority for the expression:—

Τὰ ἐπὶ Θεαματα.

α'. 'Ο ἐν 'Ολυμπία Ζεὺς, πῆχων λς'. β'. 'Ο τῆς 'Εφesoίων 'Αρτέμιδος ναός. γ'. 'Ο ἐν Δήλῳ κεράτειος Βωμός, ὃς λέγεται γενέσθαι ἐκ θυμάτων τοῦ θεοῦ μίᾳς ἡμέρας δεξιῶν κεράτων. δ'. Τὸ Μανσόλιον τὸ ἐν 'Αλικαρνασσῶ. ε'. 'Αι ἐν 'Αιγύπτῳ Πυραμίδες, ὧν ἡ μείζων πῆχεις ἔχει τετρακοσίας. ς'. Τὰ Βαβυλώνια τεύχη. ζ'. 'Ο ἐν 'Ρόδῳ Κολοσσός, πῆχων ὁ, ὃν ἐποίησε Χάρης ὁ Λίνδιος. τινὲς δὲ τάττουσι καὶ τὸν ἐν 'Επιδάφῳ Ἀσκληπιῶν, καὶ τὸν ἐν Παρίῳ Βωμὸν, καὶ τοὺς

Κρεαστοὺς κήπους, καὶ τὴν ἱσταμένην 'Αθηνᾶν ἐν 'Αθήναις, καὶ τὰ Κόρον Βασιλεία.—Anonymus, *De Incredibilibus*, first published by Leo Allatius, from a MS. in the Vatican, Rome, 1641. See *Opuscula Mythologica, Physica, et Ethica*, Amst., 1688, pp. praef. sign. 5 vers., 85.

ED. MARSHALL.

**RUSSELL** (6th S. vii. 468).—Russell, from Rysell, a town in Holland or Flanders, where a peculiar kind of black material was made in the olden time, whether for five centuries I cannot say.

I. C. G.

[Rysell is simply the Flemish form of Lille, the ancient capital of Flanders, now the chief town of the French Département du Nord, which has long been remarkable for all kinds of manufactures. See *La Belgique, Guide Hen.* Brussels, 1856, and Baedeker's *Belgium and Holland*, 1875, where linen and woollen goods, cotton and cloth, are specified among the staple commodities of Lille.]

In the statute of 1 & 2 Phil. and Mary, cap. 14, are mentioned "russels, called russels sattens, and sattens reverses."

W. C. B.

**CANDLEMAS OFFERINGS** (6th S. viii. 8).—It would appear that the custom to which S. S. L. refers, was "an universal practice" in Scotch schools. See Chambers's *Book of Days*, vol. i. p. 214.

G. F. R. B.

**SONNET ON MACREADY**, ATTRIBUTED TO CHARLES LAMB (6th S. vii. 504).—The sonnet found by MR. DYKES CAMPBELL in the *Literary Gazette* for 1819, in spite of the initials appended to it, was by Mr. Procter (Barry Cornwall), and is quoted in full, as by him, in Macready's *Diary and Reminiscences*, vol. i. p. 163. It would seem that, for some unexplained reason, Procter was in the habit of writing under the initials of his friend Lamb. In a letter of Lamb's to Coleridge of the same year, he writes:—

"That Manchester sonnet I think very likely is Capel Lofft's. Another sonnet appeared with the same initials in the same paper, which turned out to be Procter's. What do the rascals mean? Am I to have the fathering of what idle rhymes every beggarly poetaster pours forth!"

ALFRED AINGER.

2, Upper Terrace, Hampstead.

**A HANDEL COMMEMORATION** (6th S. vii. 485).—The two lines quoted as by "Cynic Swift" are not his, but Byrom's. They have been credited to both Pope and Swift, but John Byrom wrote them, except that his first line is—

"Strange all this difference should be."

FREDK. RULE.

**B. F. FOSTER** (6th S. vii. 428).—Since writing at the above reference with inquiries as to this gentleman and his collection of works on book-keeping, it has been ascertained from his successor

in business (himself long since retired) that Mr. Foster emigrated to New York in 1852, and subsequently died there. This accounts for the want of success in tracing him through the department of the Registrar-General here. His collected library on book-keeping, which was probably unique, was despatched by an earlier vessel, and it is believed that the whole of the books were lost at sea.

The council of the Institute of Chartered Accountants in England and Wales is desirous of forming as complete a series of works bearing on its operations as possible; and if any correspondent of "N. & Q." will describe any early or rare work in English on this subject it will be esteemed a favour.

W. C. J.

AN OLD LINE ENGRAVING (6<sup>th</sup> S. viii. 88).—The engraving about which Y. A. K. inquires is the portrait of James Howell, a learned man and copious writer, son of Thomas Howell, minister of Abernart, in Carmarthenshire. He was born about 1594, educated at the free school, Hereford, and Jesus College, Oxford; became agent to a patent glass manufactory in Broad Street, and in that capacity travelled much. Afterwards he accompanied Baron Altham's son on a tour to France, was secretary to Lord Scrope, became M.P. for Richmond, Yorks., secretary to Robert, Earl of Leicester, and in 1640 Clerk of the Council. In 1643 he was sent to the Fleet Prison, where he remained for many years, and where he wrote the greatest part of his works. He was the author of more books than any other Englishman of his time. Cibber says that he published no less than forty-nine. His *Dodona's Grove* passed through many editions; but the most esteemed of his works are his *Letters*. At the Restoration he was appointed Historiographer Royal, which office was created for him. He died in 1666, and was buried in the Temple Church. Y. A. K.'s engraving was prefixed to James Howell's *German Dict.* The same engraving, with arms, is prefixed to his *Londinopolis*. Claude Mellan was an eminent French designer and engraver. Abraham Bosse was also a French engraver. There is another engraving of James Howell as frontispiece to his *Letters*, 1645, and one as a vignette to the same, engraved by Marshall; and Wood, in his *Athence Oconiensis*, says, "The excellent head of Howell, by Melan and Bosc [sic], was first placed before the French translation of his *Vocal Forests*, 1641. It seems curious that the full-length engraving mentioned by Y. A. K. should have been "sold" so early as "1650." The oak became the badge of the Royalists, and often occurred in pictures in remembrance of Boscobel; but Charles II.'s concealment did not take place till September, 1651. CONSTANCE RUSSELL.

In a small quarto volume of *Political Tracts* in my possession, I find one entitled "Two Dis-

courses, The Pre-Eminence of Parliament," and "England's Teares," by "James Howell, Esq., one of the Clerks of H.M.'s most Honble Privie Council," London, 1644, with a fine copy of Y. A. K.'s engraved portrait opposite the title, no doubt the effigies of the above popular writer. It occurs again, according to Lowndes, in the same author's *Londinopolis*, 1657. J. O.

The above, as described by Y. A. K., is an impression of the frontispiece to a curious tract called *England's Teares for the Present Wars, &c.*, written by James Howell in 1644. He died in 1666. I have a copy of this singular engraving, similar in every respect to that named by Y. A. K., except that no horse or servant is shown in the distance. It would not be a steel engraving, as that metal was not used until about 1820. Probably the print was afterwards published and sold in a separate form, with the date altered to 1650.

C. T. THOMPSON.

Y. A. K.'s print is certainly not a "steel engraving," that style of art not existing in 1650, nor, indeed, until the present century. He will find it mentioned in all lists of Bosse's works. In Bryan's *Dictionary of Painters and Engravers*, for instance, it is entered as "A man in a cloak, leaning against a tree." It certainly had no reference to Oliver Cromwell. Abraham Bosse (b. 1610, d. 1678) was a celebrated etcher and engraver, and Y. A. K.'s specimen was executed conjointly by Bosse and Claude Mellan (not Melan). If the print is pasted and without a margin it would be worth only a few shillings. JAYDEE.

This must be the portrait of James Howell, the author of the *Epistole Ho-Eliañe*. I write without an impression to refer to, but I have no doubt of the fact. The print, if cut close and pasted on paper, is of little value, as it is not rare; in fine state it would not fetch much more than a guinea. There are two states of this print.

JULIAN MARSHALL.

The portrait is that of James Howell. See Granger's *Biog. Hist.*, iv. 51.

J. INGLE DREDGE.

### Miscellaneous:

#### NOTES ON BOOKS, &c.

*English Men of Letters.—Sheridan.* By Mrs. Oliphant. (Macmillan & Co.)

THOUGH much has already been written about Sheridan, Mrs. Oliphant's sympathetic sketch of the life of this brilliant man of letters will be cordially welcomed. With such a subject a writer of Mrs. Oliphant's calibre could hardly fail to be successful. If ever there was a life full of the vicissitudes of fortune and of picturesque incidents it was Sheridan's. His runaway match with Miss Linley and his subsequent encounters with Capt. Matthews; his sudden success as a dramatic writer; his oratorical triumphs in the House of Commons, more especially his marvellous speeches delivered on the

question of the impachment of Warren Hastings; the triumphs and reverses of his financial schemes; the destruction by fire of his new theatre at Drury Lane; and the sad details of the last days of his life,—all these incidents, and others of minor interest, are graphically described to us by Mrs. Oliphant. Though a mere sketch, which makes no pretence to any original research, the memoir, we venture to think, will rank amongst the most interesting volumes of the series to which it belongs.

*Folk-lore Relics of Early Village Life.* By George Laurence Gomme. (Stock.)

MR. GOMME is well known as a learned interpreter of folk-lore. His *Primitive Folk Moots* is the standard work on a most interesting, though obscure, subject. The present volume is worthy to rank beside it. Folk-lore collectors have seldom possessed the faculty of arrangement. They have done good work, but it has for the most part been as quarrymen, not as builders. Material must be got together before the house can be built; but we estimate more highly the architect, or even the skilful mason, than we do the man that digs the stone or fells the timber. In the work before us we do not think that Mr. Gomme has given us any new knowledge, but he has gathered together from a vast number of sources a great mass of folk-lore bearing on one point, the early communal life of our forefathers. This primitive life he has illustrated by parallel examples taken from almost every race on the globe. There are eight chapters. All are well worked out; but, of course, where materials are so scanty, the old life comes out much more clearly on some of its sides than on others. We think that Mr. Gomme has succeeded best where he treats of "The Settlement of the Village" and "The Foundation Sacrifice." The chapter on "Village Marriage" is also exceedingly good, but might be much enlarged with advantage. Notwithstanding all that has been written on early marriage customs, there is much yet to be done even so far as civilized Europe is concerned. A careful examination of the decrees of mediæval councils and early law proceedings in matrimonial cases would, we feel assured, throw much light on a subject which is still very obscure. So late as 1519 we find in a manor in one of our eastern shires the daughter of a "nativus" paying five shillings to the lord for permission to marry. We believe there is in other places evidence of payments of this sort being made down to a more recent date.

*The Antiquary*, Vol. VII., Jan.-June, 1883 (Stock), contains much matter of interest to the student of mediæval as well as of earlier and later history. Numismatics enjoy a very fair share of attention, and under the competent guidance of Mr. Barclay V. Head, Mr. H. A. Grueber, and Mr. C. F. Keary we are able to realize the beauty of Syracusan medallions, to look once more upon the well-known "Judæa Capta," and to consider all that is involved in the first Papal coin, that of Pope Hadrian I. With regard to the subject of Papal coinage, it appears to us deserving of special treatment. There are great books on the subject, but nothing within ordinary compass; and there seems no good reason why it should not be made a most interesting chapter in the story of Western numismatics. Notes from parish registers afford more than one quaint entry, and throw side lights upon the general history of England. The fine church and monuments at Porlock deservedly attract the pen of Dr. Hayman, and the discussion adds to the interest of the volume.

We have received Mr. Lach-Szyrma's paper *On the Voyage of Sir Francis Drake*, which was read before the British Archaeological Association at their meeting at

Plymouth last year. We quite agree with our valued correspondent that a good modern biography of Drake is to be desired, and hope that some one will be found to carry out his happy suggestion.

A NOTICE of the Emperor Julian's view of Christianity in *Macmillan's Magazine* is well worthy of attention. It is signed "Alice Gardner." To the *Nineteenth Century* Mr. C. Kegan Paul contributes a paper on "Clergymen as Head Masters," advocating the view that to place a clergyman as a mere figure-head is misleading and illusory. The second part of "The French Newspaper Press" appears in the *Cornhill*. "A Bookman's Purgatory," by A. Lang, contributed to *Longman's*, ridicules pleasantly the extravagances of a collector. The same able writer contributes to the *Contemporary* "The Early History of the Family." In the *Contemporary* also appears "The Origin of Tithes," by the Rev. Edwin Hatch.

THE first announcement is put forth of *The Library Handbook*, an annual publication to be devoted to library management and matters of interest to book lovers. The editors are Mr. Henry R. Tedder, Librarian of the Athenæum Club, and Mr. Ernest C. Thomas, Hon. Sec. of the Library Association and late Librarian of the Oxford Union Society.

MR. CHARLES A. FEDERER will issue on October 1, to subscribers only, an edition of *The Ballad of Flodden Field*, from the text of Thomas Gent, which is taken from the Ingleton transcript. Once only, in the last century, it is stated, has this monument of early English ballad literature been printed in a complete form. A copious appendix will be supplied.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

JAMES NICHOLSON ("St. Swithin").—The orthography of the word was discussed in "N. & Q." 5th S. xi. 185, 275, the general opinion being favourable to the spelling now adopted.

H. P. ("The Earl and Countess of Cork") has neglected to give his name.

H.—"Argentorati" on the title-page of a book signifies Strasburg. It is one of several forms that are employed.

C. F. W.—The question is purely scientific, and such we do not undertake to answer.

H. STONE AND B. J. ("More prevailing sadness") are thanked for answers which are, however, anticipated. See *ante*, p. 178.

A CONSTANT READER (Dublin) must send name and address.

LYSART is thanked for his verses, which are, however, too personal for insertion.

CAPT. TURTON ("Sommelier").—See present number.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 15, 1883.

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Notices to Correspondents.

## Notes.

## FINNISH FOLK-LORE.

(Continued from p. 182.)

Before a young man is married his friends invite him to a party, which is called a "bachelor's funeral"; sometimes the dying bachelor is carried on a sofa shoulder high, as a mock funeral.

If while shaking hands you happen to cross another couple also shaking hands it means a wedding.

A shot made of silver will shoot any one, even those protected by magical power; and sometimes when one has been out shooting it is said in fun, "I think you have shot your game with a silver bullet," *i. e.*, bought it. If you find any shot in game, take it out, for you will never miss with such shot.

When the Russians (who are always employed on account of their skill) castrate the Finnish horses they take the parts cut off and throw them over the animal, at the same time making the sign of the cross and muttering a Russian sentence, believing that the horse is then protected from all evil influence. These men are avoided by the people, nor will any of the peasants sit at the same table with them.

When the angler baits his hook he spits on the worm for luck, and says:—

"Pfoo (spitting) fläsk (pig flesh),  
God fisk."

Fishermen also spit on the wooden floats that mark the place where their nets are. Schoolboys close their fists and hold them out to their schoolfellows, saying, "Kapina mot kapina" (Thing against thing); they then change what they have had in their hands.

White spots on the nails are enemies.

If you pull out a hair and it curls you are hot tempered (Northumberland, proud).

If dogs or cats gnaw the grass it is a sign of rain; also, if the flies bite or the swallows fly low.

You must never kill a spider.

If you go and stand under a tree where there is a cuckoo sitting you will be very lucky, and whatever you wish for you will get, provided you do not tell any one; if you tell your wish misfortune will follow you. In Sweden there is the same superstition, and a friend in the north part of the Gulf of Bothnia told me that once an old man and woman were under such a tree, but the old man told his wife his wish. "Why were you so stupid," cried the old woman, "as to tell your wish? May your nose grow as big as a pudding(?)." At once a most elephantine proboscis ornamented the unfortunate's face.

If when you put milk in your coffee little bubbles rise to the surface they mean money.

If you meet a woman first thing in the morning, or when you are going out boating or fishing, you will be unlucky.

If when you are going on a journey, especially when you are going out shooting, any one wishes you "good luck," you will be most unfortunate.

The tapeworm may be cured by eating onions or saffron when the moon is new. Hair must never be cut when the moon is waning. Schools reopen after the summer holidays in September, and when the first fall of snow comes all the new boys must be baptized, that is, well scrubbed all over their heads with snow, taking care to get some down their backs.

For the following batch of interesting customs I am indebted to the courtesy of Mr. Walter von Bonsdorff, of Korpo, but for whose kindness I could never have obtained them.

When a clergyman goes to preach at a new church for which he is a candidate (for the most part the people choose their own pastors) it is particularly noticed whether when he enters the church he steps on the threshold or over it: if he steps over it, it is considered a good omen; if on it, there are many people who would not vote for him.

The clergy wear while performing any of the offices of the church a strip of black stuff, which is fastened to the shoulders; should the clergyman take the end of this (*prest kappa*) and wrap it round his arm to keep it out of the way, the

country people look upon it as a sign that he is under ecclesiastical censure.

In the cowhouses small bags filled with old pieces of cloth, &c., are hung from the roof, and are put there to protect the cows from the witches. Should one disappear the people think some one has stolen it for malicious purposes, and that evil will follow. Strangers are not allowed to enter the stables lest they bewitch (*förtrolla*) them. If in spite of all a cow falls ill, they say the witch has done it, and then a scythe or knife is hung over the sick animal. Great care must be taken that the edge of the scythe or knife be of steel, as if it is not it will be useless. The most common complaint is called *maran*, and shows itself by the animal sweating profusely. There is another disease called *skott*, a kind of lameness, which is to be cured by shooting a gun over the sick one. A pair of old trousers is hung over the cowhouse door to keep out the witches. On the stable doors a bird, such as an owl, or hawk, or eagle, is nailed up; and in an old book on horses, published in Stockholm, 1780, an owl is recommended as an infallible charm against all evil influence.

When a squirrel comes near a house it is an omen of fire. Magpies mean gossiping and visitors; cuckoos and owls, sickness and death.

*Rhymes, Sayings, &c.*

The girls pluck off the petals of the oxeye daisy (*prest krage*=priest's bands), and say, "Gar, gar inte" (It happens, it happens not); or, "Han älskar, han älskar inte" (He loves me, he loves me not); or,

"Prins, prest,  
Borgare, bonde,  
Tiggare, tattare,  
Risare, rackare."

"Prince, priest,  
Tradesman, peasant,  
Beggar, gipsy,  
Executioner, rascal."

The children before beginning a game, in order to see who is to be out, say:—

"Appel, bäppel,  
Biram, baram, buff  
Anika, drankä, droek,  
Vibla, vabla, vosk,  
Askun, tan,  
Pim, pam,  
Vet, hut,  
Ga du i din egen knut ut  
(Go you in your own corner out)."

Or,

"Apala, mesala,  
Mesinka, meso,  
Sebedi, sebedo,  
Extra, lara,  
Kajda, Sara,  
Heck, veck,  
Välling sock,  
Gack du din langü mane rag  
Ut put stut."

"Hvar bor vipan?  
I österrike,  
Hvad gör hon (den) der?  
Värper ägg.  
Huru manga kullar?  
Skeppena fulla,  
Ilvilka för jag?  
De sura (De söta)."

"Where lives the lapwing?  
In Austria.  
What does it there?  
Lays eggs.  
How many broods?  
A ship full.  
Which for me?  
The sour (or the sweet)."

Two children (or it may be the little player seizes some older person) take hold of each other's noses and repeat the above-mentioned questions and answers. Should the questioned reply "The sour," the questioner pulls his nose well; if "The sweet," then he leaves loose of his nose.

Nurses put the children on their feet and jump them up and down, saying:—

"Rida, rida, Ranka,  
Hästen heter Blanka,  
Hvart skall hon rida?  
Till en liten piga.  
Hvad skall hon heta?  
Jungfru Margareta."

"Ride, ride, Ranka,\*  
Horse is named Blanka,  
Where shall he ride?  
To a little girl.  
What shall she be called?  
Little Miss Margaret."

A child is put on the knee and the following rhyme repeated, the singer smacking the little one's back at the end of each line:—

*Nom.* "Tollo.  
*Gen.* Ge pa (Go on).  
*Dat.* Dra pa (Go on).  
*Acc.* Aj, aj (interjection of pain).  
*Voc.* Voj, voj (interjection of pain).  
*Abl.* Släpp opp (Let me go)."

The translations are of course mere approximations, as it is well known how difficult it is to handle such rhymes in a foreign tongue.

I feel like a dog in a well, *i. e.*, very ill. Finnish wells are usually deep and covered in.

Lucky in cards, unlucky in love (same in Magyar).

Do not cry "Hoj" before you are over the bridge. Better one bird in the hand than seven in the forest.

Like a cat round a hot rice pudding. Cf. "Like a cat round hot millet," Magyar.

It is said that "You never grow older while sitting at table."

To be in seven fathoms of water about any one is to be in great trouble about him.

If a person looks cross it is said that he got

\* Maybe some princess's name,



out of bed left leg (or back) first that morning (same in Magyar).

The passing bell is rung before midday, and is called "själaringing" (Magyar "lelek-hahrang," i. e., soul's bell). On Christmas Eve the poor people straw their room floor with straw.

"Du skall icke köra Dalkarlar i mig" (You shall not drive Dalecarlians into me), i. e., Don't tell fibs; the people of Dalecarlia being notorious for their fibbing propensities.

When you go to bed it is said you go to "Fjäder Holmarne," i. e., to the Feather Islands. There are some such islands near Stockholm, but I do not think there is any connexion between them and the saying.

When children make ugly faces their parents tell them that if the wind changes while they are doing so they will remain ugly ever after.

If a nut is found with two kernels two persons take it and each eats one kernel, the condition being that the one who says "Philippian" \* first when next they meet claims a present from his friend. The same custom is common in Holderness and Hungary. W. HENRY JONES.

P.S.—The proof of preceding article having miscarried, the insertion of the following corrigenda becomes unnecessary. P. 181, first line, for "Suani" read *Suomi*. Col. 2, ll. 29–30, read "black spots mean death, white ones money." L. 54, for "slaskor" read *slaskar*. P. 182, col. 1, l. 46, "Here, here," ought to be *Mouse, mouse, Hiiri* being the Finnish for "mouse," which by a slip of the pen I put instead of English. Col. 2, l. 28, for "Layarett" read *Lazarett*. L. 33, for "Auar" read *Aura*.

#### NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

(Continued from p. 124.)

The names in parentheses are the old forms of the names of the parishes, taken from Eyton's *Domesday Studies* and from Collinson's *Somerset*.

*Authorities quoted.*—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Skeat's *Etym. Dict.*, S.

Cadbury (Cadeberia).—From Celtic *cath* = a battle; so battle entrenchment. "The word *cath* (*cah*) signifies a battle, and its presence in many names points out, with all the certainty of history, the scenes of former strife" (Joyce, first series, p. 115). T., p. 205, says that the personal names of Catullus, Cadwallon, Cadwallader, St. Chad, and Kathleen contain this word. Cadbury is situated in the hundred of *Catash*. "The English hundreds are often named from barrows, dikes, trees, and heaths—conspicuous landmarks rather than centres of population" (T., 197). Murray,

p. 376, says: "Cadbury is mentioned in old records under the title of Camelot, a name still perpetuated in the adjoining villages of Queen's Camel and W. Camel, and also to be found in Cornwall in Camelford." The camp at Cadbury is by common tradition assigned to King Arthur, who, according to Camden, fought a battle with the Saxons near the spot. There is also a spring called King Arthur's Well.

1. Cameley (Cameleia); 2. Camel Queen (Camel); 3. Camel West (Camelle); 4. Camerton (Camelerton).—Nos. 2 and 3 and Camel Hill are near Ilchester, and are named from the river Camel; Nos. 1 and 4 are near Radstock. Bosworth derives Camelford (Cornwall) from A.-S. *gafel*, tax, tribute, toll—the tribute ford. T., p. 145, says that Camel, the river name, is from Celtic *cam*, crooked. See also E., p. 101. Bardsley (*Eng. Sur.*, p. 441), speaking of the surname Cam, says:—

"As a Celtic stream-name denoting a winding course, it has survived the aggressions of Saxon and Norman, and is still familiar..... In the North a man is still said to 'cam his shoe' who wears it down on one side."

Cannington (Cantetone).—This name is of A.-S. form as to its termination; but if the syllable *cann* is Celtic, then it means head. The word *ceann* (*can*) is fully discussed by Joyce, first series, p. 522; and by T., p. 147: "In Argyleshire and the north parts of Scotland the Cymric *pen* is ordinarily replaced by *ben* or *cenn*, the Gaelic forms of the same word." The root is found in Kenmore, Cantire, Kinnaird, Kinross, Kinsale, Kent, Kenne (Som.), Kenton (Mid.), Kencot (Ox.), Kencomb (Dorset).

Carhampton (Carenton).—The change from *en* to *ham* is interesting, and is discussed by T., pp. 83, 101. E., p. 185, gives *car*, *care*, a pool, and instances Carton, Careby (both Linc.). He does not say whether this *car* is A.-S. or Celtic. It is not contained in Bosworth; but Halliwell gives *car*, a hollow place or marsh, and also in Linc.—a gutter. On the Celtic *carr* see Joyce, first series, p. 419:—

"The word *carr*, though not found in the dictionaries, is understood in several parts of Ireland to mean a rock, and sometimes rocky land. It is probable that *carrraig*, a rock, *carra*, a monumental heap of stones, *cairthe*, a pillar-stone, are all etymologically connected with this word."

T. discusses *craig*, p. 150. S. under "Crag" (C.). W. *craig*; Gael. *creag*, *crag*, rock; W. *careg*; Gael. *carrraig*, rock, cliff; Gael. *carr*, a rock.

Castle Cary (Cari).—The small river Cary gives its name to this town. Probably from Celtic *carreg*, a rock (see E., p. 92); Irish *Carraig*, now Carrick. Of the river name Yare, which Ferguson includes under Sans. root *car* (Latin *curro*), to move, two explanations are given: (1) Celtic *garu*, rough, T., p. 142; (2) Celtic *iár*, an ancient word for a river, E., pp. 100, 320. See Charnock's *Loc. Etym.* and Ferguson's *River Names*.

[\* See "N. & Q.," 6th S. iii. 68, 272; iv. 174.]

Catcott (Cadicota).—

"The prevalence among the Teutonic nations of the custom of naming men from the cognizances on their shields is remarked upon by Carlyle in the introduction to his *Life of Friedrich II.* The cat was a heraldic symbol, and its name was a personal designation in Scotland as well as in England, being the cognizance of the great clan Chattan."—E., p. 33.

This is the origin of the modern name Catt. The word enters into the names of places under the forms Cat, Cater, Cates, Cattis; ex. Cattistock (Dorset), E., p. 185. *Cot, cote*, shepherd's hut, E., p. 191.

Chaffcombe (Caffecoma).—I suggest Celtic *cefn*, a back or ridge (see T., p. 146); *cefn-cwm*, the ridge of thecombe.

1. Chard (Cerdre); 2. Charlinch (Cerdreslinc).—From Cerdic, king of the West Saxons, A.D. 495. Linch=*len*, a fee-farm tenure, cognate with *loan*. E., p. 125, but see T., p. 238.

1. Charlcombe (Cerlacuma); 2. Charlton Queen; 3. Charlton Horethorne; 4. Charlton Adam; 5. Charlton Mackerel; 6. Charlton Musgrove (Cerletona).

1. Charlton=*ceorl-tun*=churl-town. *Ceorl*, a freeman of the lowest rank, husbandman, E.

4. Charlton Adam, see Marshall's *Genealogist's Guide*.

5. Charlton Mackerel, *ib.* under "McKerrell."

6. Charlton Musgrove, see Collinson's *Somerset*, iii. 37, 548.

Cheddar (Cetdre or Ceder).—(1) From Cerdic, king of Wessex, E., p. 187; (2) T., p. 133, quotes the river Cheddar (Somerset) as containing the Celtic root *dwr*, water.

1. Cheddun Fitzpaine (Cedra or Opededra); 2. Chedzoy.—These places as well as Cheddar may contain the name of St. Chad, A.D. 665, the first Bishop of Lichfield.

1. Fitzpaine, see Collinson's *Somerset*, i. 59, iii. 245.

2. Chedzoy=Chad's ey or island, T., 109.

"The central part of Somersetshire presents many names which show great physical changes. In Celtic times Sticklinch, Moorlinch, and Charlich were islands, as was the case in the Saxon period with Machelney, Rodney, Godney, Athelney, Henley, Bradney, Horsey, Hackney, Othery, Mildeney, Thorney, Chedzoy, Weston-zoyland, Middlezoy, and Westholme, while the pastureland called Meare must once have been the bed of an inland lake."—T., p. 238.

The *z* in Chedzoy is the famous Somerset *z* for *s*. On the word *ey*=island a most valuable dissertation will be found under "Eyot" in S. *Ait*, a small island is a contraction of *ey-ot*, diminutive of *ey*; cf. Anglesey, Angles' island. S. says it is originally a Scandinavian word, and that the shorter A.-S. form is *ig*, still preserved in Shepp-y.

Chelvey (Caluica).—The *ey* here points to an island, as Chelvey is near the coast, and neighbouring places are Nailsea, Brockley. If it is safe to go by the Domesday form, Caluica points to

Calverton (Notts), Calver (Derb.), which E., p. 184, derives from Celtic *coll-fa*, place of the hazel.

Chelwood (Cellewert or Celeworda).—Here, too, we may refer to E., p. 186: *celli, gelli*, British, the hazel tree. I give the last two derivations with much diffidence.

Cheriton, N. (Giretona).—Probably Cherrytown, see S. under "Cherry." In M.E. it was spelt *cheri, chiri*. There are five places called Cheriton.

1. Chew Stoke (Estoca); 2. Chew Magna (Chiu); 3. Chewton Mendip (Ciwetune).—All on the river Chew. E., p. 100, gives three Welsh rivers named from the noise and rapidity of their current, one of which is Chwefrn, *chwyrffren-wy*, the moving, gushing water. This may give a clue to the river name Chew.

3. Mendip.—The first syllable is Welsh *maen*, a stone or rock; ex. Maen-dû (Monm.), black rock, E., p. 247.

1. Chilcompton (Contona); 2. Chilton Cantelo; 3. Chilthorne Domer (Citerna or Cilterna); 4. Chilton-super-Polden (Ceptona).—The first syllable in these names seems to be from A.-S. *cýle, cýle*, chilliness, great cold. See S. under "Chill."

2. Chilton Cantelo seems to be from the family of Cantelupe. T., p. 124, speaking of signs of the Northmen in France, says, "The Danish ö, an island, is seen in *eu, Cantaleu*."

Chillington (Cilletone).—See E., p. 188, from *cild*, adopted as a name, and *ingca*, descendants, the home of the descendants of a chief called Cild (Child).

Chinnoek (Cinioc).—*Chin, chine*, a cleft or piece cut out, E., 188. Chinn-ock, the oak in the cleft or gap of a range of hills.

Chipstable (Cipestapula).—This is an instance of a *double name* in which each half of the name means the same thing, in this case=market. See T., p. 254. A.-S. *ceap*, price; in combination with another word it means market, as *ceapdæg*, market-day. See B. under "Ceap," and S. under "Cheap." St. Luke vii. 32, "They ben like children sitting in chepinge and spekinge togidre" (Wicliffe). Staple, see S. under this word. O.F. *estaple*=a staple, a mart or general market.

Chiselborough (Ceoselburgon).—A.-S. *ceosel*, shingle, E., p. 188; the *Chesil* Bank, T., p. 236.

Christon and Loxton are close together: Christ's town and Loki's town. Loki was the Norse god of mischief. E., p. 244; T., p. 116.

Clapton (Clotuna).—(1) From Clappa, the owner's name, E., p. 189; (2) Clapham, the home of Clapha, T., p. 316.

Clatworthy.—From *glat*, a gap. E., p. 189, "the water-farm near the gap."

Claverton (Clafertuna).—A.-S. *cleofa, cleafa*, a cleft, a cave.

1. Cleeve, Old (Clive); 2. Clevedon (Clivedona).—A.-S. *clif*, a rock, a headland, See S. under

"Cliff," where he says: "The usual reckless association of this word with the verb *cleave*, to split, rests on no authority, and is probably wrong."

Cloford (Claforda).—A.-S. *clæg*, clay, see B. As an example of a similar vowel change compare A.-S. *clæfer*, which has become *clover*.

Closworth (Cloueswrda).—E., p. 189, says this name is from *clas*, *clos* (British), a cloister; but *worth* is A.-S., and a mixed derivation is always to be distrusted, so I should suggest *clough*, which, B. says, means a cleft of a rock, or down the side of a hill. This word may also form part of Clutton (Clutona).

Coker, E. (Cochra).—If Celtic, from *cock*, red, from the colour of the soil, E., p. 190; if English, from *cock*, little. On this diminutive see Bardsley's *Surnames*, p. 15: "Our nursery literature still secures in its cock-horses, &c., the immortality of this termination. It forms an important element in such names as Simcox, Jeffcock, Laycock (diminutive of Lawrence)."

Coleford (Colforde).—E., p. 191, from *cele*, cold, from its bleak position.

1. Combe Down (Cuma); 2. Combe Hay (or Hawey); 3. Combe Florey (Come); 4. Combe St. Nicholas (Cumble).—Celtic *cwm*, a small valley in a range of hills.

2. E., p. 91, says that it means *enclosed dingle*. See also p. 220, where he gives *hag*, *hague*, *haigh*, *hay*, *hey*, *heys*, all from *haga*, enclosed land. See S. under "Hedge" and "Haw."

3. This may be from a family name, or directly from *flos*, a flower. Combe Florey was from 1828 the living of Sydney Smith.

1. Compton Bishop; 2. Compton Dando (Comtona); 3. Compton Dundon (Contona); 4. Compton Martin (Comtona); 5. Compton Pouncefoot (Cumtona).—On the word Compton the authorities disagree. E., p. 191, says it=camp-town, from E. *comp* or *camp*, a field of battle; W., p. 151, says it=combe-town.

2. The name Dande occurs in Marshall's *Genealogist's Guide*. The reference is Harleian Society, iv. 131.

3. Dundon Beacon is an entrenched height, 360 ft. above the sea. See S. under "Down" (2).

4. Martin, see *Visitation of Somerset*, printed by Sir T. Phillipps, p. 117.

5. Pouncefoot, *ib.*, p. 124.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

(To be continued.)

cock remarks, in a note: "I suppose I understood this at the time; but I have now not the most distant recollection of what it alludes to." Mr. Garnett, in his recently published *Select Letters of Shelley*, merely reproduces Peacock's note, without offering any further explanation of the term. From several passages in Shelley's works it appears probable that one of the books studied by Shelley and Peacock during the former's residence at Bishopsgate in the "attic" winter of 1815-16, was the *Hyperotomachia*. At that time Shelley wrote his *Alastor*, in the motive of which it is impossible not to recognize a similarity with the leading idea of the Italian romance. As Mr. Symonds says in his *Shelley* (p. 86):—

"The deeper meaning of *Alastor* is to be found, not in the thought of death nor is the poet's recent communings with nature, but in the motto from St. Augustine placed upon its title-page, and in the *Hymn to Intellectual Beauty*, composed about a year later. Enamoured of ideal loveliness, the poet pursues his vision through the universe, vainly hoping to assuage the thirst which has been stimulated in his spirit, and vainly longing for some mortal realization of his love."

This last sentence not inaptly portrays the feelings which animate the soul of the dreamer Poliphilus in his quest of the ideal Polia. It may be too much to say that the germ of the poem lies in the romance, but it is not unlikely that the latter formed the subject of conversation between the two friends during the composition of *Alastor*, of which Peacock suggested the title, and that a Poliad, or Polia-like nymph, was the familiar name given to the ideal conception of love and beauty which the two minds formed. That the general design of the romance retained its hold of Shelley's mind to the end of his short life may be surmised from the exordium of his last poem, the *Triumph of Life*, which in its incident of the poet laying himself to rest beneath an ancient tree on the slope of a hill, and thence beholding the vision which rolled itself upon his brain, offers a striking resemblance to the introductory portion of the *Hyperotomachia*. W. F. PRIDEAUX.

Calcutta.

SLADE: FOG.—Whilst on a visit in a village a few miles to the north of Ipswich, I was asked whether I would like to take a walk to the slade. Not only was the company for the proposed walk agreeable, but I was very desirous of seeing what this *slade* consisted of, and therefore gladly assented. It is known to your readers that there has been much discussion about the word in the third and in the fifth series of "N. & Q.," the doubt being whether it is connected with the A.-S. *slæd*, a valley, or *slidan*, to slide. The latter origin, I believe, was first suggested by MR. CHATROCK, of Castle Bromwich (5th S. iii. 73), who says that he is acquainted with a large number of these so-called slades, and believes the word to have

SHELLEY: A POLIAD.—In a letter from Shelley to Peacock, dated Bagni di Lucca, Aug. 16, 1818, which will be found in the latter's collected *Works*, vol. iii. p. 453, the poet asks, "Pray, are you yet cured of your Nympholepsy? 'Tis a sweet disease: but one as obstinate and dangerous as any—even when the Nymph is a Poliad." Pea-

reference to the sides, slopes, or declivities of hills. I suppose the same derivation is borne out by the best-known *slade*, where it is combined with port, in the name Portslade, near Brighton, a village on the southern slope of the South Downs. Residents of Birmingham and its neighbourhood are doubtless more familiar with Slade Road, which, although in a valley between ranges of hills, appears from FATHER FRANK'S letter (5th S. xii. 278) to have suggested the idea of a slide along the ravine, and, therefore, confirms MR. CHATTOCK'S etymology. The Suffolk *slade* of which I am speaking as the scene of a recent visit is quite consistent with the same. It does not form a valley, but is, in fact, the side or slope (covered with trees) of a hill of moderate elevation. One does not see why the word should not also be connected in some localities with *slad*, a valley; but I hardly know what to think of Halliwell's remark, after giving that meaning together with *ravine* and *plain*, that he had "heard the term in Northamptonshire applied to a flat piece of grass, and to a border of grass round a ploughed field." In the instances which he gives of ancient uses of the word it would appear to mean a valley or ravine. It is common in Drayton, as in the line quoted in Todd's Johnson, "The thick and well-grown fog doth matt my smoother *slades*" (*Polyolbion*, song 13), where, however, its use is quite consistent with the meaning slope, as well as with Lye's definition, "a path or way in the vales between the mountains," which led Richardson to suggest the derivation from *hlidan*, to hide or cover, making the word synonymous with covert.

Drayton's use of *fog* is so completely obsolete, except in the North, that it may be worth while to mention that it is derived from the Low Latin *fogagium* (or *focagium*) *i.e.*, "Gramen quod restate non depascitur, et quod spoliatis jam pratis, hiemali tempore succrescit"; and that there can be little doubt that the idea is rather grass intended for heating purposes (*focis*), such as is "cast into the oven," than, as some explain it, the same as rowen or the second crop in those parts where it is customary to mow the fields twice in one summer. I was much interested in seeing by MR. GEDDES'S letter in "N. & Q." (4th S. vii. 216), that *fog* and *foggage* are used in that sense in the extreme north of Scotland (*i.e.*, in Caithness) as well as in the north of England. W. T. LYNN.  
Blackheath.

COLERIDGE AND SPENSER.—I do not think it has been noticed that the well-known lines in Coleridge's *Christabel* (pt. ii.),—

"Alas! they had been friends in youth,  
But whispering tongues can poison truth,"

and what follows, very closely resemble a passage in Spenser's *Fairy Queen*, iv. 4, stanzas 1 and 2. The lines in *Christabel* have been themselves

copied by Byron, *Childe Harold*, iii. 94. This reference I owe to the Rev. W. S. Brown, of Stanton Prior, near Bath. F. HAVERFIELD.

A RESCRIPT BRASS.—In the church of Denchworth, three miles from Wantage, is a remarkable rescript brass, of which the vicar, the Rev. C. H. Tomlinson, has kindly furnished the following account. I send it to you, as I think it will interest other readers of "N. & Q." It was originally a brass belonging to Bisham Abbey, near Marlow, and has on it the following old French inscription: "Edward Roy Danglete qe fist le siege deuant la Cite de Berewyk et coquist la bataille illeoqs et la dite Cite la vieille seinte Margarete lan de gae MCCCXXXIII mist ceste pere a la requeste Sire William de Mountagu foundour de ceste mesoun." Besides fixing the date of the foundation of Bisham Abbey, this brass is also, I believe, the oldest known *dated* brass. At the time of the dissolution of the abbey the brass was doubtless sold as old metal, and found its way into the hands of the family of Hyde of Denchworth. In 1562 it was used, on the reverse side, for a monumental inscription to the memory of William Hyde and his wife. The inscription is as follows:

"Juisquis transieris pro nostris ora aiabus,  
Et junctos tumulo tu prece junge Deo.

The whiche Wyllm Hyde Esquier decessyd the seconde day of Maye in the yere of our Lorde God mcccclvii. and the sayde Margery his wyfe decessyd the xxvii day of June in the yere of our Lorde God mcccclxii.

In the year 1852 the brass was taken out of the stone in which it had been embedded, when its character as a rescript or palimpsest brass became known. R. G. DAVIS.

Buckland, Farringdon.

RICHARD WAGNER.—The following cutting from the *Egyptêrtes* may be of interest: "No. 13 in Richard Wagner's life. The composer was born in 1813; his *Tannhäuser* failed in Paris on March 13, 1861; he died in the thirteenth year of his married life, on the 13th of February, and his name consisted of thirteen letters."

W. HY. JONES.

GEORGE HERBERT AND WORDSWORTH.—I have sometimes thought that the opening of George Herbert's poem *Man's Medley* (p. 123 of the first edition of the *Temple*) may have suggested some lines near the beginning of Wordsworth's *Ode on Immortality*.

F. HAVERFIELD.

CHINESE SUPERSTITION.—The following instance of Chinese superstition is recorded in *Notes of a Journey by Mr. Hosie through the Provinces of Kueichow and Yunnan*, November, 1882, and may be worth a place in "N. & Q."—

"I was witness of a curious superstition to-day. We were caught in a drizzle soon after leaving Lai-toupe, and as the shower clouds with a rainbow approached us, my

followers covered their mouths with their hats, fearful of the poisonous vapours which, they said, are given forth by rainbows. I was fool enough to laugh at their superstition, and as [fill] luck would have it, a few hundred yards beyond I was seized with a sudden fit of vomiting, which lasted some minutes. The laugh was turned the other way."

J. M. HILLIER.

Teddington.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE PARENTAGE OF GUNDRADA.—This illustrious lady, the wife of the first Earl Warenne, was formerly supposed to be the daughter of William the Conqueror and his wife Matilda. Some years since Mr. Stapleton suggested that she was the daughter of Matilda by a former husband, Gerbod, a Fleming, and this view is adopted by Mr. E. A. Freeman, *Norman Conquest*, vol. iii., App. O. Mr. Freeman points out that the inscription on Gundrada's tombstone in Southover Church, commencing "Stirps Gundrada ducum," has misled many, and that the "Duces" are the Counts of Flanders, not those of Normandy, and if Gundrada had been actually the king's daughter she would hardly be thus termed. A later writer considered that the Conqueror and Matilda were godparents of Gundrada, and that this constituted the spiritual relationship known as *gossipred*, which was the obstacle to their marriage. This view is thought to be erroneous, and a paper by Mr. E. C. Waters was read at the recent meeting of the Royal Archaeological Institute at Lewes, in which he endeavoured to prove, on the authority of a letter of St. Anselm, that there was no relationship whatever between the Conqueror or Matilda and Gundrada. If Mr. Freeman had not written in such strong terms of the unexampled morality of the Conqueror one would suggest that Gundrada was the issue of William and Matilda but born before their marriage. Can any of your readers throw any more light on the matter?

FREDERICK E. SAWYER.

Brighton.

THE SÁLA TREE.—In *The Book of the Great Decease* ("Sacred Books of the East," vol. xi.), which gives an account of the death of Buddha, it is stated that when he reached the grave in which he died his couch was placed under two Sála trees, and that "at that time the twin Sála trees were all one mass of bloom with flowers out of season," which they dropped upon the body of the sage (pp. 85-6). "The twin Sála trees were so called because the two trees were equally grown in respect of the roots, trunk, branches, and leaves"

(note, p. 85). I have searched in vain for an account of the Sála tree. Where can I find a description of it?

HUBERT BOWER.

Brighton.

SCANDINAVIAN NAME FOR STRAITS OF GIBRALTAR.—The following lines are from Halldor Skualdre's *Sigurd*:—

"He moistened your dry swords with blood,  
As through *Niörfa's Sound* ye stood;  
The screaming raven got a feast,  
As ye sailed onwards to the East."

Why was this name, "*Niörfa's Sound*," given to the Straits; and what is its derivation?

R. STEWART PATTERSON.

Gibraltar.

ST. NEOT, CORNWALL: ST. NEOT'S, HUNTS.—If the patron saint be one and the same person, why is the letter *s* added in the one case but not in the other?

W. H. S.

Yaxley.

PRÆPOSITUS.—Will some one obligingly inform me what is the exact English equivalent of this word as used by mediæval writers? It is frequently found in a contracted form in the *Rotuli Normannie*, temp. John. For example, in the account of "Terra Mathi de Dilum," the following names occur as *custodes*: "C'tod' Joh's P'po'it'. Gaufr' de Pva Dilum. Ernald' de Felda. Rob' de la Hirste." Any information respecting the offices of *custos* and *præpositus* will meet with my best thanks.

S. G.

[Consult the *Glossarium* of Ducange and Carpenter, wherein seven different meanings are supplied. In the *Latin and Anglo-Saxon Dictionary* of Ælfric the Grammarian we read, "Prætor vel præfectus, vel Præpositus vel Quæstor: Burh-Geresa i Comes robis, burgi," &c. The word is generally used with regard to monastic life, and means commonly "secunda post abbatem dignitas. Custos Presbyter aut Clericus cui Ecclesiæ seu templi cura incumbit," &c. (Ducange).

HERALDIC.—Names wanted for following arms: 1. Chequy ar. and gu., a bend ermine. 2. Or, on a bend double cottised *s* three bezants. They occur in the arms of Thomas Timperley, Esq., of Hintlesham, who was born before 1527, and died 1593. Also, can any one give me the arms of Reydon or Raydon of Reydon or Raydon? Please to send any information direct to me.

WILLIAM DEANE.

Hintlesham Rectory, Ipswich.

PORTRAITS OF DR. RICHARD BENTLEY.—What portraits of Dr. Richard Bentley have been published besides (1) Sharp's print, London, 1804, size about quarto, I think; (2) in the second (two-volume) edition of *Monk's Life of Bentley*; (3) in Knight's *Portrait Gallery*? Those just enumerated I have, but wish description of others: painter, engraver, size, date; also remarks as to merit. I have heard of (1) Vertue's

print (commended in Monk's *Life of Bentley*); (2) portrait in Bentley's edition of *Manilius*, 1732, or thereabouts (commended in *Jebb's Bentley*); (3) one in the Continental edition of *Bentley's Correspondence* (the same book also had a portrait of Grævius); (4) portrait by Sharp in the first edition of Monk's *Life of Bentley* (1 vol. 4to).

W. J. FADDIS.

Minnesota, U.S.A.

REV. JOHN HOOK, OF NORWICH, 1775.—In "*The Life and Times of Selina, Countess of Huntingdon*, by a Member of the Houses of Shirley and Hastings," London, 1839, it is stated (vol. ii. p. 343) that the Rev. John Hook, who was officiating at the Tabernacle, Norwich, when the countess bought that building in 1775, "was of respectable family, and left a son who was a musical composer and performer." James Hooke, the Norwich musician and composer, was born in 1746, and his father is said to have deceased when young James (styled James Hooke, jun.) was at the early age of eleven years, *i.e.*, 1757. (*Vide* Stacey's *Norfolk Tour*, vol. ii. p. 810). Who was this Rev. John Hook, and is anything known about his musical son?

BRANWHITE.

Norwich.

WILLIAM DERHAM, D.D., 1657-1735.—Where is the best account of this worthy divine's ancestry to be found? I should be glad to connect him with the Derhams of this place, of whom two were clergymen in the earlier part of the seventeenth century: Roger, D.D., Rector of Bramston, co. Leicester, and Robert, D.D., Rector of Stukeley, co. Hunts. Was he descended from either of these?

J. H. CLARK, M.A.

West Dereham, Brandon.

QUEEN CAROLINE.—In what part of Hammer-smith did she die? Did she go direct to Hammer-smith from Portman Street?

Haverstock Hill, N.W.

C. A. WARD.

NAMES OF TOWNS.—In a complete list of all the towns and places free of dues in Southampton, the certified copy of which is dated in 1644, occur the following names, on which I should like to have light:—Dyndbeth, Gomesester, Kibolis Ewanton, Torksey, Vyes, Witch.

J. SILVESTER DAVIES.

Vicarage, Enfield Highway.

CANTING ARMS OF LORD EGMONT.—Will one of your readers kindly refer me to a description of these arms (I fancy it is in Horace Walpole), the supporters two knaves of clubs, and the motto "Cog It Amor Nummi"?

X.

THE BIBLE: J. FIELD, 1658.—Lowndes (Bohn) mentions two editions in 24mo. bearing the same imprint: London, by J. Field, 1658. One is said to be "exceedingly incorrect and badly printed,"

the other is mentioned as "printed in Holland, one of the most correct and beautiful editions of the Bible." How can these editions be identified?

J. P. EDMOND.

64, Bonaccord Street, Aberdeen.

THE X CLUB.—I enclose the following notice which I find in the memoir of the late Mr. W. Spottiswoode, and would be glad of further information.

"He was member of but one club—the X Club, which held its reunions at St. George's Hotel, Albemarle Street, London. There were only nine members, the other eight being Sir Joseph Hooker, Sir John Lubbock, Mr. Herbert Spencer, Professors Tyndall, Frankland, Huxley, Busk, and Hurst. The summons to the meetings of this select society was a talisman marked with the letter X linked to the date of meeting, thus 'X=9.' When the club allowed the members to take their wives with them, permission was conveyed in the mystic symbol 'X + T.V.S.=9.'"

SCOTUS.

Governor WALL.—I am anxious to know if there are living any descendants, either by the male or female side, of the unfortunate Governor Wall, who suffered in 1802; and shall be glad of information concerning any of the marriages of any members of the Wall family, or of families into which they married. Governor Wall left a son and other children.

H. E. WILKINSON.

Anerley, S.E.

Ομμα γῆς.—Can any readers of "N. & Q." tell me where I shall find this expression applied to Athens? I have heard it ascribed to Æschylus, but have failed to find it in *Index in Tragicis Græcos*.

H. SCHERREN.

12, Cambridge Terrace, N.

SHAW AND STEWART FAMILIES.—Henry William Shaw, Esq., of Ballyweedy, co. Antrim, high sheriff for that county in 1788, married in 1783 Eleanor, daughter of William Stewart, Esq., of Belfast. Of what family was this Miss Stewart? She had two sisters, Hannah and Jane, and I have also heard that she was related to a Mr. Stewart who was an eminent Indian judge or barrister.

WALTON GRAHAM BERRY.

Broomfield, Fixby, near Huddersfield.

THOMAS BADSLADE, ARTIST.—I should be glad of any information about Thomas Baslade, or Badslade, mentioned in *Redgrave's Dictionary of British Artists* as "a topographical draughtsman." I glean from the same source that he practised in London, 1720-50, and "drew many seats of the nobility and gentry." I have lately seen some drawings of Mount Edgcumbe executed by him, undated, bearing the name indifferently spelt as above. I wish particularly to trace the dates of these drawings, as there are some buildings of different construction to those now existing, and

should be glad to fix a period for their demolition. I should say that he was but an indifferent draughtsman, if one may be permitted to judge by his drawings; but I understand that Alderman Boydell was "stimulated to art" by seeing Toms and Harris's engravings from Badslade's drawings.

RICHARD EDGUMBE.

Montbovon, Suisse.

**MILITARY KNIGHTS OF WINDSOR.**—I should be obliged by information respecting the statutes of this institution, and subsequent regulations down to the present date. Is there any parliamentary return published on the subject, and any explanation in print of the reason for the transference of the patronage of the corps from the Home Secretary to the Secretary for War? In the latter department, who is the official who has personal charge of the patronage and papers of the Military Knights? Are the appointments made in conformity with the statutes, or under some recent regulation? Has the subject ever been brought before Parliament?

JAUNE CROIX.

**RAMESEY'S "MAN'S DIGNITY VINDICATED."**—Can any of your readers give me any information in regard to the following?—"Ο ΑΝΘΡΩΠΟΣ KATEΨOXH'A or Man's Dignity and Perfection Vindicated. Being some Serious Thoughts on that commonly received Error, touching the Infusion of the Soule of Man, &c. In Answer to a Friend's Letter who desired to be Resolved. By William Ramesey. IATPOS. London, Printed for Samuel Brooks. 1661." J. N.

[Lowndes speaks of Wm. Ramesey, or Ramsey, M.D., as author of "*Astrologia Restaurata; or, Astrologie Restored*, London, 1653," folio, and other works on astrology and medicine, and says there is a reference to him in No. 582 of the *Spectator*.]

**THE ST. MARTIN'S LANE DRAWING ACADEMY.**—Can any one tell a student what has become of the registers, and records, if there are any, or other documents, lists of members, &c., of the St. Martin's Lane Drawing Academy, which preceded the Royal Academy? O.

**AUTHORS OF QUOTATIONS WANTED.**—  
καλ τοῦτο μέγιστος ἐστὶ τῆς τέχνης ἀγαθὰ ποιεῖν τὰ κακά.

Quoted in Charles Reade's *Very Hard Cash*.

"He left us then for a handful of gold  
And a ribbon to put in his coat."

"I pray you in the bowels of Christ to think it possible that you may be wrong."—This last is quoted in some novel, I have forgotten what. I should like to know this as well as the author of the saying. R. P.

"We can live without love, we can live without books,  
But where is the man who can live without cooks?"  
These lines were quoted by Lord Wolsley at the Royal Literary Fund dinner as a "national characteristic." Few, I think, if any, will agree with the sentiment expressed in the first line. The second is a "nice point," with which I leave others to deal. ALPHA.

### Replies.

KING [OF BARRA, LORD YTHAN] AND  
[SETON OF] MELDRUM.

(6th S. viii. 166.)

There never was an Earl of Ythan, and there is nothing on the surface of the extract from the quaint Dutch account of the Garioch family of King of Barra, as quoted by Moscow, which would appear to justify the supposition.

Sir James King of Barra, Lieut.-General in the service of Gustavus Adolphus, was created a peer of Scotland by the title of Lord Ythan, or Eythin, as it is said to have been written in the patent in 1642, and the designation was adopted from the river of that name near Lord Ythan's property in Buchan. The title, which was limited to heirs male of the body, became extinct on the first Lord's death, *s.p.*, at Stockholm in 1652. The "Sea-towns" disguise the Setons, who were the immediate successors of the Kings in the estate of Barra, purchased, *ante* 1598, by George Seton, nephew of Alexander Seton, Chancellor of Aberdeen, and himself likewise eventually chancellor of the same diocese. These and many other facts concerning the Kings, Setons, and Reids are chronicled in that treasure-house of information concerning old Garioch families, *Inverurie and the Earldom of the Garioch* (Edinburgh and Aberdeen, 1878), by Dr. Davidson, Minister of Inverurie, the value of which was set forth in a review in "N. & Q." shortly after its publication. The slaying of Alexander Seton of Meldrum by William King of Barra, in 1590, is writ in the pages of Dr. Davidson, *op. cit.* p. 151. The Dutch genealogist was, of course, unacquainted with the Scottish usage of designating a proprietor by the name of his lands, and calling his wife "Lady" by the same territorial title. He therefore naturally elevated Seton of Meldrum to the peerage, a very venial error under the circumstances, but which it is well to correct here.

It was the Setons, not the Kings, who sold Barra to the Reids in 1630. Reid of Barra acquired a baronetcy, and the property remained with that family till 1749. It now belongs to a family of the name of Ramsay. The castle of Barra, Dr. Davidson tells us, is still habitable, and is an imposing building, of which the lower story is vaulted. Nothing is known as to its date.

There is an account of the family of King, *s. v.*, in Anderson's *Scottish Nation* (Edinburgh, 1866), which also contains a separate memoir of Lord Ythan. The account there given of the Kings of Barra derives them from a much greater antiquity than that avouched in Dr. Davidson's book, where the first date given is *circa* 1490, when the Kings appear as owners of a part of Barra, the other part

being held by a branch of the Blakbolls of that ilk, an old Garioch stock. Of the two accounts, that given by the Minister of Inverurie is unquestionably substantiated by local records, and thoroughly to be accepted as far as it goes. We can probably not go much further with safety.

Mr. Seton, in his interesting *Memoir of Chancellor Seton* (Edinburgh, 1882) records that Walter Seton of Meldrum carried the "pinsell" at the burial of the great Chancellor of Scotland on July 9, 1622, at the kirk of Dalgety, at the sea-side. "There the waves still break, and the Chancellor still sleeps." C. H. E. CARMICHAEL.

New University Club, S. W.

If Moscow will consult the *Collections for Aberdeen and Banff*, or other of the publications of the Spalding Club, he will probably find a solution to some of his queries. Meanwhile, I believe I can answer a few of them.

First, there certainly never can have been an Earl of Ythan. The title did not exist in pre-historic times; and since the twelfth century, when the Earl of Mar was also Lord of Garioch, the district through which the river Ythan flows, the history of that part of Aberdeenshire has been well known. The river also forms a lake of the same name in the parish of Auchterless, and both are noted for producing pearls and salmon. Tolly Barclay may have been called the Laird of Ythan, as his castle was on the bank of the lake, and he possessed a large district around it.

Secondly, Sea-towns must be corrupted through the Dutch from the old and noble Scotch family of Seton, Seyton, or Seaton. Sir Alexander de Seton, High Constable of Scotland to Alexander II., married Margaret, daughter of Sir Walter de Barclay, Chamberlain to William the Lion, and may thus have obtained Barra.

Thirdly, I have not remarked the name of King in any old Scotch documents excepting in the case following, which is an extract from a published deed, in which the phraseology was Anglicized after being translated from the Latin, dated 1490. Resignation in the hands of John, Earl of Mar and the Garioch, by James King, of Bourty, of the lands of Westerhouse, in the regality of the Garioch, in favour of James Barclay and Marjorie Barclay, his wife. The old families of King are invariably Irish, not Scotch.

In 1573 certain lands, including some in Wester Migvie, in *Cromar*, belonged to Christian Barclay, widow of Arthur Forbes, of Balfour, in the barony of Forbes.

In 1493, Jan. 25, in presence of the Lords of Council, it is appointed and agreed between Lord Gray for himself and his tenants on the two parts, and Alexander, Lord Gordon, as procurator for Patrick Barclay, of Grantly, and Walter Barclay, of Tolly, for thaimself, and for William, Earl

Marshal, Alexander Seton, of Meldrum, &c., on the other part, in manner and form that the said Patrick Barclay and Walter Barclay, &c.

In Edinburgh Register House there is a charter of the date of 1581 to Master George Barclay, Burgess of Abirdine, and Marion Cheyne, his wife. In 1499 we find a confirmation of a charter to Alexander Chene and his wife; and the precept of seisin following upon the charter by John Chene, of the same date. The latter is directed to Walter Barclay of Towie, baillie, &c.

On March 5, 1582, Patrick Chene, of Essilmonth, sold to Alexander Fraser, of Philorth, the lands of Kirkcoun Tyrie, with the mill, multure, &c., in the barony of Aberdour, and Sheriffdom of Aberdeen, to be held of the king for a rose on St. John Baptist's day yearly, in name of Blanch Ferme. The charter is signed by Cumming, Ogilvy, William Fraser, A. Fraser, Maister George Barclay, burgess of Aberdeen, and W. Chene. It was confirmed by King James VII., by charter under the great seal, at Holyrood, April 22, 1583 (*Reg. Mag., sig. lib. 36, No. 593*).

In 1637, Mr. William Barclay, advocate in Aberdeen, is a witness to the authenticity of the birth-brief of John Cheyne, Burgess of Zacroczin in Masovia, Poland.

I have extracted the foregoing notes from a few amongst many hundreds relating to early Scottish history, and it struck me that Kien, Kieng, Chene, and Cheyne are easily, by both Gaelic and Dutch pronunciation, formed into King. The habitat of the supposed King family exactly agrees with that of the family of Cheyne or Chene, some members of which did emigrate at the time mentioned, and served in the Polish wars. E. BARCLAY.

Wickham Market.

Moscow will find an account of the King family of Barra, Aberdeenshire, in *Brief Sketches of the Parishes of Booterstown and Donnybrook* (1860-1874), by the present editor of *Gloucestershire Notes and Queries*. In that volume it is stated that the last proprietor of the name of Barra was Sir James King, created by patent, dated at York, 1642, as "Baron King of Eythin," and that he died at Stockholm in 1652, leaving no issue. It is curious, therefore, to find among the wills proved at the P.C.C. at Somerset House mention made of two Lord Kings of Eythin—one in 1652, an administration of the effects of "Edward, Lord King of Eythin, and Kerrey" "in the nation of Scotland," another in 1667, an administration of the will of Lord James King, "Baron of Eythin" (Eythin being derived from Ythan, the river). Can there be any mistake in these calendars? And why is Lord Edward King denominated as Lord of "Kerrey" in addition to that of Eythin, which latter alone is specified in the patent of creation of Lord James King? With reference to Moscow's query, "Be-



fore the Sea-towns possessed them," I should conjecture that this is a mistake for the family name of Seton, as William Seton, younger son of Lord Gordon, married Elizabeth, daughter and heir of William Meldrum. At this period Meldrum passed to the family of Seton, and subsequently to that of Urquhart, the ancestors of the present proprietor. The Peter King alluded to is, of course, of an entirely distinct lineage, and probably descended from the old and wide-spreading Wiltshire family of the name. W. L. KING.

Watlington, Norfolk.

THE BLACK JOKE (6th S. viii. 7). — If MR. FERRAR will refer to a copy of Hogarth's works he will find something which may throw light on this subject. In the third plate of the *Rake's Progress*, at the right hand side against the door, stands a ballad-singer (surely one of the most degraded of her class). She holds in her hand, hanging before her, what appears to be a song, headed "Black Joke." As the engraving represents a scene of the grossest vice and immorality, in a room filled with drunken prostitutes and nearly naked women, there can be little doubt that the "Black Joke" was something much worse than a "black pudding." I have an idea, where obtained I cannot tell, that it was an indecent exhibition by a woman nearly naked, who did something with a pewter dish. The plate shows such a dish in the hands of an attendant near the woman undressing. Probably it was of the nature of the practical joke played off at Berkeley Castle a generation or two ago, where the contents of a silver dish and cover, nearly six feet long, born in by stout footmen, created rather a surprise when placed on the table and uncovered. This subject can scarcely be pursued further in "N. & Q.," or I might give more particulars. R. R.

Boston, Lincolnshire.

In Mr. Courthope's edition of Pope's *Works*, vol. iii. p. 367, 1881, he gives, in explanation of the passage in the first epistle of the second book of Horace:—

"Clattering their sticks before ten lines are spoke,

Call for the farce, the bear, or the black joke,"

the *Coal-black Joke* was the name of a song so excessively indecent that it can hardly have been called for on the stage. The tune was, however, very popular..... What the people called for was, in all probability, the tune called the *Coal-black Joke*."

The tune in question, which was one of those rattling rub-a-dub airs which are so catching, and which become so popular for a time, especially when linked to words attractive to the multitude, may be found in the *Musical Miscellany*, vol. vi. p. 70, 1731. The words there given, which begin,—

"Of all the girls in our town,  
Or black, or yellow, or fair, or brown,"

are certainly not so very indecent; but it is possible that they were not the true original words of the song, but only a new version, adapted to ears polite. In the same work, and to be sung to the same air, there is another ballad, entitled the *Nut-brown Joke*, the words of which are far more objectionable. The tune was clearly very popular, and the songs adapted to it were licentious, to say the least; hence Pope's lines were equivalent to, "Oh, this is very dull; let's have some fun, and the more indecent the better." Dr. Johnson defines a joke as something not serious, and quotes Dr. Watts; it is hardly necessary to say that in the slang of 1730 "a joke" was understood to mean something very different from what Dr. Watts spoke of. EDWARD SOLLY.

The *Black Joke* is a song, common enough fifty years ago, but now, happily, little known. It is characteristic of the coarse taste of the last century. Hogarth, plate iii. *Rake's Progress*, introduces a woman singing it—a fit song in a fit place. It is quite unworthy of further inquiry.

E. LEATON BLENKINSOPP.

The *Black Joke* is a tune, of which I have a MS. copy in an old music-book which once belonged to a great-uncle of mine, celebrated for his skill on several kinds of musical instruments. On the same page I have also *White Joke* and *Unfortunate Joke*. The tunes are short and only written for the violin or flute. No doubt they were once very popular, as they are all merry tunes, and answer to the remarks in your correspondent's letter. H. E. WILKINSON.

Anerley, S.E.

This is a well-known and long popular street ballad, which has been many times printed. The oldest notice of, or reference to it known to me dates about the year of the death of Charles II. In the second quarter of the last century the ballad was so well known that Hogarth put a broadside so entitled into the hand of a street-singer who is conspicuous in "The Tavern Scene," or plate iii. of the *Rake's Progress*, published in 1735. O.

Horace's parallel passage runs thus:—

"Poscut

Aut wisum aut pugiles."

Discarding "farce" as an addition of Pope's, *black joke* may be taken to mean boxing, fencing, or wrestling. As the waltz reminded Byron's country squire "of the black joke, only more *affetuoso*," wrestling would probably represent the expression.

F. W. TONKIN.

Bristol.

[See *Athenæum*, Aug. 11, 1877, p. 167, an anecdote told by Dr. Doran concerning Kemble at Plymouth. In this Dr. Doran says the *Black Joke* was the popular air of the day; it was set to some very vulgar words; and it was vivaciously country-danced to by active beaux and belles.]

AN OLD VIOLA (6th S. viii. 7).—The inscription has been incorrectly cut. It is quite obvious that *IVI* is an error for *IN*, and that *DVECE* should be *DVLCE*. Also, that *MORTVA* (*mortua*) is all one word. We thus get, "Viva fui in sylvis,..... mortua dulce." The general idea is clear, viz., that the viola refers to its living and dead conditions. "I was alive in the woods (when I formed part of a tree); now that I am dead, I make sweet harmony"; or something to that effect. The line is clearly a hexameter.

WALTER W. SKEAT.

The carved letters obscurely represent a distich which usually was graven on the violins, lutes, and bass-violins manufactured in the sixteenth century by a celebrated musical instrument maker at Bologna, viz.:—

"Viva fui in sylvis; sum durâ occisa securi;  
Dum vixi tacui; mortua dulce sono."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

The inscription is "Viva fui in sylvis de ovi mortua dulce." The meaning is, living I (*i. e.*, the tree of which I was made) was sweet in the woods, dead I am sweet by reason of a sheep (*i. e.*, my sheep-gut strings, which make sweet sounds).

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

Is the inscription "Viva fvi ivi sylvis deo vi mort va dve ce" to be read something like this hexameter, "Viva fui in silvis res vilis, mortua dulce"? F. J. G.

I beg to say that the inscription referred to seems to be the following, which was found in or upon an old violin bought in Liverpool a few years ago:—

"Viva fui in sylvis  
Deo vi mortua dulce.

Gaspara Orriffo pruagat [?] Dannamellio, Anno 1516."

These instruments may probably have been manufactured for a church orchestra, as the Roman Church has always been more advanced in its musical service than the Protestant. The latter in some instances is quite opposed to any instrumental music, as in the following recent case:—

"On Aug. 14, 1883, at the Crief, Scotland, Town Council meeting, Councillor McGregor moved the rejection of an application for the use of town's water to blow the organ in St. Columbus Episcopal Church. He thought the granting of town's water to drive engines on Sunday evening for church organs was pushing Sabbath desecration too far. He did not believe in such Sunday engine work. On a division the Council declined to grant the application."

D. WHYTE.

ILLUSTRATION OF 1 COR. IV. 4 (6th S. vii. 513).—Your correspondent MR. SMYTHE PALMER doubts whether "by ever means *against*, or could mean it," though he admits that Abp. Trench is a "good authority" against him. Any one acquainted with

the colloquial speech of the North of England could, however, assure him that the word *by* is constantly used in this sense. If you ask a man such a question as "Do you know anything of Thomas Smith?" and he replies, "I know nothing by him," he does not mean, as MR. PALMER asserts, "I know nothing *about* or concerning him." If he meant this he would simply say "No" to your question. When he says "I know nothing by him," he will tell you at once, if you ask him his meaning, that he means he knows nothing *against* him. It is an expression you may hear every day. As to St. Paul being incapable of saying that "he knew nothing *against* himself," this would be perfectly true if the words could be taken apart from the context in which they stand. But the context, to make any sense, requires that the word *by* should have this meaning. He has been saying that it is to him "a very small thing" that he should be judged by man—that is, that he does not care what people think of him—yea, he says, it does not matter what he thinks of himself; but he adds, it makes all the difference in the world what God thinks of him: "He that judgeth me is the Lord." It is to illustrate this that he uses the expression, "I know nothing by myself, yet am I not hereby justified." If this does not mean "I am not conscious in myself of anything to condemn me," what connexion have the words with what goes before and what follows? MR. PALMER wishes us to believe that St. Paul meant "I know nothing *about* or *concerning* myself." Surely this could have been no reason for the self-justification which he says he might have claimed but did not. Most people, too, in the reverse of MR. PALMER'S words, would have said that St. Paul would be "the last person to confess" that he "knew nothing concerning himself," in the sense that he had "no accurate self-knowledge." No man ever knew himself better than he. He is speaking of himself as a "steward of the mysteries of God," who is "required to be faithful." When he says he "knows nothing against himself," he means that he is not conscious of having been unfaithful to his trust, as his opponents had implied.

G. F. W. M.

Another instance of the use of the word *by* as equivalent in meaning to *against* will be found in Eccles. x. 7: "Pride is hateful before God and man: and *by* both doth one commit iniquity."

W. R. TATE.

Walpole Vicarage, Halesworth.

NAME OF INN WANTED (6th S. viii. 7).—The Cambridgeshire hostel which is "Five Miles from Anywhere" is the little inn at Upware, on the Cam. The inn, in fact, is Upware, and I am glad it has been asked about, for this enables me to record the existence of the Upware republic, a state less known, I fear, than even San Marino or

Andorre. Certain Cambridge undergraduates, fond of fishing and of solitude, founded this remote commonwealth some thirty years ago. It had its consuls, who are now grave government officials or solemn fellows of colleges; its one ædile was the landlord of the inn; its lictors and fasces did indeed exist, but were never wanted. Thus for twenty years or more did that lonely spot flourish under the rule of consuls seldom changed; but one of these, an ardent fisherman and sage, told me lately, with a sigh, that *actum est de Republicâ*.

A. J. M.

If ALPHA will go by train to Newmarket, thence by fly or legs to Burwell, thence by legs or boat up the Burwell Lode, past Cockup Bridge and Pout Hall, to its junction with the Cam at Upware, at the end of this journey he will see staring in his face "Five Miles from Anywhere, no hurry." The hostel has no other name of any sort or kind.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

I think the name was "The Decoy"; it stood on the river near to what was the mouth of Whittlesea Mere, in Holme Fen. There was a ferry across the river from Daintree Farm, and this inn was the only house between it and "The Decoy." I remember visiting that curious trap for wild fowl many years ago *vid* the ferry, and being struck by the inscription. The inn was nearly equidistant and about five miles from Ramsey, Whittlesea, and Yaxley.

J. F. NICHOLLS, F.S.A.

Bristol.

HEALING POWER OF THE HUMAN SPITTLE (6th S. viii. 106).—I remember when I lived in Lincolnshire that much virtue was supposed by the common people to attend the application of spittle to skin diseases; but it was to be applied when fasting.

E. LEATON BLENKINSOPP.

SNAPE FAMILY (6th S. viii. 7).—In the State Papers (Domestic) of 1654 there is a petition to the Protector from

"And. Snape, marshal farrier to the late King and his sons Charles and James. Built 4 rooms over the forge for himself and 14 children, 8 now living. Gave 300*l.* for his place to Duke Hamilton and Sir Hen. Vane, and had 900*l.* due for shoeing the late King's horses in 1641/2, enclosing his bill for shoeing horses from 1 Jan. 1641/2, to last March, 1642/3, total 900*l.*"

There is no further notice of him in this volume; but as a later Snape was an heiress, perhaps Charles II. supported the family and gave them employment at the Restoration. The State Papers of 1660-7 may give later information. STRIX.

*Vide* Granger's *Biographical History of England*. Granger found, from a manuscript note in the Pepysian collection, that one of the family of Snape had been serjeant farrier to the king for three hundred years. R. White's portrait of

Andrew Snape, prefixed to his *Anatomy of a Horse*, gives his arms. I am no herald, but I read the coat, Ermine, three portcullises argent on a chief azure. The gallant Sir Andrew Snape Douglas received a wound, which ultimately proved mortal, in the battle of June 1. His kinsman, Admiral Sir (Andrew Snape?) Hamond, served under him in that action.

CALCUTTENSIS.

AN OLD POLYGLOT VOCABULARY (6th S. viii. 7).—The first edition of this "rare and curious" dictionary, in eight languages, appeared in 1516, Paris, *Pasquier Le Tellier* (*i. e.*, the printer's name), in 16mo. size. The compiler of it seems to be unknown (cf. Brunet's *Manuel*, ii. 695). It must be regarded, indeed, as one of the earliest attempts at a polyglot vocabulary, the well-known *Polyglot Lexicon* of A. Calepinus, in seven languages, having at first appeared only in Latin from 1502 to 1583 in many editions, and not being published before 1634 (Lyons, 2 vols. folio) as a polyglot dictionary, with the Hebrew-Greek-French-Italian-German-Spanish-English interpretation of the Latin.

H. KREBS.

Oxford.

COWPER'S PEW IN OLNEY CHURCH (6th S. viii. 73, 110).—In reply to the statement of A. J. M. that Cowper exclaimed at the last that he was "lost," allow me to refer him to *The Works of Cowper*, with a life and notes by John S. Memes, LL.D., 3 vols. The writer says that the last audible words uttered by the poet were "What can it signify?" when he declined a cordial offered him by the lady who attended on him during the night that preceded his death:—

"On Friday morning the 25th [of April, 1800], at five o'clock was first observed that change of feature which indicates the victory of the last foe. From that hour he remained in a state of insensibility, until he ceased to breathe, rather than expired, a few minutes before five in the afternoon. So gentle, indeed, was this departure that the precise moment of his decease could not be remarked by any one of the five persons who stood round the bed. . . . That the angel of peace sat by the pillow of the dying, and finally confirmed hope into assurance, there appears a cheering evidence in the expression of his countenance after death. When his sorrowing friends looked upon that face, its lineaments showed a calmness immortal, with a joy as of death passing into life, mingled with a most touching glow of holy surprise."

—Vol. i. p. 261.

HUBERT BOWER.

Brighton.

The pew is still shown in the front of the north gallery; it must have been thoroughly "commanded" by the battery which was to be found in the lofty pulpit just opposite. I shuddered when I saw it, having lately read Cowper's poems and his letters. I came to the conclusion that the amiable poet was a confirmed hypochondriac, with a strong tendency to mania; and that

A. J. M. was right in his views on the increase in Cowper's malady. But was the well-known poem which "expresses only blank and utter despair," Cowper's "last" poem? I doubt it. At all events, it is not placed among his latest poems in several editions.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

PAIGLE (6th S. viii. 195).—MR. JAMES BRITTEN has just cause of complaint against me, and I hasten to make such amends as I can. This is how it came about: Remembering that the etymology of *paigle* had been discussed in "N. & Q.," but not possessing the former volumes, I asked a deputy who has them at hand to consult them for me. He unfortunately sent me an abstract of Mr. BRITTEN's communication, giving the quotation I reproduced without verifying it as I ought to have done. To MR. BRITTEN, and not to me, as I now find, belongs the suggestion that "horse-buckle"="horse-*paigle*," while the blunder of supposing that he deduced *paigle* from "horse-buckle" is all my own. Can I say more?

SEBASTIAN EVANS.

JOHN MILTON (6th S. viii. 166).—The passage quoted from Bates and Skinner may be paralleled from Winstanley's *Lives of the Poets* (London, 1687). All that Winstanley has to say about Milton is this (p. 195):—

"John Milton was one, whose natural parts might deservedly give him a place amongst the principal of our English Poets, having written two Heroic Poems and a Tragedy; namely, *Paradise Lost*, *Paradise Regain'd*, and *Sampson Agonista*. But his Fame is gone out like a Candle in a Snuff, and his Memory will always stink, which might have ever lived in honourable Repute, had not been a notorious Traitor, and most impiously and villainously bely'd that blessed Martyr King Charles the First."

E.

BLUE LAWS OF CONNECTICUT (6th S. viii. 189).—The expression probably had an English origin. Blue was the favourite colour of the rigid Presbyterians, and to call anything blue in the time of the Commonwealth was a sneering mode of calling it Puritan. Cleaveland, in his poem on the Christ Church windows (ed. 1659, p. 28), says:—

"Counting our tapers works of darkness, and  
Choosing to see Priests in blew aprons stand  
Rather than in rich coapes, which shew the art  
Of Sissera's prey embroider'd in each part."

And Butler, in describing his hero in 1662, says (canto i. l. 173):—

"For his Religion, it was fit  
To match his learning and his wit,  
T'was Presbyterian true blew,  
For he was of that Stubborn crew  
Of errant saints whom all men grant  
To be the true Church militant."

Blue-skins was an old nickname for the Puritans,

and blue laws was fairly equivalent to Puritan laws.

EDWARD SOLLY.

"TEMPEST," III. i. 13 (6th S. vi. 24, 65, 261; viii. 163).—MR. BULLOCH, of Aberdeen, is, I am sorry to say, not now in his seventy-eighth year. He died more than a year ago. He was a plumber and brass-founder. His son, who is cashier in a large manufactory here, maintains the literary reputation of the family, and has just issued the prospectus of a work he has been long engaged on—a life of Jamieson, the Aberdeen painter, the "Scottish Vandyke," as he has been called.

M.

Aberdeen.

EDGAR ÆTHELING (6th S. viii. 147).—I think the query may be answered, and I shall probably do so. My present object is to correct the erroneous statement of F.S.A.Scot. as to the wall at Dunfermline Abbey and Palace. Her Majesty's Commissioners of Woods and Forests removed the boundary wall (neither "old" nor ancient), and substituted the present low parapet and simple open rail, so as to show the palace ruins from the roadway. The good taste displayed I have never heard questioned, and the public advantage is great. As to the "old" doorway adjoining on Mr. Hunt's property ("the Laird of Pittencrief"), neither was it old or ancient, or the small piece of hideous wall. Mr. Hunt has simply completed the work of the Government on their property so far as his is concerned; and the "pillars" are in correct taste, and are a great improvement to his property and to the adjoining palace ruins and abbey. I know nothing as to the "Dunfermline newspaper" and its criticisms; and "I claim the privilege of a word also" as knowing the locality intimately, and because (1) my ancestor may also, for anything I know, have been one of St. Margaret's suite, and (2) because I also have the honour to be an

F.S.A.Scot. (2).

SILO OR SIRO (6th S. vii. 256).—Your correspondent MR. HYDE CLARKE asks if this is not a barbarian word. There are two Spanish words, *silo* and *silero*, which mean a subterraneous granary or cave. Wandering about the old half-Moorish city of Tarifa a few weeks ago, I passed through a street called the "Calle de los Silos." These *silos* are in common use in Morocco for the storage of grain, and they are there called *matamoras*. They are constructed to contain a couple of thousand quarters of wheat or barley, which they have been known to preserve perfectly sound for twenty or thirty years. In a country like Morocco, where the mysterious disappearance or sudden death of rich men, whose wealth has excited the cupidity of sultan or of bashaw, is not unknown, it often happens that the existence of these pits is forgotten, or the secret of the locality in which they may be placed

perishes with their owners; but if diligent search is made they can always be discovered, owing to the peculiar appearance of the herbage over their mouths. In books of the last century we read of Christian captives languishing in these Moorish *matamoras* or *calabózas*. The *matamoras* appear to me to resemble very much those pits which are to be found in the neighbourhood of the ruined cities of Yucatan. Is it not probable that the "dene holes," about which there are so many observations lately in "N. & Q.," were also used as store-houses for grain? R. STEWART PATTERSON, Gibraltar.

PUR AND CHILVER (6th S. viii. 88, 176).—I saw in the *Pall Mall Gazette* the other day that the only rhyme to *silver* was *chilver*, giving the word, however, the meaning of "manorial due." Can this be a remnant of kind-payment? LECTOR.

"HARTLY HOUSE" (5th S. vi. 512).—In reply to your correspondent A. C., I give the full title, &c., "*Hartly House, Calcutta*. Dublin, printed for William Jones, No. 86, Dame Street, 1789, pp. 295, 12mo." The letters are signed "S. G." or "Sophia Goldborn(e)"; then, after marriage, "S. D.," or "Sophia Doily." Is this a real or a fictitious name? J. S. S.  
Yale College Library, New Haven, Connecticut.

EARWAKER (6th S. vii. 487).—I remember, in looking over the personal names in Domesday Book, being reminded by one of the, to me, very unfamiliar surname of the historian of Cheshire. This was a certain EREWACRE, whose name is variously, in other instances, spelt Elwacre, Alwacre, Eilwacre, Ailwacer, and Elwacer, and Latinized Euroacus. Whether this is the same person throughout or not is not clear, for the lands in Somerset of one so named fell to Serlo de Burci, William de Falaise, and Walter de Dowai, so there may have been three, but Mr. Eyton thinks there was only one. "Little but the memory of this Saxon thane remained at the date of Domesday, but his son Ælfric still held a small estate at Brentmarsh under Glastonbury Abbey" (*Key to Domesday*, vol. i. p. 62). I am no judge of whether this confirms MR. MAYHEW'S supposition, but the prefix here seems to be the usual corruption of Ælf. A. S. ELLIS.

SINGLETON (6th S. vii. 487).—Singleton is a technical word borrowed from whist. A single card is called a singleton. S. G. S. S.

[It is familiar to every whist player in the phrase to lead a singleton, or solitary card of a suit.]

REV. JOHN BLACKADDER (6th S. vii. 408; viii. 49).—The Rev. John Blackadder, the Covenanter, was born in 1622. He was the lineal descendant and only representative of the house of Tulliallan. He was ordained minister of Troqueer, near Dum-

fries, during the Commonwealth, and was ejected from that parish in 1662. While he was pursued by the persecutors his wife and children retired to the parish of Glencairn. Sir James Turner, with a party of soldiers, sought him there in 1665. He and his wife were in Edinburgh. The soldiers cruelly used his children, threatened to roast them in the fire, and chased one of them half a mile in his shirt. One of these was afterwards a distinguished Christian, whose memoirs have been published, Col. Blackadder, Governor of Stirling Castle.

Mr. Blackadder, though persecuted, continued to preach in various places in the east and west of Scotland, and took part in the celebrated Covenanters' meetings at Hill of Beath, in Fife, and at East Nisbit, in the Merse (now Allanbank, Berwickshire).

In the year 1678 he went to Holland, where he remained some time among the Covenanter refugees. He was again in Scotland preaching in 1681. While Edinburgh was his headquarters he addressed meetings in fifteen or sixteen neighbouring parishes. In going from one meeting to another, fifty or sixty miles distant, he often rode long distances during the night, and had many narrow escapes. He was apprehended in Edinburgh by Major Johnston on April 6, 1681; condemned and sent next day to be imprisoned on the Bass Rock. Here he died about the end of 1685, through disease induced by exposure, at the age of sixty-three. He was buried in the churchyard of North Berwick. Here a large flat monument, supported by pillars, marks his grave. On this monument is the following inscription: "Here lies the body of Mr. John Blackadder, Minister of the Gospel, at Troqueer, in Galloway, who died on the Bass, after five years' imprisonment, anno dom. 1685; and of his age sixty-three years."

I have visited the ruins of the prison where Blackadder was confined on the Bass Rock, and a more dreary, exposed structure cannot be conceived. A safe landing on the Bass Rock can only be effected in calm weather; and even then a scramble from the boat is necessary before secure footing is attained. Crichton's *Life of John Blackadder*, 12mo., 1823; and *Chambers's Biographical Dictionary of Eminent Scotsmen* give full particulars of this good man.

In Berwickshire we have a John Blackadder who claims to be a descendant, but who is not much of a Covenanter. A letter addressed to John Blackadder, Esq., East Blanterne, Chirnside, N.B., will no doubt be answered with fuller particulars.

CHARLES STUART, M.D.

Hillside, Chirnside, N.B.

There is a very ample memoir of John Blackadder, founded on original documents, by Andrew Crichton. A second edition, corrected and enlarged, was published at Edinburgh in 1826.

This contains some account of his descendants. Mr. Crichton also wrote a life of the martyr's son, Col. Blackadder. Both books, I believe, may easily be procured.  
J. T. B.

GRICE, SWINE, AND VENTRE ST. GRIS (6th S. vi. 537; vii. 274).—The meaning of the word *Gris* having been expounded, it remains to trace its connexion with Henri IV. Is it not probably the following? The pig or boar is the well-known emblem of St. Anthony and his companion in Mediæval effigies. St. Anthony was, of course, the patron of Henri IV.'s father Antoine, head of the house of Bourbon; and as, no doubt, he grew up surrounded by these effigies, the paunch of the emblematical beast fixed itself on his youthful imagination, and so became his favourite oath. St. Anthony naturally came to be the patron of pork butchers, and we have all seen him painted over the shop-fronts of numerous *charcutiers* all over Europe. I remember my father (a staunch Protestant) used often to laugh over an apparently senseless and incongruous inn motto he had met with or heard of, "Put your trust in God and be comforted, for this is the sign of the good sow"; but no doubt this inn had in olden times been under the invocation of St. Anthony and his pig, and "the good sow" is not far removed from "Saint Gris." By a noteworthy coincidence I happened this very day to have occasion to turn over some correspondence of one of my grandfathers, who, though also a determined Protestant, was fond of travelling in France, and corresponded with a number of French friends. In one letter, to a gay young abbé in the free-and-easy pre-revolution days more than one hundred years ago, and in excellent French, occurs the following: "Ventre S. Gris!—as your Henri IV. used to say,—what is your secret for standing so high in the ladies' good graces?" R. H. BUSK.

FRANKINCENSE (6th S. viii. 108).—Will the following entry from the burial register of St. Matthew, Friday Street, throw any light on the matter?—"1588. Payde for p'fume at Mr<sup>r</sup>s Palmer's buriall, iij<sup>d</sup>." I confess that I am not quite certain as to the correct explanation of the entry. Perhaps the death of the deceased person may have been caused by some malignant disease, and the *perfume* may have been considered to be a disinfectant. Or possibly the simpler explanation may suffice, that a long unopened vault was the place of sepulture, and that the perfume was required to purify or to make more pleasant the air of the church. W. SPARROW SIMPSON.

It is only in the eighteenth century that the use of incense died out. We read of charges for incense in the churchwardens' books in the bishopric of Durham when Lord Crew was bishop. It seems to have been used in churches where confirmations

were held. In *The English Church in the Eighteenth Century*, by Abbey and Overton, we read:—

"In the early part of the seventeenth century George Herbert had said that the country parson must see that on the great festivals his church was 'perfumed with incense' and stuck with boughs. Even as late as George III.'s reign it appears that incense was not quite unknown in the English Church. We are told that on the principal holy days it used to be the 'constant practice at Ely to burn incense on the altar of the cathedral till Thomas Green, one of the prebendaries, and now [1779] Dean of Salisbury, a finical man, who is always taking snuff, objected to it, under pretence that it made his head ache.'"—Vol. ii. p. 480.

When Archbishop Sancroft drew up a form for consecrating church plate a censer was included. The revival of the use of incense in some churches now is not a revival of a pre-Reformation practice, but of a post-Reformation use.

E. LEATON BLENKINSOPP.

That incense should have been used in a Protestant church in 1768 is certainly remarkable; but if it was, charcoal would, of course, be wanted to burn it on.  
R. H. BUSK.

With reference to Mr. BARDSLEY'S query a friend thus writes to me:—

"I do not think the entry in the Ulverstone churchwardens' accounts, bearing date Aug. 20, 1768, of the humble little sum of one shilling and twopence for frankincense and charcoal points to any ritualistic tendencies on the part of its vicar, but I would suggest the possibility of some contagious epidemic being prevalent in the parish during the summer of that year, and that Moss, in his capacity of village doctor, may have advised the burning of incense in the church by way of a disinfectant at the time a funeral service was going on in it. A reference to the parish register would show if the death rate had been higher just about that period."

CELER ET AUDAX.

PUTNEY; PUTTENHAM (6th S. viii. 88).—Some years ago I read—though where, I regret to say, has now escaped me—the legend of the building of the churches of Fulham and Putney. It appeared from this that these churches were built by two sisters, but, unfortunately for the progress of the works, they had only one trowel between them, so that they had to work in turns. The lady on the Fulham side of the river, when she required the tool, used the expression, "Heave it full home," the other lady in her turn saying, "Put it nigh"; hence the derivation of these two names, which sounds a little fanciful.  
R. C. STONEHAM.

There is every likelihood that Putney is connected with *put*, the Dutch for *well*. Charnock, in his *Local Etymologies*, so interprets it,—*Putten*, from its wells, and the *heath*, A.-S. for heath, may have been added after, which brings us to Putney Heath. It does not seem that the suggestion comes from Brayley, but from "a friend of Mantell's"—the Walter Mantell, I suppose, who wrote a *Treatise of the Laws of*

England, 1644. Lysons calls it *Putenega Amernum*; the *Index to the Records*, p. 122, *Putenega* simply. Isaac Taylor, *Words and Places*, p. 236, suggests that *ey* means eye, or island, like Bermondsey. If this be so, it stands for Well Island. The French *puits* has the same origin, though Littré gives it as Wallin; and our English word *pit* is another variation.

C. A. WARD.

Haverstock Hill, N.W.

"*Pud, put, putn*, E., from *Pudda*, Pot, or *Putta*, a man's name, still preserved in the names *Potts* and *Potter*. Among the first bishops of Hereford, fl. seventh and eighth centuries, were men of these names. Ex.: *Puds-ey* (Yorks.), *Pudda's* water; *Poteslepe*, now *Put-ley* (Heref.), *Putta's* leap; *Puts-ton* (ditto), *Putta's* town; *Puttan-heath*, now *Putney* (Surr.), *Putta's* heath or land."—Edmunds's *Traces of History in the Names of Places*, 1869, p. 238.

HIRONDELLE.

JOHN GUMLEY (6th S. vii. 62, 95, 194).—There is some notice of Col. Gumley in *The Life and Times of Selina, Countess of Huntingdon*, 1839, vol. i. chap. vii., &c.

W. C. B.

SAMUEL DALE (6th S. vii. 408).—The author of the *Pharmacologia* was born at Brintree, in Essex, about 1658, where he practised subsequently as an apothecary. In 1730 he obtained the degree of doctor in medicine, and became a licentiate of the Royal College of Physicians of London. Afterwards he removed to Bocking, where he practised till his death, which occurred on June 6, 1739, in the eightieth year of his age. He was buried in the dissenters' burial-ground at the place last named. There is a portrait of him in the Court Room at Apothecaries' Hall. Vide *Memoirs of the Botanic Garden of Chelsea belonging to the Society of Apothecaries of London*, by Field and Semple, London, 1878.

H. W. S.

THEL (6th S. vii. 249, 293).—The port of Hull had at a very early date a large trade with the timber producing districts of Scandinavia and the Baltic. To this day the town has many raff and deal merchants, deal carriers and deal-yards. I think if a search were made in early records the word *deal* would be found quite naturalized. In a book of accounts belonging to the Hull Charterhouse I find, 1581: "1 ieast, 2 spares, 1 furdeale"; and again, 1583-4: "7 deals to seale the windows"; and again, 1585-7: "12 furdeiles," "7 fur deals." Spruce deals are mentioned in the statute 12 Car. II. cap. iv.

W. C. B.

THREE-WAY LEET (6th S. vii. 229; viii. 16).—MR. TERRY does not give all the latest information. I have since shown, in the *Academy*, that the Essex *three releet* is not particularly corrupt, but is merely misdivided. It should be *threere leet*, A.-S. *threóra lætu*, meetings of three ways. The suffix *-re*, A.-S. *-ra*, is the mark of the genitive plural.

So also *twegra wega gæltetu*, meetings of two ways, in a gloss quoted in Bosworth's *Dictionary*.

WALTER W. SKEAT.

MOTTO: "BIENFAICTZ PAIERAY, MALFAICTZ VANGERAY" (6th S. vii. 506).—Walrond, of Dulford House, Devon, Marquis de Vallado in Spain.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

HEDGEHOGS SUCKING COWS (6th S. vii. 309; viii. 32).—While conversing with a gamekeeper the other day, I took the opportunity of inquiring whether he knew of any instance of hedgehogs sucking cows. He told me that he had occasionally in the evening found these animals among the cows, and had also in the morning met others coming away; and this, in addition to the fact that marks were found on the cows, and that no milk could be obtained from them, he considered ample proof that hedgehogs are in the habit of sucking cows. He further assured me that they were much addicted to sucking eggs, and for that reason he never lost an opportunity of killing them.

R. C. STONEHAM.

Another curious assertion made with regard to the hedgehog is that it mounts fruit trees and comes down with apples and pears stuck upon its bristles. Lenz announced that animal poisons the most venomous have no effect upon the hedgehog, and Dr. Buckland confirmed this. When bitten by a viper it cares little about it, finally seizes it by the head, compresses the poison glands, and then eats every part of the body. Prussic acid, arsenic, and corrosive sublimate have been given to it without hurting it, and Pallas says it can eat one hundred cantharides without any ill effect arising. Almost every one now denies that it sucks the cow. But then it is said it does not suck eggs; and yet Lane, the gamekeeper to the Earl of Galloway, saw one in 1818 carrying six pheasants' eggs on its back. It is a clever animal, becomes domesticated, and turns a spit. It has a powerful instinct for atmospherical change. In its burrow it stops up the opening towards the quarter whence the wind will next blow, and Plutarch says that a citizen of Cyzicus acquired an astonishing reputation as a meteorologist from having observed this. There clearly is some evidence that it does suck cows. Scientific incredulity is good, but positive negation is absurd. Let us wait.

C. A. WARD.

Haverstock Hill, N.W.

A "PYNSON" VOLUME (6th S. viii. 68).—I copy the following verbatim from the *Oracle*, No. 223, p. 510, with reference to the work in question:—

"The book you mention is of very considerable value, but Lowndes and other authorities contain no record of any sale of it. There are, however, two copies, one,

with some MS. notes, in the British Museum, and the work is mentioned by several of the bibliographers. The fullest description is in Herbert's *Ames's Typographical Antiquities*; it will be thence observed that the copy with which the describer was then acquainted was, as is our correspondent's, without a title-page. This is a peculiarity of the book common to all known copies. The date is 1514; Pynson, however, printed an edition in 1508 (edited afresh by Fitzherbert in 1519), of which Ames and Herbert do not seem to have been aware. It commenced 'Folio Prima. Magna Charta. Edwardus dei gratia rex...'; ended 'Ad laudem...beate virginis Marie...Parv. codex qui Antiqua Statuta vocatur explicit,' &c., and was in Latin and French. The description of the volume of 1514 referred to is this: 'Magna Charta,' with other statutes, placed irregularly, however, with regard to time. It has no title-page, but begins with a calendar in red and black; then a table of the heads of the chapters of such statutes as are divided into chapters, called, it seems, the old statutes. At the end of this table: '¶ Ad laudem et gloriam cuncti potentis ac beate virginis marie toteq; celestis curie Parvus Codex qui Antiqua Statuta vocatur Explicit London cum solerti curia ac diligentia per—Anno Incarnationis dñice. Millesimo quingentesimo xiiij decimo sexto Idibus Marcii.' Then his small device, No. 1, at the bottom of the page. Magna Charta begins on a fresh set of signatures; the whole contains N 12. At the end of the statutes: '¶ Sequit' patent no'ia Regum Angl'. A sancto Edwardo. Ac inceptions regnorum. Tpa coronationum Tempora obitus Regum a willo'lo Conquestore. Et per quantum tempus regnaverunt. Et loca sepulturarum iporum Regum.' After this is a table of the contents, and then this colophon: 'Impresse in ciuitate London per—Regis impressorum.' This is the first edition I have met with of this book. In the collection of Mr. Alchorne, Narrow Twelves, The small device No. 1 is described on a previous page; it contains the nude boy and girl."

CELER ET AUDAX.

DIARY OF DR. JOHN FORBES, OF CORSE (6th S. vii. 347).—MR. J. P. EDMONDS will find the diary of Forbes, of Corse, in the edition of his works in two volumes, folio, printed at Amsterdam in 1703. It appears there in the Latin language.

J. T. B.

NEWBERY THE PUBLISHER (6th S. vii. 124, 232).—By way of addition to the list of little books given by R. R., perhaps the following may be acceptable:—

(a) The | Village Maid | or, | Dame Burton's | Moral Stories | for the | Instruction and Amusement of Youth. | By Elizabeth Somerville, | Author of James Manners, Little John, and their Dog Bluff; | Flora, or the Deserted Child, &c., &c. | London: Printed by J. Bonsor, Salisbury Square, | for Vernor and Hood, Poultry; | and sold by | E. Newbery, St. Paul's Church Yard, | 1801.

Sq. 12mo. pp. viii—148.

(b) Tales | of | The Cottage; | or, | Stories, | Moral and Amusing, | for young Persons. | Written on the Plan of that celebrated Work | Les Veilles du Chateau, | by Madam Genlis. | By Mrs. Pilkington. | London: | Printed by J. Bonsor, Salisbury Square: | For Vernor and Hood in the Poultry; and sold | by E. Newbery, Corner of St. Paul's Church | Yard, | 1800.

Sq. 12mo. pp. viii—218. Frontispiece, after Thurston, dated "May, 1798."

(c) Tales | of | The Hermitage: | Written for the | Instruction and Amusement | of the | Rising Generation. | London: | Printed by J. D. Dewick, Aldersgate Street, | For Vernor and Hood, 31, Poultry; and | Sold by E. Newbery, the Corner of | St. Paul's Church Yard. | 1800.

12mo. pp. 209. Frontispiece dated 1798.

(d) Marvellous | Adventures; | or, | The Vicissitudes | of | A Cat. | In which are | Sketches of the Characters | of the | Different Young Ladies and Gentlemen | into whose hands | Grimalkin came. | By Mrs. Pilkington. | London: | Printed for Vernor and Hood, Poultry; and | J. Harris (Successor to E. Newbery), | St. Paul's Church Yard. | By W. Blackader, 10, Took's Court, Chancery Lane. | 1802.

Sq. 12mo. pp. x—203. Frontispiece dated "Aug. 2, 1802."

(e) The | Crested Wren. | By | Edward Augustus Kendall. | [Quot. and cut, by Bewick] London: | Printed for E. Newbery, | At the Corner of St. Paul's Church-Yard. | 1799.

12mo. pp. vi—152. Frontispiece, "Taylor, sculp.," dated May 20, 1799.

(f) The | Holy Bible | abridged: | or, the | History | of the | Old and New Testament | illustrated | with Notes and adorned with Cuts. | For the Use of Children. | Quot. | London: | Printed for Carnan and Newbery, No. 65, | in St. Paul's Church-Yard, 1770. [Price Sixpence bound.]

16mo. pp. xvi—176.

I am very glad to see that interest in these old "toy-books" is reviving. Many of them contain a far better sort of instruction than the pseudo-scientific stuff that is offered to children, by way of amusement, in these Board School days; and some might be profitably reprinted, if the work could be done without the help of the "editor." The sad fate that befel *Original Poems* is fresh in my recollection as I write these lines. It may not be amiss to add that the fourth edition of these capital rhymes appeared in 1803, and the eleventh in 1811. ALFRED WALLIS.

BOOKS AUCTION (6th S. vii. 149, 492).—The following additional list may be useful to F. G. W.:—

Colonel Stanley, 1813. Sale occupied eight days.  
Ralph Willett, 1813. Seventeen days.  
Rev. F. Winstanley, 1831. Three days.  
William Frost, 1831. Three days.  
Rev. G. R. Leathes, 1831. Five days.  
Rev. M. Beecher, 1830. Two days.  
H. N. Garrett, 1830. Five days.  
Rev. H. C. Manning, 1829. Two days.  
Capt. W. Bullock, 1829. Two days.  
W. Boyfield, 1829. Five days.

At Townley's sale in 1814, six book, printed by Caxton, realized 1,219l. 10s. I have a sale catalogue with the prices affixed. WM. FREELOVE.  
Bury St. Edmunds.

Catalogues: Rev. Dr. Bliss, 1858, useful for books printed at Oxford; works on Oxford and Oxfordshire; works on the Psalms of David; books printed in London for three years before



the fire; books relating to the fire; to the plague; and to the Quakers; and on characters. J. C. Hotten's *Topographical Catalogues*, sale catalogue, 1873.

ED. MARSHALL.

Sandford St. Martin.

PLURALITY OF WORLDS (6th S. vii. 488).—Reference should be made to the bibliography of this subject in 6th S. v. 229, 392, 498; vi. 197, to which the following are additions:—

*Ouravoskoría*. Or, a Survey of the Heavens.....III. The probability of more inhabited worlds..... By Robert Wittic. 12mo. London, 1681.

Celestial Worlds Discovered, or Conjectures concerning the Inhabitants, &c., of the Worlds in the Planets. By Chr. Huygens. 8vo. 1698.

Fontenelle. By Behn, 1683; by Gardiner, 1715, and (with Addison's Defence) 1737; also an ed. 1753.

A New Journey to the World in the Moon, and reasons why former lunarian travellers could not find their way. 8vo. 1741.

Toplady writes: "A plurality of worlds is more than intimated by the apostle Paul" (*Works*, 1841, p. 534).

Plurality of Worlds, or Letters, &c., in answer to Chalmers. 12mo. 1817.

Essay on Planetary Population. By T. Ody. 8vo. Margate, 1817.

Sir D. Brewster, More Worlds than One. 1854.

Prof. Whewell, Of Plurality of Worlds. 1854.

B. Powell, Unity of Worlds. 1856.

Plurality of Worlds argued from Scripture. 1858.

The Heavenly Bodies, their Nature and Habitability. By William Miller. 8vo. 1833.

W. C. B.

The literature of the plurality of worlds was discussed in "N. & Q.," 5th S. v. 229, 392, 498; vi. 197. But the works noticed were chiefly of the seventeenth and nineteenth centuries, with the exception of the *Spectator*, No. 519, by Addison in 1712, and F. Xavier de Feller, *Observations Philosophiques sur le Système de Newton, le Mouvement de la Terre, et la Pluralité des Mondes*, 1771 and 1788. But there is another French work, *Système du Monde*, Bouillon, 1770, which is of about the date required by MR. C. W. MARTINDALE. It consists of a reprint of the *Lettres Cosmologiques* of M. Lambert from the *Journal Encyclopédique*, 1765. The third chapter of the first part is on the "Population de l'Univers," pp. 24-28, and the fourth on the question "Si les Comètes sont Habitables," pp. 29-39. He remarks on the general question:—

"Si nous sommes bien convaincus que tout est fait avec dessein, que tout est lié, que le monde est l'expression des attributs de Dieu, nous serons portés à croire que tous les globes sont habités."—P. 24.

But in respect of the comets it is different:—

"Nous voulons que tous les globes soient habités, mais sont-ils tous habitables? Les comètes semblent ici faire une exception."—P. 29.

ED. MARSHALL.

Sandford St. Martin.

AUTHORS OF QUOTATIONS WANTED (5th S. ix. 69).—

"I give him joy who stammers at a lie," should be

"I give him joy that's awkward at a lie;  
Whose feeble nature truth keeps still in awe;  
His incapacity is his renown."

Young, *Night Thoughts*, Night viii. 361.  
C. A. WARD.

(6th S. vii. 109.)

"Would that I were a painter! to be grouping  
All that a poet drags into detail!"

Byron, *Don Juan*, c. vi. s. 109.  
OLIVE BRIDGE.

(6th S. viii. 8.)

The proper rendering of the lines quoted by CELER ET AUDAUX is:—

"Straight is the line of duty;  
Curved is the line of beauty;  
Follow the straight line, thou shalt see  
The curved line ever follow thee."

They were written by William Maccall, author of *Elements of Individuality*, &c., and a personal friend of Thomas Carlyle.

EUGENE TRESDALE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Towns and Districts*. By Edward A. Freeman, M. A. (Macmillan & Co.)

UNDER the title of *English Towns and Districts* Mr. Freeman has collected a series of inaugural lectures delivered at various meetings of the Archaeological Institute and essays which first saw the light in the *Saturday Review*. With most of the papers of both classes the historical student is assumably familiar. His gratitude at finding them brought together in an accessible and a collective form is likely to be the greater on account of his previous knowledge. Few books produced under similar conditions have so much cohesion as this. Whatever may be the truth of the views Mr. Freeman enunciates, or the value of his mode of expression, the writer at least knows what he means. His trumpet gives forth no uncertain sound. The views of history he holds are expounded with a clearness that leaves nothing to be desired, and assert themselves in every page of his volume. As minute and conscientious in some respects as Drayton, with whose *Polyolbion*, unlike as are necessarily the two books, it seems natural to compare his work, Mr. Freeman has a breadth of knowledge and an insight which were, of course, impossible in Drayton's days, and an earnestness of conviction that is purely individual. Few men who visit a city see so much as Mr. Freeman. He is the very reverse of Mr. Bayard Taylor, of whom it was unkindly said that "few men who had travelled so much had seen so little." His analysis of the features of a city reminds one of the long, patient studies with which Balzac prefaces the narrative portion of his novels. The favour with which Mr. Freeman is received as chairman of the Historical Section of the Archaeological Institute is explained when it is seen how much concerning a town he is able to tell which the best instructed inhabitant cannot have received from tradition and the acutest local antiquary is not likely to have divined.

Among the views that are likely to command most sympathy one or two stand prominent. One is the assertion which finds repeated utterance that the great English cities are inferior to the great cities of the Con-

ment, for the reason that English history as a whole is superior to that of foreign countries. The history of Nürnberg is greater than the history of Exeter because the history of England is greater than that of Germany. English cities lack the stately buildings and historic associations of Italian and Teutonic cities because England became too soon united to allow of the great nobles and prelates developing into sovereign princes or the great cities and boroughs establishing themselves as sovereign commonwealths.

To Northamptonshire and a portion of Lincolnshire Mr. Freeman assigns, as a result of their central position, the origin of the polite and literary speech of England. If with these counties Leicestershire is included, this view is accurate. Another view that finds clear enunciation is that Englishmen had an independent Romanesque style in architecture before the arrival of the Norman, and continued building in a national style while the work, ecclesiastical and military, of the Norman was growing up around them. In his notice of Glastonbury Mr. Freeman deals philosophically yet tenderly with the Arthurian legends. Preacademic Cambridge and preacademic Oxford are the subjects of edifying papers. Lincoln and Exeter, the former especially, are treated with special tenderness by Mr. Freeman. What is said about Kirkstall and Selby has signal interest, and the comparison between the minsters of York and Lincoln is well maintained. From the ruins of which Mr. Freeman treats we are sorry to miss Furness. So eminently to the taste of the majority of readers of "N. & Q." are these papers, our sole reason for abstaining from recommending their perusal is that the task is probably superfluous, the familiarity we counsel being already obtained.

*Oliver Madox Brown: a Biographical Sketch, 1855-1874.*  
By John H. Ingram. (Elliot Stock.)

SLIGHT as are the records Mr. Ingram has collected of the life of Oliver Madox Brown, they are sufficient to present a vivid picture of the dawn of genius. Nineteen years and a few months constitute a brief period for work, and the destruction of all the literary accomplishment that has been given to the world before that age would make a gap in the world's possessions much smaller than is generally supposed. Brief, however, as seems the period from the standpoint of effort, it is even briefer from that of the formation of character. A retrospective glance at an individual career leaves a sense that at the age of twenty nothing had practically happened. "Calf love" had exercised an influence elevating in the main, and the study of high models had begot an emulation which stirred the mind to more or less direct and conscious imitation. The memoir before us shows a youth with a character distinctly formed, and furnishes the record of high accomplishment in different lines. That the world lost in Oliver Madox Brown one who would have added brightest reputation to a name honoured through successive generations is conceded. Not much of a memoir of the painter-poet is to be obtained, but a record of some of his thoughts and ambitions, an analysis of his work, a few traits of a highly individual character, and a few extracts from letters are preserved. To many in the present generation these will have high value, and to posterity they will convey some idea of the life of one whose memory men "will not willingly let die."

THE *Harvard University Bulletin* for April contains a goodly instalment of matter of interest to the students of early American cartography. In view of the Congress of Americanists, which is to be held next year at Turin, during the period of the International Exhibition, it is to be hoped that the list of early maps showing parts of America will be continued and completed in subsequent

parts. We always regret the very trying fashion of leaving off in the middle of a sentence, or it may be even of a word, which is the practice of the *Bulletin*. The account of the early maps in the April number, the last which is before us, ends with the instructive words "which could." If we could only have read "which nobody," we might have supplied the conclusion for ourselves.

THE *New York Publishers' Weekly* (F. Leyboldt) continues, we are glad to see, its long sustained interest in the important subject of international copyright. It gives, in the course of its August issues, fair scope to two sides in the letters of "Ouida" and Mr. T. A. Romer, from the *English Publishers' Circular*, and it notes the unsatisfactory state of the negotiations for a convention between Great Britain and the United States shown by the reply made to Mr. Bryce's question in the House of Commons. We hope that the Berne and Amsterdam International Conferences, to be held in the course of this month, may result in impressing upon governments a clear sense of the necessity for arriving at some common understanding for the protection of intellectual property.

No. 5 of the *Midland Antiquary*, edited by Mr. W. F. Carter, B.A., has reached us. Among miscellaneous contents of genuine if varied interest appears an important series of additions to the Worcester-shire Visitation of 1682-3.

MR. RICHARD HERNE SHEPHERD has issued, in a limited edition of 250 copies, *The Bibliography of Swinburne*, containing a bibliographical list, in chronological order, of the published writings in verse and prose of the author of *Atalanta in Calydon*. So complete is this, no published letter of Mr. Swinburne is apparently omitted.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

ALFRED TARBOLTON ("Choice Notes from 'N. & Q.'").—Two volumes were published by Messrs. Bell & Daldy, the first dealing with history, the second folk-lore. The series was then discontinued. It is out of print, and can only be obtained second-hand.

"WHO DRIVES FAT OXEN," &c. (*ante*, p. 120).—MR. FREDK. RULE writes:—"In my edition of Boswell the parody is given under the year 1784, not 1751."

J. S. MACGREGOR ("Non-inflammable Gas").—We do not answer scientific questions. Apply to Hardwicke's *Science Notes*.

JAMES FREEMAN ("Prince Bismarck and Chaucer").—The lines from Chaucer you quote appear 6th S. viii. 14.

RUPERT SIMMS.—Your communication shall appear next week.

WILL W. J., who offered a copy of Retzsch's "Chess Players" to P. P., communicate his address?

SIR JOHN MACLEAN.—Will appear in a week or two.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 22, 1883.

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Notices to Correspondents.

Notes.

HALLAM'S GRAVE.

Quiet Clevedon, where the Hallams lie, is one of those places which must be loved before it seems worthy of love, for although the town itself is bright, and the air nimble and sweet, the country round is flat and uninteresting, and in winter always deep in mud. Yet the very flatness, this dim monotone of grey, this absence of variety, presents such a picture of peace and repose that you can, if you bring a mind at all in harmony with the scene, deepen that gentle homestead feeling which is a peculiar charm of Somerset.

The chief attraction for visitors is the obscure and solitary parish church of St. Andrew, where the great historian and his eldest son, Arthur Hallam, are interred. You seek it by the beach and through the fields, and you find it at last, an old and lonely church beside the sea, in a hollow between two green headlands. The path up to it, bordered with ash trees and hawthorns, winds along the side of Church Hill, the first of the two headlands, which shuts it from view until, rounding a green shoulder, you come suddenly upon it, like a ghost. Even then, unless you have brought a mind in harmony, there is little to see, for the spot is so deserted and so lifeless that you seem to have stepped back through centuries, and

to be moving in some old-world time. A weird sensation creeps over you, gazing on the ivy and pennywort of the wall, and the path trodden by cottagers—a feeling akin to awe, which reminds you somehow of the poems of Ossian. You are in the presence of these three grey sisters, grey thought, grey silence, grey repose; only clouds, like a troop of mourners, hurrying up over the waste, only a solemn dirge as the wind sweeps waiving by, only the low faint murmur of the sea. The sun's last beams are on the distant hills, and the tide is ebbing dim and shadowy to the shadowy ocean beyond.

Inside, the church is old and dim, and filled with a faint odour of age. As the wind rises, mysterious pulses of sound awaken in the rafters overhead. The monuments of the Hallams are not in the chancel, as the able author of *Horæ Subsecivæ* has said, but they are in the manor aisle affixed to the western wall. There are four of them, Arthur Hallam's being one of the two centre tombs.

I am not going over the story of Arthur Hallam's life, cut short just half a century ago, nor the saddened life of the historian afterwards; but I wish to notice a few points in connexion with *In Memoriam*. No grander dirge than Tennyson's famous work has yet been uttered, and no poem is more thoroughly English. Arthur Hallam, Tennyson's great friend, died suddenly at Vienna on Sept. 15, 1833, and the body, after being embalmed, was brought to England, and laid in St. Andrew's Church, Clevedon. It appears to be not generally known that the body was landed at Dover, and brought thence by a *cortège* of sixteen black horses to Clevedon Court, the seat of Hallam's maternal grandfather, Sir Charles Elton. The tenants carried the coffin to the church and lowered it into the vault. No flowers were used, the funeral was very plain. The Rev. William Newland Pedder, Vicar of Clevedon, read the service. The bell that tolled carries the short legend:—

"I to the church the living call,  
And to the grave do summon all. 1725."

A new organ now stands on the vault. The familiar names—familiar, that is, in the classical sense—are those of the Elton family, Hallam's relations. A memorial brass near at hand bears the name of Hallam's maternal grandfather, the Rev. Sir Abraham Charles Elton, fifth baronet, together with the names of the four preceding baronets; and a marble tablet, close to the site of the old family pew, records the death by drowning of Hallam's two cousins, Abraham and Charles, in 1819, at Weston-super-Mare, when Hallam himself was eight years old. This unhappy occurrence has been commemorated in an elegy entitled *The Brothers*. The moon, when high in the heavens (Dec. 29, 1882), strikes through the south

window of the aisle, slantingwise on the monuments of the dead. The light white mist that dips over the downs and the sea is one of the peculiar features of this part of the coast.

No apology is necessary for calling attention once more to *In Memoriam*. It has become an heirloom. We may affirm of it, as has been affirmed of another great poem, that it was the work of the poet's life, his favourite child, for which he stored up the riches of his science and the fruits of his inspiration. He carried it in his bosom like a lover's secret, and added to it from time to time as the tide of sorrow ebbed and flowed. If the insight thus gained into the workings of a great intellect, brought suddenly to the verge of sorrow, were all the reward that the poem offered, it would still be worth serious study. But we feel as we read that the man has not arrived at his view of truth without much labour, that we are witnessing an endeavour to escape from the coils of doubt, and that we have a victor who has faced and fought his troubles and difficulties.

I do not think that any student of *In Memoriam* can rise from its perusal without acknowledging to himself that he has been in company of a brother rather than a benefactor of humanity. This it is, as I imagine, that has twined the poem round the English heart—the feeling that the trials and sufferings of life do not “walk with aimless feet,” that truth is a rock, and that affliction is displayed in its right light. Tennyson has dwelt on questions striking down to the roots of our being, and to express his thoughts he has used figurative expressions and uncommon turns of language. We are brought face to face with the relations between the seen and the unseen, the state of the dead and the modes by which they communicate with their friends on earth, the endurance and heavenly character of love, the teachings of art, nature, and the schools, and the barrenness of ancient and modern philosophy. There is besides a frequent use of classical expression and metaphor that betokens the scholar, with the simplicity and fancy of the home-loving man who can derive pleasure from secure garden scenes, the associations of the seasons, and rural life. Side by side with descriptive creations are passages of terse and epigrammatic condensation of thought; passages that blossom like Alpine flowers on the verge of the snow; passages that are almost as difficult as Pindar and Æschylus; and passages that show some of the sad experience of Euripides. The threefold character of *In Memoriam*, its domesticity, its classics, its metaphysics, remind me of that truly exquisite morning hymn in the *Ion* of Euripides, which begins with a gust, like mountain air, at line 82:—

ἄρματα μὲν τάδε λαμπρὰ τεθρίππων,  
ἴλιος ἤδη λάμπει κατὰ γῆν,  
ἄστρα δὲ φεύγει πυρὶ τῶδ' αἰθέρος

ἐς νόχθ' ἱερὰν,  
Παρνησιᾶδες δ' ἄβατοι κορυφαὶ  
καταλαμπόμεναι τὴν ἡμερίαν  
ἄψιδα βροτοῖσι δέχονται.  
σμήνης δ' ἀνδρῶν κασιπνὸς εἰς ὄροφους  
Φοῖβου πέταται.

“It is clear sunrise in the vale of Delphi. The splendid sun, four-horsed and royally seated, wheels up over the earth, chasing the stars into spectral night. Dim down in the valley the chaste oracular seat of Phœbus glows grey in the grey light of dawn. Smoke of incense rises in the still morning air, a shiver of ecstasy runs through nature, and the laurels in the sacred grove are whispering about the ledges of the hill. A few doves are hovering over the pediment; but far up the choral heights of Parnassus are glinting with sparkles of fire.” I have always connected these lines with *In Memoriam*. There is the ἄδυλον, the shrine of friendship; the τέμενος, the sacred grove of classic thought; and the ἄβατοι κορυφαί, the far-away peaks of metaphysics.

It is easy and natural at Clevedon, but still not safe, to attempt to identify various passages from this poem. The apostrophe to the old yew (ii. and xxxix.) cannot refer to St. Andrew's Church, for there never was, at least not within the past sixty years, an aged yew tree in the churchyard, nor a clock in the church tower. In the churchyard at Abbot's Leigh, a village about ten miles from Clevedon, there is an aged yew tree with the tomb of a late incumbent beneath, and these lines by Henry Kirke White:—

“Here would I wish to sleep: this is the spot  
Which I have long marked out to lay my bones in;  
Tir'd out and wearied with the riotous world,  
Beneath this yew I would be sepulchred.  
It is a lovely spot; the sultry sun,  
From his meridian height, endeavours vainly  
To pierce the shadowy foliage.”

Stanza xi., which Mr. Tainsch, I think, explains as referring to Clevedon, was not written at Clevedon, but looking over a Lincolnshire wold to the sea. This at once destroys the imaginary identification which I had made out. It was easy to follow in fancy the poet mourner in a lonely walk from the Court, through picturesque rocky All Saints', to Walton in Gordano, on one of the early days of November, 1833. His life, like the season, would be sere and yellow, the *jour des morts* (Nov. 2) would be at hand, and Keble's lines for All Saints' Day might be present to his mind:—

“How quiet shows the woodland scene,  
Each flower and tree its duty done,  
Reposing in decay serene,  
Like weary men when age is won.”

It was easy, I say, to identify the woodland walk through the chestnuts, and the green prickly sweep of furze running up the ascent to the high down on which the ruined castle stands. But it was

misleading. And the stanzas about the ship (ix., &c.) were probably not written at Clevedon. The case of stanza xviii. is more difficult, for Hallam was interred in the manor aisle in a vault dug especially to receive his remains, and not in the chancel (x.) nor in the churchyard (xxi.). The classical reader, who has already found help from Dante and Goethe, will further be interested by comparing many of Tennyson's ideas in *In Memoriam* with the ideas, and in some cases with the words, of Statius. It is curious that Dante, and apparently Tennyson also, should have taken Statius as guide. Statius was born at Naples, A. D. 81, and was six years old when St. Paul and St. Peter suffered martyrdom. His father, a gentleman and a scholar, had the gratification of witnessing his son crowned at the Neapolitan prize recital, an honour which he had himself borne before. Statius soon after found favour with Domitian, and, removing to Rome, married the lovely Claudia, with whom he lived in felicity the centre of a wide circle of friends. His account of himself\* (*Purgatory*, xxi. 82) is interesting. He there says that, induced by the prophecy (Virgil, *Eclogue* iv. 5), he was wont to resort to the instructors of the true belief which teemed prolific over the world, and was soon so won over by their sanctity that he mixed his tears with theirs in Domitian's rage, and scorned all sects besides. Before he led the Greeks in tuneful fiction to Thebes (*The Thebais*) he was baptized, but secretly through fear, and then he fell in the way with the second burden (*The Achilleis*), and for four hundred years, for lukewarmness, he was condemned to pace round the fourth circle of Purgatory. He was led to poetry and Christianity by Virgil, and an untimely death carried him off. The poems of Statius are poems of repose. He, like Tennyson (*In Memoriam*, v., xlvi.), hesitates to expose to the public gaze themes of retirement (*Sylvarum*, i.). He has an *epithalamion* for his friend Stella (i. 2), like Tennyson's marriage lay for his sister Cecilia at the end of *In Memoriam*, and Claudian's ode on Palladius. He describes the villas of his friends Vopiscus (iii.) and Felix (ii. 2), while Tennyson has his garden scenes. Statius gives us *Calendæ Decembres* (i. 6), and Tennyson the Christmas carols (xxviii., lxxviii., civ., &c.). Then there are Melior's tree (ii. 3) and the yew tree (ii. xxxviii.), the *consolatio* to Flavius and all the sorrowing reflections, the *genethliacon Lucani* and the birthday odes. But the most striking passage is the *propempticon* (iii. 2) to the elegant and accomplished Celer, who, gallant and gay, is outward-bound to join his legion. This especially and all the stanzas (ix.-xvii.) about the ship have much in common. There are Horace's ode (i. 3), and the chorus from Euripides' *Helen*,

1451, also. Besides these there are the sincere sorrow of Claudius Etruscus (iii. 3), the *lyricum* to Severus (iv. 5), and the spring stanzas (lxxxii.-cxiv.), [the *eucharisticon* to Domitian, and the thankful poems. For many ideas in stanza vi. the reader is referred to Ovid's *Epicædion Drusi Neronis*.  
EDWARD MALAN.

#### CURIOUS LIST OF ENGLISH LOCALITIES.

In p. 194 of Douce MS. 98 in the Bodleian Library is a very curious list of English towns and notable places, with an account of the particular object for which the locality is famed or scandalized. The MS. is of the close of the thirteenth century; but I believe that the list was drawn up a little after the middle of the century, for a reason which I will give below. It is as follows:

Baronnie de Loundres.  
Regraterie de Ewirwik.  
Seyntuarie de Canterburs.  
Relikes de Westmoster.  
Puteynes de Cherringe.  
Pardoun de Seynt Pol.  
Sause de Flete.  
Dames de Seynt Edmo.  
Escole de Oxenford.  
Escarlet de Nichole.  
Hauberge de Estanford.  
Blannket de Blye.  
Burnet de Beverle.  
Russet de Colcestre.  
Laroun de Granham.  
Murdrisours de Croys roys.  
Cotels de Maxsted.  
Maunches de Durham.  
Fortes de Huntynghdon.  
Agules de Wilton.  
Rasours de Leycestre.  
Bochers de Wyncestre.  
Bachelerie de Norhampton.  
Anguyles de Cantebrigge.  
Fer de Gloucestre.  
Pleynes de Salesbury.  
Encloystre de Lycheffeld.  
Bayn de Baa.  
Merveille de Stonhengle.  
Marchauntz de Leen.  
Haraunge de Gernemue.  
Playz de Wynchelsee.  
Merlyng de La Rye.  
Dars de Kyngestone.  
Loches de Wexeburgge.  
Barbeus de Seynt Yve.  
Samon de Berwik.  
Rufes de Bedeford.  
Trespas de Chelmeresford.  
Symenels de Wycombe.  
Wastel de Hungerford.  
Troyte de Neubery.  
Coverches de Schaftesbury.  
Wymple de Lewes.  
Pelryn de Schrowesbury.  
Passage de Tillesbury.  
Archers de Walz.  
Robbour de Altonn.  
Empyre de Meldonn,

[\* In a curious and unfounded statement of Dante.]

Marbre de Corf.  
 Plastre de Nower.  
 Poter de Henneham.  
 Bones de Notyngham.  
 Lyngeteille de Eylesham.  
 Corde de Warwik.  
 Cambre de Bredeport.  
 Chalonn de Geudeford.  
 Rimeour de Wyrcestre.  
 Furur de Cestre.  
 Navie de Suthanton.  
 Warrenne de Waltonn.  
 Corbes de Clare.  
 Vile de Bures.  
 Justeur de Jerdele.  
 Turneur de Blie.  
 Burdz de Gipeswyz.  
 Molins de Doneswyz.  
 Praerie de Waltham.  
 Payn de Seynt Albon.  
 Havene de Northwyz.  
 Mede de Hicche.  
 Beverie de Bannebury.  
 Cerveyse de Ely.  
 Morue de Grimesby.  
 Covert de Schirwode.  
 Chace de Engelwode.  
 Forest de Wyndesoure.  
 Corn de Cardoyl.  
 Esselie de Ogerston.  
 Palefrey de Ripun.  
 Puleyn de Runcaus.  
 Furnage de Gerwaus.  
 Teynus de Funteynes.  
 Savonn de Coventre.  
 Herbergerie de Donestaple.  
 Mokeour de Alvestowe.  
 Trens de Doneman.  
 Vendre de quers de Bristowe.  
 Damayselle de Hereford.  
 Corde de Bredeport.  
 Poyture de Ekecestre.  
 Gueseylur de Cicestre.  
 Marche de Punfreyt.  
 Estinals de Cornwaile.  
 Chances de Tikehull.  
 Ganns de Haverhill.  
 Vileyns de Tamoworth.  
 Cengles de Doncastre.  
 Cake de Estannford.  
 Maner de Wodestoke.  
 Hardement de Cink pors.  
 Chastel de Dovre.  
 Orgoyl de Bourke.  
 Mareys de Rameseye.  
 Teule de Redinges.  
 Paroche de Espanding.  
 Mulet de Daneseye.  
 Entrie de Thorneye.

Asetz iad des viles  
 Mes trop iad des giles  
 E mond plus a dire  
 Mes sen ne put suffire.

The reference to the schools of Oxford, while Cambridge is merely distinguished for its eels, seems to point to a date preceding the recognition of the latter as a place of learning. The robbers of Alton are apparently a reference to a story told by Matthew Paris under the year 1249. It will be seen that Stamford and Bridport are named

twice, and that Stamford and Dunstable are both famous for inns. There is, however, much in the list to amuse, and not a little to exercise one's ingenuity on. The original is very handsomely illuminated. JAMES E. THEOROLD ROGERS.  
Oxford.

O'BRAZILE. — Dr. Guest observes (*Origines Celtice*, vol. i. p. 126, Lond., 1883):—

"In 1674 was published in London *The Western Wonder, or O'Brazel*, giving an account, somewhat in the style of De Foe, of a visit to the island. This is the earliest mention of the name O'Brazil that I have met with, but it must have been known long before, if any credit be due to O'Flaherty's assertion (*W. Connaught*, p. 96 [scil. O'Flaherty, Roderic, *Ogygia, sive Rerum Hibernicarum Chronologia*, Lond., 1685, translated by Rev. J. Healey, Dublin, 1793]) that it was 'set down in navigation cards.'"

Seven years before the date of 1674 the "island" was mentioned by Jeremy Taylor in the introduction to his *Dissuasive from Popery*, of which the first edition appeared in 1667. The allusion to it comes in as follows:—

"And I will not be asking any more odd questions, as why J. S. having so clearly demonstrated his religion by grounds firm as the land of Delos or O'Brasile, he should now be content to argue his cause at the bar of probability."—*Works*, vol. vi. p. 318, Eden's edition.

The authority referred to in the note is a pamphlet with the title *O-Brazile; or, the Enchanted Island: being a Perfect Relation of the Discovery and Wonderful Disenchantment of an Island in the North of Ireland, &c.*, Lond., 1675. I cannot make out that the "enchanted island" has received notice in "N. & Q." ED. MARSHALL.

SANDWICH MEN. — These men, who carry double boards of advertisements over their shoulders, are now a very common sight in all large towns. When did they first make their appearance in the streets of London? In the numerous street scenes by George Cruikshank I cannot find a boardman introduced before the year 1850, when, in one of the etchings in his *Comic Almanack*, entitled "Cheap Excursion Trains," he has shown a black-faced man, with a turban, stuck in the midst of four boards, and walking about to advertise the "Nile Penny Boats. Every five minutes!" After that advertising vans are introduced in his sketches. Two boardmen, encased in four boards, and, therefore, unable to use their arms, are shown in Newman's sketch in *Punch*, Oct. 24, 1846. One says, "I'll give you a punch on the head!" and the other replies, "Do it! Why don't you do it?" The boardmen usually depicted by G. Cruikshank are those who carry a board on a pole, as in his etching of "The Election for Beadle" in the *Sketches by Box*. A similar board is shown by John Leech in his cartoon of the Duke of Wellington promenading as a boardman in front

of Peel's cheap bread shops (*Punch*, Jan. 24, 1846). I cannot find any sandwich men—*i. e.*, men with only two boards, leaving the arms at liberty—in the earlier street sketches by Phiz in *Pickwick*, *Nickleby*, James Grant's *Sketches in London*, &c., nor are there any such in the illustrations to *Tom and Jerry*. One of the divisions of Mr. Henry Mayhew's *London Labour and the London Poor* was to treat of "boardmen, men to advertising vans," &c.; but the work was stopped before this portion of it was reached. In *Punch*, however, vol. iii. p. 32, 1842, John Leech gave an illustration of eight genuine sandwich men walking in procession, as members of the "Society for the Relief of Distressed Foreigners," advertising theatres, concerts, and waxworks. I have twelve woodcuts by Kenny Meadows, pasted in an old scrap-book, and without date or reference, but probably from the *Illustrated London News*. They represent election scenes, and one is "The Boardman." He is a sandwich man, and, as his front board bears the inscription "Vote for Straggles and the Man in the Moon," it may bear date about 1848, and refer to the *Man in the Moon*, to the earlier numbers of which, in 1847, I was a contributor, both with pen and pencil. Straggles was one of Albert Smith's characters.

CUTHBERT BEDE.

BISHOP JEWEL: ST. AUGUSTINE. — Bishop Jewel says of St. Augustine: "St. Augustine saith, 'Errare possum, hæreticus esse non possum'" ("Def. of Apol.," pt. i., *Works*, Park. Soc., vol. ii. pt. i. p. 210). This is the earliest notice of the saying commonly attributed to St. Augustine, sometimes with "nolo" for "non possum," of which I am aware. The sentence has not been discovered in St. Augustine's works. Can the origin of it be traced with any prospect of success, or will any correspondent point out earlier instances than that of Bishop Jewel in which it is employed? I am aware of somewhat similar passages as to the sentiment in St. Augustine.

ED. MARSHALL.

ELF ARROW-HEADS.—Dr. Hill Burton says of the small arrow-heads found in the north of Scotland that they were to a late period called by the country people "elfrey heads, or elf arrow-heads," and notes a belief that when found they must be kept from light and air, otherwise the elves, knowing well their use, might use them for evil. He quotes a curious passage from Sir Robert Gordon's contribution in the *Theatrum Scotiæ* of Bleau's *Atlas* (1661):—

"He is evidently in some measure affected by the mysterious suspicions of the country people about them. He says they are sometimes met with in the open fields and roads by mere chance—but they are never found when searched for. To-day, he says, you will find them where yesterday there were none, and in the evening where none were in the morning. He mentions two

authenticated instances where persons of condition had found them sticking on their clothes, but observes that there are a multitude of fables about them not fit to be repeated in grave print. They bore then the same name as now—*hos vulgus patrio sermone* elf arrow-heads *vocant.*"—Hill Burton, *History of Scotland*, vol. i. p. 136 (foot-note).

I am aware that arrow-heads are believed to have magical virtues, but I shall be glad of illustrations of the belief that they are not to be found when looked for. This is no unusual condition in charm-remedies. For example, the rhyme about St. Peter, universally honoured in English country parts, is said to be in the Bible; and the clergyman who desired chapter and verse was met by the unanswerable argument, "Your reverence, that is just the charm. It's in the Bible, *but you can't find it*" (*Choice Notes*, 62). The condition mentioned by Dr. Burton, that elf arrow-heads must be kept in the dark, may or may not be connected with the Eastern superstition of retaining magical power in darkness. Thus horses are said to be rendered better by keeping them in the dark. See, as to the celebrated darkness-kept horses of Wallach poetry, Grenville Murray's *National Songs and Legends of Roumania* (1859), pp. 76, 134.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

SCRATCHING NAME FROM THE BIBLE.—At the police court of Whitby, North Yorks, an incident occurred that deserves, I think, a "note" in your perennial magazine. A girl was prosecuted by the police for wandering abroad and having no settled abode. Her mother appeared and acknowledged she was irreclaimable. She had more than once taken her home. The chairman suggested that the mother should give the girl one more trial. The mother said she dare not, as the father "had scratched her name out of the family Bible." The girl was committed to gaol by the magistrates. As this appears a new system of parental excommunication, superseding the old theatrical one of cutting "off with a shilling," I hope my note may find acceptance.

EBORACUM.

[In Mr. F. W. Broughton's comediæta *Elsie*, produced at the Globe Theatre, a father scratches out of the Bible the name of his daughter who has eloped.]

THE ORIGIN OF "FUDGE."—This is a curious word, having a positive personality underlying it. Such, at least, it is, if D'Israeli's account thereof be authentic. D'Israeli quotes from a very old pamphlet, entitled *Remarks upon the Navy*, wherein the author says:—

"There was in our time one Captain Fudge, commander of a merchantman, 'The Black Eagle,' of the time of Charles II. (2nd), who, upon his return from a voyage, how ill-fraight soever his ship was, always brought home his owners a good crop of lies, so much that now, aboard ship, the sailors, when they hear a great lie told, cry out, 'You fudge it.'"

DANIEL HIPWELL.

A MEDICINE AGAINST THE PLAGUE.—I have before me, written not *currente calamo*, but in most excellent caligraphy of the black-letter type, the following "Medicine against the Plague." The paper is brown from age, and the studied penmanship is very much against fixing its date :

"Take three pints of good Muscadine and boile there in one handfull of Rue till a pint be wasted, then straine it and set it over the fire againe, and put thereto halfe an ounce of longe Pepper, as much Ginger, a quarter of an ounce of Nutmeggs all beaten together, then let them boile a little, then put thereto halfe an ounce of Metridate, one ounce of Treacle, and a quarter of a pinte of good Aqua vita or rather Angelica water. Keepe this as your Life above all worldly Treasures, and take it alwaies warme both Morneinge and Eveninge, a spoonefull or two if already diseased, and sweate thereupon, but if not diseased, once a day a spoonefull is sufficient, in all the Plague (under God) trust to this, it never failed Man, Woman, or Child, if the Hart were not first cleane drowned in the disease. It is good against the Plague, Small Pox, Measells, Surfitts, and divers other like diseases ; Shake the Bottle before yow poure it out."

T. Q. COUCH.

Bodmin.

PARALLEL PASSAGES.—The Paris correspondent of the *Guardian*, in describing, the other day, the reception of the Bishop of Autun at the Académie, remarked that he supposed few Englishmen had ever heard of Auguste Barbier. If his vigorous *Iambes* have not penetrated into England, the *Livre d'Airain* (which would delight Mr. Ruskin) might have attracted the attention of philanthropists. In it, after a visit to England, in 1831, I fancy, he brings a strong indictment against the overwork, overcrowding, and grinding of the poor in our great manufacturing towns. I have not the book at hand, but imagine the following lines were written some years before Mrs. Browning's *Cry of the Children*. If so, it is interesting to remark that she had been forestalled in her pity for the joyless childhood of the English poor, and by a Frenchman:—

"Ma mere, que des maux dans ces lieux nous souffrons  
L'air de nos ateliers nous ronge les poumons,  
Et nous mourons les yeux tournés vers les campagnes.  
Ah ! que ne sommes nous habitants des montagnes ?  
Ou pauvres laboureurs au fond d'un vallon ;

\* \* \* \* \*  
L'air embaumé des fleurs serait notre aliment,  
Et le divin soleil notre chaud vêtement.  
Et s'il faut travailler sur terre, nos poitrines  
Ne se briseraient pas sur de froides machines,  
Et la nuit nous laissant respirer ses pavots,  
Nous dormirions enfin comme les animaux."

K. H. B.

"PI" AND "TAU."—I do not think that the origin of these curious Chinese words has been noted in these columns. Mr. E. Colborne Baber relates that during his travels in China he was asked by a native Christian whether he was a *Pi* or a *Tau*. It was long afterwards that he was in-

formed that the question meant, "Are you a heathen or a Christian?" It seems that *tau* is the final syllable of *Ki-li-tau*, "which is the nearest the Chinese can get to the pronunciation of the word Christianus." *Pi* means a heathen ; and the reason is curious. *Pi* is the first syllable of Pilate, better known as Pontius Pilate, the governor of Judæa in the time of Christ. "The ingenuous Chinese converts have selected the wicked mandarin of Judæa as the representative of all that is characteristic of paganism" ("China in some of its Physical and Social Aspects," *Proc. Royal Geograph. Society*, August, 1883, p. 451).

ISRAEL ABRAHAMS, M.A.

JEREMY TAYLOR.—C. P. E. has lately mentioned an instance of imperfect quotation in Jeremy Taylor. Another, which I have not seen noticed, contains a mistake of "Solomon" for Cicero. Near the close of the "Measures and Offices of Friendship" occurs: "'Confirmator amor beneficio accepto.' 'A gift,' saith Solomon, 'fasteneth friendships'" (*Works*, Eden's ed., vol. i. p. 98). The sentence comes from Cicero, *De Amicitia*, c. ix.: "Quamquam confirmatur amor et beneficio accepto, et studio perspecto, et consuetudine conjuncta." ED. MARSHALL.

TEAPOT LORE.—A woman in a Rutland village on returning from a visit brought with her a teapot, which she gave as a present to a young woman friend. She explained that she did so "because no one had good luck until she had made tea out of her own teapot." She told me that this was "an old saying"; but it is new to me. CUTHBERT BEDE.

FOLK-LORE: BRETON CUSTOM.—In the current number of the *Revue des Deux Mondes* (Aug. 15), in the second part of "Mon Frère Yves," there occurs (p. 747) an incidental mention of a Breton custom which will interest students of folk-lore:—

"D'ailleurs elle observe en conscience tous les rites anciens, tels que faire boire au petit avant le baptême un certain vin dans lequel on a trempé l'anneau de mariage de sa mère."

F. G.

FOLK-LORE: "CATCHING A TARTAR."—*A propos* of this saying, when recently driving with my old groom down a steep hill I cautioned him not to let the horse, a spirited one, break away, when he exclaimed, "I've got her yet, like Billy Joy's cow." On my asking for an explanation, he said it had been a very common expression in Lincolnshire since he was a boy, and thereupon narrated the following bit of folk-lore.

A certain small yeoman, Billy Joy by name, once upon a time went to Caistor Fair to buy a cow. On returning with his purchase, he led her by a rope round the horns, the other end of which he kept in his hand ; but being naturally a lazy fellow, at last



ried it round his waist. The day was hot, and the "bees was fell," and so it came that on passing Cabourne horse dyke the cow took to the water, dragging her master, who had failed to untie the rope, slowly with her, to the great amusement of the onlookers, to the other side. All this time Billy, wishing to make the best of his enforced position, kept tugging at the rope and calling out, "I've got her yet! I've got her yet!"

JOHN CORDEAUX.

Great Cotes, Ulceby, Lincolnshire.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHARLES II.'S HIDING-PLACES.—Can any of your correspondents who have kindly supplied answers to my query (6th S. iv. 207, 498, 522; v. 28, 73, 173, 196; vii. 118) give any facts to prove that Charles II. visited any of the under-mentioned houses in his wanderings after the battle of Worcester?

Pickersleigh Court, near Malvern, which I have frequently heard mentioned as one of Charles's many hiding-places, was stated by ALPHA (6th S. vii. 118) to contain a secret room, the entrance to which is by an invisible trap-door in the ceiling of the room beneath. Through the kindness of Capt. Hardinge, the present occupier of the picturesque old house, I was enabled thoroughly to examine the interior (which is in the main modern), but could find no trace of the secret chamber. Capt. Hardinge had never heard of its existence; and the only light he could throw on the matter was that before the house came into his possession two old ladies lived there, who, being very nervous with regard to burglars, had contrived a trap-door in the passage that led to their bedroom, which they opened every night before retiring to rest. As this passage is very narrow, the unfortunate intruder could not fail to be precipitated into the hole thus arranged, and would arrive in a sort of cellar-cupboard below on the ground floor, which was, of course, locked securely, and, I suppose, examined every morning in case anybody should have been entrapped. So much for the secret chamber at Pickersleigh. Perhaps before the interior of the house was modernized a place such as is described by ALPHA did exist, but no trace of it now remains.

Pickersleigh is not mentioned in *Boscobel Tracts*, nor in any of the county histories, as having harboured Charles; nor, indeed, are numerous other old houses which local tradition asserts to have done so. It is possible, however, that some Cavalier may have taken refuge there (as it is not far from Worcester), and not the "Merry Monarch"

himself, who fled northwards towards Kidderminster; for if he was really concealed in all the old houses pointed out in various parts of England (the names of some of which I give below), he would have spent the greater part of a year in hiding, instead of forty-three days.

I am anxious to find out if the king's sojourn at any of the under-mentioned houses is mythical, as in the case of Ovingdean.

In Dorsetshire he is only stated to have been concealed at Charmouth (where, at a little house formerly known as "King Charles's Inn," history seems to be rather muddled, as I was shown the place in the chimney where George III. was concealed); yet Mr. J. S. UDAL tells us that Charles visited Pilesden Manor House, near Bridport, when on his way to Charmouth (6th S. v. 29). I can find no account of the king's visit to Pilesden; but when he was concealed at Trent in Somerset, suspicion fell on the house, as it was then possessed by Sir Hugh Wyndham (Col. Wyndham's uncle), and it was strictly searched by the Parliamentary soldiers, under the impression that Charles was concealed in some part of it (*Bate's Elenchus Motuum*, 1676, ii. 256). This fact is also mentioned in *Boscobel Tracts*, though there is no statement that Charles was ever there; but as the search was made after the adventure at Charmouth, and as MR. UDAL says Charles was received here on his way to Charmouth, he may have visited this house, though to my knowledge no mention is made of it except under the above circumstances.

Devonshire, too, has a claim on the fugitive king, for at Sidford the rumour is still current that Charles slept a night in the Porch House; but his hiding-place under the stairs, though, I believe, shown until a recent date, has unfortunately not been preserved, and the house is now divided into cottages.

At Wyld Court, near Axminster, I was told that when on his flight Charles was furnished with temporary accommodation; and at Coaxden (an old house not far distant) the story goes that on his way to Trent, being closely pursued, he sought here refuge, and Mrs. Cogan, a staunch royalist, at that time the occupier of Coaxden, had just time to conceal the royal fugitive under the large hoops of her dress.

Until recently I had only heard of one Royal Oak historically associated with Charles, viz., the celebrated Boscobel oak, but I accidentally came across another in Warwickshire. About six miles from Kineton is a little inn, bearing the sign of the Royal Oak. As this sign is suspended on an elm tree, curiosity led me to ask the reason, and I was told that the inn took its name from the fact that Charles II. had been concealed in an oak tree now standing in the grounds of Radway Grange, about a mile distant.

This is not the only instance of Charles being in South Warwickshire, for at Little Woolford Manor House they even go so far as to say that when some alterations were being made to the building, several I O U's were discovered, which he is said to have given as security for money lost at play while in concealment there. Here I was seriously told that the king narrowly escaped being baked alive; for, when he was concealed in the oven (in which he is said to have been), Cromwell's soldiers, having traced him to the house, and suspecting him to be hidden somewhere about the fireplace, lighted a tremendous fire to drive him out. This, indeed, is an addition to history, and puts all the king's narrow escapes in the shade. The fireplace has now a modern grate, and a very visible oven-door, which formerly was invisible when a fire was kindled on the hearth.

Little Compton Manor House, in the same county, was stated by one of your correspondents to have received Charles when on his flight; but this was proved by MR. BURGESS to be incorrect (6th S. iv. 522).

Among other places not mentioned in the king's route are New Hall, near Sutton Coldfield, Warwickshire; a house in the Corn Market, Worcester; and Cubberley Parsonage, Gloucestershire. All of these are shown as connected with his wanderings, and at the last-named place he is said to have slept a night. As these houses are not far distant from the scene of his flight there may be some truth in the assertion; but the line must be drawn somewhere, when we go to such extreme points as Sparrowe's House, in the Butter Market, Ipswich; Adlington Hall, Cheshire; Bowick Hall, Lancashire; and Denham Court, Buckinghamshire (in all of which houses we are told King Charles II. was concealed after the battle of Worcester); particularly as his route is so well known, and a day-to-day description has been given by Blount and others.

I cannot discover any historical evidence to corroborate the tradition of the monarch's concealment at Ipswich. The story originated probably in the fact of portraits of Charles and Mrs. Lane having been preserved in the Sparrowe family; and I doubt whether the rumour existed before the discovery of the secret chamber in the year 1801.

After the raising of the siege of Nantwich in 1645, Adlington Hall was beleaguered by the Parliamentary soldiers, and was taken by them a fortnight later; therefore it seems hardly possible that the house should have been in the hands of royalists at the time of Charles's escape.

With reference to Bowick Hall, it is easy to see how the rumour of the king having been concealed in the "priest's hiding-hole" originated, for Charles visited this house in August, 1650, exactly a year previous to the battle of Worcester; and Dr.

Whitaker says that the king was little aware in how few days he was to be indebted for his crown and life to a similar contrivance (Baines's *History of Lancashire*, vol. iv. p. 583).

At Denham Court are still preserved some panel paintings representing how Lady Bower misled the king's pursuers when he was hiding in a small chamber into which a sliding panel gave access.

Any facts to corroborate these rather vague local traditions respecting Charles II. and his numerous hiding-places will be most gratefully received by

ALLAN FEA.

Bank of England, E.C.

MAYRHOFER, THE POET.—I have a purely private reason for asking whether this hapless lyric poet was in any way related to Staudigl, the celebrated baritone, who first sang the part of Elijah in Mendelssohn's oratorio. I refer to the man mentioned by Dr. Hueffer in his account of Schubert (*Richard Wagner, &c.*, 1874) at p. 154, and there said to have destroyed himself in 1836.

C. M. I.

Athenæum Club.

THE SONG OF "THE VAGABOND."—There is a great similarity, not only in the *motif* of the two poems, but in their actual wording, between Charles Lamb Kenney's song of *The Vagabond* and the fine old ballad of *Ragged, and Torne, and Tene*, published at p. 26 of Mr. J. P. Collier's *Book of Roxburghe Ballads*, London, 1847. This similarity is especially marked in the first two verses of the ballad, wherein the vagabond asserts his sturdy honesty and his contempt for the unkind dealings of fortune. Is the resemblance merely accidental, or is Mr. Kenney's song really founded on the Elizabethan ballad? W. F. P.

Calcutta.

LOOBELLING.—In a case reported in the *Standard* a few days since, the inhabitants of a town were stated to have given vent to their indignant feelings against one of the respondents by *loobelling* him, which operation was explained to mean "that they assailed him with pots and pans, and smashed all his windows." It was said to be peculiar to that part of the county, viz., Marston Priors, Warwickshire. What is the derivation of *loobelling*, and is the word used elsewhere?

ALPHA.

HOBYNATT.—This word, meaning some kind of instrument or tool, is referred to, along with "gynnes, cables, whels, sawes," in an indenture of Henry VIII.'s time. Can any one explain it?

F.

MRS. GAMP AND HOMER.—"There is nothing new under the sun." Would it be too irrelevant to point out the following curious parallelism? We remember Mrs. Gamp's habit of having her refreshment within reach, that she "might put it

to her lips when she felt disposed." Almost in the very same words does Homer describe the arrangements made for the comfort of the bard Demodocus (*Od.*, viii. 70):—

παρ δὲ δέπας οἴνοιο, πικρὴν, ὄτε θυμὸς ἀνώγει.

J. G. B.

DAVIDSON OF TULLOCH.—I shall be very grateful to any one who can tell me where Henry Davidson, the purchaser of Tulloch, married his wife Justina Mackenzie; also anything relating to his parentage or descent. She was born 1734, and, dying his widow, was buried at Hampstead November, 1804, *s.p.*

F. N. R.

"THE UNFORTUNATE ENGLISHMEN."—I have a book which was published in several editions last century: *The Unfortunate Englishmen, a Narrative of the Distresses and Adventures of John Cockburn and Five other English Mariners*. Can any one help me to decide whether this is a true story or a "Robinsoniad"? H. M.

"CONCORDANCE TO MILTON."—I have never seen more than one copy of Prendergast's most valuable *Concordance to Milton*, published in Calcutta, and I have never seen it in any second-hand book catalogue. Will no enterprising publisher issue an English edition of it? There can be little doubt that it would be very acceptable to a multitude of students of English literature.

D. BARRON BRIGHTWELL.

DREAMSCAPE.—In a poem by the late Mr. Henry Kendall occurs the word *dreamscape*, and I should very much like to know if any of your readers have met with the word elsewhere. It may be Mr. Kendall's coinage.

SOPHIE A. AXON.

"ON COLOR."—What is the English of this? Here is an example of the use of the phrase:—

"I was too recently from England to care much that it was raining. I had seen the sun *on color* about thirty times altogether during the past year, and so had not as yet learned to miss him."

*Color* I can of course construe, and I can make a guess at the meaning of the idiom, but would fain know more of it.

ST. SWITHIN.

SIR CAREY REYNOLDS.—Information required of the family of above, who was knighted at Dublin by the Earl of Essex in 1599. His arms—Or, a chevron checky arg. and gu., between three crosses patty fitchy sa., on a chief of the last two mullets of the field—suggest that he was of Suffolk family.

REGINALDUS.

FUENTERRABIA.—I should be much obliged if any of your correspondents could inform me where I could obtain information as to the history and antiquities of the town of Fuenterrabia, in the north of Spain.

A. S. R.

## Replies.

THOMAS SCOT, THE REGICIDE.

(6th S. vii. 264, 513.)

The *Calendar of State Papers*, Oct. 21, 1665, says:—

"William Sykes, brother of Richard Sykes, who married the daughter\* of Thomas Scot, the traitor, has been an agent in foreign parts for the fanatics ever since the Restoration," &c.

Again, June 30, 1666:—

"Major has pretended to quit them, and left Holland, but it is only to do mischief. William Sikes does the same, but Washington, Scott, Bampfild, and Desborough are at the Council."

Owing to the great prevalence of this surname, much confusion exists as to the identification of those who have borne it, especially with the baptismal name "Thomas," this being made more complex, in one or two instances, by persons who, desiring to include the regicide in their line of ancestry, have not been sufficiently careful to obtain proof. It also appears that very influential support has been given to some of these theories. Thus, in a MS. relating to the family of Beckford (for a transcript of which I am indirectly indebted to a member of the College of Arms), Richard Scott, who married Anne, widow of Julines Hering, of Jamaica, is stated to have been a son of the regicide. But inasmuch as the brother of *this* Richard (Thomas Scott) was of Port-Royal, and died unmarried, leaving Richard sole executor, August 12, 1684, how can this be reconciled with the fact that Col. Thomas Scot, son of the regicide, was a married man, and was arraigned at Wexford in August, 1685?

Is it not also very difficult to believe that (1) Thomas of Dover, (2) Thomas of Watton, (3) Thomas of Wexford, and (4) Thomas of Port-Royal were one and the same person? It is also curious to note that "Scott of Watton, Rockells," &c., has used for arms the "Estoile between two crescents," but with a crest somewhat in accordance with that of the regicide. The latter is given by Neale (*vide Antiquities*, &c., vol. ii. p. 205) as a "Swan rising," but in reality it was "Out of park-pales an arm erect, holding a scroll in the hand."

In the Visitation of Bucks (1634) the father of the regicide is given as Thomas Scot, "of London" (married Mary, daughter of — Sutton), his grandfather, also Thomas Scot (married Ellen, daughter of William Brampstead, of the county of Cambridge, Esq.), was described as son of Thomas Scot, "who branched out of ye House of Essex."

It is possible that Mr. Scot married, thirdly, the

\* Elizabeth (Scot), wife of Richard Sykes, survived her husband twenty-six years, and died (his widow) July 23, 1719, aged 89.

widow of — Rowe; but it may easily have happened that one of his *daughters*, and her children, visited him on the morning of his execution, and have been reported as his “wife and children.”

I am sorry to be able to add so little of *positive* information on this subject; but a daughter of Col. Thomas Scot, jun., Elizabeth, married her first cousin, Thomas Piers. The portrait purporting to be that of the Regicide is just as described by your correspondent STRIX, and the MS. already named says that Thomas Scott, “a violent Fanatic, obtained from Oliver Cromwell a grant of part of Lambeth Palace.”

JAMES SYKES.

There is a short account of a family of this name in Roby's *History of the Parish of St. James's, Jamaica*, from which I send the following extracts, as they may be of interest to those inquiring upon the subject; but it will be seen that the name of *John Scott* does not occur till nearly a hundred years after the time he was supposed to have died in Jamaica.

Thomas Scott, who settled upon the estate of Ys, in St. Elizabeth, was supposed to be the son of Scott the regicide, and Col. Richard Scott, of the same estate, who was member for this parish in the two assemblies of 1677-80/1 and 1687/8, was probably his grandson.

There is a notice on the previous and succeeding pages of a family of Scott, but Roby does not say if they were descendants of this Col. Scott. The name of John occurs first in 1772, when John Scott, who was Member of Council and Custos of St. Thomas's in the East, dates his will October 28 in this year. He must have died before 1776, for in that year arrangements are made for his three sons by their guardians. He married first, Frances Mary, the daughter and heir of Alexander Henderson, Attorney-General; by her he had a daughter, Frances Mary. He married secondly, Favell, the fourth daughter of Matthew Gregory, M.D., and had by her three sons. John, the eldest son, was Member of Council in 1791, and president in 1804; colonel of the regiment of St. Thomas-in-the-East, and major-general in 1801; he died at Garboldisham Hall, Norfolk, in 1808, leaving three sons and a daughter by his wife Elizabeth Favell, the second daughter of James Pinnock, Advocate-General. George, the second son of John Scott the Custos, is described as “of Hordley”; he was Member for St. Thomas-in-the-East, 1791, and lived the latter part of his life in Southampton, England. He left three sons and a daughter by his wife Euphine, the daughter of John Cussans, of Amity Hall. Matthew Henry, the third son of John Scott the Custos, was in the navy, a vice-admiral, and died in 1836, leaving three sons and two daughters by his wife Mary, the eldest daughter of James Pinnock, Advocate-General.

The children of John Scott, the President, were: 1. John, in the Church, who married Elizabeth, daughter of General Aylmer, of Aylmer Castle, co. York; 2. George, in the Church, who married Elizabeth, the daughter of George Dehamy, barrister-at-law; 3. Matthew, R.N.; and two daughters—Elizabeth, who married Robert Gregory Welch, R.N., the grandson of Chief Justice Welch; and Favell, who married Mr. Long, attorney-at-law, of London.

The family of George Scott, of Hordley, was as follows:—1. George, who married his first cousin, Louisa, daughter of Vice-Admiral Matthew Henry Scott; 2. John, *ob.* unmarried 1818; 3. Matthew, barrister, *ob.* unmarried 1836; and a daughter, Mary Anne, *ob.* unmarried.

The Vice-Admiral left:—1. Matthew Henry, Chaplain to the Hon. Board of Ordnance (he married Miss Aylmer); 2. Frederick, Lieutenant 76th Regiment; 3. John; and five daughters—Mary, who married Sir John Claridge, Knt., Judge in the East Indies; Elizabeth, who married William Knight Dehany, Solicitor to the Board of Excise, and of Point, Paradise, and Barbican estates in the parish of Hanover; Louisa, who married her cousin, George Scott; and two daughters, Euphine and Augusta, who are not further mentioned.

There is another family of Scott in St. James's parish, but known to be of Jacobite descent.

There were in Jamaica sons or descendants of the regicides Axtell, Blagrove, and Waite, also a nephew of the President Bradshaw. Perhaps Archer's *Memorials and Monuments of the West Indies* say if the latter family of Scott are descended from the family who held the estate of Ys; if so, it may be inferred that they were the descendants of the regicide; or if the arms are given in his book, it would show if this were the case.

B. F. SCARLETT.

HELSEY'S ORMEROD'S “CHESHIRE” (6th S. vii. 504.)—The inaccuracies noted by your correspondent F. D. in this work are by no means “the only specimens of their kind which have passed Mr. Helsey's editorial pen.” A long and amusing, though rather ill-natured, review of the first three parts of the work appeared in the *Manchester Examiner and Times* of April 5, 1876, in which many inaccuracies and some absurdities (including one of those mentioned by your correspondent) are noticed. Upon the remarkable statement of Mr. Helsey that Lancashire is “a Duchy Palatine, John of Ghent, or Gant, was Palatine Duke,” the reviewer remarks: “To speak of a palatine duke or a duchy palatine in English is as absurd as the expression *dux palatinus* would have been in the Middle Ages.” Upon Sir Peter Leycester's reference to “the seven distinct kingdoms in England which were all swallowed up into one by that of the West Saxons, the poor Bretons being driven

into Wales and Cornwall," the following is Mr. Helsby's extraordinary note:—

"And probably into Kent also. The Kentish tongue, like the Cornish, has not been very long extinct: but the dialect and appearance of many of the men of Kent, together with their ancient customs, and particularly that of gaveling their lands, and their law of descent called gavel or gavelkind, point forcibly to their being of British origin!"

"This note," says the reviewer,

"fairly represents the knowledge or ignorance generally shown by Mr. Helsby. So far from the Britons being driven into Kent, Kent was the first district they were driven out of, and soon became one of the most purely Saxon, or rather Jewish, districts in Britain, nor has there for many centuries been anything which could be properly called the Kentish tongue. A special dialect no doubt prevailed in Kent, and still prevails, as special dialects do in other parts of the country, each with its own characteristics; but to speak of the Kentish tongue as in the same category with the Cornish is to confuse a dialect with a language, and must utterly disqualify a man from writing with any authority upon our early antiquities. The language spoken in Cornwall, and which only became extinct as a living language in the last century, was a pure Celtic or British language, but the only dialect which for many years has been spoken in Kent had as little Celtic element as any dialect in England."

In a note (b) on p. 8 Ingulphus is quoted by Mr. Helsby as an authority apparently of equal weight with Florentius and Matthew of Westminster. On p. 379 Mr. Helsby refers to a curious signet ring as "conjecturally the signet ring of Henry V. when Duke of Monmouth"?

Many other extraordinary statements, *quæ nunc perscribere longum sit*, were pointed out in the article, leading to the conclusion that the editor "had undertaken an office for which he had neither the requisite knowledge nor the requisite ability." This review caused so much irritation to Mr. Helsby that he devoted two long articles, extending to five columns in the *Manchester Courier* of May 1 and 11, to a reply, in which he attempted to defend his own statements and to refute the reviewer's charges. If the reviewer was actuated by malice and spite, as suggested by Mr. Helsby, the reply must have afforded him intense gratification. A large part is occupied with personal abuse of the reviewer, who is accused of "characteristic flippancy," "impertinence," "coarseness," "animus," "garbling," "disingenuousness," "puerility," "unscrupulousness," "ostentatious exhibition of ignorance," making "misstatements," "vague assertions," "stale charges," of being "acutely dull" and using "university slang," and in whom Mr. Helsby fancied he discovered "a young gentleman" of his acquaintance. On one point on which the reviewer referred to Palgrave Mr. Helsby replies: "Let him go to Palgrave himself; it is years since the editor of Ormerod saw Palgrave, and he forgets whether Palgrave says much on the subject." As to Ingulphus he says: "Ingulphus, who was exploded some fifty years ago,

as everybody knows, is not at all quoted as an authority by Mr. Helsby, but by Dr. Ormerod"; but, as was pointed out, if I recollect right, in a subsequent letter by the reviewer, which appeared both in the *Manchester Examiner* and *Manchester Courier*, but of which I have no copy, the reference to Ingulphus as an authority in note b on p. 8 is made by Mr. Helsby and not by Dr. Ormerod.

All the errors noticed by the reviewer are comprised in the first three parts, which contain but little original matter of the editor's. Whether he took the advice of his reviewer, to "obtain the assistance of some competent antiquary who might keep him from falling into graver errors," and whether the remainder of the work is more or less accurate, I do not know, but it is certainly much to be regretted that the work should have been undertaken without the sanction of Dr. Ormerod's representatives, and without any use being made either of his important manuscript collections or of the interleaved and annotated copy, full of notes and corrections, which Dr. Ormerod left behind him. The reviewer justly remarks that "no edition of the work can possibly be satisfactory which does not incorporate them." Mr. Helsby requested from Dr. Ormerod's executors permission to examine these collections, but the request was refused. He says: "Mr. Ormerod's executors only followed their testator's injunctions not to allow his collections to be seen by any one whomsoever." No such injunctions were ever given by Dr. Ormerod, who contemplated that his collections would be made use of for a second edition of his work. They have been seen by many persons; and had the new edition of the *History of Cheshire* been undertaken with the sanction of Dr. Ormerod's family and by an editor in whom they had confidence, access to his collections would have been readily afforded and every assistance given to the work. J. C.

DR. ARBUTHNOT'S WORKS (6th S. vii. 406, 451, 469; viii. 179).—The very clever political satire written by Dr. Arbuthnot in 1712, entitled *Law is a Bottom-less Pit; or, the History of John Bull*, was brought out in five separate parts or numbers, each ending with the word "Finis," but showing clearly that there was more to follow. Thus at the end of part ii. we read: "What answer Mrs. Bull returned to this letter you shall know in my third part. Finis." And part iv. ends with "John Bull's thanks to Sir Roger [Harley], and Nic. Frog's malediction upon all shrews, the original cause of his misfortunes, are reserved for the next volume. Finis." There were several editions of these five tracts printed, and various alterations and corrections were made in them before they were printed as a revised whole. Thus in chapter ix. of the first part, for example, which shows "how Signior Cavallo and

his wife undertook to cure Mrs. Bull," the reference to the Duke of Somerset (the Master of the Horse) was too evident, hence in subsequent editions this phrase was altered into "some quacks."

The book to which Mr. FRAZER refers is the second volume of *Miscellanies*, by Swift, Pope, Arbuthnot, and others, and was printed in 1727, consequently in the lifetime of Arbuthnot. The *History of John Bull* was at first so generally attributed to Swift that it came to be commonly printed in his works, though generally with a note that it was written by Dr. Arbuthnot. In Sir Walter Scott's edition of Swift's works it is printed in the sixth volume, and the omitted chapter xiii. is given, with a note explaining that in all later editions this chapter, relating to Don Diego Dismallo (the Earl of Nottingham), was left out because the subject was brought in in a modified form in the following part. When these five parts were first printed together as a whole the arrangement of the chapters was altered, and in place of five formed only two parts. The object which Arbuthnot wrote for was at an end in 1714, when Queen Anne died and the ministers were displaced. Whether Arbuthnot took any part in writing the third part, which was brought out fifteen years later, is very doubtful; it is certainly unlike his style and unworthy of his pen; probably he had nothing to do with it. EDWARD SOLLY.

"NOTES ON PHRASE AND INFLECTION" (6th S. vii. 501; viii. 101, 129).—*Execution*, of course, does "not necessarily imply hanging anybody"—a man may be executed by the axe or by the guillotine; but in any case capital punishment is implied, and to say "Nokes underwent capital punishment" is equivalent to speaking of "the execution of the murderer Nokes." SIR JAMES PICTON may think me over-precise, but it seems to me that when we say a man has been executed we do not "imply in one word that he was dispatched according to law," but simply that he underwent the sentence of the law. Judge Jeffreys's executions were legal in form, though not according to law, as they were unjust.

*To open up*, I think, is an excellent expression; it is not only good English in itself, but hinges on a good metaphor: to dig in a new spot, *open up* new ground.

*Appreciate* is often wrongly used, as Mr. Turner says, just as the vulgar-genteel will *assist* you to potatoes, instead of *helping* you to them. But I cannot agree with SIR JAMES PICTON that to *appreciate* and to *estimate* are nearly synonymous. *Appreciate* introduces more personal volition into the appraisal than to *estimate* does. You appreciate a kindness, you do not estimate one. As to *esteem* and *estimate*, the essential difference seems to be that *estimate* is an impersonal reckon-

ing up of value in a man or thing, whilst *esteem* introduces into the reckoning our own personal feeling superadded to the actual value.

Into the English infinitive mood I should be afraid to launch very deeply, as more nonsense has been written about it than about most intricate points in matters of grammar, a topic on which abundant nonsense has been penned. Take, for instance, this from Clarke's *Latin Grammar*: "In grammar the infinitive affirms, or intimates the intention of affirming, which is one use of the indicative; but then it does not do it absolutely." Can greater nonsense be put to paper? The infinitive is the most indefinite form that the verb can assume. It is not, properly speaking, a *mode* or *mood* at all. It is the naked verb-sense divested of time, person, manner, and action, divested almost of the essence constituting a verb. It may be styled, not very inappropriately, *the verb asleep*, though ready to be called at any moment into action when required. As to whether you may or may not place an adverb between to and the verb, I do not think it worth discussing. "To elegantly write" is very inelegant; where an expression is commonplace an unusual *ordo* is reprehensible; but "to nobly dare," as it represents the high soul stirred, is an expression that brings with it privilege of stately manners in token of high birth, and from all equal to the concept will receive homage suitable.

*On*: *Upon*.—Here we come again to the little words that befool us in definition; but yet we can see that you put your hat *on* a table, and your standard *upon* a tower. There is more height in the one than in the other. Though, if you choose, you can say, "The well *upon* the plain was within three thousand yards of the pinnacle *on* the cathedral." That may mar a definition, but it does not alter the fact.

How *numerous* can have banished *many* it is impossible to conceive, for Johnson's definition of *numerous* is actually "consisting of many"; but has Mr. Turner never heard, "I hisped in numbers, for the numbers came"? This has to do with the harmony of poetical rhythm, not with numbers reckoned arithmetically. "The numerous voice of the sea," whenever employed, does but signify the whispering music of the varied sea. Πολύφλοισβος really means the *many-dinned sea* in Homer. I doubt if Liddell and Scott give it correctly as *loud roaring*. I think it rather means many-noised, from the roaring battle-din of storms to the click or licking whisper of the tide wave on the scarcely rippled sand in summer.

*Commence and Begin*.—The advantage SIR JAMES PICTON finds in duplicate vocabulary, classical and Teutonic, may be true regarding our English tongue's efficiency as a machine for mere speech. But Trench has shown, in his *Lessons*

on *Proverbs*, with what terrible danger for sophism it is fraught in the facility which it furnishes to our language. I think I could show that political economy as taught at Oxford would have to borrow crutches were it not that our duplicate vocabulary turns them out ready made and to hand. "The sun *begins* to shine and rain *begins* to fall, but the academical term *commences*." Why not "The sun *commences* to shine, the rain *commences* to fall, and term-time *begins* tomorrow"?

*While: Whilst: Whiles.*—I cannot see that there is the smallest ground for saying that *whilst* is a vulgarism. It seems to me a most legitimate and excellent word, quite as good as either of the other two. I have not Prof. Skeat's *Dictionary*, but I think that SIR JAMES PICTON does wrongly, in connexion with these adverbs, to say anything about the professor's noting that *while* is a substantive. Johnson calls it a substantive denoting "time, and space of time." I think it should be given as an equivalent word to *time*, and all time, of course, comprises some *space of time*; but if you introduce *space of time* into your definition of *while* as a substantive, you impair your definition of the adverb *while*, which means during the *space of time* in which something else occurs.

I do not know that there is any use at all in such disquisitions as these, for if a man phrase with such perspicuous exactitude as precisely to hit the mark and meaning he levels at on every occasion, not one in a thousand of his readers will be clear enough to see and accept his ruling, and if he makes mistakes he has but made pitfalls for others and himself ridiculous. C. A. WARD.

Haverstock Hill, N.W.

Permit me to occupy two or three lines to clear up a misunderstanding in reference to the particle *zu* and the German infinitive. I stated that it is not unusual in German to insert words between the particle and the verb. MR. C. A. FEDERER (viii. 129) stoutly denies this. He challenges me "to point out a single example of the insertion of an adverb or *other part of speech* between the preposition to and the infinitive governed by it." I should have thought that the common phrases "zu Schaden kommen," "zu Tode ärgern," "zu Werke gehen," were sufficient evidence of such insertions. But, says MR. FEDERER, the *zu* governs the substantive, and has nothing whatever to do with the infinitive. I maintain that it has everything to do with it. "Zu Werke gehen" is in English "to go to work." The meaning and construction are exactly the same. The German contents itself with one preposition, and places the qualifying word between it and the infinitive. This is all I asserted. J. A. PICTON.

Sandyknowe, Wavertree.

As regards "in respect of," "in respect to," I

find some remarks very much to the point in Dean Alford's *Queen's English*, p. 233, third edition. The dean argues that *respect* is a Latin word, and that the expression "in respect of" is used in Latin. He then proceeds to say that the natural construction of the verb from which *respect* is derived would require the preposition to (*respicere ad*). And finally he concludes, as I think very sensibly, that there is nothing in the meaning of the word to forbid either construction. As the book is I think, sufficiently well known, I will only refer to the interesting and pertinent remarks at p. 221 on *on* and *upon*, and at p. 19 on *lay* and *lie*.

JOHN R. WODHAMS.

CHARLES WHITEHEAD (5th S. vii. 288).—In his list of the writings of this author Allibone has omitted his romance of *Jack Ketch*, which was one of the earliest efforts of his pen. *The Solitary* was written several years before 1851, as Whitehead is described as the author of it on the title-page of *Richard Savage*. This work originally appeared in *Bentley's Miscellany* in 1842, with illustrations by John Leech, and was published in a complete form at the end of the year, in 3 vols. post 8vo. A discriminating, yet good-natured notice of it will be found in the *Athenæum*, No. 783, Oct. 29, 1842. The reviewer justly remarks that

"*Richard Savage* contains conceptions of character and pages of dialogue beyond the reach of the commonplace reporter of conversation; and yet the work is so disagreeable that few will have patience enough to read it, still fewer to give it credit for the talent which it contains rather than exhibits."

Able written as the book is, there is no doubt it is heavy reading, chiefly from the defective chiar-oscuro of the pictures it presents. It was, however, popular enough to warrant Mr. Bentley in including it in his series of "Standard Novels." This second edition was published in 1845, with a frontispiece by Leech, and contains a preface justifying the view taken by Whitehead of Savage's character, and defending the poet from the charge of imposture brought against him by Boswell and Galt. The concluding words of this preface have an autobiographical tinge. The writer says of *Savage* :—

"I have drawn his character to the best of my ability, and as I believe he himself would have portrayed it, for *Savage* was never careful to conceal his faults. To those who have hinted that I drew from myself, I have nothing to say. Words are wanted [wasted] upon men who from malice will not, or from ignorance cannot, dissociate the author from his subject. The calumny or the dulness, as the case may be, is old, applied to those who write fiction in the first person."

Towards the end of 1846 Mr. Bentley published the third edition, in one volume, of *Memoirs of Grimaldi, with Additions by Charles Whitehead*. In 1847 *Smiles and Tears* was published by Mr. Bentley in 3 vols. post 8vo. This work, which was a collection of pieces which had originally appeared

in periodicals, was reviewed by the *Athenæum*, No. 1020, May 15, 1847, in much the same terms as those that were used regarding *Richard Savage*. The greater part of Whitehead's occasional writings appeared in *Bentley's Miscellany*, and notwithstanding the morbid and sombre colouring which pervades them, many of them deserve to be rescued from the limbo of a magazine. In some phases of his character Whitehead would seem to have resembled another half-forgotten genius of those days, Thomas Lovell Beddoes.

W. F. PRIDEAUX.

Calcutta.

GEORGE III. SPADE GUINEA (6th S. viii. 128).—In answer to this I would refer C. W. C. to Hawkins's *Silver Coins*, pp. 237-8, published 1841:

"The legend of the reverse consists of the king's German titles, which as they are now separated, with the dominions, from the crown of England, and being only expressed in abbreviations or initials, may become, if not already, utterly unintelligible, we shall insert and explain to save our readers from the pain of uttering those maledictions, so universally and justly pronounced against all initials and abbreviations which are capable of an equivocal interpretation: *Brunsvicensis et Lunenburgensis Dux, Sacri Romani Imperii Archi-Thesaurarius et Elector.*"

W. G. P.

Read: "Magn. Brit. Franc. et Hib. Rex, Fidei Defensor, Brunsv. et Lun. Dux, Sancti Romani Imperii Archi-Thesaurarius et Elector."

D.C.L.

I have pleasure in furnishing C. W. C. with the true reading, as follows:—"Magnæ Britanniæ, Franciæ et Hiberniæ Rex, Fidei Defensor, Brunsvicensis et Luneburgensis Dux, Sacri Romani Imperii Archi-Thesaurarius et Elector." In this there is nothing conjectural. The above titles were, in fact, borne by King George III.; some of them are less abbreviated on coins of George I., thus: BRVN. ET. L. DVX. S. R. I. A. TH. ET. EL.

JOHN W. BONE, F.S.A.

The legend is the full royal style, Hanoverian as well as British, thus: "Magnæ Britanniæ, Franciæ et Hiberniæ Rex, Fidei Defensor, Brunsviciæ et Luneburgiæ Dux, Sancti Romani Imperii Archi-Thesaurarius et Elector." There cannot be the least doubt whatever of this; C. W. C.'s long Latin doxology is a mere "shot." See "N. & Q.," 1<sup>st</sup> S. iii. 391. C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

There can be no doubt that the inscription on the guinea of George III. signifies "Brunsvicensis et Lunenburgensis Dux, Sacri Romani Imperii Archi-Thesaurarius et Elector." The same inscription occurs on the silver coins of George I. and II. See Edward Hawkins's *Silver Coins of England*, p. 238.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LIFTING (6th S. viii. 37).—When I was a boy, some seventy years ago, this custom was in vogue at Church Stretton, co. Salop. On Easter Monday men brought a large chair, decorated with flowers and ribbons, into which they forced the woman, and, lifting her up, brushed her legs and feet with a bunch of box. I have also seen lifting practised in the streets of Shrewsbury. W. A. L. Shrewsbury.

Easter *lifting*, or, as it was locally called, *heaving*, was a common practice in East Staffordshire less than twenty years ago. I never, however, saw the shoes taken off; but a small sum of money was usually exacted. "Women's heaving day," Tuesday, lingered for several years after the practice had been given up by men. I have seen men run long distances, climb walls, &c., to escape the organized bands of women on the look-out for sport. J. GILLIBRAND.

I rather think that earlier references than these to the custom of lifting will be found in "N. & Q.," and that something of mine may be among them. I hope it is *not* the following; but the county of Salop should be mentioned as one of those in which *lifting* obtains. "When me and Ellen," said my informant, "was servants at the Hall, we went in of a Easter Tuesday for to lift the master. He was that good-natured, was the old Squire; still, we was a bit uneasy, and, of course, we knocked at the door first. 'Come in,' he says; so we come in, and I says, sheepish-like, 'If you please, sir, it's Easter Tuesday, and we've coom to lift you.' 'Aye, I know what you want, wenches,' he says; 'but I are too weak. You go to Mrs. Smith and ax for five shillings; that's better till lifting o' me!' So, of course, us said, 'Thank you, sir,' and backed out again." This little scene happened ten years ago and more. But my younger friend, Patty Chirm, of Meadow Pit, says that "us does it still." And Patty (as she herself says) is only "sweet nineteen." A. J. M.

MASHER: MASHIPPE (6th S. viii. 147).—*Mashippe* is the usual abbreviation for *mastership*. A *masher* is one who *mashes*, or softens ladies' hearts—a lady-killer. There is no connexion between these words. CELER.

Surely *mashippe* is nothing more than a fanciful contraction of *mastershippe*, as *laship* is of *ladyship*. WALTER HAINES.

Faringdon, Berks.

For this precious contribution to our vocabulary, *masher*, we are probably indebted to gipsies. Mr. Leland writes:—

"Black-eyed beauties, by *mashing* men for many generations with shafts shot sideways and most wantonly, at last sealed their souls into the corners of their eyes, as you have heard before."—*The Gypsies*, pp. 188-9.

He annotates *mashing* by saying that it is "a



word of gypsy origin (*mashōva*) meaning fascination by the eye or taking in." So the *masher* of the Gorgios may be taken as a synonym for *charmer*, his *mask* is one whom he believes to be under his spell, and he *mashes* when he is exerting his powers of fascination. ST. SWITHIN.

[*Mashōva* is not found in *The Dialect of the English Gypsies*, by Smart and Crofton. *Mooshaw* is there given as signifying "men."]

LATIN INSCRIPTION AT APOTHECARIES' HALL (6th S. viii. 47, 177).—In ordinary type there can be little doubt that the inscription would read thus:—

"Ni Deus affuerit viresque infuderit herbis,  
Quid, rogo, dictamur, quid panacea juvet?"

The last word may perhaps have been *juvent*, pl., instead of *juvet*, sing., as the word refers to both nouns, but in any case the meaning is the same:—

"Unless God be present and infuse virtue into the herbs,  
Of what avail, I ask, is dittany, of what avail panacea?"

The words are simply a transference from architecture to medicine of the Scriptural proposition, "Unless the Lord build the house, their labour is but lost that build it," and search for them in any classic author is superfluous. The restorer of the inscription seems to have mistaken the last few letters, which were probably contracted somewhat unintelligibly by the original carver, who found himself short of space at the end of the line.

E.

If the final letters on the board have been mutilated the end of the pentameter may have been "quid panacea *juvat*." E. A. D.

Surely "juvet" should be read for "jubæ" as the last word of the pentameter. This would at once clearly explain the meaning of the whole passage. The similarity in the form of the letters *b* and *v* is so great that on an inscription like this, exposed as it is, I believe, to the wind and weather, one might in course of time easily be mistaken for the other. "Jubet" would here have no sense whatever. H. C. F.

MACAULAY ON EDMUND KEAN (6th S. viii. 146).—The descent of Edmund Kean from George Savile, Marquess of Halifax, seems to be generally recognized. I find it mentioned in Cassell's *Biographical Dictionary*. JOHN R. WODHAMS.

The descent of Edmund Kean from the great Lord Halifax is well known. The latter left an illegitimate son, who, as Henry Carey, became famous as the author of operas, ballads, and pantomimes. His lyric *Sally in our Alley* is still held in estimation. The authorship of *God save the King* is also assigned to him, but upon no very satisfactory evidence. To Henry Carey was born a son, George Saville Carey, who chose the stage for a profession, and, in conjunction with Moses Kean,

delivered imitations of popular actors and a series of lectures upon mimicry. This Carey had a daughter Nancy, from whose intimacy with Edmund, the brother of her father's theatrical partner, resulted the birth of the tragedian. At his first appearance at Sadler's Wells, in June, 1801, he is described in the bills as Master Carey. JULIAN SHARMAN.

16, Parliament Street, S. W.

In the theatrical world it was the common belief that either Moses Kean (a tailor by trade and an excellent mimic) or his brother the scene-painter married Ann, the daughter of George Saville Carey, mother of Edmund Kean, who, although he sometimes doubted and questioned the claim, supported and allowed her an annuity, the truth of which was not unknown to his son.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Henry Carey, who was the author of *Sally in our Alley*, was the father of George Saville Carey, a well-known dramatic writer and performer. The latter's daughter was the mother of Edmund Kean (see Maunder's *Biographical Treasury*, under respective titles "George Saville Carey" and "Edmund Kean." C. H. HEMPHILL.

About twenty-five years ago I wrote a biographical memoir of my old schoolfellow and valued friend Charles Kean, on notes with which he supplied me. It appeared in a magazine of that date, and I find the following authentic statement:—

"Who were his parents he himself scarcely seems to have ascertained; for in later life he was pensioning two women on the ground of maternal claims upon him. But the truth appears to be that Ann Carey was his real mother, and that Miss Tidswell was his aunt, who showed him much affection and kindness during an ill-used childhood, and that he was consequently always inclined to treat her with filial regard."

Lord Macaulay must be responsible for Ann Carey's descent from the ill-born dramatist.

ALFRED GATTY, D. D.

Lord Macaulay introduces this descent as one probably unknown to most men. It is not supported by evidence. He traces the descent through Henry Carey, the son, as he says, of the marquess, illegitimate, but born in his father's life-time. This Henry Carey is the supposed composer in verse and music of our national anthem. Lord Macaulay so describes him, though not in express terms, yet by a reference to the hundreds of thousands who quote his lines. Now this Henry Carey is stated to have been born "about 1696" (see *Chambers's Encyclopædia*, tit. "God save the King"). The marquess died in January, 1695. This is altogether inconsistent with the theory that the marquess was father of the Henry Carey who composed *God save the King*; for whatever lati-

tude we give to the phrase "about 1696," we cannot rationally, without evidence, suppose the marquess, whose eldest son was celebrating his nuptials at his father's death, carrying on a connexion which would make him the father of a posthumous illegitimate son. The strictest proof of so improbable a fact is necessary. Lord Macaulay's own date is the date I take for the death of the marquess. If any evidence exist of this descent it is unknown to me. I do not know whether any biographer of Kean has gone into this proof or not. In the article on Kean in *Chambers's Encyclopædia* no allusion is made to it, and that silence raises a suspicion that the writer of the article did not adopt it. I do not venture to deny a matter not wholly improbable; yet I think the descent requires strict verification.

LAWRENCE PEEL.

MAYPOLES (6th S. vii. 347; viii. 55, 115).—In respect to the maypole stated to have been seen at Staunton a few years ago by C. W. S., I am informed, in reply to my inquiry of an elderly gentleman, my neighbour, who has known Staunton all his life, and was for some years rector of the parish, that an eccentric old gentleman who lived in the village amused himself with setting up a flag-staff near the remains of the village cross, upon which, occasionally, he ran up a flag bearing the word "Staunton" in large letters. This, I conceive, must have been what C. W. S. saw. He did, however, attempt, on one occasion, to set up a maypole on a picturesque spot called the "Double View," at some distance from the highway. A big hole was dug, but, public feeling not being with him, it went no further.

JOHN MACLEAN.

Bicknor Court, Coleford, Gloucester.

Maypoles are still standing at Slingsby, Naburn, Otley, and Burnsall, in Yorkshire. I saw two of them quite recently.

R. C. HOPE.

Scarborough.

There is a maypole at Bream, Gloucestershire, a village half-way between Lydney and Coleford.

FAC.

These exist in many villages in Shropshire, as at Shawbury, Lee, Brockhurst; and at Aston on Clun in July last I saw a tree in the hamlet decorated with ribbons and flags, probably connected with the "wakes," the church (Clunbury) being dedicated to St. Swithin.

W. A. L.

Shrewsbury.

WHY AS A SURNAME (6th S. viii. 66, 94).—The North E. *why*, a young heifer, is the same as Lowl. Sc. *quey*, which may be found in Burns's *Halloween*. In Ray's *Glossary* (1691) we find *wee*, *why*, and *why*, a heifer. In my edition of Ray I cite Dan. *quie*, a heifer. The word is Scandinavian, and the original form is shown by the Icel. *kvíga*, Old Swed. *kvíga*, a heifer. We have

Icel. *kvígr*, a bullock; *kvíga*, a young cow before she has calved. I suspect them to be derivatives from Icel. *kví*, a pen, fold, especially where sheep are milked, whence Lowl. Sc. *quey*, *quoy*, an enclosure. The form of the root is *gi*, to overpower, use force, which would make *kví* to have meant originally a place into which cattle are driven; whilst *kvíga* would mean such young cattle as are kept penned up. Jamieson refers us to the Welsh *cae*, an enclosure, and also proposes to connect *quey* with *cow*. These are excellent examples of the plausible derivations so common in old books, and which are too common still. Those who are interested in etymology might learn something by trying to understand *why* these connexions are impossible. A study of phonetics will inform them.

WALTER W. SKEAT.

Cambridge.

*Quey*, pronounced *why*, is a heifer. It is the word generally so used in Durham and Northumberland. See Brockett's *Glossary*, who derives it from *quie*, Dan.; and *quiga*, Swed.

E. LEATON BLENKINSOPP.

Doubtless another form of *Guy*, a name of French origin; not from *gui*, the mistletoe, but from Guillaume. Hence, from *Guy*, the diminutive *Guyot*, whence *Wyatt*.

R. S. CHARNOCK.

Boulogne-sur-Mer.

LICHEN (6th S. viii. 167).—In all probability the ingenious lecturer referred to, who connected the *lich* in "lich-gate" with *lichen*, pronounced the latter word *litchen*. If he had been accustomed to pronounce it *li-ken*, with the accent on the first syllable, as it was and is pronounced by those brought up with a becoming respect for a Greek  $\chi$  he could hardly have fallen into the blunder.

X.

According to Prof. Skeat *lichen* and *lich-gate* are quite unconnected. *Lichen* is generally connected with Gk. *λείχων*; Eng. *lick*. *Lich-gate* is to be traced back to *like*.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

This cannot possibly be from the root *λείχω* (Sansc. *lih*), since by Grimm's law that in English would be written *lig*, or else, by weakening, *lich* (the *ch* being sounded as in *church*). *Lichen*, however, is pronounced *liken*. As it is often green, yellow, or red, I would not give much for the lecturer's derivation. I will ascertain by next week the standard derivations of the word.

LECTOR.

PEERS' TITLES (6th S. viii. 66).—I think Mr. WALFORD will find it was customary to speak of Duke Hamilton, Duke Schomberg, and Duke Montagu, because the title was, or was considered to be, taken from the family name and not from a place, as we now find in the inferior ranks of the peerage Marquis Townshend, Marquis Camden,

Earl Cowley, Earl Cairns, &c. Who was the first earl who took his title from his family name and not from a place? I fancy Lord Cowper.

EDMUND M. BOYLE.

The late Lord Chancellor was expressly designated in all writs, &c., as "Baron Cairns" and then as "Earl Cairns," but a distinction is made with the present Lord Chancellor, who is styled "Earl of Selborne" in official documents.

FREDERICK E. SAWYER.

Brighton.

The first Duke of Hamilton was not the only one spoken of as "Duke Hamilton." Horace Walpole talks of the sixth duke as "Duke Hamilton," and Mrs. Montagu, in her *Letters*, says, "Miss Burrell is to marry Duke Hamilton," meaning the seventh duke.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

FIASCO (6th S. vii. 289; viii. 17).—Some years since Signor V. Pistrucci, Professor of Italian at King's College, gave me the following derivation of the word *fiasco*. A gentleman visiting an Italian glass manufactory was struck with the apparent simplicity of the work, so he asked permission to try his hand at glass-blowing, but found the operation more difficult than it looked, and the only thing he was able to produce was the common flask (*fiasco*). The amused workmen crowded round him, and greeted each successive failure with laughter and the cry of, "Altro fiasco! altro fiasco!"

GEO. LEDGER.

Mr. Percy Smith, in his new *Glossary of Terms and Phrases*, refers his readers to "an ingenious account" of this word, given in Stainer and Barrett's *Musical Dictionary*.

G. F. R. B.

ESSAY BY SHELLEY (6th S. viii. 85).—Shelley's lovely *Essay on Love* can scarcely with propriety be said to be "buried in a forgotten annual, the *Keepsake* for 1829," seeing that it rose again in 1840 and 1852 (perhaps oftener) in Mrs. Shelley's edition of her husband's *Essays, Letters from Abroad*, &c., published by Moxon.

W. W. Cork.

If by "buried in a forgotten annual" we are meant to understand that this essay is only to be found in the *Keepsake*, the statement needs amendment. Away from my books, I can only speak positively about my own edition of Shelley, which certainly includes the *Essay on Love* among the prose works; but I am under the impression that Mrs. Shelley reprinted it in her three editions of *Essays*, &c., and that it has thus been in constant circulation for over forty years under her editorship, while appearing in other editions both in England and in America.

H. BUXTON FORMAN.

Ilfracombe.

THE NUMBER OF ANCESTORS (6th S. viii. 65, 116).—From a large collection of *seize quartiers*, I conclude that it is rare to find that any person is descended in the fifth generation from sixteen families; and in the cases, few in England, in which all the ancestors can be traced beyond the fifth generation, the number of families decreases until it would seem that every person has descended from one pair of ancestors. Thus, in the case of the Duke of Sutherland, who is one of the few peers for whom I have been able to trace 64 quarters, the number of families from which he is descended in the seventh generation, instead of being 64 is 52, and this diminution occurs without any marriage of first cousins; and in my own 64 quarters (a copy of which I shall be happy to present to YEOMAN if he will favour me with his name and address) the number of families in the seventh generation is 48, this greater diminution being due to a marriage of first cousins. In my eighth generation, which should comprise 128 ancestors, I know the names of 104; but the number of families to which they belong is 81, and in the ninth generation of 256 I have found 198 persons belonging to 142 families. Taking those dukes whose *seize quartiers* are (for YEOMAN's purpose) complete, I find not one composed of 16 families. Thus, in the fifth generation, the Dukes of Richmond, Grafton, Rutland, and Westminster descend each from 15 families, Devonshire and Buccleuch from 14, Hamilton from 13, and Marlborough (the late Duke) from 12. The *seize quartiers* of H.R.H. the Prince of Wales comprise only 5 families, as he is descended in the fifth generation from the House of Saxony seven times, Brunswick three times, Reuss, Erpach, and Mecklenberg twice each. Prince George of Bavaria, whose *seize quartiers* show a curious instance of marriages between the houses of Austria and Bavaria, descends four times from Bavaria, three times from Bourbon, and three from Saxony, Austria, and Baden. The Grand Duke of Hesse, the Queen's son-in-law, descends seven times from the house of Hesse, and three times from Bavaria; Princess Victoria of Saxe Meiningen, the Queen's great-granddaughter, descends five times from Saxony, four times from Hohenzollern, and twice from Mecklenberg; and King Francis II. of the Two Sicilies, three times from Bourbon, Lorraine, and Hapsbourg. I quote these cases to show how variously the proportions are and can be mixed. The most curious instance I know of repeated intermarriages of the same families is exhibited in the *seize quartiers* of Charles II., King of Spain, of whom I think Lord Stanhope quotes, in allusion to the decadence of the Kings of Spain of the House of Austria, that "he was not even an animal"; for he was descended not only from the alliance of many first cousins, but from the marriages of at least three uncles with their nieces. I think the names of

the sixteen progenitors of this king worth preserving :—

1. Emperor Charles V. (Austria) } first cousins.
2. Isabella of Portugal } first cousins.
3. Emperor Maximilian II. (Austria) }
4. Mary, d. of Emp. Charles V. (Austria) }
5. Emperor Ferdinand I. (Austria) }
6. Anne of Hungary. }
7. Albert of Batavia. }
8. Anne of Austria. }
9. Charles of Austria. }
10. Mary of Bavaria. }
11. William of Bavaria. }
12. Renée of Lorraine. }
13. Philip II. of Spain (Austria) } unole and niece.
14. Anne of Austria }
15. As 9.
16. As 10.

I think YEOMAN would find it very easy to develop this pedigree backwards for many generations.

EDMUND M. BOYLE.

OLD HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312 ; 6th S. ii. 12, 117, 295, 433, 523 ; iii. 96 ; iv. 116, 217 ; v. 397, 478 ; vi. 76).—At Birtsmorton Court, near Pershore, in Worcestershire, there is a secret chamber on the left-hand side of the chimney, which is opened by means of a spring. The Rev. W. S. Symonds, in his *Malvern Chase* (1881), gives an episode in the War of the Roses in which this chamber plays a part. While Sire John Carfax and Sire Andrew Trollop were scouring the neighbourhood in search of enemies of the king, the Countess of Oxford with her son and Master Vaughan took refuge in this secret chamber, as a warrant was already out, under the hand of King Edward, for the arrest of the two latter. Birtsmorton Court was searched, and during the time that Sire John Carfax and Sire Andrew Trollop were still in the room, the young lord unfortunately gave a loud sneeze, but Rosamond Berew, with great presence of mind, promptly rushed to the casement, exclaiming, "There is Tom fallen into the moat. We must help him or he will be drowned !" All, of course, immediately set off to his assistance; but by that time the imaginary Tom had got out, and was not to be seen. The danger of their discovery was thus averted. The chamber is now used as a cupboard. It had formerly, I believe, a connexion with the moat by which escape might be made. The house itself is now a farm-house, but the farmer's wife, who acts as cicerone, is not, I am told, well acquainted with its history.

Speaking of Street Place, an old house, a mile and a half north of Plumpton, in the neighbourhood of Lewes, Mr. Black, in his *Picturesque Guide to Sussex* (1877, p. 79), says :—

"It was the seat of the Dobells, and dates from temp. of James I. The library, now converted to 'baser uses,' is adorned with carved pilasters, and with a cornice which is elaborately lettered with quaint Latin mottoes. Behind the great chimney-piece of the hall was a deep

recess, used for the purposes of concealment, and there exists a tradition that a Cavalier horseman, hotly pursued by some 'malignant' troopers, broke into the hall, spurred his horse into the recess, and disappeared for ever."

ALPHA.

COWARD'S CORNER (6th S. viii. 147).—I have often heard the pulpit called "coward's castle," but never "coward's corner."

HUBERT BOWER.

Brighton.

I have often heard the pulpit called the "coward's castle," it being said to be "six feet above argument."

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

BRUMMAGEM (6th S. viii. 185).—Sir William Dugdale, in his *Short View of the late Troubles in England*, published at Oxford in 1681, speaks of "a sharp encounter near Bermicham, a seditious and populous town in Warwickshire" (p. 185).

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ENTIRELY (6th S. vii. 208, 275).—Compare: "I write no more atte this time, but that I prey to almyghty god als entierly as any synful man may prey that.....he haf mercy of my synful soule" (Will of Roger Flore, 1425, in *The Fifty Earliest English Wills*, p. 62, E.E.T.Soc.).

O. W. TANCOCK.

Norwich.

Are not the Queen's writs addressed to "our right trusty and entirely beloved councillor," &c.?

E. LEATON BLENKINSOPP.

OLD CLOCKS (6th S. vii. 165, 237, 257, 371): CLOCK LORE (6th S. viii. 25).—The lines given by BOILEAU occur, slightly varied, on the face of a fine old clock which is now standing in the hall of the rectory house at Chilton Candover in Hampshire. I copied them there the other day, as thus :—

"I serve y<sup>e</sup> hear with all my might  
To tell y<sup>e</sup> hour by day by night,  
Therefore example take by me  
To serve thy God as I serve thee."

Excellent advice, if the clock goes well ; but this clock does *not* go well. Like the Monument, it lifts its head and lies. It has a handsome mahogany case, with brass openwork around the face, no date, but the words "Thos. Sone, Fareham," on the face. I observe that MR. OCTAVIUS MORGAN, in his very interesting papers, gives no examples of clock-face legends, and has little to say about the famous town clocks abroad,—Berne, Strasbourg, Padua, and the like. Probably these are too well known ; but the Padua clock may be worth mentioning, because of its connexion with the Paduan family of Dondi del Orologio. I do not know of any other instance in which a calling so recent as that of the clockmaker has created a

family name. Even here the words *del Orologio* are simply a kind of honourable augmentation, granted to Dondi, the maker of the great clock in the piazza. His descendants bear it still. Tombs, quite recent, of the Dondi del Orologio are to be seen at the cathedral; and I think the family still survives and is among the higher class of the citizens. If I am in anywise wrong as to all this, I shall (I hope) be corrected by the learned Paduan daughter of "N. & Q." A. J. M. Temple.

The lines quoted at 6th S. viii. 25, are, or were, also at Markfield, Leicestershire.

P. J. F. GANTILLON.

THE "BLACK JOKE" (6th S. viii. 7, 211).—The *Black Joke* is an old dance tune, formerly very popular. I have in my possession a collection of country dances for the year 1774, printed for Charles and Samuel Thompson, St. Paul's Churchyard, on a blank leaf of which an early possessor has pricked (to use the old phrase) the music of a dance headed "Black Joke, a Hornpipe." The tune in more recent times has been better known as the *Sprig of Shillelagh*, from the words of a song beginning:—

"O, love is the soul of a true Irishman;  
He loves all that's lovely, loves all that he can,  
With his sprig of shillelagh and shamrock so green."

Moore has introduced the air into his *Irish Melodies*, under its old name of the *Black Joke*, to which he has adapted the lyric,—

"Sublime was the warning which Liberty spoke."

The air is lively and catching, and is likely to continue popular, by whatever name it may be known. The strain is unmistakably Irish.

J. A. PICTON.

Sandyknowe, Wavertree.

REDNESS FAMILY (6th S. viii. 188).—Besides the will printed by the Surtees Society, as quoted in the query of Mr. HOLMES, there are at least two notices of the name of Redness in other publications of that society:—"Dominus Johannes Rednes" occurs in the inventory of the effects of Thomas de Dalby, Archdeacon of Richmond, dated May 21, 1400. He is described as "Laborans apud Ebor.," and has 13s. 4d. "pro sigillatione carte de annuali stipendio j capellani perpetui" (*Test. Ebor.*, iii. 20). Again, in the inventory, made April 10, 1410, of the effects of Hugh Grantham, of York, mason, among his "Debita non clara" we have 8s. from "Katerina de Redenes." The name does not appear in the Visitations of Tonge or Dugdale, nor do I find it in the *Richmondshire Wills* of the Surtees Society. Sir Bernard Burke assigns "Sa., three pheons arg.," to Redness of co. Lincoln (*Gen. Arm.*, 1878).

C. H. E. CARMICHAEL.

New University Club, S.W.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 189).—

"Lord Chatham with his sabre drawn," &c.  
Lord Chancellor Erskine was author of the lines.

F. R.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Annals of Chepstow; or, Six Centuries of the Lords of Striguil, from the Conquest to the Revolution.* By John Fitchett Marsh (deceased). Edited by Sir John Maclean, F.S.A. (Privately printed.)

THE story of Chepstow Castle well deserved to be written, and it has been a labour of love for Sir John Maclean to continue the work of the late Mr. Marsh, follow up his references, and give us a fair presentment of the old home of De Clare, Bigod, Marshal, and many another hero of mediæval England. It is not often that a book left unpublished by its author has so careful and so sympathetic an editor as Mr. Marsh's book has found in our old and valued contributor. A good instance of the patience with which Sir John Maclean has followed the trail of Mr. Marsh's often slight suggestions may be seen at p. 64, where the hint had been thrown out in the text that an examination of the Gloucestershire Pipe Rolls might perhaps furnish an explanation of the character in which certain payments were made for knights' fees belonging to the honour of Striguil in 33 Hen. II. and 6 Ric. I. Sir John appends a foot-note embodying the result of his personal researches in the said rolls, from which it clearly appears that the accuracy of Dugdale's references is beyond question, and that the first of the two shows Patrick de Cadurcis as rendering his account for the honour of Striguil, while it does not explain his possession thereof, and that the second is not, *eo nomine*, connected with Striguil, though it seems almost certain that it does relate thereto. Such notes as these, however brief they may be, argue the expenditure of no little time and labour on the editor's part, all too frequently with scant return in the recognition of his labours. The entire volume, with its antique fount of type, its rough paper, its armorial illustrations, and its very careful editorial continuation of the author's work, is a monument alike to the memory of the illustrious houses which have held sway in Chepstow and to the loving zeal for historical and genealogical truth of Mr. Marsh and of Sir John Maclean. We fancy that Mr. Marsh was rather more inclined to favour stout Bigod than Simon de Montfort. At any rate, he gives us the well-known Latin verses in commemoration of the "Comes le Bygot," and not those which so touchingly enshrine, in mediæval French, the memory of that "fleur de prys," Earl Simon, and the lines, therefore, seem worth recalling here:—

"Ore est occys la fleur de prys  
Qe tant savait de guerre;  
Ly Ceuens Montfort  
Sa dure mort  
Molt en plorra la terre."

Those whom a perusal of the *Annals of Chepstow* may incite to a visit to the fair region where De Clare and Bigod lived, may well give so much tribute as the above lines contain to the memory of one who in his life was virtual ruler of England, and who in death was appealed to as "Protector gentis Angliæ." Nobody who may bend his steps Chepstow-wards will regret having been led thither, and if he has taken Mr. Marsh and Sir John Maclean for his guides, he will be well prepared to enjoy the feast which is in store for him in that fair marchland of Teuton and Celt, with its added glories of

Norman castle and mediæval abbey, so noble even in their ruin and desolation. All "glenners after Time" must be grateful to Sir John Maclean for the handsome volume in which he has presented us with the history of *Six Centuries of the Lords of Striguil*.

*A Roll of the Owners of Land in the Parts of Lindsey in Lincolnshire in the Reign of Henry I.* Translated with a Commentary and Compared with the Domesday Survey by Robert Edmond Chester Waters, B.A. Reprinted from the Associated Architectural Societies' Reports and Papers, 1882, vol. xvi. (Lincoln, William-son.)

This is a trustworthy translation, with invaluable annotations, of a very early record relating to this portion of Lincolnshire—probably only a fragment—which was printed by the antiquary Hearne, more than a hundred years ago, in the second volume of his edition of the *Liber Niger* from the original in the British Museum (Cotton MS. Claudius, C. 5). It is fortunate that the introduction of this little-known record to the members of these societies should have fallen into the very best hands it could, those of so critical and thorough a genealogist as Mr. Chester Waters. This record, which follows the Domesday Survey in point of date, was referred by Hearne to the reign of Henry II.; but the late Mr. Stapleton, who was the first to examine and make use of it, showed that it belonged to the earlier years of Henry I.'s reign. Mr. Chester Waters, from internal evidence, further is able to prove that the "extreme limits of the possible date of the roll lie between March, 1114, and April, 1116," and gives his reasons in detail. Lincolnshire, though still without a county history, is, compared to most other counties, particularly fortunate in the fulness of its records from Domesday downwards. Many of these have been printed, and Mr. Waters has made good use of them in his interesting commentary. Indexes to persons and places are added, and the author dedicates his "little book" to the historian of the Norman Conquest. Whatever Mr. Chester Waters writes is so critical and trustworthy that we cordially recommend the latest of his works to our readers, and to the increasing number of those who take an interest in genealogy. There are a few obvious typographical errors and misprints.

THE *American Library Journal*, in its August number, contains a remarkable list of "Old Books with New Names" published in the United States. In another part of the same number we read that the "French Imperial Library" has arranged and bound its family deeds and other documents. Is not this getting rather ahead of existing facts?

DEATH OF MR. JOHN PAYNE COLLIER.—If there be one literary journal in which a special notice of the death of my dear old friend John Payne Collier should appear, that journal is "N. & Q." The second article in its opening number was from his ready and friendly pen; and he so approved its objects, and the idea on which it was founded, that he proposed to join me in the risk and management of it. But in 1832, when I started the now long-forgotten weekly paper the *Original*, my dear and accomplished friend George Dubourg was so impressed with the idea on which it was founded, that he begged to become a partner with me in the undertaking. At the end of six months, however good the idea on which the *Original* was started, the balance-sheet showed that it was not a paying one, and we were compelled to give it up with the loss of a few hundred pounds. From this time forth I determined that any of my literary speculations should be carried on entirely at

my own risk; and the result has been that dear John Payne Collier has not been a sufferer by his literary connexion with me, and I have preserved for many years—at least fifty—the closest friendship of that kind-hearted and intelligent man of letters, John Payne Collier, who died at his residence, Riverside, Maidenhead, on the 17th inst., in his ninety-fifth year.

WILLIAM J. THOMS.

A SINGULAR and pleasing experiment is about to be made by the *Ipswich Journal* in reprinting from its columns notes on Suffolk life, commencing with the year 1735. Few newspapers are old enough to be able to offer any formidable rivalry.

MR. RUPERT SIMMS is engaged upon a bibliography of Staffordshire, with biographies of authors, printers, and celebrated natives. Any one who has books or MSS. relating to Staffordshire, printed or published in the county, and will send such particulars as title, edition, collation of contents, and notices of authors, will greatly oblige. Squibs, tracts, broadsides, engravings, &c., are sought. Address Mr. Rupert Simms, Friars Street, Newcastle, Staffordshire.

AMONG the facsimiles preparing for publication by Mr. Elliot Stock is one of Browne's *Religio Medici*. It is produced by a direct printing process, and will have a bibliographical introduction by Dr. Greenhill, of Hastings. The same publisher has in the press a new volume of poems by Mr. Philip Bourke Marston, entitled *Wind-Voices*. It consists of poems, ballads, and sonnets.

MR. WALTER TREGELLAS is engaged on a work entitled *Cornish Worthies*, which will give sketches of notable Cornishmen and their families. It is to be published in 2 vols. 8vo. by Mr. Elliot Stock.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

WALTER HAMILTON.—Concerning the parody on Tennyson we have applied to Mr. Fitzgerald, who fancies it will be found either in *Recollections of the Midland Circuit* or in *The Law and what I found It*.

F. T. C. is requested to send to Randolph Hunter, M.A., 6, Walcot Parade, Bath, an impression in sealing-wax of the seal in the possession of the Hole family.

MR. SCULTHORP, who supplied the epitaph printed pp. 186-7, wishes us to state that the first letter of his Christian name is not E, as we read it, but H.

A. W. ARNOLD.—We can hear nothing of the poem in question. It is probably to be found in back numbers of *Fun*, to which H. S. Leigh was a constant contributor.

ALFRED TARBOLTON ("Choice Notes from 'N. & Q.'").—We have a letter for you. Please send address.

H. T. MACKENZIE BELL.—See present number.

X. X. X.—Write to *Civil Service Gazette*.

ERRATUM.—P. 211, col. 2, l. 14 from bottom, for "wisum" read *ursum*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 29, 1883.

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## Notes.

## SHAKSPEARIANA.

A FEW NOTES ON THE GLOBE "CYMBELINE" (6th S. i. 52).—(1.) I. vi. 36. *Th' unnumber'd* is Theobald's and Collier's, i. e., Collier's MS. corrector, *alter et idem*. Malone quotes the parallel passage from *Lear*.

(2.) I. vi. 109. Collier, Singer, and Grant White read *illustrious*. Dyce, quoting a passage from Chapman, objects to it.

(3.) III. iii. 25. The writer has repeated the explanations of *brabium*. Omitting the fact that the English *brabe*=*brabium* is as yet an unknown word, I do not think that Belarius, leading the life of a practical athlete, and receiving its rewards (in game, &c.), could have so despised an athlete's training or reward. Neither was an athlete's exercise peculiarly a court sport or exercise, such as the passage requires. "Doing nothing for a babe" was a well-known vice at Court, as hesitatingly suggested by Steevens. A favourite received a "babe" in law, i. e., a minor, or an imbecile, and with him his income. He again farmed this "babe" to a second person for a much smaller sum, pocketing the difference, and "doing nothing for the babe." Marston tells us that this process was repeated down to the fourth-hand guardian, who, a pedlar, made him his boy. See the *Anti-quarian* for last May, p. 226.

(4.) III. iv. 51, 52. As the passage afterwards quoted (l. 58) refers to a man and to inward qualities, I am unable to see how, though a cognate thought, it can interpret the jay passage to any one who has not already interpreted that passage aright. Halliwell-Phillipps's little *brochure* against Collier's specious but indefensible change vindicated the original to all who did not understand the strength of anger, and Mr. R. Roberts, of Boston, Lincolnshire, has sent me two exact parallels from authors a little later (N. Sh. Soc. *Trans.*, 1880-2, p. 202).

(5.) III. iv. 135. To allow of the monetary conceit *harsh* has to be transformed into *trash*. This of itself—to the true critic—ought to consign the conceit to the limbo of nothingnesses. Nor can I conceive that Shakspeare would have used a phrase of such unidiomatic and harsh English as *trash noble*, nor that Imogen was one whose thoughts were so conversant with slips or counterfeits as at once to turn to them for similes. A policeman or tradesman might. Moreover, a slip noble being worse than nothing, her *simple nothing* becomes a weaker phrase than her first. I, of course, presume that a *trash noble* must mean a slip, for the noble was a gold coin worth 6s. 8d., therefore, not in itself trash. MR. SPENCE, too, seems to have overlooked the fact that the folio line wants a syllable. Theobald added *Cloten*; Collier "simple, empty"; I, on the supposition that the wanting syllable ought to restore the sense suggested (*Cam. Sh.*) [*ig*]noble. Now I would propose, "With that harsh, | [igno | ble] no | ble, sim | ple no | thing." This seems to me more in our author's style, and I need not, I suppose, vindicate by frequent example the commencing three-syllable foot. The alliteratives *with* that almost slurred into one syllable, and almost sounding as one beside the emphatic *harsh*, stand for the normal first syllable.

(6.) III. iv. 150. Collier's *privy* appears to me the best change yet proposed, but the then English did not, as does the affected correctness of this age, require the change of *and* to *yet*. The word *privy* gives a Shakspearian antithesis to *full view*, explained in the next clause. Unseen by Posthumus, you can see him, or be so nigh that

"Report should render him hourly to your ears  
As truly as he mooues."

BR. NICHOLSON.

"CYMBELINE," III. iv. 51, 52 (6th S. i. 52).—

"Some jay of Italy,  
Whose mother was her painting, hath betray'd him."

I am very glad to be able to point out two passages from writers—one contemporary with Shakspeare, and the other not long after—where the same highly figurative language is employed to express almost the same meaning as in the above passage;

"Finally, he would thou his equals with marvellous arrogance, and said that his arm was his father, his works his lineage."—*Don Quixote* (1611), Shelton's translation, second edition, 1652, i. lib. pt. iv. cap. 24, p. 133.

"If Madam Newport should not be linkt with these Ladies, the chain would never hold; for she is sister to the famous Mistress Porter.....and to the more famous Lady Marlborough (whose Paint is her Pander)."—*News from the New Exchange; or, the Commonwealth of Ladies*, "London, printed in the yeere of Women without Grace, 1650."

R. R.

Boston, Lincolnshire.

"HENRY VIII.," V. iii. 10–12 (6th S. viii. 163).

"But we all are men,  
In our own natures frail and capable  
Of our flesh."

The first folio has *capable*, but Malone, not understanding the passage, altered the word to *incapable*. Mr. Knight says, "The text of the original is not clear, but it is not mended by this dilution. We believe that the poet attached a definite meaning to the expression 'capable of our flesh.'" He does not, however, attempt to find out what this meaning was. The difficulty here has arisen from not adverting to the fact that, in Shakspeare's time, the word meant generally "susceptible," "apt to receive," not "apt to do." It is unnecessary to say that the word is French. Cotgrave interprets it by "apt to receive or take into it, able to hold or contain within it." Blount, in his *Glossographia* (second edition, 1661), has, "Capability, aptness to contain or receive." Shakspeare uses the word in this sense in other passages, as when Helena speaks of having a

"Heart too capable  
Of every line and trick of his [Bertram's] sweet favour."  
*All's Well*, I. i. 106.

The meaning seems to be that we are by nature susceptible of, or apt to receive and hold, fleshly lusts.

J. D.  
Belsize Square.

"HAMLET," IV. vii. 10, "UNSINNOWED" (6th S. vii. 405).—It is to me somewhat strange that a confirmatory proof that *unsinnowed reasons* is really *unwinnowed reasons* should be sought in the fact that Shakespeare uses "winnowed opinions" in the same play. Whether the reason were unwinnowed or not, there was the *reason* itself in the same logical strength. I can understand a winnowed or an unwinnowed opinion, not how a reason can be the less for being unwinnowed.

Possibly D. C. T. is unaware that *sinnowed* was then a known spelling for *sinewed*. Here is an example. In Nash's *Pierce Penniless*, 1592, p. 27 of Collier's reprint for the Shakespeare Society, he, speaking of a falcon, says, "And her specked side sayles, all sinnowed with silver quilles." Also, he may not know, for few do, that *unsinnewed* or *unsinnowed* was then equivalent to our *nerveless*, which latter word gives good sense

in this *Hamlet* passage. Though *sinew*, &c., was then sometimes used as at present, both scientists and medical writers at that time called nerves *sinews*. I may perhaps return to this at some future time. Waiving it, however, for the present, I would say that on no ground is there shown either a necessity or even excuse for adopting the change proposed by D. C. T. BR. NICHOLSON.

"THE TEMPEST," I. ii. 469 (5th S. xi. 363).—At the above reference I gave an analogue of this phrase from Homily 33. Since then I have come across the following in R. Armin's *Nest of Ninnies*, 1608 (Grosart's reprint, p. 56). A seer is supposed to moralize on the nest, or, as it was first called in 1605, *A Foole vpon Foole* :—

"By the second, the cleane fooles of this world are pattered who so neatly stand upon their ruffles and shooties [sic] that the brains is now lodged in the foote, and thereupon comes it that many make their head their foote, and imployment is the drudge of prodigalitie."

BR. NICHOLSON.

"THE WINTER'S TALE," IV. iv. 268–73.—

"A Fish.....on Wednesday the fourecore of April, fortie thousand fadom above water and sung this ballad.....it was thought she was a woman.....turned into a cold fish."

This harmless species of sea-serpent was, I take it, an intended parody on an alleged contemporary fact. In the *Stat. Reg.*, April 2, 1604, Arber's trans., vol. iii. p. 258, was entered an account of "the most true and strange report of A monstrous fishe that appeared in forme of A woman from the wast upward Seene in the Sea." And on May 21 (p. 263), "A ballad of a strange and monstrous fishe seene in the sea on friday the 17 of february, 1603 [i. e., 1604, as above]." BR. NICHOLSON.

"MERRY WIVES," II. iii. 93.—

"Cried game, said I well."

It is unnecessary to quote the different interpretations or corrections which the commentators have offered here. The most curious, and the most untenable, is the change proposed in Mr. Collier's annotated folio, where "curds and cream" are substituted for "cried game." In the folio editions these words are printed "cride-game," as if forming one word. This seems to be an error of the press, probably from the words not being understood. In the quarto edition of 1602 the words are "cried game," and assuming that this form, published in Shakspeare's lifetime, is correct, they may, perhaps, be explained by a western usage. In my youth it was the custom for the captain of a "team" at cricket to call out "Game!" when the play was to be begun, and if any one said in conversation that he had cried game on any occasion, he would have been understood to mean that he had given a call and opportunity for the beginning of some task or enterprise. The expression was commonly used. The absence of



the pronoun, and the challenging of approval in asking a question, were also common usages. I think mine host cried "game" in this sense when he offered to bring Dr. Caius to the farmhouse where Mistress Anne Page was feasting. It was a call to begin his suit, and would certainly, as mine host knew, be acceptable. In modern phrase the passage may be paraphrased thus: By my offer I have given you an opportunity to begin your suit. Have I not said well? J. D.

Belsize Square.

#### A BIBLIOGRAPHY OF BEAUTY THEORIES.

(Continued from p. 189.)

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FRED. W. FOSTER.

(To be continued.)

stated to have died in 1799; but as I found a water-mark on the paper with the date 1801, I doubted the genuineness of the drawing, though in style, manipulation, and colour it exactly resembles drawings which were certainly made by that artist. In 1867 I asked for information in "N. & Q." concerning the date of Cozens's death, and in the number dated May 18 of the same year an answer was given, signed F. W. C., Clapham Park, which, unfortunately, did not touch the question at issue. It then occurred to me to inquire whether it was ever the practice of paper-makers to post-date their paper. On this point I, accordingly, consulted my venerable and most excellent friend the late Mr. Dickinson, of Hemel Hempstead, who had had long and great experience in the manufacture of paper, and than whom there could not be a higher authority. Mr. Dickinson wrote to me as follows:—

39, Upper Brook Street, W

April 5, 1867.

MY DEAR DR. PERCY.—It was the custom at the date you speak of [i.e., 1801] for paper-makers to post-date new moulds, because those that were really new made (*cæteris paribus*) more perfect paper than old moulds; but I never knew that carried beyond one year, because the date could without much difficulty or expense be altered, as was sometimes done, by taking out the old date and putting in a new one.

Ever, my dear Dr., faithfully yours,

J. DICKINSON.

I hope that the publication of these few lines may elicit further information on the interesting, and, in some cases, it may be, important question as to how far the date of a water-mark should be received as evidence of the date of the paper.

JOHN PERCY, M.D., F.R.S.

THE CHURCH OF CULLEN AND ITS INSCRIPTIONS.—In "N. & Q." 4th S. xii. 23, 114, 172, appeared letters from ANGLO-SCOTUS, NORMAN-SCOT, and others on the above subject. These left unsettled the questions at issue. Little progress has been made since then towards a solution till the publication at Aberdeen, the other day, of a monograph on the Church of Cullen, in which the subject is fully discussed, with the aid of photographs from rubbings of specimens of every inscription within the church, and of the ancient monumental slab in Duff House mausoleum. This slab, it may be observed, is now ascertained to be one of the oldest in the north of Scotland. The conclusions at which the writer arrives in reference to the points touched on in the letters are, that St. Anne's aisle was built in 1536-1539; that the inscriptions recording the endowments are of this date; that the stone effigy now in Duff House mausoleum, which was erected in honour of John Duff, who died about the same period, has had the original date struck off and the date 1404 substituted. As to the Collegiate Church, it may be replied to ANGLO-SCOTUS that

POST-DATED PAPER.—I have a drawing of Lake Nemi which is ascribed to John Cozens, who is

it is evidently by an anachronism Dr. Stuart, in Third Report Royal Com. Hist. MSS., refers to "the erection and endowment made by King Robert Bruce in the College Kirk of Cullen," and again to "the chaplainry of St. Anne, instituted in the Collegiate Kirk of Cullen." The foundation deed of the Collegiate Church, now printed, shows 1543 as the date of erection, being some years subsequent to the date of foundation of the chaplainry of St. Anne. As to the monumental slab, which measures 7 ft. 8 in. in length by 4 ft. in breadth, and which was removed from the church in 1792 along with the stone effigy, the author advances proofs that the incised figure of the knight bears armour of date 1370-80; that round the four sides ran an inscription in Old English letters, still partly legible, "Hic : jacet : honorabilis : vir : dns : alexander," &c., this being the original inscription on the slab; that on one of the sides and above the ancient lettering is rudely carved in modern capitals the same inscription as appears on the effigy: "Hic jacet Johanes Dvf de Maldavat & Baldavi obiit z Jvlii 1404"; and that the inscription given by Cordiner (*Remarkable Ruins*) in his engraving of the slab is not the inscription on the slab at all, neither the original nor the modern, but is taken almost entirely from a marble monument on the wall of the mausoleum erected to the memory of Alexander Duff of Braoo, who died 1705.

In reference to the supposed descent of the Earls of Fife from the Duffs of Muldavatt, the writer shows that Douglas's *Baronage* and Baird's *Genealogical Memoirs of the Duffs* must be in error in stating that after the death of Isabel Allane, John Duff of Muldavatt married as his second wife Margaret Gordon, by whom he had a son, Adam Duff, of Clunybeg, ancestor of the Earl of Fife. This junction of the Muldavatt and Clunybeg lines cannot have taken place, as from the Cullen Burgh Records it appears that John Duff predeceased Isabel Allane, and had no second wife. In 1637, "Isabel Allane, relict of umqll John Duff," was alive. WM. CRAMOND, A.M.

FIRST EDITION OF FOX'S "BOOK OF MARTYRS."  
—Thomas Hearne, the Oxford antiquary, writing Feb. 18, 1724/5, to his friend James West, of 7, Figtree Court, Temple, London, speaks of the English edition of this book serving his turn quite as well as the Latin one printed at Basil in 1559. It is not, however, clear whether the first or second English edition of the work is meant, but in all probability the latter. Hearne adds, however, that the first edition, published in 1563, "is in Magdalen College library, of the author's own gift, with a Latin epistle before it of his [*i.e.*, Fox's] own penning" (*Remains of Thomas Hearne*, ii. 218). On p. 295 of the same volume Hearne gives an exact copy of the title-page of the first edition

of Fox's *Martyrs*, supplied by his friend Mr. Baker—Thomas Baker, of St. John's College, Cambridge, the learned antiquary (1656-1740)—adding, "Mr. Baker never saw more than one perfect copy of this book, and that among the late Bishop of Ely's (Dr. More's\*) books, now out of its place, for he cannot find it as before." A note on the same page by Dr. Bliss, the editor, observes, "The copy given by the author, at Magdalen College, has been already noticed at p. 218. There is a copy among Archbishop Wake's books at Christ Church, and others will be found in Douce's collection in the Bodleian."

Dr. Dibdin, of bibliographical fame, contemplated issuing in 1827 a new edition of Fox's *Book of Martyrs*, but the plan of what he styles "this somewhat stupendous undertaking" was abandoned for want of adequate support (see *Literary Reminiscences*, 839-43). He adds in a note, "I believe that the only known perfect copies of this first edition are in the libraries of the Right Hon. Thomas Grenville and T. Wilkes, Esq., M.P. The latter had belonged to the late Mr. Hurd, and was purchased at the sale of his library for 25*l.* No doubt the greater number of copies, once fastened to desks in parish churches, had been torn away by piecemeal. A little instructive volume, purely bibliographical, might be written upon all the editions of Fox's *Martyrs*." The expression of Hearne shows the excessive rarity of the first edition of the book in his day, and Dr. Dibdin, writing a hundred years afterwards, corroborates the statement, though Dr. Bliss would appear to have believed that it was not quite so extremely scarce as Hearne imagined.

A story was told me concerning my late friend Mr. Crossley—who was as keen a hand at a bargain when book-buying was concerned as Jonathan Oldbuck of Monkbarns—once purchasing a copy for fifteen shillings—a most decided bargain, indeed, if the story is true. It would be interesting to know whether the book still exists in his immense collection, shortly to be dispersed by auction. The Latin poem *Auctio Davisiana*, by George Smalridge, afterwards Bishop of Bristol, written in 1689, and published in the *Musæ Anglicana*, is an amusing description of a book auction in those days, and a copy of *The Book of Martyrs* is one of the books put up and not apparently much valued, nor does it, when knocked down by the hammer, realize very much:—

"C. En hic, en vobis Foxi immortalia scripta!  
K. Ista legat, si cui ferrum est in pectore triplex;  
Me pavidum terrent congesta cadavera flammis,  
Semustique artus, et corpora trunca virorum,  
Furæque, gladiique, ac plurima mortis imago."

John Daye, who published the first edition of the book in 1563 as well as the second in 1576, died

\* John Moore, Bishop of Ely (1707-1714).

in 1584, and is buried in the church of Little Bradley in Suffolk, in one of the most retired spots in England ever visited by me in all my numerous antiquarian expeditions. On a brass are his effigies, with those of his wife and children, and it is especially chronicled in the inscription, as one of the most remarkable events in his career, that  
 "He set a Fox to wright how martyrs runne  
 By death to lyfe: Fox ventured paynes and health  
 To give them light: Daye spent in print his wealth."

JOHN PICKFORD, M. A.

Newbourne Rectory, Woodbridge.

**HAWORTH CHURCH.**—So much interest attaches in various ways to Haworth Church that many will be glad if additional light can be thrown on a remarkable feature which, notwithstanding all that has been written about the church, has not yet secured the attention it deserves.

On the south face of the tower (which every one recognizes as early sixteenth century) is a tablet on which is cut in "ancient" letters, "Orate p' bono statu Auteft, ood." This is interpreted on a second tablet as meaning, "Pray for ye *Soul* of Auteft, 600," and "explained" both by a third to the effect that one Auteftis founded there a cell of monks in the year 600, and by an inscription inside the church claiming that "This Steeple and the little Bell were made in the year 600."

The claim is, of course, in all respects preposterous; and none of the many writers on Haworth Church that I have seen does more than copy the inscriptions; no one except Whitaker, who wrote nearly seventy years ago, attempts to explain them. His explanation is that what is supposed to be 600 is really T.O.D., that Auteft is Eustace, and that the whole commemorates a certain Eustace Tod, who was the founder of the church at some uncertain date. But he makes no attempt to identify Eustace Tod.

Not the slightest notice, however, does any one take of a pair of shields of a good heraldic character, of a date evidently contemporaneous with the tower, which, under a slight Perpendicular canopy, appear on its south face. The device on the shield to the right has quite disappeared, that to the left is clearly a bend, and there is a well-preserved moline cross in the middle base; but any other charges have been worn away by the storms and heats of the four centuries which have nearly elapsed since those shields were placed under their Perpendicular canopy. The conclusion I have come to is this,—that they represent the arms of the builder of the tower and of his wife; that they were originally accompanied by a tablet with the legend "Orate," &c., naming the founder and giving the date 1500; that the vicar of about 150 years ago renewed the tablet, and placed upon it what he thought he saw on the original, but left the shields as they were; and that in so doing he made some very pardonable mistakes, misreading

as "Orate p' bono statu WI. T...EST."

"Orate p' bono statu AU. T...E.F.T.," understanding 1500 to be 600, and converting WI into AU, and S into F.

All point to my conclusion that the much debated inscription from which the absurd deduction has been drawn that Haworth Church was founded before the Saxon introduction of Christianity, was, in fact, the record of the erection of the tower at the expense of a Tempest; the arms of that family being Argent, a bend between six storm finches sable; and they being in the fifteenth and sixteenth centuries seated at Bowling, Broughton, and Tong, all in the immediate neighbourhood of Haworth. I invite the attention of your readers to this suggestion. R. H. H.

Pontefract.

**A CURIOUS PRESS ERROR: THE LATE JOHN PAYNE COLLIER.**—The *Standard* newspaper of Sept. 21, reports that

"The remains of the late Mr. John Payne Collier were interred yesterday in Bray churchyard, near Maidenhead, in the presence of a large number of spectators"; with other particulars. In the *Eastern Daily Press* the announcement appears as follows:—

"*The Bray Colliery Disaster.*—The remains of the late John Payne, collier, were interred yesterday afternoon in the Bray churchyard, in the presence of a large number of friends and spectators."

So much for literary reputation at the age of ninety-four! C. R. M.

**BRETON FOLK-LORE** (*ante*, p. 226).—Another item of Breton folk-lore from "Mon Frère Yves" in the *Revue des Deux Mondes*, Sept. 1, p. 29, "Il y a quatre chandelles allumées dans la chaudière (trois, cela ferait la *noce du chat*, et cela porterait malheur)." F. G.

**HINDOO FOLK-LORE.**—The *Indian Daily Mail*, June 12, mentions the case of a labourer named Rama Muckoond, who was charged with assaulting a woman. It appeared that the complainant and the defendant were neighbours, and the former, intending to obtain a loan of money, requested the latter to stand security for her. The defendant having declined to accede to her wishes, the complainant buried a live fowl, a coconut, and a lime before his door, an operation which the Hindoos consider as an invocation of the anger of the gods upon the family of the person near whose residence these articles are buried. The magistrate remarked that the provocation was great, but that did not, however, justify the defendant in slapping the complainant. A nominal fine of a rupee was accordingly inflicted. This is a curious instance of the notion as to the inherent power of sacrificial actions, apart from morals or motives. WILLIAM E. A. AXON,  
 Fern Bank, Higher Broughton, Manchester,

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MONTBOVON TO THUN IN 1816.—Most travellers in Switzerland are acquainted with the broad coach road which runs from Château d'Oex to Thun, *viâ* Saanan, Zweisimmen, Boltigen, and Erlenbach. Another route, no less frequented, runs from Bulle, through Broc, Charmez, and Jaun; passing up the Simmenthal to Boltigen, thence by Weissenberg to Erlenbach, to the lake side on the high road leading to Thun. Both these routes are comparatively modern, as the nature of the ground and the fine bridges which line the road sufficiently attest. Travellers by both converge at Boltigen, and pass beside the banks of the rushing Simmen to their destination at Thun. All this is plain sailing. In 1816, when Byron and Hobhouse journeyed from Montbovon to Thun, these roads did not exist. I have lately endeavoured, by the light of Byron's scanty journal, to trace the old route, and confess myself at a loss to discover its precise bearings. Early in August I started in a small conveyance due north from Montbovon, and passed over a picturesque, but now disused, stone bridge (too narrow for modern conveyances) along a wretched stony, bumping road to the village of Lessoc, on the right bank of the Sarine. Thence I crawled along (to the peril of my carriage springs, for the road here becomes almost impassable for vehicles) to the hamlet of Grand Villard. Thence to Broc, where all trace of Byron's route is lost. The present route is excellent all the way from Broc to Charmez. I would willingly have pursued that course, but circumstances induce me to suppose that Byron took a more northerly direction. In his journal he mentions the bridge of La Roche. He says, "Saw the bridge of La Roche. The bed of the river very low and deep, between immense rocks, and rapid as anger." These words accurately describe the Pont de Tusy, situated between Villaret and Mollégre, to the west of, and about three kilomètres from La Roche. In order to see this bridge it would have been necessary for the travellers to pass along the road from Broc to Corbières, thence along the straight high road in the direction of La Roche for about three kilomètres, then to make a *détour* and descend to the river. Here one comes upon the bridge of Tusy—misnamed by Byron "the bridge of La Roche." It is very ancient, very narrow, and based on huge rocks which at some period in the world's history must have rolled into the river Sarine. The bridge itself is well worth visiting, and Byron's somewhat scanty description conveys an accurate picture of it. But what brought the

travellers to La Roche? They were far away from the Simmenthal. It cannot be supposed that they went so far north to see the Pont de Tusy. Twice in that journal is the Simmenthal mentioned as the route taken by Mr. Hobhouse and Byron; indeed that would seem always to have been their natural course. I am fairly puzzled. Perhaps some one in possession of an old map of this part of Switzerland will be able to help me in tracing Byron's precise route. Meanwhile, his mention of the Klitzgerberg and the Stockhorn on the right does not seem to help us much.

RICHARD EDGCUMBE.

Thun, Suisse.

STANDING STONES, CLENT HILLS.—In the number for May last of the *Journal* of the Anthropological Institute there appears a letter from Mr. A. L. Lewis, a member of the Council, inquiring concerning the antiquity of "four upright stones which stand on the Clent Hills, near Hagley, Worcestershire." Mr. Lewis says that he was informed by a clergyman whom he met when he visited them, that they were *not* "Druidical," but had been placed there within the last hundred years or so. But Mr. Lewis, who has a very extensive acquaintance with megalithic remains, says that these stones present the appearance of considerable antiquity, and he was told by the friend who informed him of their existence that they looked very old more than a quarter of a century ago; an old countryman said he had known them all his life. The position of the Clent stones, Mr. Lewis says, is peculiar, and it seems very desirable to ascertain, if possible, whether they are really prehistoric or not, and in any case whether they are *in situ*. There seems to be a good deal of evidence for British and Roman remains in the neighbourhood of the Clent Hills.

C. H. E. CARMICHAEL.

New University Club, S.W.

AWNE: OWN: ONE.—On examining some old Prayer Books lately, I noticed that in the Prayer of Consecration in the Communion Office the words usually printed "*one* oblation" were rendered "*own* oblation." These Prayer Books were, one of George I.'s reign, quarto, printed by Baskett, 1727; the other also a Georgian Prayer Book, folio, and evidently printed "by authority" for prayer-desk use, but I was unable to ascertain the date, as the book was so mutilated. As these two words are capable of conveying different ideas of the oblation once offered, and have provoked considerable controversy amongst theologians, I was led to make further research, with the following results. The "*Sealed Book*," our standard of authority, has, I find, the usual reading, and so, indeed, have nearly all editions that I have seen printed subsequently. In the earliest edition of the first book of King Edward VI., printed by

Grafton, March, 1549, the reading is "his *owne* oblation." In 1597 we have *own*, which reading, says Clay, existed, though by no means uniformly, for many years. He instances the years 1627, 1630, 1631, and 1634, where *own* or *owne* occurs. Again, in the office of the Scotch Church, as revised in 1765, the reading is, "by his *own* oblation," &c. I should be glad to know (1) if any other instances can be adduced of a recent use of *own* for *one*; (2) if the old reading *owne* is equivalent to *own* or *one*; and (3) how came the reading *own* into Prayer Books printed subsequent to 1662. Was it by accident, or by design? I have also noticed an irregular use of the parentheses enclosing these words. In editions of 1620 and 1639, printed by Barker, the words are not in parentheses; whereas in Merbecke's *Common Prayer Noted*, and in editions of 1559, 1614, 1662, and in all subsequent editions that I have seen, the words above referred to are in parentheses. Is there any significance attached to their use?

F. A. B.

SIR EDWARD DE ST. JOHN, KNT., LORD OF WYLDEBRUGGE.—At 6th S. vii. 449 is a query made by myself as to the parentage of the above Sir Edward de St. John, and also as to the county in which Wyldbrugge was situated. An editorial note refers me to a paper on the St. John pedigree, "N. & Q." 5th S. viii. 5, which note has, I fear, stalled off correspondents who might have been able to answer my query—which the paper referred to certainly does not—from looking further into the question. Allow me, therefore, to repeat my query (see 6th S. vii. 449).

D. G. C. E.

"JOHANNES EPISCOPUS CESARIENSIS."—A fifteenth-century book has come into my possession, which is anything but anonymous, but of which I cannot find the author. It is a folio in size, but the signatures run a10, b8, c6, the first leaf of *a* being blank, and the second bearing a1. The title is *Incipit Tractatus Domini Johannis Cardinalis Sancti Calixti Episcopi Cesarisensis editus ab eo in Consilio Basiliensi super materiam Contractuum de censibus annuis et Perpetuis*. The colophon is almost identical. Here appear ample materials for identifying the author, and yet I think it may puzzle your readers to run to earth this John. May I ask their help? I have made several guesses myself, but in one point or another they break down. The volume, I may add, the last five pages of which are occupied by a quite different treatise, may have been printed at Cologne by Koelhoff about 1473.

FAMA.

Oxford.

ARCHBISHOP THOMAS À BECKETT.—Is there any good authority for the tradition that Archbishop Thomas à Beckett was of gigantic stature, and that no archbishop who has been since en-

throned at Canterbury has been of sufficient stature to wear his robes? If the tradition was true up to the Victorian age, it would be still accurate, for the present archbishop is of middle height, as were his immediate predecessors in the office. There was a tendency in the Middle Ages to attribute gigantic stature to popular leaders; but in this case I believe evidence was adduced in the size of the archbishop's garments.

W. S. L. S.

KENNETT.—When did Kennett, a celebrated prompter in his day at the Bath Theatre, live or die?

P.

LILITH.—Where can I find the original rabbinical account of Lilith, the demon wife of Adam? I believe some poems have been written on this weird tale. What are they?

PENWITH.

[Goethe introduces Lilith into *Faust*, and D. G. Rossetti, in his *Poems*, 1870, has a poem on her entitled "Eden Bower."]

KNIGHT-CARVER TO THE KING.—Can any one kindly tell me what were the duties of persons holding this, now obsolete, office? Is there any historical or other allusion to their functions? Were they merely nominal and honorary, as is the case with many Court appointments, still extant, with strange appellations? There is a picture at Hampton Court Palace, where a carver is cutting a joint before the king, and is patiently submitting to great indignities from a monkey, to the amusement of the surrounding courtiers. I am interested in the question, as two of my collateral ancestors held the office. Sir Edward Salter was knight-carver to King James I. and Prince Charles, and his son, Sir William, to King Charles I. As they were of gentle birth and ancient lineage, highly connected by marriage, as both were barristers-at-law, and the elder a Master in Chancery, one can scarcely imagine that their office entailed such menial duties as are represented in the picture I have alluded to.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

THYNNE, THE ACQUAINTANCE OF ERASMUS.—Who was the Thynne Aulicus mentioned in *Erasmii Epistolæ*, bk. xv. letter xiv., and also in viii. 14, and elsewhere? There were two Thynnes, brothers and courtiers, about the time of Erasmus's visit to England, Thomas and William. The latter was the first editor of Chaucer's *Complete Works*, published in 1532.

J. MASKELL.

Emanuel Hospital, Westminster.

SERJEANTS' INN.—Erskine was dragged by the mob in triumph (when they had removed the horses from his carriage) from the Old Bailey to Serjeants' Inn. Which of the inns, that in Fleet Street, or that in Chancery Lane? I believe his chambers were situated in the latter place.

C. A. WARD.

Haverstock Hill.

LES QUATRE COURONNÉS.—In Felix de Vignes, *Recherches Historiques sur les Costumes Civils et Militaires des Gildes et Corporations de Métiers*, Gand, circa 1847, pp. 50–1, we find that the patrons of the guilds of masons, tilers, and plasterers of Gand were “Les quatre Couronnés.” Can any one inform me what saints are meant by this title?  
ANON.

POEM WANTED.—A descriptive ode, entitled *Father Roach*, appeared about twenty years ago in a magazine. Would any of your readers kindly give me a clue, as I much wish to find it?

J. C. H.

BOURDILLON, DERODON & C<sup>IE</sup>.—On the dial of a very handsome watch is “D<sup>d</sup> Bourdillon le jeune, De Rodon & Compagnie.” On the works: “D<sup>d</sup> Bourdillon, Derodon & Comp<sup>e</sup>.” Can any one tell me the probable date, where the watch was made, and whether the Bourdillons have left successors?  
F. N. R.

WENTWORTH OF ELMESALL.—William Reynolds, Esq., of Shotley, in Suffolk, is recorded in the Visitation of Suffolk in 1561 as having married Barbara, daughter of Roger Wentworth, of Elmesall, in Yorkshire. Full information and pedigree is required of this Roger Wentworth.

REGINALDUS.

PRINTED COPIES OF PAROCHIAL REGISTERS.—Will some of your contributors kindly assist me in forming an accurate bibliographical list of the various copies of parish registers that have been printed and published, either by societies or antiquaries, within the last fifty years? Such a list would, I am sure, do much to inspire and assist many of the clergy either to index or make fair copies of their parish registers.

JNO. CLARE HUDSON.

Thornton, Horncastle.

WILKESTON.—Is any place now known of this name, which I find mentioned in a document of the early part of the seventeenth century? Reference to a modern gazetteer has been made, but there is a total absence of the name. Perhaps Wilkeston may be discovered in connexion with some small hamlet unknown to all except its immediate neighbours.  
S. G.

DERRY.—Is there any topographical account of the county Derry describing the landowners and their estates about the period 1680–1750? What branch of the Taaffe family was located in the county? There was one, but I cannot identify the name.  
S.

THE QUAKER SOCIETIES.—Can any one give me the names of the great Quaker charitable societies? I believe that some such exist.

L. PH.

[Have you consulted Fry's *Guide to London Charities*?]

LATIN VERSES ON THE FUNERAL OF THE EMPEROR LOUIS NAPOLEON.—Ten years ago, when the Emperor of the French died, I read and copied out some touching Latin lines, beginning “Ad Cæsaris nos flebile adsumus funus,” but have lost the reference. Can any of your readers help me to it, and to the name of the writer? I fancy they appeared in the *Guardian* or the *Times*. I want to reprint the lines in the chapter on Chislehurst in my work on *Greater London*.

E. WALFORD, M.A.

2, Hyde Park Mansions.

### Replies.

#### PAIGLE.

(6th S. vii. 405, 455; viii. 13, 89, 169, 195.)

LYSART informs us that there is in Bailey's *Dictionary* a statement to the effect that *paigles* (or *paigle*, he does not say which) is used in the Eastern Counties as a synonym for paralysis. Now I have the second edition of Bailey, and I cannot find the word *paigle* in it at all. I do not doubt, however, that *paigles* (or *paigle*) has, or has had, this meaning, for LYSART cannot have invented his statement, though it may not be in Bailey's *Dict.*; and besides I shall adduce collateral evidence strongly tending to confirm it. But if *paigles* (or *paigle*) really has, or has had, this meaning of paralysis, then there can be little doubt as to what *paigle*=cowslip really means, although this meaning may not lead us to the derivation of the word; for, if we turn to Cotgrave, we find in the English part, “The cowslip, herbe de paralysie,” and in the French part, *s.v.* “Herbe,” “Herbe de paralysie, the Cowslip or Ox-slip, teamed otherwise Palsie-wort,” &c. And, again, in Davis's *Torriano's Florio* (1688) I find, “*Cowslip*, herba di paralasia,” and in the Italian part, “Paralasis, Herba paralisi, an herb with a golden flower, which is a sign of the Spring-time: Some take it for the Primrose, the Cowslip, or the Oxlip.” And so again in Bescherelle's modern French *Dict.*, *s.v.* “Herbe,” I find, “Herbe à la paralysie, la primevère.” It is abundantly clear, therefore, that if *paigles* (or *paigle*) really does mean *paralysie*, then *paigle*=cowslip also means *paralysie*; for we see by the cowslip's being termed “herbe de (or à la) paralysie,” “herba di paralasia (or paralisi),” and “palsie-wort,” that some part of the plant was regarded as being useful in paralytic affections. Curiously enough, Johnson had a notion that this was so, for I find in a stereotyped edition of his *Dictionary* (1828), “*Paigles* [*paralysie*, Lat.]. Flowers, also called cowslips. *Dict.*” What dictionary he took this from I do not know.

But though *paigles*=cowslips may be the same word as *paigles*=paralysis, this does not necessarily give us the derivation of *paigles*, Johnson, or

perhaps rather the author of the *Dict.* quoted by Johnson, evidently thought that *paigles* was a corruption of *paralysis*, and I really am not at all sure that this is not so. If it is, then the form *paigles* may be arrived at in two ways. *Paralysis* in Old Eng. was *paralisie*, *parlesi*, and *palesie* (Stratmann), these forms being borrowed from the Old French *paralysie* (*paralesie*). Now the *ie* of the form *palesie* was a purely French ending, and as such it may, not so very unreasonably I think, be supposed to have fallen away in the Eastern Counties (which were less under French influence than many others), and this would give us *pales*. To this add a *g* before the *l* and we have *pagles*, a form which still occurs as well as *paigles* (see Wright's *Vocabulary*). The insertion of the *g* is, no doubt, a harsh proceeding, but PROF. SKEAT at least cannot object to it, as he thought nothing of doing the same thing when he derived the word from *paille*. The second way is based upon the fact that in the Eng. Low Latin of the fifteenth century the form *paracclisis*, with an inserted *c*, was used as well as *paralissis*.\* Now *paralissis* (in its Old Fr. form *paralesie*) has given in O.E. *palesie*, and therefore *paracclisis* would give *paclesie*. Take away the *ie* as before and we have *pacles*, and of this the *c* might well become a *g*,† and we should again have *pagles*.

At all events, whether *paigles* is the same word as *paralysis* or not,‡ if it only means, or has ever meant, *paralysis* (which seems to be almost a certain fact), then PROF. SKEAT'S derivation from *paille*, of which he was so confident, is completely knocked on the head.

The Scotch word *paighled*=overcome with fatigue, which I quoted in my last note, is perhaps connected with *paigles*=paralysis.

F. CHANCE.

Sydenham Hill.

P.S.—The materials for this note were for the most part collected before I wrote my last (*ante*, p. 89), and I had a very strong suspicion that

\* See *Prompt. Parv.*, "Palsye, paralissis, paracclissis." How this *c* got in I cannot say. There is no such Greek word as *παράκλισις*, but *κλίσις* we have from *κλίνω*, meaning bending, lying down, or turning aside; and as in the case of paralytic people one side only is usually affected, and a turning, bending, or twisting to one side is thereby produced, it is possible that the *c* got in from this source. Or, as in Old French we find *paracclist* and *paracclit* used = *paracclète* (*παράκλητος*), in consequence of the *η* being pronounced like the French *i*, the two words may have got mixed up. Comp. also *paracclitique* in Cotgrave="defamed," &c., which seems to come from *παράκαλέω* = to call a by-name, *i. e.*, a bad name, though this is a meaning not to be found in Liddell and Scott, and at all events is very like *paralytique*.

† Cf. *trigger*, "a weakened form of *tricker*" (Skeat).

‡ To the arguments adduced above as to the identity of *paigles* with *paralysis* we may add the important fact (if it is a fact, as I believe it to be) that *paigles*=paralysis has a final *s*.

*paigles* was a corruption of *paralysis*; but as I could not then discover any evidence that *paigles* had ever had the meaning of *paralysis*, I judged it prudent not to moot the view which, thanks to LYSART'S note, I now bring forward.

Years back I queried *paigle* (var. *pagle*, *paigil*, *peagle*) as coming from the word *paralysis*. I was led to this through Littleton, who, after translating *paralysis*, "a disease, &c., the *palsie*, the apoplexy," adds, "a priunrose, cowslip, or oxlip." It afterwards struck me that this might be confirmed by the French names for the cowslip, "herbe à la paralysie," "herbe de paralysie," "fleur de paralysie"; also by the Welsh *parlys* for *palsy*, and *lysiari'n parlys* (the herb or plant *palsy*) for oxlip. Mayne (*Med. Dict.*) says of *paigil*, *peagle*, "The flowers are used in infusion, and are supposed to be antispasmodic and anodyne"; and Lindley says, "The flowers of the cowslip (*P. veris*) possess well-marked sedative and diaphoretic properties, and make a pleasant soporific wine; its root has a smell resembling anise, and was formerly employed as a tonic nerve, and also as a diuretic." And Minshew says of "cowslips of Jerusalem," "Paralytica, quòd paralyticos sanet, because it is good against the *palsie*, G. *schwandel-kraut*," &c. In English words derived from Latin and Saxon *g* is, no doubt, usually dropped. It is sometimes found as an interloper, especially in words ending in *h* or *ht*, and creeps into geographical names after the letter *n*.\* We have seen by the word *palsy* that the letter *r* is sometimes dropped. The lower classes frequently drop it, as in *mash* for *marsh*, &c. This is very common in the Boule-*nois* dialect, as *fiague*, *inke*, *quate*, for *fiacre*, *encre*, *quatre*. If the word *paigle* or *pagle* has really been derived from *paralysis*, it may have come to us after this fashion: *paralysis*, *parlys*, *palsy*, by metathesis *payles*; by change of *y* to *g* (which is not infrequent) *pagles*. If so, it should be *pagles* in the singular as well as in the plural. By-the-by, other etymologies are found in Skinner and Minshew.

R. S. CHARNOCK.

Boulogne-sur-Mer.

My letter on this subject at p. 13 is so short that I may venture to request PROF. SKEAT to read it again, when I think he will find that he is "not a little" hard upon me in speaking of my "denying the value of" his testimony as to a matter of fact. At any rate, my meaning was that, whilst I could not pretend to argue with PROF. SKEAT on a question of etymology (of which I have learnt just enough to appreciate the difficulty), I could bear witness to the pronunciation of a word which I had heard spoken. I too, of course, "only testify to what I have myself

\* Some time since I came across the Austrian provincial word *beigel*, or *veigel*, for a violet, which is doubtless from *L. viola*, with an infix *g*.



heard"; and I even suggested that the pronunciation might vary in different localities. It is not pleasant to have what one says "denounced" by ladies; but this (like many other things) I must bear as best I can. That I may be as clear as possible regarding the "matter of fact," allow me space to say that my testimony as to the cowslip being called *peggle* in Cambridgeshire refers to the immediate neighbourhood of Cambridge, but to a time more than a quarter of a century ago. DR. EVANS tells us (p. 169) that the word was familiar to him there in that form about the same period. What bearing this may have upon PROF. SKEAT's suggestion that *peggle* is a corruption of *paigle*, I will not pretend to say. I have been very little in Cambridgeshire since the year 1856, and have never (that I remember) heard the word in any form since then. I have often amused myself in other counties by calling the flower by that name, and noticing how unintelligible it was; I believe *cowslip* is equally unintelligible in villages in Cambridgeshire. Conversing recently with a friend who was brought up in the southern part of Essex, I found that he was familiar with the word in the form *paigle* or *pyggle*, the first syllable pronounced (as PROF. SKEAT illustrates it) like the word *pie*.

Blackheath.

W. T. LYNN.

I know a lady from Yorkshire who certainly would pronounce *paigle* as if *ai* were like *ie* in *pie*, for when off her guard she often so pronounces straight—the diphthong she sounds like the word *eye*—and neighbour exactly the same. This is from the district of Leeds. I have heard it again and again, but I do not know whether, as I agree with PROF. SKEAT, I may count for one or not. I fear that facts will find they must give way to some stubborn authorities. "Tant pire pour les faits" if they contradict great historians like Thiers, or any distinguished etymologist. C. A. WARD.

A FORMER ROYAL INHABITANT OF EASTWELL PARK (6th S. viii. 103, 192).—I can assure SIR J. PICTON I did make some inquiry about the parallel of persons not unlearned in history, and only on finding them as ignorant as myself on the subject of it, referred the extract to the contributors to "N. & Q." I have now, by means of the references they have kindly supplied, looked over all that seems to have appeared upon the subject, with the resulting conviction that the importance of the said extract fully justifies the space accorded to it.

1. The parallel is evidently quite unknown to all engaged in the discussion which has raged from time to time over Richard III.'s offspring, as no one has cited it, though less original compositions\* are repeatedly referred to.

\* E.g., Hull's poem.

2. It may serve to save the story from the suspicion of being "a forgery to deceive Peck,"\* as it supplies an independent† testimony to Lord Winchelsea's interest in the tradition, though it is true this carries it no further back than "the tortoise."

3. In a page later on than my previous quotation it affords some little help also towards this, the great desideratum, for it asserts that "the tradition was strong in that part of Kent," and most histories, and books, even, which are articles of faith to various peoples, have been originally kept afloat by tradition only.

So much for the parallel. In the previous discussions in "N. & Q." I find one important question raised which has not been satisfactorily worked out. At 4th S. vi. 567, it is asked what has become of an autobiography asserted to have been written by Richard Plantagenet while at Surrenden in the employ of the ancestors of the Dering family, who say they have lost sight of it for over sixty years. The only replies to this refer the querist to Heseltine's *Last of the Plantagenets*. Now I have to thank‡ F. W. J. for the loan of this quaint volume, interesting for the tenderness with which a very touching picture of life is handled, no less than for the ingenuity with which the author has worked in various instances of antiquarian research, and made this very slight episode the leading thread round which he has woven an epitome of the history of the time. It is certainly thrown into the form of an autobiography; but no one can suppose for an instant that it is an original one. Not to speak of one or two anachronistic references, there is abundant internal evidence that it is simply an historical romance, nor is the author at the least pains to conceal that it belongs to the region of fiction; he seems, indeed, to depart quite wantonly from the traditional details. The Surrenden autobiography remains, therefore, to be searched for.

R. H. BUSK.

GIANTS AND DWARFS (6th S. viii. 48, 111).—Besides the authorities mentioned there are: Beyerlinck, *Magnum Theatrum Vitæ Humane*, s.v. "Gigas," tom. iii. pp. 820 sqq., Venet., 1707, and s.v. "Parvus," tom. vi. pp. 42 sq;

\* Peck, however, in his edition of 1779, forty years after the first, supplies in notes some additional particulars from "another," but unnamed "source."

† There is no reason to think it is taken from Peck. As the dated title is wanting, it is possible, even, that it was published first. The particulars are no more like his than they would necessarily be if written down by two careful people from Lord Winchelsea's lips; while it contains one or two details not in any other account, e.g., that the favourite Latin author was Horace.

‡ The rather that I do not find that either the London Library or the British Museum possesses a copy of it, though the latter has a work of less general interest by Heseltine, setting forth the ill-treatment he received from his ecclesiastical landlords at Lambeth.

Wanley's *Wonders of the Little World*, for giants, bk. i. ch. xxii.; and for dwarfs, ch. xxiii. pp. 34 sqq., Lond., 1678; or bk. i. ch. xvi. xvii.; vol. i. pp. 60 sqq., Lond., 1806; and the article on giants by Canon Farrar in Smith's *Bible Dictionary*. The passage from St. Augustine (*De Civ.*, xv. 9) appears to contain in reality a reference to the fossil tooth of an extinct antediluvian, such a one, indeed, as may be seen in any museum at the present time. L. Vives, in his note on the passage, has some remarks on the tooth of St. Christopher, of which he says that they who showed it to him and his friend Hieronymus Burgarinus, "dicebant esse illius." Both teeth were probably of the same description. G. Leland, in the notes to his *Cyanea Cantio* (*Comment.*, s. v. "Britannia," sign. c. ii.), observes that he has seen various gigantic bones in England, three of which were in London:—

"Vidi ego passim cum totam perlustrarem Britanniam. Ter etiam nostro sæculo Londini inventa ejusmodi ossa: —jugulus (in the church of St. Lawrence ad Prætorium): crus (found in the sand pits, arenariis, near Charing Cross): cranium amplissimum (found in digging out the foundations for Henry VII.'s Chapel at Westminster).

ED. MARSHALL.

The tallest man I have ever seen in London was a Mr. Carus Wilson, who, I believe, hailed from Jersey. The tallest here is M. Lemesurier. His reputed height is seven feet two inches. I fancy this is under the mark. R. S. CHARNOCK.

Boulogne-sur-Mer.

I cut the following from the last catalogue issued by James Wilson, 35, Bull Street, Birmingham:—

Giants and Dwarfs. By E. J. Wood. Thick post 8vo. cloth, 5s. 1868. A most amusing volume on giantology and dwarfiana.

S. E.

HERALDIC VANES (6th S. vi. 409; vii. 154; viii. 153).—I have frequently remarked extraordinary vanes on old churches and towers when travelling abroad. Figures and quaint emblems of saints are very frequent, and look well enough so long as they are still, but their inappropriateness is displayed when they begin to pirouette. The most egregious instance is that of the comely figure personifying Faith which surmounts the lofty belfry of Seville Cathedral. It seems inconceivable that it should have escaped the mind of those who put it up that it was most unfit to make a "weathercock" of Faith, and set it turning with every wind of the compass, if not "with every wind of doctrine." R. H. BUSK.

HERALDIC (6th S. viii. 188).—I find no trace in Papworth's *Ordinary* of the coat "Or, a drinking cup arg.," which is a decidedly remarkable blazon. The nearest to the quartered coat, "Vert, a goat passant arg.," that I find there is "Vert, a goat

climant arg.," assigned by Papworth to Felbury, of Northumberland, and similarly blazoned and assigned by Sir Bernard Burke, *Gen. Armory*, 1878, where also will be found a large number of coats of Dixon of England, Scotland, and Ireland. NOMAD.

MILES CORBETT (6th S. viii. 108, 153).—An interesting paper on "Miles Corbett and Malahide Castle," by the late President of the Archæological Institute, will be found in the *Antiquarian Magazine* for 1882 (ii. 225). In this the singular thesis is advanced that Corbet "began life as a Royalist, and served in King Charles's army at the battle of Edgehill." Lord Talbot de Malahide claimed, indeed, to have placed "the matter out of the region of doubt," but I ventured to point out, in the same publication (iii. 51), that he had misunderstood the evidence on which he relied, and which merely confirmed the accepted version.

J. H. ROUND.

He was a younger son of Sir Thomas Corbet, Knt., of Sprowston, co. Norfolk, and brother of Sir John Corbet, who was created a baronet in 1623, a title which expired with the third baronet in 1661. Burke, in his *Extinct Baronetcies*, derives the family from a John Corbet, said to be grandson of a Corbet of Moreton. Miles Corbett and two other regicides, John Barkstead and Col. John Okey, who had escaped beyond sea, were discovered at Delft by the King's Resident in Holland, who procured their arrest and hurried them off to England, where they were executed together on April 19, 1662. F. H.

CALCUTTENSIS will find some information about Miles Corbett, the regicide, in a paper contributed by the late Lord Talbot de Malahide to my *Antiquarian Magazine*, vol. ii. p. 225, 1882.

E. WALFORD, M.A.

2, Hyde Park Mansions.

He will be found in Burke's *Extinct Baronetage* under "Corbett of Sprowston"; and in Mark Noble's *Lives of the Regicides*—not a very high authority. C. F. S. WARREN, M.A.

THE CARTULARY OF SPALDING PRIORY (6th S. vii. 269).—It is now some time since a writer to "N. & Q." stated that a cartulary of Spalding Priory had been found by a barrister and forwarded to the British Museum. Who was the barrister? When did he make this valuable discovery? When and by whom was it sent to the British Museum? TEWARS will find a good deal about the registers and cartularies of Spalding Priory in Nichols's *Bibliotheca Topographica Britannica*, vol. iii. pp. 13-15. I am well acquainted with both the MSS. given in Mr. Sims's *Handbook*; but what Mr. Sims gives as Harl. MS. 1742, is in fact Harl. MS. 742. As for the Countess Lucy, I regard the foot-notes to pp. 14 and 15 of J. G.

Nichols's *Topographer and Genealogist*, vol. i., as almost conclusive proof that the wife of Ivo Tailbois was a daughter of William Malet. It has been said, as against this conclusion, "Why is not her name mentioned in Beatrice Malet's charter of the gift of Radingfield to the Monastery of Eye?" (Dugdale's *Monasticon*, vol. iii. p. 405.) According to Mr. A. S. Ellis, in the *Yorkshire Archaeological and Topographical Journal*, vol. iv. p. 147, Beatrice Malet had a brother William. This William is not mentioned in her Radingfield charter; and if she could leave out the name of a brother why should she not also leave out the name of a sister? J. GOULTON CONSTABLE.  
Walcot, Brigg.

THE GUNNING MYSTERY (6th S. vii. 407; viii. 48).—Thanks to Mr. Teal, of Halifax, I am able to give a more full reply respecting *The Wife with Two Husbands*. When Miss Gunning had published her *Farmer's Boy* some of her friends advised her to attempt a drama; she did so, and sent the MS., together with a translation of *The Wife with Two Husbands*, to Mr. Harris, who declined it, as not suitable for the English stage. She then offered it to the authorities at Drury Lane, who kept it some time and then also refused it. Shortly after this she heard that Mr. Cobb had prepared an English version of the opera for Drury Lane, and she then determined to publish her translation, which appeared in 1803. In October, 1803, Mr. Cobb's opera was performed at Drury Lane with very considerable success, Mrs. Powell, Miss De Camp, and the Messrs. Bannister, Johnston, and Wroughton taking the chief parts. According to the *European Magazine*, xlv. 389, "it was several times repeated." There are, therefore, two distinct publications,—Miss Gunning's, which is merely a translation from the French, and Mr. Cobb's, which is the French play dressed up for the English stage. EDWARD SOLLY.

[The exact date is Nov. 1, 1803, and the cast, Count Belfor, H. Johnston; Carronade, Bannister, jun.; Armagh, Johnstone; Maurice, Wroughton; Fritz, Caulfield; Theodore, Miss De Camp; Montenero, Kelly; Walter, Cooke; Countess, Mrs. Powell; Eugenia, Mrs. Mountain; Ninetta, Mrs. Bland. It was acted thirty-four times, and was played at Bath Jan. 29, 1823.]

LIEUT.-COL. WILLIAM LAMBTON (6th S. vi. 537; vii. 275).—He died at Hingin Ghaut, fifty miles from Nagpur. See *Annual Register*, 1823, p. 188.

E. H. MARSHALL, M.A.  
Library, Claremont, Hastings.

"RESURRECTION OF A HOLY FAMILY" (6th S. vii. 269, 313).—I have a copy of this plate, as described by Mr. ELLACOMBE, but the margin has all been taken off and it is framed and glazed. In this state it has come to us from my grandfather, William Fowler, who very possibly got it in the first instance as a specimen of mezzotint, a process

much employed by him in his own engravings. It represents three generations rising from among broken tombs, and I can just remember that when some of us were carried on my father's shoulder to learn the subjects of the various pictures in the house, this was called "The Resurrection of a Pious Family."  
J. T. F.

Winterton, Brigg.

The Rev. Wm. Peters took his degree of LL.D. at Exeter College, Oxon, 1788. He was Prebendary of Lincoln and chaplain to the Prince of Wales, afterwards George IV. There was a painting on panel of "The Resurrection of a Holy Family" in the drawing-room at Brasted Park, Kent, by Mr. Peters, but I cannot say whether it was a replica or the original. Mr. Peters and Mr. Thompson were, I believe, the only clergymen who were R.A.s, and they were great friends, and the latter presented the former with his sketch of "Crossing the Brook," made for his large painting in oils. This sketch I have. Four of Mr. Peters's portraits of Past Masters, including that of George IV., were destroyed on Thursday, May 4, at the fire in the Freemason's Hall, London.

EDMUND H. TURTON.

Upsall Castle.

A copy of the picture once formed the altar-piece in the parish church of Great Missenden, Bucks. When some improvements in the arrangements were made the very great one of removing this sad daub was effected; and I believe it still hangs in the tower, where it was placed by the vicar's order. An engraving of it appeared lately in a *bric-à-brac* shop near Leicester Square.

H. A. C.

Rev. Matthew William Peters, R.A., was born in the Isle of Wight, and went to Dublin in early life, where he received his first art education. He travelled in Italy, was elected R.A. in 1777, and took holy orders about 1783. He held various livings, was prebendary of Lincoln and chaplain to the Prince Regent. He retired from the Academy in 1790, and died at Brasted, Kent, 1814. "He was," says Redgrave, from whose *Dictionary* the above is taken, "an object of Peter Pindar's merciless satire."

E. H. MARSHALL, M.A.

Library, Claremont, Hastings.

UNKNOWN ACRE, NEWBURY (6th S. vii. 167, 417).—Is not this one of the pieces of neutral ground on the borders of parishes, manors, &c., to which Mr. Gomme refers in his valuable work on *Primitive Folk-Moots*? I have traced pieces of land called "No-Man's Land" in many parishes in Sussex.  
FREDERICK E. SAWYER.

Brighton.

"ONCE AND AWAY" (6th S. viii. 58, 133).—Is this the correct way of spelling the term, as

familiar to me as to J. D.? I always take it to be "Once in a way," i. e., once in the course of the affair.  
HERMENTRUDE.

The "Once and away" mentioned by J. D. at the last reference must, I should think, be a corruption of "Once in a way," which latter I have heard very frequently.  
JOHN R. WODHAMS.

GRATTEN (6th S. viii. 26).—Prof. Skeat, in his edition of Pegge's *Alphabet of Kenticisms* (E.D.S. C. 3), s. v. "Gratton," compares the O.F. *grat*, pasture, quoting Cotgrave as an authority.

W. F. R.

Worle Vicarsage.

Holloway, in his *General Dictionary of Provincialisms*, says that this word is used in the sense of a stubble field in East Sussex as well as in Kent, and that it is derived from the French word *gratter*, to scratch.

G. FISHER.

"L'HOMME PROPOSE MAIS DIEU DISPOSE" (6th S. viii. 7).—The earliest supposed instance of this saying that I have met with is in the *Chronicle of Battel Abbey from A.D. 1066 to 1177*. In "N. & Q.," 1st S. ix. 203, E. J. M. gave two extracts from the translation by M. A. Lower, Lon., 1851:—

"Thus, 'Man proposes, but God disposes,' for he was not permitted to carry that resolution into effect."—P. 27.

"But, as the Scripture saith, 'Man proposes, but God disposes,' so Christ suffered not His Church to want its ancient and rightful privileges."—P. 83.

There is also an extract from the preface of M. A. Lower as to the authorship of the *Chronicle*:—

"Of the identity of the author nothing certain can be inferred, beyond the bare fact of his having been a monk of Battel. A few passages would almost incline one to believe that Abbot Odo, who was living at the date of the last events narrated in the work, and who is known to have been a literary character of some eminence, was the writer of at least some portions of the volume."

E. J. M. adds, respecting the *Chronicle*: "It is stated at the beginning to be in part derived from early documents and traditional statements." At vol. viii. p. 552 J. W. THOMAS gave the passage from Piers Ploughman's *Vision* (cor. *The Vision of William concerning Piers the Ploughman*), cir. A.D. 1362, vol. ii. p. 427, ll. 13984-95, in which the line "Homo proponit, et Deus disponit" is introduced. The passage of Scripture to which the monk of Battel refers is Proverbs xvi. 1 or 9. At the former verse Vatable notices the saying in his *Commentary*: "Sensus est, q.d. id quod vulgo dicitur, 'Homo proponit, Deus disponit.'" Büchmann, in the *Geflügelte Worte*, gives no earlier reference than Langland's, u. s., for the actual saying, but refers to *Iliad*, xviii. 328, for the sentiment:—

ἀλλ' ὄν Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ.

ED. MARSHALL.

It is likely the phrase is usually quoted in French by reason of the fact that the first translation of *De Imit. Chr.* was in French. This was in 1488. The first English translation appeared fourteen years later, in 1502, and Herbert (who died in 1633), in *Jacula Prudentum*, l. 2, uses the phrase "Man proposeth God disposeth." It is possible the French rendering had by that time become a common proverb; and though Herbert may have taken his quotation direct from the English translated version, yet the earlier one in French would have taken hold on both countries during the fourteen years before the latter had appeared. In Ramage's *Beautiful Thoughts from Greek Authors* the same idea is paraphrased from Demosthenes (p. 74), and in *Beautiful Thoughts from Latin Authors* (p. 297) from Pindar.

F. W. TONKIN.

Bristol.

The best edition of Thomas à Kempis with parallel passages is the biglot edition by Cardinal Enriquez (Rome, Stamperia degli Eredi Barbiellini, 1754). It is a translation into Italian by the Cardinal with the Latin text in parallel columns. To the words "Homo proponit, sed Deus disponit" he gives: "Cor hominis disponit viam suam, sed Domini est dirigere gressus ejus" (Prov. xvi. 9); and to the concluding words of the sentence, "nec est in homine via ejus," he adds: "Non est hominis via ejus" (Jerem. x. 23).

EDMUND WATERTON.

The proverb is not *mais*, but *et, Dieu dispose*. I think Trench says the proverb occurs in every European language. It is of a piece with Shakspeare's "There's a divinity that shapes our ends," or in the *Stromateus* of Schottius, l. 208, θεὸς ἡγεμόνευε. It is certainly not of Gallic origin, and much older than Thomas à Kempis; it occurs in *Piers Plowman* nearly a century earlier. But it is probably a great deal older than that: "Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. ix. 22.) Hath not the potter power? Shaping is of the Lord. *Dieu dispose, le voilà!*

C. A. WARD.  
Haverstock Hill.

"IT IS BETTER TO WEAR OUT THAN TO RUST OUT" (6th S. vi. 328, 495; vii. 77; viii. 158):—

"Optime M. Cato in libris de moribus scripsit vitam humanam esse ut ferrum: quod si exerceas usu conteritur, et cum splendore quidem: sin minus exerceas, rubigine exeritur, sic homines se exercendo honeste, conteruntur: si non exerceant, inertia atque torpedo plus illis detrimenti affert, quam industria."—*Francisci Patricii Senensis de Institutione Reipublicæ*.

WALTER HAINES.

Faringdon, Berks.

In the *Critical Essays of a Country Parson*, by A. K. H. B., p. 40, I read:—"It is better," said Bishop Cumberland, 'to wear out than to rust

out," With this one should, I think, compare Tennyson's lines in *On a Mourner* :—

"Meet is it changes should control  
Our being, lest we rust in ease."

CHRISTIAN COLE.

Inner Temple.

In a MS. book of extracts I possess this is given as a saying of Bishop Latimer's. G. B.

THOMAS WALKER, LL.D., DOCTORS' COMMONS (6th S. vii. 488), was of Queens' College, Cambridge, B.A. 1721, M.A. 1725, LL.D. 1734; admitted at Doctors' Commons Nov. 21, 1734; died September, 1764. See Coote's *Civilians*, 8vo. 1804, p. 115; Nichols's *Literary Illustrations*, iv. 682.

L. L. H.

SIL0 (6th S. vi. 368, 413; vii. 256).—The following portion of a letter from Mr. Frank Parker, J.P., South Africa, which appeared in the *Field* newspaper on April 21, may prove of interest to your correspondent at the last reference:—

"I do not think the practice of storing grain underground is so uncommon as some writers think, nor do I think that it is generally known that grain stored in pits or silos never germinates. The natives of South Africa know no other method of preserving grain for consumption except this one—of burying it in the ground; but if they store it for seed and sowing purposes it is packed away in clay huts, in reed baskets of an immense size.

"The Kafir word for a grain pit is *essile*, which struck me as being very similar to *silo*, confirming my opinion that the real Kafir has descended from some tribe of Arabs; for many words may be traced from an origin purely Arabic, to say nothing of their religious rites, such as circumcision, &c."

F. C. BIRKBECK TERRY.

Cardiff.

WELSH FOLK-LORE: THE SIN-EATER (6th S. vii. 25, 334).—See Hone's *Year Book*, col. 858, where the passage from Leland's *Collectanea* quoted by W. B. N. is given as forming part of a letter from John Bagford, dated 1715; and where the reader is also referred to the Lansdowne MSS. in the British Museum for statements concerning sin-eating in Aubrey's own handwriting. The subject was briefly discussed in "N. & Q." 1st S. iv. 211, a correspondent being referred by the editor to Ellis's edition of Brand's *Popular Antiquities*, vol. ii. p. 155, for information under this head. The custom has, I suspect, been passed over intentionally by the Rev. Peter Roberts in his *Cambrian Popular Antiquities*, 8vo. 1815; but an aquatint illustration at p. 177 of that work presents us with the ceremony of dispensing food and drink *over the coffin* to a man who, receives the dole kneeling upon one knee. Pennant says that

"it was customary when the corpse was brought out of the house and laid upon the bier for the next-of-kin, be it widow, mother, sister, or daughter (for it must be a female), to give, over the coffin, a quantity of white

loaves in a great dish, and sometimes a cheese with a piece of money stuck in it, to certain poor persons. After that they presented in the same manner a cup of drink, and required the person to drink a little of it immediately."

This seems to indicate a form of "sin-eating."

ALFRED WALLIS.

John Aubrey has three passages concerning *sin-eaters* in his *Remaines of Gentilisme and Judaisme*, which was edited and most excellently annotated by Mr. James Britten for the Folk-lore Society in 1881. The passages occur at pp. 19, 24, 35.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

WYMONDWOLD OR WYMONDSWOLD FAMILY (6th S. vii. 506).—The true form of this name is surely Wymondswold, though it occurs, no doubt, under both forms in the Middle Ages as well as subsequently. It may possibly be of interest to mention an early bearer of the name of some distinction in his day, Richardus de Wymondswold, "Doctor Legum," recorded in the pages of Rymer (*Fœdera*, ed. Hagæ Com., t. iii. pt. i. 50, 66, 101) as one of the commissioners for confirming and renewing truces with France, 23 Edw. III., Franc. 23 Edw. III. m. 4. In the *Obituary of Richard Smythe* (Camden Soc.), 1627-74, mention is made incidentally (p. 19) of the marriage of Mr. Wymonsold, of Sir Peter Osborn's office in the Exchequer, to the widow of Mr. Orme, of the same office, which marriage must have been subsequent to September, 1641, the date of Mr. Orme's death. Mr. William Wymondswold's own death is recorded, *op. cit.*, p. 60, under April, 1664, with the statement that he was buried at Putney.

C. H. E. CARMICHAEL.

New University Club.

BISHOPS HANGED (6th S. vi. 328, 495; vii. 315, 357).—In regard to the exclusion of the name of Thomas Coppock from the lists of the Bishops of Carlisle, I may observe that Collins and other peerage writers exclude the various patents, peerage and other honours conferred by the Pretenders on their adherents. Thomas Coppock was educated at Manchester School, and on Oct. 15, 1742, took his B.A. at Brasenose College, Oxford (*Manchester School Register*, vol. i. pp. 2, 3). Thomas Coppock matriculated April 4, 1739, at Brasenose College, Oxford, as the son of John Coppock, of Manchester. In the year 1745 he joined Prince Charles Stuart, who made him Bishop of Carlisle (see Jefferson's *Hist. of Carlisle*, pp. 79, 157). His ingenious attempt to escape out of prison is related in the *Gentleman's Magazine* (1746), vol. xvi. p. 555. He was executed on Oct. 18, 1746. A full account of him and of his dying speech is contained in *Local Gleanings, Lancashire and Cheshire* (4to., 1876), vol. i. pt. iv. pp. 153-155. For "an authentic history of the life and character

of Thomas Cappoch (the rebel Bishop of Carlisle)," &c., see Col. Fishwick's *Lancashire Library* (4to., 1875), p. 200. He is here called Cappoch instead of Coppock. In my copy of the *Manchester School Register* I have a reference to a volume of *Carlisle Tracts* (8vo. 1839-1844), No. iii., "The Trial and Life of Thomas Cappoch, the Rebel Bishop of Carlisle." Unfortunately this volume is not down here, so that I cannot say whether it is the same as that given by COL. FISHWICK. L. L. H.

St. Leonards-on-Sea.

Your correspondent will find a full account of Thomas Coppock in vol. iii. p. 622 of the *Catalogue of Satirical Prints in the British Museum*.

EDWARD HAILSTONE.

RIVER NAMES (6th S. vi. 409; vii. 156, 450; viii. 74).—I do not know how generally the designation "Ouse" may have been applied to any English rivers in early times; but, even if etymologically correct, the practice must have been exceedingly confusing, particularly when locomotion was attended with far greater difficulties than now. There are at present four Ouses at least, viz., (1) the Ouse (Magna) which rises in Northamptonshire, and after passing through several of the east midland counties, and playing a not unimportant part in the waterways of the Great Bedford Level, finally runs into the sea at Lynn (formerly at Wisbech); (2) the Little Ouse, now very generally known as the Bandon River, finding the same outfall; (3) the Yorkshire Ouse, being but another name for the Ure below York (while, however, there is Ouseburn higher up the stream); (4) the Ouse river (generally so designated) in Sussex. But (5) there is Ouse Bridge, five miles east-northeast of Cockermouth, West Cumberland, over the Derwent, at the foot of Bassenthwaite water. The name thus occurring in such diverse parts of the kingdom, leads to the surmise that it was at an early period used as a general designation for river; hence the Thames may have been so called before the necessity for more distinctive titles arose.

CORNELIUS WALFORD.

Belsize Park Gardens.

LAMMAS (6th S. vii. 507).—

"'Twas called *Lammas* from a fond Conceit the Popish People had, that Peter was Patron of the Lambs; from our Saviour's words to him, 'Feed my Lambs': They thinking likewise that the Mass of this day was very beneficial, to make their Lambs thrive."—"Annotations on the Month of August," Nicholls *On the Common Prayer*.

E. F. B.

PRONUNCIATION OF "WHOLE" (6th S. vii. 466; viii. 73, 133).—I am not able to call to mind hearing the sound of the *w* in this word in Lancashire, but in Northamptonshire it is very common. A labourer very often says he has done the "wul ont'."

JOHN R. WODHAMS.

The *w* sound in this word is by no means peculiar to Lancashire, as implied by your correspondent MR. LYNN. Here, in West Somerset, where we habitually drop the *w* in *wool*, *wood*, &c., we as habitually sound it in *whole*. The *wole kit* is a phrase that may be heard every day. Nor is this pronunciation confined to the uneducated. I know a graduate of the London University who invariably sounds the *w* quite distinctly. I agree with your correspondent in believing that the consonant was inserted in the spelling as a phonetic equivalent of an ancient pronunciation. Doubtless Dr. Murray can tell us decisively.

FRED. T. ELWORTHY.

I am Lancashire, but I neither say *hole* nor *wole*, but *whole*, slightly sounding both the *w* and the *h*. Of course in stating this I must not be understood as claiming to be a paragon in pronunciation; but I should be sorry, on my own part, to degenerate into *hole* and *wole*.

P. P.

Evidence of the spelling of *whole* and *one* early in the sixteenth century will be found in Arnold's *Chronicle*, under the various forms *hole*, *hoell*, *hooll*, *hoole*, and *on*. An instance of earlier spelling is likewise recorded in the same volume, in the will of "John Amell the elder, citizen and cotteler off London," who "beyng of hool mynde and in good memory," &c. The latter is dated Aug. 18, 1473.

ALPHONSE ESTOCLER.

Peckham.

THOMAS CHURCHYARD (5th S. viii. 10, 237, 331; 6th S. vii. 15, 477).—He lies buried in the church of St. Margaret, Westminster, near to the graves of Caxton, Skelton, Sir Walter Raleigh, and James Harrington—a goodly company. J. MASKELL.

MARSHALSEA (6th S. vii. 506).—

"Marshalsea is the Court or Seat of the Marshal of the King's house, of which you may read at large in Co. li. 6, f. 20, B., et li. 10, f. 63, B. It is also takē for the prisō belonging to the court of the King's Bench, of which the Marshall of that Court is the Keeper: for so are the formes of the Bills there, that A. complains of B. in the custody of the Marshal of the Marshalsea of our Lord the King," &c.

"And for the signification of the word Marshal it is a French word, and is as much to say as Master of the horse; for it seemes to come of the German word (Marshalk) which hath that signification."—*Les Termes de la Ley*, 1642, vol. ii. p. 218.

E. F. B.

THE LOLLARDS' TOWER (5th S. x. 80, 152, 241, 335, 474).—I am glad to see that Mr. Cave-Browne, in his valuable work on *Lambeth Palace and its Associations*, following worthily in the steps of the eminent Dr. Maitland and others, finally and completely disposes of the erroneous idea that the Water Tower of Lambeth Palace has any real claim to be styled the "Lollards' Tower." The true Lollards' Tower was at St. Paul's Cathedral. The

Lambeth tower was, indeed, employed as a prison, but not during the Lollard period. The so-called "whipping-post" in the "post-room" turns out to be nothing more than a wooden roof-supporting pillar of Queen Anne's time, and the prisoners' inscriptions on the walls belong evidently to the seventeenth century. The names, emblems, and prayers belong not to the Lollards, but apparently to Royalists, imprisoned here during the persecuting days of the Commonwealth. The whole chapter (viii.) on the "Water Tower" is full of interest, and finally disposes of not a few cherished fictions, traditions, assumptions, and inferences in which careless or partisan writers have indulged.

J. M.

**BULLOCK CARTS** (6th S. vii. 5).—The "Red River carts," which are used in crossing the prairies from Winnipeg to St. Paul, Minnesota, and to other points, were constructed without a single nail or any iron being used. Axle grease being a thing also unthought of, it may be imagined what a diabolical noise a long train of these waggons heavily laden would make. Once heard it is not easily forgotten. I imagine that handsome Canadian waggons and spirited horses are now taking the place of those wondrous combinations of sticks and leather, drawn by patient oxen, which were common in Manitoba a few years ago.

R. STEWART PATTERSON.

Gibraltar.

**JOAN OF ARC** (6th S. vi. 407; vii. 113; viii. 134).—Perhaps MR. MASSON may find some information on this subject in the following works:—

Bouteiller (E. de) et G. de Braux. *Notes Iconographiques sur Jeanne d'Arc*. Paris, 1879. 8vo.

Chevalier (A.). *Jeanne d'Arc*, Bio-bibliographie (Extrait du "Répertoire des Sources Historiques du Moyen-Age"). Montbéliard, 1878.

Vallet de Viriville (A.). *Recherches Iconographiques sur Jeanne d'Arc.....Analyse Critique des Portraits ou Œuvres d'Art faits à sa Ressemblance* (Extrait de la "Revue Archéologique," XII<sup>e</sup> Année). Paris, 1855. 8vo.

JNO. CLARE HUDSON.

Thornton, Horncastle.

**DERIVATION OF "CALDER"** (6th S. viii. 61).—Without presuming to speak authoritatively on this, I may perhaps be allowed to take exception to the statement in F.'s communication that "*κάλων*...signifies a wood."\* I think I may say that *κάλων* never means a wood, any more than *ξύλον* does. In the passages quoted in Liddell and Scott, viz., [Hom.] *Hymn ad Merc.*, 112; Hes., *Op.*, 425 (427); Callim., *Fragm.*, 459 (Blomf. quotes Suidas, *κάλια, ἔνρὰ ξύλα*); Athen., 411, B.; to which may be added Xen., *Hellen.*, i. 1, 23, *ἔρπει τὰ κάλια*, upon which we find Ar., *Lysist.*, 1251, quoted—in all these passages we see *κάλια* distinctly used of dead timber. When the novels

of the author of *Peter Simple*—I lately saw them described as "once popular"—are rendered into Greek for school-board use at Athens, I feel sure that "shiver my timbers" will be rendered by τὰ *κάλια μοι ῥαγεῖν*. P. J. F. GANTILLON.

**ENGRAVED COMMON PRAYER-BOOK**, 1717 (6th S. viii. 127).—MR. FENTON does not give the size of his copy of Sturt's Prayer-Book. If it is in quarto and contains a dedication and list of subscribers, 5*l.* 5*s.* would be a fair price for it, as a curiosity. If in octavo and under similar conditions, 2*l.* 2*s.* The poverty of Sturt would hardly enable him to limit its issue, though the price might do that. Side by side with this I would refer MR. FENTON to the *Orthodox Communicant*, engraved on eighty-five plates, and published by subscription in 1721 as a companion volume to the Prayer-Book. I purchased a copy, with dedication and list of subscribers, a short time since, for 2*s.*; its probable value would be about 10*s.* Without list of subscribers and dedication, which are often wanting, the half of the prices named might be taken.

TINY TIM.

**THE TITLE OF MONSEIGNEUR** (6th S. viii. 107, 155).—The title of Monseigneur in France was not originally applied to princes of the Church, unless, as S. L. P. observes, they were also great feudatories possessing seigneuries. In Italy the title of Monsignor is only properly used in the case of ecclesiastical dignitaries. I remember hearing the present King of Italy (as Prince Humbert) correct a Milanese nobleman who addressed him as Monsignor. "My friend," said the prince, good-humouredly, "I am not a priest." F. G.

**FOLK-LORE OF THE HAWTHORN** (6th S. vi. 309, 494; vii. 315).—I am quite of P. P.'s opinion about the blackthorn, having never heard of the hawthorn being considered unlucky. Last April I heard a bit of folk-lore about the former, which perhaps may be interesting to some readers of "N. & Q." I was carrying some in my hand, when I met an old man, and stopping to talk with him, he noticed it, and said, "Ah! we shall have some more cold weather yet; it's always cold when that blossoms." The weather of the following days proved the worthy old gentleman's remarks to be true.

J. R. WODHAMS.

**LYMINGTON** (6th S. vii. 427; viii. 76, 112).—In the name of common sense I must protest against a tribe of Lymings. Lymington, as a place-name, pairs off very well with Leamington, on the river Leam, near its junction with the Avon at Warwick; so if PROF. SKEAT's eponymous ancestor, the patriarchal Limm, was a river god, that might do; but for my part I declare that I never could accept Kemble's preposterous list of tribal names, and I find it is discountenanced by others. Lymington itself stands on a stream, similarly named,

\* The italics are mine.

that runs to Southampton water. Lyme Regis, in Dorset, is on a river Lyme. There is a Lyme river in Staffordshire. Lyminge, in Kent, connects itself with the old Limne or Rother river, the earliest form of which is Portus Lemanus, or Lemanensis, now surviving at Lympe, near Hythe. This gives us Leman as a water-name in Switzerland. Still, the English Limne may be connected with the Greek *λιμῆν*, there being strong evidence that the Massilian Greeks visited Britain for tin. I think this early mention fairly disposes of a Teutonic tribe of Lymings from a fabulous Limm. So, consigning him to the limbo of false etymology, I may note that Lymington was Lentune. This links with Linton and Line-mouth, on the river Line, in Devon; Lyne Water, in Peebleshire; Linton, on river Len, in Kent; same in Northumberland; Lenton, on river Len, Notts. But the subject is practically endless and indisputable.

A. HALL.

THE MANX LANGUAGE (6th S. vi. 435; vii. 316, 395).—Neither C. W. S. nor A. J. M. has gone to the right part of the Isle of Man to hear Manx spoken. A large portion of the population of the northern parishes of Jurly and Bride, which are remote from the haunts of the tourist, still speak it, though they are all acquainted with English. The last person who could not speak English was an old woman in Kirk Andreas village, who died about ten years ago. There are no longer sermons delivered in Manx, but the Lord's Prayer and blessing are sometimes given in that language. The titles only of the Acts are promulgated from Tyn Wald Hill in both Manx and English on old Midsummer Day every year. What I may term Anglo-Manx (*i. e.*, English interlarded with Manx phrases) is very generally used among the country people, except near Douglas, upon which the Philistines have, indeed, descended.

A. MANXMAN.

The student of this subject will possibly like to learn of any published book bearing upon Manx. I have "*The Principles and Duties of Christianity*, being a further Instruction for such as have learned the Church Catechism, &c., by Thomas, Lord Bishop of Sodor and Man, for the use of the Diocese of Man. Published in London in 1707." It consists of parallel columns in Manx and English, and would, I am sure, prove useful to any person desirous of studying this branch of Celtic literature.

W. FRAZER, F.R.C.S.I.

CHAIN CABLES (6th S. viii. 88).—There is a very remarkable instance in Provence. A knight named Blacas is said to have made a vow that if he returned safe from the Holy Land he would put up a chain of gold between two mountain peaks in the chain of mountains now forming the boundary of the departments of the Var and the Basses

Alpes. When he came to put his vow into execution he found that a gold chain would be beyond his means; accordingly, he obtained permission to commute it for an iron chain, with a Maltese cross in the centre. This was between four and five hundred years ago, and local tradition says it has never been renewed, and only once had to be replaced. I cannot vouch for the truth of this, but I have been a day's journey beyond railways to see it; and the sparkling cross hanging from the chain at such a fantastic height makes a unique feature in a very beautiful landscape. Again, all visitors to Pisa will remember the chain which hangs in the Campo Santo, placed there by the Florentines on the occasion of the unification of Italy, they having carried it up in triumph from the mouth of the Arno, and held it as a trophy of their victory ever since 1409.

R. H. BUSK.

Certainly there was an earlier use of chain cables than 1787; for in 1771 M. Bougainville had the idea of substituting iron cables when he made a voyage round the world. Slater, a navy surgeon, took out a patent in 1808; in 1812 Mr. Brunton improved upon it and got a patent. In the Report of Shipwrecks to the House of Commons, August, 1836, no mention is made of loss of ships by the fault of cables, but before that such losses were common.

C. A. WARD.

Haverstock Hill.

JEREMY TAYLOR'S "MARRIAGE RING" (6th S. viii. 187).—3. "Amare," &c., will probably be found in *Africanus in Homine, apud Non. Marcell.*, cap. v. "De Diff. Verb.," p. 421, ed. Mercer, 8vo. Lips. 1826.

4. Servius, in his commentary to Virgil, *Æn.* vi. 397.

5. *Cypress*.—This word is variously spelt and variously derived. *Cipres*, a fine curled linen; Fr. *crêpe*, says Minshew, A.D. 1625. In Milton (*Il Penseroso*), ed. 1645, we read: "Sable stole of *cipres* lawn." In Shakespeare, *Twelfth Night*, III. iii.: "A *cyprus*, not a bosom, hides my poor heart," *cyprus* is explained, a thin transparent stuff, like crape. What contributed to the confusion was that *cypress*, the tree, and *cyprus*, the stuff, were both of funereal use.

C. P. E.

SURRENDER BY A STRAW (6th S. vi. 534; vii. 218, 374).—In modern surrenders and admissions to copyhold property various articles are used to typify "the rod" by which technically the proceeding takes place. I have used a wooden penholder, an umbrella, a walking-stick, and, above all, an office ruler, which is a favourite implement.

FREDERICK E. SAWYER.

Brighton.

THE 23RD ROYAL WELSH FUSILIERS (6th S. viii. 68).—I extract the following notice from the list



of "Names of the officers killed and wounded at the siege of Badajoz from the 18th to the 22nd of March, 1812, inclusive," which MR. BERRY will find in the *London Gazette* for 1812, vol. i. p. 703: "1st Batt. 23rd Foot, Brevet Major Potter, severely (since dead)." G. F. R. B.

HISTORY OF BIRDS (6th S. viii. 88).—Francis Willughby, "*Ornithologie Libri tres, recognovit, digessit, supplevit, J. Rains.* Lon. 1676, fol. figuræ 77."

"*Ornithology, translated into English and Enlarged.* By John Ray. To which are added Three Discourses, viz., of the Art of Fowling; of the Ordering of Singing Birds; and of a Falconry. Lon. 1678, 78 engravings." ED. MARSHALL.

Perhaps MR. A. SMYTHE PALMER's requirement may be met by Francis Willughby's *Ornithology, translated into English and Enlarged.* By John Ray. London, 1678, folio, with 78 engravings, containing several hundred figures of birds.

ALFRED WALLIS.

BLUE INK (6th S. viii. 88).—

"Mêlez trente grammes de crème de tartre et autant de vert-de-gris dans 100 grammes d'eau; le liquide étant réduit à moitié par l'ébullition, ajoutez la gomme arabe en poudre; cette encre est d'un beau foncé."—*Dict. Industriel*, by E. Lacroix, i. 452.

There is a curious receipt for ink given at large in chap. xl. of *Theophilus's Arts of the Middle Ages*, translated by R. Hendrie. C. A. WARD.  
Haverstock Hill.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Descriptive Catalogue of the Charters, Minute-Books, and other Documents of the Borough of Weymouth and Melcombe Regis, A.D. 1252 to 1800.* By H. J. Moule, M.A. (Weymouth, Sherren & Son.)

THIS *Catalogue*, as Mr. Moule modestly calls it, which is published by the direction of the Mayor and Corporation of Weymouth, forms a perfect storehouse of information, of which the future historian of the borough will not fail to avail himself. Mr. Moule has divided the almost numberless documents belonging to the Corporation into seven classes, viz., "Charters," "Borough Controversies," "Minutes of Borough Courts with other Law Business," "General Affairs of the Borough," "Borough Finance," "Harbour, Shipping, and Commerce," and "Church Affairs." Each class has been most carefully calendared, with short descriptions and notes. Extracts are given where the matter is of more than ordinary interest. Much that is quaint and interesting will be found by the most casual reader who dips into Mr. Moule's pages. In the chapter devoted to "Borough Controversies" will be seen some curious information concerning the long and bitter controversy between Weymouth and Melcombe Regis. Though the two boroughs were united in 1571, it was not until quite the end of the sixteenth century that the hostility between them entirely ceased. That the cucking-stool was in frequent use, and needed occasional repair, the Mayor's accounts clearly demonstrate. In the accounts for 1597-8 we find the charge of 1s. 6d. for

"mending the Cocking stole," and in those for 1606-7 the charge of 3s. for the "scoldinge stoole ingyne and Ironwork." Some of the items in the account of the town clerk, who was sent up to London on the business of the borough, are exceedingly curious, and show great ingenuity on his part in running up a good long bill of costs. Five shillings he charged for a supper at the "Sarrazen's Hed," Westminster, "in the companie of certen courtiers." Sixpence he put down for a new pocket, his old one being torn "with the cariage of the monney," while "soalling my bootes" cost sixteenpence. The minutes of the Borough Court dated Dec. 29, 1668, give an account of an odd method used to revive a man who has been nearly drowned. It appears that one Stephen Chambers, when tipsy, fell into the harbour. On being taken out of the water, T. Martyn and others "roled him on a cask to gett the water out of his body and carried him into the George." Strange to say, he revived enough to "speake some froward words," and was caried home, but died soon afterwards. We hope that other corporations will speedily follow the good example which has been set them by Weymouth, and that they will employ as editors gentlemen as well qualified for the task as Mr. Moule has, by this *Catalogue*, shown himself to be.

*Collectanea Genealogica.* Edited by Joseph Foster. Vol. III. (Privately printed.)

MR. FOSTER'S new volume is of more moderate dimensions than its predecessors, but carries on the work they commenced, and completes some portions of it. The register of marriages at Gray's Inn Chapel continues to afford examples of some very remarkable surnames, as, e.g., Uphallence, the bearer of which rather lengthy composite name was of the parish of St. Andrew, Holborn, where there were probably not many fences in 1703/4. Some of the names throughout are clearly awkward English renderings of foreign patronyms. Thus Grace Webel was probably a Weibel; but as to Jane Tumersid we will not venture to hazard a guess. It might, however, have been worth while to throw out the suggestion that John Westmore, of Parivale (*sic*), parish was in all probability of Perivale, Ealing. There can hardly be a doubt as to this identification, we think. There is quite a mine of Butlers to be found among the admissions to Gray's Inn, especially during the sixteenth and seventeenth centuries, and the lineages of many of them might be traced in the pedigrees in the Visitations and Harleian and other collections, the indexing of which in the present instalment of *Collectanea Genealogica* covers the latter half of B and the whole of C.

There is a wide field of work open to Mr. Foster, which is untouched by any existing society or publication, and we should be glad to see him and his fellow workers, abandoning controversy, betake themselves to the production of indices to the *Nonarum Inquisitiones* and to other valuable records, at present quite deficient in such aids. They might be sure of the grateful support of genealogists if they turned their attention to these apparently humble but most useful labours.

THE *Bibliographer* (Stock), that useful periodical, has done well to draw attention, in a paper by Mr. Leonard A. Wheatley, to the singularly little known treasures of the Plantin Museum at Antwerp. We have ourselves a vivid recollection of the pleasure which a ramble through that most interesting house gave us at the time of the last Rubens Centenary, and no cultured tourist should omit to make a note of it when travelling in Belgium. A paper by the delegate of the Royal Society of Literature, Mr. C. H. E. Carmichael, describing the Art Congress held at Antwerp during the Rubens Festival of 1877, is printed in the *Transactions* of the

society for 1879, and contains some account of the literary and artistic wealth stored up in the Maison Plantin. The printing press of that great house fitly closed the representation of "Intellectual Antwerp" in the historical procession which formed one of the distinguishing features of the centenary. So ended "Verlichte Antwerpen," but the story of its glories, as unfolded before those who were present at the festival, remains with them a cherished memory to this day.

*The York Buildings Company* (Glasgow, James Maclellose), a paper read before the Institutes of Bankers and Chartered Accountants in Glasgow by Mr. David Murray, M.A., F.S.A.Scot., tells the singular story of an English water company, "the Governor and Company of Undertakers for raising the Thames water in York Buildings," which became mixed up with the estates of the forfeited nobility and gentry of Scotland during the '15 and '45, and was the cause of an astonishing amount of litigation before the Court of Session and in the English courts down to 1824. Mr. Murray tells this curious tale with much vigour, besides enriching it with quaint details from the records of the company, illustrating the various notable characters who played their parts in its history. We must remark, however, that there never was an *Earl of Widdrington* in the English peerage, and that it is inaccurate to style the Scottish Earls Marischal "Earls of Marischal," as though the title was derived from a place instead of an office.

*The Continent* (Philadelphia and New York), in its number for Aug. 22, has much to tell us of Chautauqua, an interesting place from many points of view, the location of a celebrated "Assembly" born of a camp-meeting, transformed into a Sunday-school gathering by statute, and by yet another statute erected into a university. The editor tells us that Chautauqua is a "paradox among lakes," and it is probable that English readers of the *Continent* may think that, as a "University born of a camp-meeting," it is a "paradox among universities." But so large a centre of intellectual life is well worth studying, and its history and working are well told by Judge Tourgée and his colleagues. Marion Harland's "Judith"—of which, by the way, we have not seen the commencement, the Post Office sometimes seeming to fail in its powers of delivery of American magazines—is decidedly powerful. "Harry" Macon's dream of Doom, told amid the ghostly surroundings of Christmas in Old Virginia—"a wide world of whirling white," for all the world like an old English Christmas—can scarcely be read, even in golden-tinted autumn, without an "eerie" feeling. There should be many on this side of the Atlantic who will appreciate this story of Virginia "before the war," were it only for the sake of Marion Harland's touching portraits of the true-hearted Virginian ladies, whose wit and whose beauty live again in the pages of the *Continent*.

OUR well-known correspondent the Rev. W. S. Lach-Szyrna sends us a useful and interesting paper on the *Relics of the Cornish Language*, reprinted from No. xxvii. of the *Journal of the Royal Institution of Cornwall*. Mr. Lach-Szyrna estimates the number of words which have actually survived as being about two hundred, most of which live on mixed up with their English neighbours of the existing Cornish dialect. In his list of evidences concerning the language of the Celtic inhabitants of Britain, Mr. Lach-Szyrna does not include the place-names of Clydesdale, which nevertheless certainly deserve study as being among the most enduring traces of the kingdom of the Strathclyde Britons. There are yet some Cornish MSS. remaining unpublished; would it not be a work worthy of the Royal Institution of Cornwall to publish them?

MR. L. UPCOTT GILL, in part v. of his *Guide to the Identification and Valuation of British Coins*, continues the Scottish series. We think that what has generally been read as a cross in the legend "Dn's P'tector M's Lib'ator" is in reality a mediæval contraction for "et," which seems required by the text. We remember seeing some of the coinage which bears this legend dug up in an old Argyleshire churchyard, and we so read it at the time.

THE *English Illustrated Magazine* more than fulfils the expectations formed concerning it. The woodcuts are superior to anything of their class seen in English magazine literature, and the letterpress, both prose and verse, is excellent. An engraving of Lady Lilith, in an article on "Rossetti's Influence on Art," is marvellously tender and beautiful.

A NEW and attractive candidate for the favour of the musical public appears in the shape of *Pitman's Musical Monthly*, the first number of which has this week appeared.

IT has always been a matter for conjecture why Philip II. of Spain chose the particular period he did for the descent of the Spanish Armada upon our shores. Some light is thrown upon this question by a very curious letter sent to the king by one of his agents, which contains a description of the defenceless state of England. This letter has been communicated to the *Antiquary* by Mr. J. Theodore Bent, and appears in the October number of that periodical.

MR. AXON contributes to the October number of the *Bibliographer* a full account of the once famous bookseller, author, and citizen, Sir Richard Phillips.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

W. C. BARBEY.—The epigram is as follows:—

"Three colonels, in three distant counties born,  
Armagh, Sligo, and Lincoln did adorn.

The first in direct bigotry surpassed,

The next in impudence, in both the last.

The force of nature could no further go,

To beard the third she shaved the other two."

See "N. & Q.," 6th S. vii. 155, 194.

RHETORIC.—Archbishop Whately's *Rhetoric*, London, 1828, is perhaps the best among modern works on the subject. The study is, however, we venture to think, rather barren.

W. G. PATTERSON ("Bust of the Author of *Festus*").—The marble bust of which you speak is by McBride, a sculptor of Liverpool. A cast of it is in the Art Museum, Nottingham Castle. Have we your permission to tell the subject of the bust in whose possession it now is?

R. H. BUSK ("Topsy-turvy").—See "N. & Q.," 5th S. ii. 288, 334, 477; iii. 177, 237.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 6, 1883.

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## Notes.

## NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

(Continued from p. 205.)

The names in parentheses are the old forms of the names of the parishes, taken from Eyton's *Domesday Studies* and from Collinson's *Somerset*.

*Authorities quoted.*—Taylor's *Words and Places*, T. Edmund's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Skeat's *Etym. Dict.*, S.

Congresbury (Cungresberia).—Three explanations of this name have been given: (1) *cyninga*, belonging to the king, E., p. 191; (2) St. Congar's bury, and (3) *conygar*, a rabbit-warren, Worth's *Somerset*, p. 74.

Corfe.—This is Celtic: (1) *gorfu*, a high place, or (2) *corr-wy*, a dwarf stream, E., p. 191.

Corston (Corstuna).—Celtic *cors*, a marsh, E., p. 191.

Corton Denham (Corfetona).—*Corfetona* suggests a little stream, the Corfe. For the *Dinham* family see Collinson's *Somerset*, ii. 362.

Cossington (Cosintona).—There are two Celtic words that might be the origin of this name: (1) *cors*, *cos*, a marsh, E., p. 191; (2) *cos*, a foot, the lower end of anything. See Joyce's *Irish Names*, first series, p. 527.

Cothelestone.—I suppose this is Cottel's town. For the family of Cottle, Cotele, or Cottell, of

Devonshire and Wiltshire, see Marshall's *Genealogist's Guide*.

Coxley.—If this name is really Cock's Leigh I will refer to Bardsley's *Eng. Surnames*, p. 486. Speaking of such names as Wm. le Got, Katerina le Cok, Alicia le Ro, &c., he refers them to three distinct origins in the following order of probability: (1) a nickname taken from a supposed resemblance; (2) a local sign-name; (3) an heraldic device.

1. Crech St. Michael (Crice); 2. Crewkerne (Crucha); 3. Cricket Malherbie (Cruchet).—These three names are from Irish *carraig* (Carrick), a rock, corresponding with Sans. *karkara*, a stone; Welsh *careg* or *craig*, a rock; Eng. *crag*. See S.; Joyce, first series, p. 409; E., p. 192; T., p. 150.

1. Crech-hill (Somerset) is locally pronounced Critch, and this is the form of the name in Dorset.

2. Crewkerne: *ern*=place, E., p. 188. Cf. Chiltern, cold place.

3. It is interesting to note that Cricciaeth (Glam.) was anciently Crüg-caeth, the narrow hill, E., p. 193.

Croscombe (Coriscoma).—The dingle of the cross, probably a preaching station of the early missionaries, E., p. 91.

Crowcombe (Crawecoma).—

"The Saxon seems to have been fond of adopting the name of some wild animal as his own or giving it to his child, thus laying the foundation of that science of heraldry which the Normans afterwards treated as a part of their feudal system. In that way, I think, came the great variety of names of animals which we find included in the place-names of the pre-Norman era."—E., p. 32.

In a list of some of them he gives *Craw*, *Crow*, from *craw*, a crow; so the surnames *Crawley*, *Crowley*, are etymologically the same. *Crow*, A.-S. *cráwan*, to crow, allied to *crake*, *croak*. Der. *crow*, A.-S. *cráwe*, a bird (croaker), S.

Cucklington (Cocintona).—E., p. 193, says that Cuckamsley (Berks)=Cwicchelm's place. Cwicchelm was king of Wessex, A.D. 625.

Cudworth (Cudeworda).—Cud (E.), M.E. *cude*, *code*, *quide*, that which is chewed. Doubtless from the same base as A.-S. *ceówan*, to chew, but not=pp. chewed, because the verb was originally strong. Cf. *suds*, allied to *seethe*, S. For *worth* see *ante*, p. 23.

1. Curry Mallet (Curi); 2. Curry Rivel (Churi); 3. Curry, North (Nort Cori).—The Rev. R. A. Currey has sent me some interesting information about this place-name. Cloncurry is discussed by Joyce, first series, p. 10. Cloncurry was originally *Cluain-Conaire*=Conary's lawn or meadow. The word *curry* is akin to the Gaelic *corrie*, a round hill or round hollow, or whirlpool. As a personal name its meaning is the boss or centre ornament of a round Celtic shield. The surname is undoubtedly Irish in origin.

1. For the Malet family see Collinson's *Somerset*, i. 32, 90; iii. 496.

2. For the Rivell family see Harleian Society, i. 51.

Cutcombe (Udecoma, Condecoma).—This may be from *cot* or *cote*, a shepherd's cottage. Attached to this parish is Luxborough=Loki's borough, from Loki, the Norse god of mischief.

Culbone (Chetenora or Kitnore).—One of the smallest churches in England, said to be dedicated to St. Culbone.

Decumas, St.—

"So called from a saint who, according to the legend, crossed the sea from Wales on a burdle (some accounts say his cloak), and was nourished by a cow which attached herself to him and followed him as his companion, and here pitched his cell."—Murray's *Somerset*, p. 406.

Dinder.—*Din*, a camp, Lat. *dunum*, Celt. *dun*, allied to Saxon *tun*. *Dindwr*=water camp, E., p. 197. For *dwr* see T., pp. 133, 173, &c.

Ditchat (Dicesget).—This=Ditch's gate. This parish is near the Fosse Way. E., p. 128: Ditch, seven places, answering to Foss, all places in both classes lying on or near a Roman road.

Dodington.—Probably from Dodda, a famous Earl of Mercia, E., p. 198. It is the name of an old Somerset family. See Collinson's *Somerset*, iii. 518.

Donyatt (Donieht or Doniet).—There is St. Donat's (Glam.), named from a Bishop of Fesulæ, eighth century, E., p. 198.

Downside.—*Dune*, a grassy hill, E., p. 199.

Doultling (Doltin).—This is a very difficult name, and the termination is very uncommon in this county. I suppose it can hardly be a Norse word, or I might refer to T., p. 199: Delting, in the Shetland Isles, one of the places of assembly for the local Things. There are traces of the Northmen in Devonshire, but, so far as I am aware, none in the east of Somerset. See "Dingwell," T., p. 200. Attached to Doultling is Cranmore=crane-moor, E., p. 192.

Dowliswake (Doules, Dovelis).—This, says E., p. 196, is the same name as Dawlish, from *daw*, *dow*, a doe, answering to *Stag*-batch, &c. Dawlish (Domesday Doelis), the doe's meadows. The Wakes are an old Somerset family, Collinson, iii. 168. See the *Genealogist's Guide* and Worth's *Somerset*, p. 56.

Draycot (Draicote), Drayton (Draitunna), are, I suppose, merely *dry-cot* and *dry-toun*, A.-S. *dryge*.

Dulverton (Dulvertona).—There is a Celtic word *dol*=the bend of a stream, which may enter into this name; see E., p. 198. About five miles from Dulverton is Tor Steps, an ancient stone bridge. This has been associated with Thor; but it would be better to refer it to *tor*, a projecting rock.

1. Dundry; 2. Dunkerton (Duncertun); 3. Dunster (Torre).—The first syllable is Celtic *dun*, a fortress.

3. Murray, p. 414, explains the Domesday

name of Dunster by saying that the West Saxon kings had a fortress there which was called the *torre* or tower. S. in discussing *tower* compares the Gael. *torr*, conical hill, tower, castle. Tors are common in Devonshire and Derbyshire. See T., p. 150.

1. Durleigh (Durlega); 2. Durston (Derstona).—*Deor*, a wild animal, E., p. 199.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

P.S.—In illustration of the name Aisholt (6th S. vii. 462) I should like to add from Chaucer, *C. T.*, 5-7:—

"Whan Zephirus eke with his sote brethe .

Inspired hath in every *holt* and heth  
The tendre croppes," &c.

(To be continued.)

HONEYMOON.—When a man has a hobby, he is very apt to ride it occasionally a little too hard, and this seems to me to be the case with Mr. Smythe Palmer, in his *Folk-Etymology*, with regard to *honeymoon*. He would bid us dismiss from our minds the notion that this word really means the moon or month of honey, "the first sweet month of matrimony" as somebody has termed it, and gives it some much more prosaic meaning or meanings, which I will do my best to set before the reader, though it is no easy task, owing to the way in which the article is written. Mr. Palmer first tells us that "*honeymoon*.....is no doubt the same word\* as Icel. *hjon*, a wedded pair, man and wife"; and, according to this derivation, the meaning would, I suppose, be (for Mr. Palmer does not tell us) the "wedded pair's month," their month *par excellence*, I conclude, for they commonly have a great many more months than one before them. Then he tells us that "another related word is Icel. *hynottar-mánuðr*, 'wedding-night month,' from which (as he refers to Cleasby and Vigfusson, who suggest that *honeymoon* is derived from this) we are probably expected to infer that "wedding-night month" is a second meaning which *honeymoon* may have. And, lastly, we are told that *hynott*, wedding night, is akin to *hju*,† and that *hju* is akin to the A.-S. *hwa*, hive, and so that "the real congener‡ of *honeymoon* is not *honey*.....but the *hive* in which it is made"; and thus it would seem that Mr. Palmer intends to give us "hive-

\* How can two words, *honeymoon*, be the same as one short word, *hjon*? Of course Mr. Palmer means that, *honey* is the same word as *hjon*, but he does not plainly say so.

† It is only the *hy* which is so akin.

‡ I must confess I have not the slightest notion what the word *congener* means here. Mr. Palmer intends to convey that the word which has become corrupted into *honey* really means, or is akin to, *hive*; but how *congener* expresses this I do not see.

month" as a third interpretation of *honeymoon*, though, unfortunately, it is not, among the higher classes at least, until the end of the honeymoon that the newly married people commonly get into their hive.

A man who tries to upset a firmly established notion should offer something clear and substantial in its place. If Mr. Palmer had referred to the French language,\* he could scarcely have written his article. The Fr. equivalent of *honeymoon* is *lune de miel*, which is word for word the same thing; and nobody is prepared, I imagine, to assert that the French got *lune de miel* from us. Bescherelle, in his *Dict.*, says, "*La lune de miel*, le premier mois du mariage, où tout est douceur pour les époux; expression prise de ce proverbe arabe, 'La première lune après le mariage est de miel, et celles qui la suivent sont d'absinthe.'" And Littré quotes a passage from Voltaire's *Zadig*, in which we have the same sentiment attributed to a Persian writer. The words are, "*Zadig éprouva que le premier mois du mariage, comme il est écrit dans le livre du Zend, est la lune du miel, et que le second est la lune de l'absinthe.*"

I believe, also, that I have heard *luna di miele* used in Italian, but I am not quite certain.† In a German-Hungarian dictionary, however, I find the corresponding German expression *Flitterwochen* (lit. tinsel-weeks) rendered *mézes hét*=honeyed week. But I need say no more, and I feel sure that most people will be glad to find that it is still allowable to understand *honeymoon* to mean what the words themselves say.

F. CHANCE.

Sydenham Hill.

"THE SEVEN WISE MISTRESSES OF ROME."—There is a curious little story-book of this name, probably not at all known in England, published as a cheap chap-book in Dublin by a respectable and enterprising publisher who adheres to the good old lines of literature, both as regards low prices and praiseworthy choice of subjects. But though it has been long familiar, at least to the humbler denizens of Dublin, nothing, so far as I have discovered, is known either of the original date or of the author or compiler. I have never heard that a counterpart has issued from the English press. So far there is a mystery connected with it—a mystery which I have been unable to solve.

In regard to its merits it will be enough to say

\* Some etymologists at the present time think it is enough to surround themselves with dictionaries of various languages, and that there is no need for them to be familiar with any one of these languages. Or, at all events, they speak with just the same authority with regard to languages of which they know little but what they have picked up by looking in the dictionaries as they do when they are treating of languages with which they really are familiar.

† I have since found it in Baret's *English-Italian Dictionary*.

that when, a few years ago, I gave a copy of this poor little Dublin chap-book to Prof. Domenico Comparetti, the learned author of the *Ricerche sul Libro di Sindibad*, now well known to the English reader through the translation published by the Folk-lore Society, that distinguished man expressed himself much interested in this quaint reproduction of the old story of Sindibad. The book, as might be supposed, was entirely unknown to the learned professor.

Quite recently I have found mention of an early edition in a catalogue of old books compiled and issued by Mr. Arthur Reader, of No. 1, Orange Street, Red Lion Square. Though his copy is undated, Mr. Reader states his view that it is "17—," and I have no doubt that he is right. As I cannot help feeling an interest in this unacknowledged effort of English or Irish genius, I am tempted to ask the readers of "N. & Q." if they know anything about it. My esteemed friend Mr. SOLLY will, I dare say, be able to tell us all who wrote it, and what have been its fortunes for possibly the last two hundred years, during which so many works of higher pretension have hopelessly succumbed to oblivion, or even utter destruction, no *tertium quid* of a chap-book publisher having been accorded to them as there has been to this. Perhaps amongst the treasures of his varied and invaluable collection Mr. SOLLY has an old and a good copy. Many others are more improbable. H. C. C.

GODWIN'S "THOUGHTS ON MAN."—At p. 52 of this thoughtful and original work Godwin says, "Nature never made a dunce." A little before he has written, "Every man has his place, in which, if he can be fixed, the most fastidious judge cannot look upon him with disdain." This, of course, is generalizing as you please. In this Rousseau-Tom-Paine sort of essay it is accepted as a matter of course—you take it as a part of the show, and would no more dispute it than you would dream of answering a clergyman in the pulpit. Godwin says he has read in Voltaire, though he cannot find the passage, "It is after all but a slight line of separation that divides the man of genius from the man of ordinary mould." Coleridge said with greater truth, "There is very little difference between the last man in heaven and the first man in hell." Myself, I do not see that it is such a thin line that separates genius from the common type of men. Of course both are men, and so must by the postulate have very much in common as to externals, therefore the line of partition may be thin; but the difference being mainly spiritual, and lying, as it were, in the quality of the soul, all that distinguishes the one from the other lies in invisible quality, that can only be recognized when tried; and this is a difference not thin, but immeasurably great. One pear may be perfect; another, very like

it to the mere eye, may be a turnip as to flavour. Is this only a little difference? The remark is one of Voltaire's fire-fly flashes skimming the shallows of thought. Their whole value lies in the wit and form given, but the substance is nowhere. What Thucydides says is better, as cited by Godwin: Πολύ τε διαφέρειν οὐ δέι νομίζειν ἄνθρωπον ἀνθρώπου, κράτιστον δὲ εἶναι ὅστις ἐν τοῖς ἀναγκαιοτάτοις παιδεύεται (lib. i. cap. 84). You need not think that man differs greatly from his fellow, for he is best who has been best drilled in youth in the most essential things of life—best taught in what is most wanted. Godwin supposes this to coincide with Voltaire. I do not think that Thucydides meant anything of the kind. Voltaire particularizes *genius*, and virtually says that the most distinctive quality in man does not distinguish him. The Greek seems to say that men are, on the average, very much alike, whether king or cow-boy, and that out of a mass or lump of such, that will come out best which is best seen and trained in the useful and necessary. It is an intricate but pithy way of saying that, capacity in men being about equal, a useful, thorough method of instruction is profitable. Thus, divested of form, it is a platitude. Here, again, we see the profundity of Buffon's dictum, "Le style c'est l'homme."

Haverstock Hill.

C. A. WARD.

ST. MARGARET'S CHURCH, WESTMINSTER: AN IRISH EUPHEMISM.—The following two clippings, from the *Times* of the dates specified, appear to be worthy of record in the columns of "N. & Q." The one does honour to the memory of two never-to-be-forgotten Englishmen, and the other bears witness to a heretofore innocent word having lately been invested with another and direful meaning:—

"A magnificent memorial window was last year presented to this church by American citizens in honour of Sir Walter Raleigh, whose headless body was carried to the church from the scaffold. The following four lines were written as an inscription for the window by Mr. J. Russell Lowell, the American Minister:—

'The New World's sons from England's breast we drew  
Such milk as bids remember whence we came,  
Proud of her past wherefrom our future grew,  
This window we inscribe with Raleigh's fame.'

A fine window was presented to the church about the same time, mainly by the publishers and printers of London, in honour of Caxton, who also lies buried there. For this window the following four lines have been written as an inscription by Mr. Tennyson. They are founded on Caxton's motto 'Fiat lux,' which is emblazoned on the window:—

'Thy prayer was "Light—more Light—while Time shall last!"

Thou sawest a glory growing on the night,  
But not the shadows which that light would cast,  
Till shadows vanish in the Light of Light."

*Times*, May 16, 1883.

"Mr. James Anderson writes from the Garrick Club:—  
Having been asked whether, as an old actor, any pas-

sage in Shakespeare may have suggested to the Irish "Invincibles" the use of the word *remove* for murder, I immediately answered "Yes," and recited the following words from *Othello*:—"Iago: Sir, there is especial commission come from Venice, to depute Cassio in Othello's place.....unless his abode be lingered here by some accident; wherein none can be so determinate as the removing of Cassio. Roderigo: How do you mean—removing of him? Iago: Why, by making him incapable of Othello's place; knocking out his brains." It seems probable that the "Invincibles" received their directions to murder from men of much higher culture and position than themselves, and that they designedly substituted the word *remove* for murder, in order the more effectually to secure the execution of their sentence."—*Times*, May 22, 1883.

ALFRED JEWELL.

THE FIRST FOLIO SHAKESPEARE.—The following cutting, from an article by Mr. W. D. Selby in the *Antiquarian Magazine*, appears worthy of preservation in "N. & Q.":—

"It is particularly worthy of notice that in Sir John Harrison's library appears, for the first time in the lists of the libraries of Papists and delinquents, a copy of Shakespeare's works. The volume is described as 'old,' and the valuation was seven shillings! But of what edition was this book a copy? Was it the first folio edition, which has been described by the greatest authority, Mr. Halliwell-Phillipps, as 'the most interesting and valuable book in the whole range of English literature'? If a *folio* at all, it must have been this edition or that of 1623. But the addition of the word 'old' almost points to the earlier edition of 1623, which was originally issued at the selling price of twenty shillings. Of this work the same eminent authority above referred to informs us that the average value at the present time of a perfect copy is 500*l.* Indeed, a remarkably fine example, in the possession of the Baroness Burdett-Coutts, realized at the Daniel sale no less a sum than 714*l.* This volume, if I am not mistaken, was formerly in the possession of Daniel Moore. It would be interesting to know whether the worthy knight's seven-shilling copy of Shakespeare was one of the copies of this rare edition, and whether this same copy has come down to our times."

MUS RUSTICUS.

VOCABULARY OF CARLYLE.—The following facts may perhaps be of interest to some of your readers. A short time ago I began to re-read that strangest of books *Sartor Resartus*. In so doing I was particularly struck with what seemed to be the very copious vocabulary Carlyle had therein employed. This matter I accordingly resolved to test; and so have actually counted, or rather made a pretty complete little concordance of, all A and B words occurring in the above work. The enumeration shows that the A words number 459 and the B's 429, together 878. This includes all words which I have considered really distinct, and not mere inflexions of any given stem. Now, in Webster's large *Dictionary* the A and B words together occupy 179 pages out of 1538, and in Schmidt's *Shakspeare Lexicon*, 163 pages out of 1409, *i.e.*, in either case about 11.6 per cent. of the whole (in the *Milton Concord.*, however, only 9.3). If this be the correct proportion, then *Sartor Resartus* must contain not

less than about 7,500 distinct words; truly an astonishing number for so comparatively small a work, when we consider that Shakspeare only uses about 15,000 words altogether and Milton but 8,000. Nor, as many would think, is the total swelled by any appreciable proportion of Carlyle's own coinages. So far as I have been able to ascertain, the following unimportant A and B words, chiefly very simply formed compounds, are the only ones which Carlyle first introduced into literary English in *Sartor Resartus*: aftershine, antipedagogic, anywhen, apelike, apoplectic (in its figurative sense), assessorship, auscultatorship, autobiographical, bestrapped, and brotherkin. The only one of these calling for remark is the word *anywhen*,\* which is common enough in Sussex and other parts of Southern England, but which Carlyle certainly never heard in his native North. The number of verbs and participles formed with the prefix *be-* (e.g., besoiled, belied, begrimed, bethink, &c.) is unusually large. He uses, I think, about five-and-thirty. Compounds formed with *all* are likewise very numerous, but these I have not reckoned as separate words. What the gross total of the Chelsea sage's prodigious vocabulary must be, it would indeed be curious to know.

A VOICE FROM THE DICTIONARY.

THE BIRTHPLACE OF CHARLES DICKENS.—The following letter, in reply to an expressed doubt as to the house in which the distinguished novelist was born, has appeared in the *Hampshire Post*, and deserves permanent record in "N. & Q.":—

Sir,—Having observed the paragraph in the *Hampshire Post* of Friday last respecting the birthplace of the late celebrated novelist, Charles Dickens, I feel it incumbent on me to come forward and set this matter at rest. Charles Dickens was born at No. 387, Mile End Terrace, Commercial Road, Landport, Portsea. The house belonged to my late father, William Pearce; and in proof of the above statement I have his rent-book, which shows that Mr. John Dickens, the father of the said Charles Dickens, rented the house from Midsummer, 1808, to Midsummer, 1812, which includes the date of his son's birth, viz., the 7th Feb., 1812. Besides this I have often heard my father mention the circumstance.

The above statement has also been corroborated by the late Mrs. Purkis (monthly nurse), who pointed out to my sisters (who still occupy the house) the room in which this much appreciated author was born.

I am, &c.,

WILLIAM PEARCE, Solicitor.

13, Union St., Portsea, 26 Sept., 1883.

TINY TIM.

AN ENTHUSIASTIC SOLDIER.—Count de la Lippe Birkembourg, one of the bravest and ablest officers of his day (1720–1774), amused himself with military manœuvres and experiments in his own territories in Germany. One day he invited his little court and visitors to dine with him after a review. The dinner was served in a tent on the ground; and towards the latter end of the repast

the count was observed to look several times at his watch and put it up again and call for another bottle. At last some one asked the reason of this. "Why," said he, "I have ordered this tent to be mined by a *new method*—it is to be blown up at a *certain minute*, and I am anxious to go out and see the explosion." The tent, it will readily be believed, was soon cleared, without waiting for the other bottle.

WILLIAM PLATT.

C. MATHEWS AT OXFORD.—The notice of the verses upon the visit of C. Mathews to Oxford has elicited the following anecdote from an old friend, who, as a boy, was present at the entertainment, and has kindly favoured me with it. Mathews was very nervous about the success of his entertainments, and subject to fits of depression. Upon this occasion, in the earlier part of the evening, he dined at Wadham College, Mr. Charles Lewes Parker, who was a member of the college, and from whom the story was derived, being present. The feeling of depression was so great that Mathews declared he felt that he could not perform. However, when the hour came and it was said, "Now it is time to go," he went. The evening passed off with great success, and Mathews was asked afterwards how he regained his spirits and performed so well. He said, "There was a little gentleman with a cup and gown, who was obviously a big-wig and person of distinction, and I saw him laugh, and then I knew that it was all right." The little man was the well-known Master of Balliol of that day. The date of the visit to Oxford is October 23, 1833. My informant is the son of an Oxford professor and Fellow of Magdalen. It will be remembered, from the well-known story of Grimaldi and the physician, how he, too, was liable to a similar state of feeling. ED. MARSHALL.

"THE FUBBS."—In Sir John Hawkins's *History of Music*, ed. 1776, iv. 359, occurs the following curious note:—

"The king [Charles II.] had given orders for the building a yacht, which, as soon as it was finished, he named 'the Fubbs,' in honour of the Duchess of Portsmouth, who, we may suppose, was in her person rather full and plump. The sculptors and painters apply this epithet to children, and say, for instance, of the boys of Fiammengo, that they are *fubby*. Soon after the king made a party to sail in this yacht down the river. They had got as low as the North Foreland when a violent storm arose, in which the king and Duke of York were necessitated, in order to preserve the vessel, to hand the sails and work like common seamen; by good providence, however, they escaped to land. But the distress they were in made an impression on the mind of Mr. Gostling [sub-dean of St. Paul's, whom the king had invited on account of his good voice] which was never effaced. Struck with a just sense of the deliverance and the horror of the scene, he selected from the Psalms those passages which declare the terrors of the deep, and gave them to Purcell to compose as an anthem; which he did, adapting it so peculiarly to the compass

[\* See 6th S. iv., v., vi., vii. *passim*.]

of Mr. Gostling's voice (a deep bass) that hardly any person but himself has ever been able to sing it; but the king did not live to hear it. This anthem, though never printed, is well known."

R. H. BUSK.

PARALLEL PASSAGES.—Gray, in his famous *Elgy*, after speaking of "Some Cromwell guiltless of his country's blood," proceeds:—

"The applause of listening senates to command,  
The threats of pain and ruin to despise,  
To scatter plenty o'er a smiling land,  
And read their hist'ry in a nation's eyes,  
Their lot forbad: nor circumscrib'd alone  
Their growing virtues, but their crimes confin'd;  
Forbad to wade through slaughter to a throne,  
And shut the gates of mercy on mankind."

In *The Mystery of the Good Old Cause*, 1660, p. 11, reprint of the Aungervyle Society, May, 1883, I find this passage with reference to Oliver Cromwell:—

"One would have thought all this, with the General's Pay, might have satisfied such a man's appetite, whose beginning was so mean; but, having projected greatness and sovereignty to himself from the beginning, *he waded to it through the blood of his natural prince*, and great numbers of his fellow subjects, and made himself Supreme Governor of these nations, under the title of Protector, which power he held with much oppression, dissimulation, hypocrisy, and bloodshed, for about five years, when God cut him off before he had well provided for the establishment of his son in the Succession."

F. C. BIRKBECK TERRY.

Cardiff.

"GEORGE ELIOT" AND "ADAM BEDE."—The following letter, addressed to the editor of the *Globe*, may be worth preserving in "N. & Q." :—

Sir,—It is possible that the following particulars respecting *Adam Bede* may interest many of your readers. As stated at the death of "George Eliot," it is a tale founded on fact. Adam Bede's real name was William Evans, and George Eliot was his niece, her maiden name being Marian Evans. William Evans was a builder in Ellastone, near Ashbourne, and my father was his clerk for twelve years. The village is called Hayslope in the book, the next village is called Bocoester, and the next town Oakbourne, the next village and town to Ellastone being Rocester and Ashbourne. Mrs. Poyser is no fictitious character, as that was the name of Mr. Evans's housekeeper, he being a widower. Mr. Evans has now been dead about fifteen years.—Your obedient servant,

B. T. ELSMORE.

44, Upper Park Street, N., August 29.

E. WALFORD, M.A.

Hyde Park Mansions.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BYRON'S "THE BLUES."—The company are talking of Wordsworth (*Wordsworths*, Byron calls him) being appointed a collector of stamps:—

"LADY BLUEBOTTLE. He is made a collector.

TRACY.

Collector!

SIR RICHARD.

How?

MISS LILAC.

What?

INKLE. I shall think of him oft when I buy a new hat;

There his works will appear.

LADY BLUEMOUNT.

Sir, they reach to the Ganges.

INKLE. I sha'n't go so far. I can have them at Grange's."

Grange's was, and still is, a well-known pastry-cook's in Piccadilly, and at such places waste-paper, even printed waste, used to be laid under cakes and tarts. But the "new hat"? "There" implies that the printed waste was to be found in the hat. Now certainly in 1820 gentlemen's beaver hats (silk ones had not come in) were not made up with waste-paper. Perhaps hat-boxes were lined with it, as in those days, and still later, trunks were lined, because paper was so dear. It is curious to see how a prophecy uttered by Byron as a joke has come true—at least as regards Wordsworth. Inkle ridicules both him and Southey, and says:—

"On *Wordsworths*, for instance, I seldom alight,

Or on *Moulthey*, his friend, without taking to flight."

Lady Bluemount retorts:—

"Sir, your taste is too common, but time and posterity

Will right these great men, and this age's severity

Become its reproach."

But I have wandered from the subject of my query, the connexion between printed waste and a "new hat."

JAYDEE.

"MEMOIRS OF THE EMPRESS JOSEPHINE. With Anecdotes of the Courts of Navarre and Malmaison," London, 1829. Is the authorship of this work known, or the reason of it being published anonymously?

R. B.

[Of the *Mémoires et Correspondance de l'Impératrice Joséphine*, Paris, 1819, 8vo., Prince Eugene, in a letter dated Munich, le 15 Avril, 1820, thanking the author for placing in the mouth of his mother and preserving in the letters addressed to her the French sentiments (*les sentiments français*) with which she was always animated, declares that there is not in the volume a single letter really from her hand (Quércard, *Les Supercheries*, tom. ii. col. 420). Is the work in question a translation of this?]

KENLES.—Roger Mortimer, fifth Earl of March, was, according to Dugdale, killed in a skirmish at Kenles, in Ireland. I cannot find any such place on the map, and at the post office they say that a letter so addressed would be sent to the Dead-Letter Office. Can any of your correspondents kindly help me to discover where it is, or, if the name be in any way obsolete or corrupted, what is the modern spelling? The date of death was July 20, and the earl dates a charter at Trim Castle on May 13.

HERMENTRUDE.

FIELDING'S "AMELIA."—In bk. i. chap. ii. of *Amelia*, as students of Fielding will remember, a



scene in a police court is described. A poor Irishman has had his head cut open. Not content with this, his assailant now summons him before Justice Thrasber on a charge of "battery." In reply to the justice's stern demand as to how he had dared to break the king's peace, the defendant replies: "Upon my shoul I do love the king very well, and I have not been after breaking anything of his that I do know; but upon my shoul this man hath brake my head, and my head did brake his stick; that is all, gra." Can any of your readers inform me what is the meaning of this word *gra*?

E. v. B. BENSLEY.

[Is it not a contraction for "begorra"?!]

THE LAWSON BARONETCY OF 1665.—The gentleman who lately assumed the above title is described by Debrett as having succeeded his father, "Henry Lawson, Esq., of Fillingthorpe, the seventh baronet," who is said to have died in 1854. Inquiries have been made with the view of tracing this Henry Lawson, of Fillingthorpe, but without success. A Henry Lawson, of Ogle Terrace, South Shields, is, however, on record as having died in that year. Is it possible that he is the person referred to by Debrett? F. S. A.

IRISH HISTORY.—Where can I find a complete chronological list of the Privy Councillors of Ireland? Where is there a complete, or nearly complete, file of the *Dublin Gazette*? I have not been able to see one at the British Museum. What were the dates of election of the following members to the Irish Parliament, and how were the vacancies caused: William Tomson, for Tuam, in the Parliament of 1768-76; Henry Cope, for Donegal borough, in the Parliament of 1776-83? Who were returned on the following writs: Roscommon county, Nov. 28, 1775, *vice* John French, deceased; Lismore, Oct. 17, 1796, *vice* Robert Paul; Dingle, Aug. 2, 1800, *vice* George Morris, created a peer? ALFRED B. BEAVEN, M.A.  
Preston.

EPITAPH IN CHIGWELL CHURCH.—On a small plain marble slab, attached to the wall above the pulpit in this church, is a Latin memorial inscription of admirable simplicity, at the head of which stand the letters "G. S. E." I shall feel greatly obliged for an interpretation of these, which I have as yet failed to obtain, either *viâ vocæ* or from any book to which I have convenient access.

E. A. B.

WILLIAM KENRICK.—I am anxious to get a biography of Dr. William Kenrick, author of several dramatic and poetical pieces. He was born at Watford, Herts, and died at Chelsea in 1779. I have come across several paragraphs in different periodicals referring to him, but nothing that throws any light as to his parentage, &c. Can

any of your readers assist me? Dr. Kenrick started the *London Review* in 1775. I have seen a copy of it for that year, and also one for 1779. Neither of these, however, supplies me with any biographical particulars. J. R. GEILE.

SPITAL SERMONS.—Where can one get a list of the preachers and their sermons? A history of these and of the Boyle lectures and lecturers would, if it could be obtained, afford interesting glimpses of old London life. C. A. WARD.  
Haverstock Hill.

PUBLIC GARDENS.—When were the following gardens and places of amusement first opened for entertainment, viz.:—Bagnigge Wells, Cupers, Dog and Duck, Finche's Grotto, Marylebone, Ranelagh, and Vauxhall, and when did they finally close? J. R. D.

EXECUTIONS ON KENNINGTON COMMON.—When did the last execution take place on this common, and what was the nature of the crime committed? J. R. D.

"MIFFING OFF."—A curious word came under my notice of late with regard to a flower losing its strength and beauty. I was speaking to a Surrey gardener about some fading plants, and he remarked that they were "miffing off." Is this expression peculiar to Surrey?

ALFRED W. RICH.

Croydon.

PICTURE OF LORD HOWE'S VICTORY.—In January, 1795, a picture representing the battle of June 1, 1794, and the death of Capt. Neville of the Queen's (2nd) Regiment, on the deck of the Queen Charlotte, was exhibited at Orme's Gallery in Old Bond Street. It was painted by Mather Brown, and there is an engraving of it by Daniel Orme. I shall be much obliged if any of your readers can inform me where the original picture now is. F. H.

LAMBETH HILL, E.C.—Why was this place so named? No information is given in *Old London*, ii. 36, nor yet in Cunningham. Neither of these authorities notes that Alderman Barber, the printer (afterwards Lord Mayor), lived there, and Mrs. Manley with him till her death. The *Turkish Spy* is attributed to Mrs. Manley, amongst others. Barber is now best remembered by his monument raised to the memory of Samuel Butler in Westminster Abbey. C. A. WARD.  
Haverstock Hill, N.W.

AN ANONYMOUS VOLUME OF POEMS.—What is known as to the authorship of a volume of poems published in 12mo. by Longmans in 1850, and entitled *Lays of Past Days*, by the author of *Provence and the Rhone*? The volume is dedicated to "my dear friend Miss Mitford," and the dedication,

signed with the initials "J. H.," bears date "D. P. 19<sup>th</sup> Decr, 1849." It ought not to be difficult to identify the author, since some of his poems are reprinted from *Blackwood* and others from *Finden's Tableaux*, a sort of "annual," edited by Miss Mitford. He was probably an Oxford or Cambridge man, as among the contents of the volume is a set of Greek elegiac verses, a translation of the ballad *Giles Scroggins courted Molly Brown*, well worthy of a place in the *Arundines Cami*.

E. WALFORD, M.A.

**TOLERATION.**—When did this word, in its modern sense of religious toleration, first come into use? It is surely of very modern date. L. PH.

**PARCELS BY POST.**—Why, oh, why is the latest postal boon designated the "Parcels Post"? Why not "Parcel Post," matching "Letter Post," "Book Post," &c.? If there is any profound reason for this plural I shall be glad to know it.

WILFRED HARGRAVE.

**BARNABEE MONDAY.**—What was the origin of this day being kept zealously by people in Lancashire and Cheshire as a general holiday, while the bank holidays are ignored by them?

TINY TIM.

**SANCTA SIMPLICITAS.**—When and by whom was this phrase first used, literally and ironically?

NELLIE MACLAGAN.

**PARODY ON THE "ODE TO THE PASSION."**—Can any of the contributors to your valuable paper supply me with the parody on Collins's *Ode to the Passion*?

C. FREESTONE.

**"BLOUIDIE JACKE OF SHREWSBERRIE,"** "Ingoldsby Legends." Second Series.—Barham prefixes to this legend the following quotation:—

"Hiscæ ferè temporibus, in agro Salopiensi, Quidam, cui nomen Johannes, *Le Sanglant* deinde nuncupatus, uxore quamplurimum ducit, enecat et (ita referunt) manducat; ossa solum cani miræ magnitudinis relinquens. Tum, demùm in flagrante delicto, vel 'manu rubrà,' ut dicunt Jurisconsulti, deprænsus, caruifice vix opprimitur.—*Radulphus de Diceto*."

No copy of Ralph de Diceto is accessible to me here; I have, however, got a friend to search through his works (Stubbs's edition), but he reports that he cannot find the passage quoted. The passage itself bears marks of genuineness, and the manner of its introduction seems to confirm this supposition. Can any of your correspondents give me the reference to it? E. SIDNEY HARTLAND. Swansea.

**THREEPENNY AND FOURPENNY PIECES.**—Will you kindly state when threepenny and fourpenny pieces were first issued? M. B.

**CHURCH CUSTOM.**—In Wimborne Minster there exists the curious custom of spreading a white cloth

over the two low forms in front of the communion table in place of rails. I should much like to know why this is done, and what was its origin. I understand that it is a common enough custom in old churches abroad, but that it is done in few, if any, other churches in England. The white cloths are invariably in their place, weekdays as well as Sundays. The only answer one gets in Wimborne is, "It was *always* so." This is no explanation; but perhaps others can give one.

M. F. BILLINGTON.

**DERIVATION OF THE NAME "SWALLOWFIELD."**—I shall be very much obliged if any one will tell me the probable derivation of the name "Swallowfield." It occurs originally as "Sellinfelle" in Domesday Book, also as "Swalefelle." In 1242 it is called "Swalefeld," and then we find it as "Swalefeld" until 1443, when it appears to have been called Swallowfield.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

**HUXTRESS.**—Miss Yonge, in her *Unknown to History*, uses the word *huxtress*. Is not this wrong? Is not *huxter* the female of *peddler*? We do not say *spinstress*, but *spinster*.

A. H. CHRISTIE.

**LOO: GRASS WIDOW.**—May I be allowed to ask (1) the meaning of *loo* in such words as Waterloo, Venloo, &c.; (2) the origin of the phrase *grass widow*? In *Annandale's Dictionary* it is given as being from the Fr. *grace*, that is "courtesy," widow. But the German *Strohwitwe* makes me doubt this.

W. J. L.

**FOREIGN BOOK-PLATES.**—Will any one kindly give me the name of any inexpensive guide to foreign book-plates?

W. M. M.

**PALL MALL.**—In Rocque's fine map of Surrey, published after his death by his widow, I presume about 1765, the chief street or roadway in Carshalton is designated "Pall Mall." This name appears now to be wholly lost there. I should be glad of any information as to its origin, and when and why given.

EDWARD SOLLY.

**MERCATOR'S ATLAS.**—Was a second volume ever issued of Mercator's atlas (folio), published by Hondius, Amsterdam, 1633? Is the atlas rare and interesting? V.

[The atlas was first published as a collective work in 1595 in 4to., and reprinted 1606, 1607, 1611, 1623, 1630, &c., in fol. Separate plates appeared much earlier.—Europe in 1572, France in 1585. The 1623 edition is in one volume. It sold with coloured plates for 108 fr. The 1606 edition fetched 16 fr. 50 c. at the Walckenaer sale. The *Atlas Terrestre* of 1638 is in two volumes. The 1633 edition we do not know.]

**BEALRAPER.**—Can any of your correspondents inform me in what county, or where, Bealraper (or

Bealrapar) is; also any particulars? In 1506 Sir Thomas Tempest, of Bracewell, Knt., left to his wife Elizabeth (*née* Boswell or Bosvile) the bedding and ornaments of the house at Bealrapar; but I cannot identify the place. A. TEMPEST.

LIST OF NEW TESTAMENT MSS.—The different MSS. of the New Testament, such as Codex Bezae, Codex Alexandrinus, &c., are usually referred to as Codex A or Codex B, as the case may be, and a list of all the known MSS., each with its distinguishing letter, can be seen in many critical Greek Testaments. Can any one tell me by whom or by whose authority this list was originally compiled, and when? I have seen it taken for granted scores of times that such and such a MS. is Codex C or Codex D; but who was it drew up the list?

HAROLD J. ADAMS.

TITLES: "HEIR OF HASSOP," &c. — I am under the impression that I have read or heard of this as being, or having once been, the customary title of the eldest son in some noble family; but I find that it appears not to be known now in the neighbourhood of Hassop. I should feel obliged by information on this point, and also as to "Master of Lovat," and any similar locally recognized titles.

JOHN W. BONE, F.S.A.

CONTEMPLATED DESTRUCTION OF THE WEL-  
LINGTON STATUE.—Is there such another instance on record?

GEORGE ELLIS.

St. John's Wood.

POLABIAN LITERATURE.—Can any one give me a bibliography of the modern literature in the Polabian language? I think there is a newspaper or magazine still published in Polabian.

W. S. LACH-SZYRMA.

AUTHORS OF QUOTATIONS WANTED.—

"Houses, churches mixed together,  
Streets unpleasant in all weather."

RUSSELL STURGIS.

"Choosing rather to record  
Silence before Heaven, than break  
Faith with angels, by a word."

F. P.

"Falseness is the idiom of the wicked."

MARS DENIQUE.

"The swan with arched neck  
Between her white wings mantling proudly rows  
Her state with oary feet."

ANON.

### Replies.

CARDINAL FAESCH'S PICTURE GALLERY.

(5th S. x. 329, 437.)

Being connected with the Faesch family, I was at one time in possession of a copy of the catalogue inquired for, but am now unable to find it. I know, however, that there are one or two still to be had of the old bookseller near

Palazzo Poli in Rome.\* I have also the following extract from a letter of a traveller in Rome to the Bishop of Valence, dated Oct. 15, 1834, five years before, and published by the bishop two years after, the cardinal's death: "La salle à manger est encore tout tapissée de tableaux; il n'y a pas un coin des soyseuses draperies qui paraisse." One day after dining with him the cardinal took the writer round his collections, first showing a bronze copy of the statue of St. Peter, then just about to be dispatched to his cathedral of Lyons. While they were talking a bell was heard ringing across the Tiber. On the writer inquiring what bell rang at so unusual an hour, the cardinal said it was the distress bell of the Poor Clares, and immediately called his major-domo and desired him to attend to it. "We answered," continues the letter, "that this was all very well, but that it shocked us sometimes in Italy to see a priest hold out his hand for alms. 'Which of us knows,' replied the cardinal, 'that he may not come to beg his bread?'" The writer goes on to describe the gallery as filling

"des immenses salles où les tableaux sont classés et distribués par écoles. Au 1<sup>er</sup> étage se trouve la galerie Française, composée en grande partie de sujets de famille, la plupart de David ou de son école—des portraits de l'Empereur; de Madame-mère; de Marie Louise; du Roi de Rome, &c. Il y a le tableau du couronnement de Napoléon; celui des trois empereurs sur le fleuve pour la paix de Tilsit; du mariage de Napoléon avec l'Archiduchesse, &c. Une douzaine de Poussin, quelques-uns de Le Sueur.

"Au 2<sup>e</sup> étage sont rangées les galeries italiennes et flamandes. Dans la 1<sup>re</sup> salle un admirable Jugement Dernier par Angelico da Fiesole; une Assomption et une Fortune du Guide; Jésus et la Samaritaine de Sasso Ferrato. Dans la 2<sup>e</sup> une Pietà de Michel-Ange; un Paysage de Caracci; un autre (?) du Dominiquin; des portraits par Rembrandt; un Carlo Dolce. Dans la 3<sup>e</sup> le plus magnifique Titien qu'on puisse voir; c'est un grand tableau représentant les 4 Pères de l'Eglise aux pieds de la Ste. Vierge. De Giulio Romano une grande Adoration de l'Enfant Jésus par plusieurs Saints et Saintes. De Coreggio un Christ mort porté par les Anges; deux de Giorgione. Dans la 4<sup>e</sup> Raffaello encore élève; le Christ en croix avec S. Jérôme et S. Jean Evang.; une copie de la Belle Jardinière par Pierino del Vaga; une autre copie d'une Ste. Famille de Raffaello par Giulio Romano. Dans un petit cabinet un Passage de la Mer Rouge de Raffaello à l'âge de 12 ou 14 ans; la fameuse Vanité de Leonardo, toujours avec sa figure de la Joconde; quelques cartons de Michel-Ange et de Sebastien del Piombo."

He goes on to say that the Flemish collection "est la partie de la galerie qui a le plus de réputation," and that it was considered to be better

\* Possibly there may be a copy to be seen in Christie's collection of catalogues.

† This was in Palazzo Falconieri, near Palazzo Farnese, where he resided for twenty-three years in exile after the fall of the Empire. When he was in Rome, some years earlier, in the character of Ambassador of France, he occupied the palace at the corner of the Corso and Piazza Colonna opposite the Chigi Palace.

selected as well as larger than that of the Louvre, but gives no details.

"Dans un petit cabinet au 3<sup>e</sup> étage, au coin de la cheminée, il y a une petite Ste. Famille de Raffaele; l'esquisse originale de la Transfiguration; un superbe Le Sueur, Jésus chez Marthe et Marie; une autre Ste. Famille, très bien conservée, de Léonardo; 4 tableaux historiques de N. Poussin, et quatre de Claude Lorraine. Dans la bibliothèque un Paul V. de Giulio Romano; deux autres charmants d'Angelico que le cardinal regarde comme des reliques; et quelques portraits d'Holbein.

"Je vous rapporterai en revenant un livret qui vous fera connaître le reste.....Son Em<sup>e</sup> pense en avoir 30,000. Pour moi, je crois qu'elle n'en sait rien. Outre ceux qui sont dans son palais et dans celui de sa sœur, il y en a qui sont entassés dans une douzaine de pièces qu'elle a louées dans le voisinage. Encore les rangs sont tellement pressés entre eux qu'à peine reste-t-il un passage libre pour aller d'une porte à l'autre.

"Dans ce tas sont beaucoup de matres Grecs du moyen âge, et des peintres Italiens, Allemands, et Français du 14<sup>e</sup> et 15<sup>e</sup> siècle. C'est en quelque sorte l'histoire de l'enfance de l'art."

The same writer mentions that on one occasion of distress in Lyons on account of the cholera the cardinal contributed fifty pictures, to be sold for the benefit of the sufferers. Now, though the British Museum does not possess the catalogue of the cardinal's gallery, it has a small catalogue of forty-eight pictures sold in Paris in 1835 as the property of M. F——, which I believe to be this very "cinquantaine." A prefatory notice says that M. F—— had been well known for

"les fonctions publiques qu'il a remplies à Paris et par son goût pour les beaux-arts, dont il fait depuis 25 ans sa seule récréation; nul doute que la confiance publique n'accueille avec faveur le sacrifice qu'il a fait, dès le moment où son nom révélé par ses amis sera venu aux oreilles des amateurs."

It says, further, that some of them had been in the galleries of the Palais Royal and of the Pr. of Canino. One valuable picture he had restored to the shrine of Loreto on his way to Rome in 1803.

This extraordinary collection, by far the largest ever made, had its origin in the circumstance of two or three pictures being presented by the Grand Duke of Tuscany to the cardinal when he accompanied his nephew in the expedition to Italy in the character of "Commissaire des Guerres." Afterwards Napoleon was accompanied by a commission of *savants*, with Monge and Bertholet at their head, and, according to their advice, the pictures found in the towns and convents taken by the army were sent home to the Directoire or abandoned to the officers. The Bishop of Valence affirms that the cardinal received no share of these, but that he often bought those he fancied of the officers; the larger part, however, he purchased from dealers, who, when it was once known that he was collecting, eagerly plied him. As with all collectors, it became a lifelong mania, and as he passed many years in Rome he had continual opportunities of being tempted to indulge it. His

leading idea was to bequeath his gallery to his diocese of Lyons; during Louis Philippe's reign he more than once offered it on the sole condition of being allowed to return to his see, but he was always refused. During his residence in Rome he exercised the greatest liberality in giving access to it, both to visitors of every shade of political opinion\* and to artists and copyists—a freedom which resulted in the abstraction of several canvases. The Russian and Bavarian Governments made frequent proposals to buy the gallery, but he always replied that it should not go to the enemies of France; and he likewise resisted the offers of rich English travellers, always retaining the hope that he might one day be allowed to return. Finally he directed the bulk of it to be sold and the proceeds to be divided between the "Collège Fesch,"† at Ajaccio‡ (to which some of the pictures were bequeathed in bulk), and his family, Joseph, Napoleon's elder brother, being sole executor.

At his death in 1839 numerous tedious legal questions were raised as to the power of an exiled prelate to dispose of his property, and the sale did not take place till 1841. In Joseph's will, dated 1840,§ he complains of this delay, but he lived to see the sale. Out of such a number of course many remained unsold, and I remember Mr. Hooker, the eminent American banker in Rome, telling me that some time after a remnant of five thousand was offered him at a *scudo* apiece if he took the whole, or two *scudi* if picked over. He regrets that he let the chance slip; and they remained for some time in the hands of a man named Adducci, in the Ripetta, and I have frequently heard a claim of having been in Cardinal Faesch's gallery made for third-rate pictures in furnished apartments.||

\* On one occasion, when he heard a political opponent wished to visit it, he took steps to have him informed that he could do so without running any risk of coming across himself. "Je serais désolé de barrer le chemin à qui que ce soit," he said.

† In a letter from the cardinal to the Emperor Napoleon, August, 1807, it would appear that he at that time entertained a grand scheme for endowing an academy of art for the benefit of both clerical and lay students, to be in connexion with one also to be founded in Rome. He says he had already formed the nucleus of it and had six young artists under instruction, that his gallery was to be put in connexion with it, and that he had spent on it every farthing he could spare.

‡ Most guide and travel books about Corsica say that the pictures there are very poor. Possibly this statement arises from the fact of their being uncatalogued; few people know what to make of a picture which is not officially labelled. Your correspondent (5th S. x. 437) found some good ones, at all events.

§ In this will he makes a special bequest to his daughter of two pictures by Schneiders, one of which was a very unusual subject for that master, namely, the Creation.

|| Since this reply was written, Capt. Budworth has

In conclusion I would say a word as to the spelling of the name. The original Swiss form is *Faesch* or *Fäsch*; it is so spelt in the title-page of various published works of members of the family, and also in the brevets of my step-grandfather,\* who was in the 60th, afterwards the 62nd, Regiment of the English army,† as well as in all his private papers. But the French have no respect for national spelling, and alter that of every name they have to do with, so that the cardinal himself adopted the spelling of "Fesch," just as they omitted the *u* and the final *e* in *Buonaparte*, and the present Italian members of the family (Pss. Gabrielli, Countess Campello, &c.) adopt the Frenchified spelling of "Bonapart."

R. H. BUSK.

ASSASSIN (6th S. viii. 66).—I am far from finding fault with MR. E. H. MARSHALL'S criticism of the rendering of *σικάρπιος* (Acts xxi. 38) by the word *Assassin*, "with a capital A," in the Revised New Testament; on the contrary, his objection appears to be just and well founded. But he has fallen somewhat into error in his historical illustration, missing the chief point thereof through a very pardonable want of technical acquaintance with the *materia medica*. The object of poisoning a weapon's point is to introduce some subtle diffusible agent directly into the circulatory system of an animal for the purpose of causing death; and the cobra or rattlesnake acts thus when it strikes a victim. Now none of the preparations of hemp (*Cannabis sativa*), such as *hashish*, *bang*, *churrus*, &c., could be effectively used in this manner. They are intoxicants, producing inebriation, with phantasms, and more or less confusion of intellect, followed by sleep; and it has been supposed that one or other of them may have been the *νηπενθές* of which Homer speaks as having been given by Helen to Telemachus in the house of Menelaus. Be this as it may, the use of the drug by the Sheik of the Ansayrii, or the "Old Man of the Mountain," was not, as described by MR. MARSHALL, to poison the points of daggers for the more certain destruction of "unsuspecting victims" by the hands of his followers. The chief desired to obtain blind obedience from his people, who, being "true believers," were fully acquainted with the delights of paradise promised in the Korán by the prophet. Young men selected by the sheik for services of danger were prepared to meet certain death by being drugged with *hashish* and carried whilst unconscious into a suite of

splendid apartments and enchanting gardens, where the visions they experienced were heightened by the society of artful women and by such other adjuncts as would lead them to believe that they had enjoyed a real foretaste of the sensual joys of the Mohammedan heaven. On recovering they found themselves in their ordinary abode, and were told that similar happiness would be the instantaneous and eternal lot of all who perished whilst executing the commands of their chief. Such a one would not hesitate to plant his dagger in the heart of the most exalted personage, although he knew that death by torture certainly awaited his deed; and it is recorded that the sheik, desirous of displaying to a visitor the unquestioning fidelity of those about him, beckoned to a youth, then regarding them from the summit of a lofty tower, who, throwing himself headlong in obedience to the signal, was dashed to pieces at the feet of the astonished guest. Of such were the Assassins, "with a capital A,"—the men at whose name the best guarded potentates of the East could not choose but tremble; and those who desire to know more about them may consult Von Hammer and Walpole with advantage. But *σικάρπιος* (rendered *latro* in the lexicons) seems, in my humble opinion, to convey the idea of a common cut-throat or bravo (as in Horace's "Ut jugulent homines, surgunt de nocte latrones"), rather than one of a murderous sect, like the Assassins, the Thugs, &c. ALFRED WALLIS.

I have always accepted without question the derivation of *assassin* given by Webster and others, to wit, *hashishin*, the users of the extract of hemp, *hashish*. But recently being led to ask some questions on the subject, I have been informed by some of our best Arabic scholars, natives, that there is in Arabic a word *hass*, meaning to kill; from this word a regular derivative would be, they tell me, *hassás*, meaning a killer, and this would give in the nominative plural *hassásín*, and in the oblique cases *hassásin*, a form which we find in other words transferred from Arabic into English, e.g., *Bedawin*. I should be glad to know if there can possibly be any connexion between this word and our word *assassin*, it being the same in both spelling and meaning. This is, of course, the merest conjecture on my part.

O. A. F. NESBITT.

MARMOTINTO, OR SAND PICTURES (6th S. vii. 348; viii. 54, 96).—The following, from the *Penny Cyclopædia*, is interesting as relating to the above subject:—

"Benjamin Zobel, the inventor of marmotinto, was born in 1762 at Memmingen, in Bavaria. He received his education at the Government School in that city, and acquired the rudiments of drawing from one of the monks belonging to the convent of Ottobeuren. In 1783 he came to London, where he formed acquaintance with Morland and Schweickhardt, the latter of whom was

told me that he remembers being in Rome two or three years later than the great sale, when the rest were sold off by auction in Piazza Mignanelli.

\* I am not sure if this is the correct appellation—he was the first husband of my mother's mother; but I think our language affords no other.

† He lost his life in the War of Independence.

employed at Windsor Castle by George III., 'table decker.' It was then the custom to ornament the royal dinner-table by having a silver plateau extending along the centre, on which were strewed various coloured sands or marble dust, in fanciful designs of fruit, flowers, arabesque work, &c. For this an artist of considerable talent and of great freedom of hand was required. On the retirement of Schweickhardt Zobel was appointed, and he continued to fill the office for a considerable period. Ornamenting the royal table in the manner just described was a daily occupation, the sands not being cemented by any substance. From this occupation arose the idea in the mind of Zobel of producing a finished and permanent picture by the use of some substance by which the sands might be fixed. After various experiments, a composition (in which gum arabic and spirits of wine formed the chief ingredients) was found to answer the best. The subject of the picture having been designed either on panel or millboard, a coating of the glutinous substance was spread over it; the different coloured sands were then used in a similar manner to that employed in decking the royal table, viz. by strewing them from a piece of card held at various elevations, according to the strength or softness of the tint required. Thus was formed a picture, not subject to decay, and perfectly permanent in all its parts, and this was called by the inventor 'marmotinto.' Some of the best specimens of this peculiar art were formerly in the possession of the late Duke of York, but were sold at his death in Oatlands. Several are still among the collections of paintings belonging to the Duke of Northumberland and Sir Willoughby Gordon."

GEORGE ELLIS.

St. John's Wood.

These pictures have been noticed several times in "N. & Q." F. C. H. (Dr. Husenbeth) speaks of them in the same terms of admiration as CANON VENABLES, and refers to an article in the *Family Friend* for a history of them, in which the invention is assigned to Benjamin Zobel, of Bavaria (1<sup>st</sup> S. ix. 217). He lived 1762-1831. F. C. H. also refers to the practice of this form of painting at Bristol by Haas, who had been confectioner to George III., and had been employed at Windsor in decoration. JOHN MUMMERY, a relative of Haas, continued the subject at pp. 327-8, and related an anecdote of George III., who said to Haas: "Haas! Haas! you ought to fasten it," who in consequence learned to make his pictures permanent. W. S. asked at 3<sup>rd</sup> S. i. 348 where specimens might be seen, and was informed at p. 418 by the first correspondent on the subject, F. C. H., that some of the pictures by Haas were bought by Mr. Miles for his collection. The collection has recently been sold. ED. MARSHALL.

LIGURIA (6<sup>th</sup> S. vi. 86, 215, 256, 473; vii. 34, 497).—As the discussion concerning the words *comb* and *Cymry* has been continued since the publication of my former note, perhaps I may be allowed to make a few further observations. The Celtic origin of *comb* is proved, I think, by the facts, which I have already pointed out, that the use of the word chiefly occurs in districts that have a Celtic element in their popu-

lation, and that the more Celtic the population the more frequent the use. To the objection that was made some time ago, that this frequent recurrence of the word in such districts may be due to the fact that in them the occasion for its use may mostly be found, I would observe that we surely have valleys and hollows in those parts of England that are thought to be almost purely Teutonic, and yet that in such parts the word is rarely, if ever, to be found. In the whole of Yorkshire, I believe, there is only one place in the name of which it occurs, and that is Duncombe, so called from the Duncombe family (Lord Feversham's), which is not of Yorkshire origin.

The present use of the French word *combe* supplies me with further proof in the same direction. It is almost solely to be met with in the place-names of certain provinces (such as Dauphiné, Savoy, and Piedmont) in which other purely Celtic words are still in use. *Alp*, for instance, is Welsh for a craggy rock; *nant*, in Savoy, as in Wales, stands for a brook; *moraine* is from the Celtic *mur* or *muwl*, which mean respectively a thing that falls and a crumbling stone. Combe de Gavet, Combe de Malval, Combe de Sasseneire, and Combe de Cogne are all names of deep valleys and ravines lying in these regions. There can be little doubt that the word *combe* is Celtic.

The German *kamm*, besides its meaning of a comb for the hair, has also that of a crest or ridge, and the Danish *kam* and Saxon *camb* have doubtless a similar twofold signification. But *comb* geographically and in place-names, and *comb*, the crest of a cock, the one Celtic, the other of Teutonic origin, are two distinct terms, having nothing in common save similarity in spelling. The case of the word *pen* is somewhat analogous; *pen* in place-names being the Welsh *pen* (a head), and *pen*, an instrument of writing, from the Latin *penna*.

In the absence of any evidence of a connexion between the words *comb* and *Cymru*, or *Cymry*, I venture to think that the probable origin and meaning of the latter will be generally considered to be such as I have stated. Besides the instances that I have already given of certain similar words which have the meaning of fellowship, I may, perhaps, add, that while the prefix *cym* signifies union, *rhu* means a band, and *rhwym*, a bond or tie; and that if we add the prefix to either of these words the *h* will be omitted, and we shall then have almost the exact terms which the Welsh use for themselves and their country. On the other hand, were these terms of Teutonic origin we should find them in use amongst the Saxons before the Welsh borrowed them. But of this there is no evidence. Moreover, if the latter desired to speak of themselves as Highlanders, there was no need for any such borrowing, as they

already had the requisite terms in their own language. *Brig* and *brigant* are Welsh for a summit or high land; *brigantiad* is a Highlander; and the word *brigant* is also sometimes used in the latter sense. Cambria, I may remark, is only a Latinized form of *Cymru*. In Latin, as pronounced in most foreign countries, and in England before the Reformation, the obscure sound of the *y* following the hard *c* in the word *Cymru* is more nearly expressed by an *a* than by another vowel.

As the *wall* in Cornwall (Cornwealas) refers to the Welsh race, so does Cumber-land mean Welsh-land. A proof of this is furnished by the place-name Cumbernauld, which, that of Cumberworth excepted, is the only other commencing with *Cumber* that occurs to me at the present moment. The village thus named is not in the Highlands, but in the eastern detached part of Dumbartonshire, and just inside the wall of Antoninus. It evidently has its name from its situation on the border-lands of the Cymry, in the same way as Welshpool, Montgomery, Welsh Bicknor, and Welsh Newton. With regard to Cumberworth, it lies in a corner of Yorkshire in which a Celtic settlement seems to have long existed in the midst of surrounding Teutons. The name of the town that is nearest to this village commences with *Pen*. Only a short way off is the village of Bretton. The *Cumber* in Cumberworth, then, no doubt also refers to Welsh inhabitants. The name Cumbrae, in connexion with which an objection was made, is also, I am inclined to think, merely the word *cymraeg*, rendered phonetically in a slightly different way. The islands that bear this name, being situated close to the mainland, were no doubt held by the Strath-Clyde Britons, and were, therefore, distinctively the Welsh islands, those further west being wholly Gaelic.

I have now followed from *comb* to *cwm*, *Cymru*, and *Cumber*, to Cumberland, Cumbrae, Widdicombe-in-the-Moor, and the Combe de Cogne, and I must confess my inability to follow further. I cannot follow to Camber, or to Camberwell. A feat such as that I must leave to others.

C. W. S.

BY-AND-BY (6th S. vii. 486, 518; viii. 96).—I think MR. SMYTHE PALMER is not right in supposing that *by-and-by* may signify "from time to time," "occasionally," in the passages that he quotes from *The Squire of Lowe Degree*. He says "perhaps" this is the meaning, but I think, on further consideration, he will agree that it is not. For the first passage,

"In your armure must ye lye,  
Euery nyght than *by and by*;  
And your meny euerychone,  
Til seuen yere be comen and gone,"

the meaning does not suit well; it would make "every night from time to time, or occasionally," "till seven years," the adverb merely weakening

the force of the definite terms "every night" and "seven years." For the second passage,

"He bethought him nedely,  
Euery daye *by and by*,"

the result would be the same, though not so obtusively: "he thought every day from time to time, or occasionally, of his revenge,"—the adverb is feeble. It appears to me that *by-and-by* is an adverb, first of *place*, meaning "close and close in space," "without interval of space"; then of *time*, meaning "close and close in time," "without interval of time," "immediately." Chaucer, *Knights' Tale*, 153, has:—

"Two yonge knyghtes liggynge *by and by*,"

where the whole context favours the meaning "close side by side," though Dr. R. Morris glosses it "separately," which gives no point to the word and makes the line feeble. This passage gives the early literal meaning of space; the first passage from *The Squire* is very like it, though perhaps *by-and-by* there qualifies "every night," but "without interval" suits both well.

O. W. TANCOCK.

"I. OR HI KELLY" (6th S. vii. 87, 337).—I have seen some queries concerning this expression. Its origin is simple. Some observant, if not witty, *tripper* discovered that Kelly was a very common name here, so he addressed the people he passed, while driving along the roads, in this fashion. The notion soon spread, and now it may be heard *ad nauseam*.

A MANXMAN.

Cronkbourne, I.M.

DOUBLE CHRISTIAN NAMES (6th S. viii. 153).—The following are earlier instances of double Christian names than those quoted in "N. & Q.," *ante*, p. 153, and are to be found in the Muster Rolls of the "Scots Guards in the service of France," in the years 1448–1538, viz.: In 1448, Jehan Bel dit Wilson; 1449, Jean Petit Creux; 1450, Jean Makey Donistote; 1450, Michel Nacniquet Sandeloré; 1469, Jehan Bron de Barbune; 1469, Jehan Bron de Saint Sever; 1507, Jehan Jacques de Conigan; 1538, Jehan Weil dit Boule. It may be mentioned that all the "men-at-arms" and archers in the Muster Rolls were men of rank and birth, and always attended by military followers or valets. Vide *The Scots Men-at-Arms and Life Guards in France*, by William Forbes-Leith, S.J. (Edinburgh, William Paterson, 1882).

HENRY G. HOPE.

Freegrove Road, N.

In Camden's *Remaines concerning Britain* (London, 1614) the following passage occurs on p. 49:—

"But two Christian names are rare in *England*, and I only remember now his Maiesty who was named *Charles James*, as the Prince his soone *Henry Frederic*; and among priuate men, *Thomas Maria Wingfield*, and sir *Thomas Posthumus Hobby*."

Probably few readers of English history are aware that James I. was Charles James, or Prince Henry, Henry Frederic; but perhaps as few could tell without reference the Christian names of the reigning sovereign.

The case cited by Mr. WALFORD is rather one of a double surname than of a double Christian name. The Sir Thomas Pope Blount referred to, who, when governor of the school at High Barnet, had a seat at Tittenhanger in the parish of Ridge, near St. Albans, was named thus with a view to recording an old family connexion which would enable him in due time to reap the advantage, which he did, of being "founder's kin" to the Sir Thomas Pope who founded Trinity College, Oxford. Sir Thomas Pope Blount died in 1638, and was succeeded by his better-known son, also knighted, Sir Henry Blount, who in turn was succeeded by another Sir Thomas Pope Blount, born in 1649, and made a baronet during his father's lifetime by Charles II. in 1679. This second Sir Thomas, on the title-page of his best-known work, the *Censura Celebriorum Authorum*, London, 1690, spells his name with a hyphen between the names, Thomas-Pope Blount; but either he or the printer dropped the hyphen at the end of the preface.

S. E.

In the list of Bailiffs of Bristol in 1486 occurs the name of "Hugo Jony's Bynor." This is an early example; but I have met with an earlier, the exact date of which and the reference I have forgotten.

JAMES HORSEY.

Quarr, I.W.

BUNGAY (6th S. viii. 74).—At the above reference HIRONDELLE quotes from Edmunds's *Names of Places*, 1869, p. 145, "Bun-gay (Suff.), the *ga* or place of some noted tree-stump." I wish to point out that Mr. Edmunds seems to have changed his mind on this point; for in the same book, edition 1872, p. 181, we find, "Bun, E. from Bonna, a man's name. Ex. Bon-incga-haye, now Bungay (Suff.), the inclosure of Bonna's descendants or tribe." He gives other instances on p. 177, under "Bon," and says that the name Bonna still exists as Bonner. The question arises, Where is Bungay to be found spelt Bon-incga-haye?

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

REFERENCE WANTED (6th S. viii. 108).—The reference wanted by CALCUTTENSIS may perhaps be to Dr. Burton's description of De Quincey (under the nickname "Papaverius") in *The Book Hunter* (first edition, 1862, p. 42; second edition, 1863, p. 44):—

"If he ran short of legitimate *tabula rasa* to write on, do you think he would hesitate to tear out the most convenient leaves of any broad-margined book, whether belonging to himself or another? Nay, it is said he once gave in 'copy' written on the edges of a tall octavo

*Somnium Scipionis*; and as he did not obliterate the original matter, the printer was rather puzzled, and made a funny jumble between the letterpress Latin and the manuscript English."

ALFRED WALLIS.

An it be no scandal, I can tell CALCUTTENSIS that Mr. J. O. Halliwell-Phillipps is a literary man who tears out leaves of books. I have seen him do it. He will go into a bookseller's, buy a book, pay for it, find something in it he wants, *tear out the leaves* containing the something, fold these up and put them in his pocket-book, and then leave the mutilated, the bleeding, the palpitating, and mutely protesting volume (as it has seemed to me, witnessing the outrage) behind with the bookseller! I tell of this more in sorrow than in anger; and I only hope that while I thus ease my own long-ago wrenched feelings I shall also help to straighten the crooked morals (bibliophilically speaking) of Mr. J. O. H.-P.

J. W. M. G.

In "N. & Q.," 5th S. xi. 201, is a notice of the late Rev. Orlando Bridgman Hyman by his half-brother, Mr. F. S. HAYDON. The latter refers to the accounts given in the *Times* (shortly after January 13, 1878) and the *World* (January 8 and 15, 1878) respecting Mr. Hyman's habit of tearing leaves, "sometimes page by page, sometimes in handfuls," out of books. He denies, however, that this practice was connected with Mr. Hyman's extraordinary memory, but thinks it "a bit of eccentricity not entirely clear of delusion."

H. DELEVINGNE.

Chiswick.

[Several correspondents are thanked for information similar to that given by Mr. DELEVINGNE.]

FAMILY OF SNAPE (6th S. viii. 7, 136).—Not only is this name to be found at Melbourne, co. Derby (as suggested by your Montreal correspondent), but in various other parts of the county; and it also occurs as a place-name in "The Snapes," a farm situate midway between Derby and Ashbourne, in the parish of Brailsford.

ALFRED WALLIS.

In the parish of Well, in the North Riding of Yorkshire, is an old dwelling called "Snape Castle," now a farm-house, which belonged formerly to the Nevilles and afterwards to the Cecils. I do not, however, think that the patronymic "Snape" is found in those regions.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE ROMAN MILESTONES AT LLANFAIRFECHAN (6th S. vii. 345; viii. 53, 138).—I noticed Mr. NORTH's communication as to the discovery of the second milestone at this place. It is the first one bearing the name of "Septimius Severus" found in Britain, and seems to confirm my view regarding the nominative case being used upon those



milestones set up when the emperor was in the neighbourhood. Septimius Severus, Caracalla, and Geta were in Britain together, A.D. 207-211, and there can be little doubt that this milestone was inscribed during that period. The inscription has probably ended after the word GETA, with the same formula as that first discovered, *i. e.*, A. KANOVIO . M . P . VIII.

W. THOMPSON WATKIN.

242, West Derby Road, Liverpool.

"HERMES TRISMEGISTUS" (6th S. ii. 487).—There is a translation of *Hermes* by J. D. Chambers, published by Clarke, of Edinburgh, 1882, 8vo., with a very long introductory preface, which I think may furnish C. C. with all he requires. There was also a translation of him by Dr. Everard, 1650, 12mo., but I think there is no copy of this in the British Museum.

C. A. WARD.

Haverstock Hill.

ELF-LOCKS (6th S. viii. 145).—Are *elf-locks* anything more than the tiresome entanglements which easily occur in long, disordered hair, without either dirt or disease having aught to do with the matter? Halliwell (*Dict.*) gives an Elizabethan reference to *elf-locks* from *Wits Miserie*, 1596: "Curl'd and full of elves-locks." These be they I think which Drayton termed "witch-knots." His Elenor Cobham, anent Queen Margaret of Anjou, exclaims:—

"O, that I were a witch but for her sake!  
If aith her Queenship little rest should take:  
I'd scratch that face that may not feel the air,  
And knit whole ropes of witch-knots in her hair."  
*England's Heroical Epistles.*

ST. SWITHIN.

TINTERN ABBEY, CO. WEXFORD, IRELAND (6th S. viii. 107).—Tintern Abbey, Ireland, lies about fifteen miles from the town of Wexford, and is the seat of an old Wexford county family, the Colcloughs. It was founded about A.D. 1200, by William Mariscal, Earl of Pembroke, in fulfilment of a vow made by him when in peril of shipwreck. The Colclough property, including Tintern Abbey, was a few years ago the subject of a *cause célèbre* in the Irish courts, culminating in an appeal to the House of Lords, under the name of *Boyce v. Rossborough*, 6 *House of Lords Cases*, p. 2.

C. W. HEMPHILL.

MRS. RACHEL FIELD (6th S. vi. 26).—To those who, like MR. BOASE and myself, take a deep interest in Westminster Abbey it will be a pleasure to hear that his prognostication (fully justified, I am sorry to say, by the past) has not turned out true in this case, as the monument has been replaced in its original position in the north cloister.

RALPH THOMAS.

38, Doughty Street,

LEATHER FOR WALL DECORATION (6th S. vii. 167, 417).—The following passage from the *Bride of Lammermoor*, the date of which is about 1710, may serve as an illustration of this subject:—

"The Marquis occupied the chamber of dais, which, in every house above the rank of a mere cottage, was kept sacred for such high occasions as the present. The modern finishing with plaster was then unknown, and tapestry was confined to the houses of the nobility and superior gentry. The cooper, therefore, who was a man of some vanity, as well as some wealth, had imitated the fashion observed by the inferior landholders and clergy, who usually ornamented their state apartments with hangings of a sort of stamped leather, manufactured in the Netherlands, garnished with trees and animals executed in copper foil, and with many a pithy sentence of morality, which, although couched in Low Dutch, were perhaps as much attended to in practice as if written in Broad Scotch."—Chapter xxv.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BUTLER SERVICE (6th S. viii. 87).—

"William de Albini, being chief butler or cup-bearer of the Duchy of Normandy, was appointed by William the Conqueror to the same office for England at his coronation in Westminster Abbey, and for his services in his army lands were given to him in Norfolk. This honour has passed to the Duke of Norfolk as his heir and representative, and at our coronations the golden cup out of which the king drinks to his loving subjects becomes his perquisite. I have always heard, and it is much to be lamented, that several of the ancient cups were destroyed at the fire of Worksop manor."—Howard's *Memorials of the Howard Family*, app. x., privately printed at Corby, 1836.

In Blomefield's *Norfolk*, vol. i. p. 370, it is stated that

"the Conqueror gave the castle and manor of Buckenham to William de Albenio, who came into England with him, together with Wymondham, Snetesham, and Kenninghall, to be held by the service of being chief butler to the kings of England on the day of their coronation, for which reason he was always called *pincerna regis*."

His eldest son, William, married in 1139 the widow of Henry I., Alice of Louvain, and from this alliance the Dukes of Norfolk are descended. He became in right of his wife Earl of Arundel, and in course of time a female heir, through the failure of heirs male, carried the title of Earl of Arundel into the Howard family, which now holds it with all the rights, but not all the estates, of William de Albini, the first earl. The Howards, for instance, have never possessed Buckenham Castle. Hugh de Albini, the last male heir of William, Earl of Arundel, and Alice of Louvain, died without issue in 1242, leaving his estates to be divided amongst four sisters. The eldest sister, Mabel, by her marriage with Robert de Tateshale, carried the castle and manor of Buckenham into the Tateshale family. The last male descendant of this marriage died a minor, without issue, in 1310, leaving three aunts his heiresses. The eldest of these, Emma, married Sir Osbert de Caily, Knight, and their son died without issue in 1316, leaving Margaret, wife of

Sir Roger de Clifton, heir, whose son Adam de Clifton succeeded to Buckenham in due course. The last male De Clifton died in 1490, when the castle of Buckenham came to Elizabeth de Clifton, a cousin, wife of Sir John Knyvet, about 1461. The Knyvets were owners of Buckenham till 1649, when (as has been already described) it was sold to Hugh Audley.

Isabel, the fourth sister of the childless Hugh de Albini who died in 1242, took the Arundel property for her share. Her husband, John Fitzalan, became Earl of Arundel, and through her was the ancestor of Mary Fitzalan, who, by marrying Thomas Howard, Duke of Norfolk, in 1555, carried the earldom of Arundel into the Howard family by failure of heirs male.

It is plain that if the Duke of Norfolk claims to be the royal cup-bearer or chief butler it is as Earl of Arundel and descendant of William de Albini, and not as the holder of Buckenham Castle. But the Duke of Norfolk, as heir also of the Mowbrays, claims likewise to officiate in right of his manor of Kenninghall. This was one of the properties settled by the Conqueror upon William de Albini, Earl of Arundel. When the last male heir of this earl, Hugh de Albini, died without issue in 1242, the manor of Kenninghall fell to his second sister, Cecily, wife of Roger de Montealt. At the coronation of Edward III. Robert de Montealt petitioned the barons to be admitted chief butler "by reason of his manor of Kenninghall, which office he recovered against the Earl of Arundel, who claimed it as belonging to his earldom." A decree was passed that "the office should henceforward be performed by the several lords of Kenninghall, Bokenham, and Wymondham." It appears that at the coronation of Edward II. the said Robert had claimed the same office in right of his said manor, but the Earl of Arundel, by his great power, performed the service "to his detriment." De Montealt further urged in support of his claim that at a previous coronation "Hugh de Albini had served the office by deputy, not in right of his earldom, but of these manors."

The manor of Kenninghall came temporarily back to a member of the Arundel family in the fourteenth century, through the marriage of Elizabeth, daughter of Richard Fitzalan, Earl of Arundel, with Sir William Montague, then owner of Kenninghall. There being no issue of this marriage, and apparently no heirs, she retained the manor in dower of her widowhood, and carried it by a second marriage to Thomas Mowbray, Earl Marshal. It was subsequently confirmed by the king to Thomas Mowbray, Duke of Norfolk, in 1397. By the marriage of Margaret, daughter of Thomas Mowbray, first Duke of Norfolk, with Robert, son of Sir John Howard, many of the estates and honours of the Mowbrays came to the Howard family. Thus through the Mowbrays the

Howards acquired Kenninghall and through the Fitzalans the earldom of Arundel.

Evidently the duke claims to act as chief butler in a double capacity, viz., in the right of this manor and of his earldom (see Blomefield under "Kenninghall").

In an account of the coronation of George IV. I find, amongst other preliminary arrangements, that the Lords Commissioners met on June 7, 1821, "to receive and dispose of certain claims in regard of tenures of sundry manors, of hereditary privileges," &c. They considered and allowed "the claim of the Duke of Norfolk as lord of the manor of Worksop to find the king a right-hand glove and to support his right arm while he held the sceptre," and also the claim of the same duke as "Earl of Arundel and lord of Kenninghall manor, in Norfolk, to perform the office of chief butler of England, and to have for his fees the best cup of gold and its cover."

The claim of "the mayor and burgesses of Oxford, pursuant to their charter, to serve in the office of butler to the king with the citizens of London" was also allowed. Evidently this is only a claim to assist the chief butler.

The claim of "Mr. Wiltshire as lord of the manor of Great Wymondley, in Hertfordshire, as chief cup-bearer to present the king with the first cup of silver gilt at dinner, and to have the cup for his fee," was also allowed. J. MASKELL.

Emanuel Hospital, Westminster.

SANDWICH MEN (6th S. viii. 204).—There is a good woodcut representation of the two chief kinds of advertisement bearers—those who carried a placard aloft at the top of a pole and those who bore two placards, herald fashion, in front and behind—in Knight's *London*, 1843, iii. 33. The true "sandwich man," though he did not then bear that name, existed much earlier. I certainly remember men thus carrying advertisement placards in 1826, and in Hone, *Every-Day Book*, ii. 720, is a drawing of one of that year. At this time, too, if not earlier, sandwich men on horseback were to be seen, and a sketch of one of these is given by Hone, ii. 704, where the rider, all but the tip of his nose and the point of his boots, is hidden behind a placard two yards high, setting forth "the last lottery." EDWARD SOLLY.

DAVIDSON OF TULLOCH (6th S. viii. 229).—I cannot tell F. N. R. where Henry Davidson, of Tulloch, married Justina Mackenzie, and I do not suppose that it will be easy to ascertain the point, short of a reference to the existing representative, assuming the monumental inscription, apparently cited as the basis of the query, to be accurate in its statements. From the fact that F. N. R. asks for particulars of the parentage and descent of Henry Davidson, first of Tulloch of his line, I am led to infer that the account of the family in the

last edition of Burke's *Landed Gentry* had not been consulted by him before applying to "N. & Q." The description there given of the wife of the first Davidson of Tulloch may be of use, for as no other marriage is mentioned her identity with your correspondent's "Justina Mackenzie" must be assumed, and, if so, she would seem to have been a Mackenzie by a previous marriage only and not by blood. She is described as "a dau. of S. Fraser, Esq., of Achnagairn," her Christian name not being given.

I may perhaps aid F. N. R. to a clearer apprehension of the position of the Davidson branch of the great Clan Chattan if I name the following sources of information, in addition to the *Landed Gentry*. An account of the Davidsons, or Clan Dai (in Mr. Shaw's doubtless more strictly accurate orthography the name is written "Dhaibhidh"), will be found in the supplement in the third volume of Anderson's *Scottish Nation* (Edinburgh, 1866); and a still more recent account, by a Highland historian, is given in the interesting and graphic *Historical Memoirs of the House and Clan of Mackintosh and of the Clan Chattan* (London, 1880), by Mr. A. Mackintosh Shaw.

Robert Davidson, Provost of Aberdeen in 1411, fell at Harlaw. For him, and for a good many other Aberdeenshire men of the name from the fifteenth century to the present day, reference may be made to *Inverurie and the Earldom of the Garioch*, by Dr. Davidson, minister of Inverurie. The Davidsons have a somewhat special interest attaching to them, as having been supposed by not a few writers to have been one of the two clans who fought the celebrated battle at Perth, which forms part of the groundwork of one of Scott's best known tales. This theory Mr. A. M. Shaw has analyzed, both in the pages of "N. & Q." and in his subsequent *Memoirs*. His conclusion is adverse to the claim, but his genealogical account of Clan Dai places them second in rank among the clans yet remaining of the blood of the original stock, the first being the Macphersons of Cluny, the unquestionable heirs male of the original Clan Chattan.

C. H. E. CARMICHAEL.

New University Club.

ST. GEORGE'S HALL, LIVERPOOL: WILKINS THE ARCHITECT (6th S. viii. 145).—I can confirm SIR JAMES PICTON'S impression that Wilkins was dead long before St. George's Hall, Liverpool, was opened in 1854. Wilkins died August 31, 1839, and there is a highly appreciative article on him in the *Athenæum* of September 7 of that year. Is it possible that Mr. Lottie, in his *History of London*, confused St. George's Hall, Liverpool, with St. George's Hospital, London? The latter building was designed by Wilkins.

J. R. THORNE.

BLUE LAWS OF CONNECTICUT (6th S. viii. 189, 214).—DR. BREWER inquires why the (pre-

tended) Blue Laws of Connecticut were called "Blue Laws"? The reason is not far to seek, and is by no means so grotesque as he suggests. Webster gives as his third definition of the adjective *blue*, "severe or over strict in morals, gloomy, extreme," &c., and cites lines from *Hudibras*, quoted by Mr. SOLLY, p. 214. It was in this sense, and because the earnestness of the early New England colonists sometimes took on a sombre colouring, and their laws reflected it, that those apocryphal statutes were nicknamed Blue Laws.

HENRY M. DEXTER.

Greystones, New Bedford, Mass., U.S.A.

TOO TOO (6th S. v. 36, 97, 336; vi. 197, 357; vii. 256).—You may think this subject threadbare. The expression seems to have enjoyed a certain amount of popular acceptance in the time of James I. I find it is employed more than once by Thomas Scott in his *Philomythie*, published in 1616. Thus, in writing of the weathercock, he accounts for its irregularities by saying, "his head was too-too great," and again, "his tail was too-too weak." Other instances can be adduced of the author's employment of this pedantic phrase, which seems to have revived after a merited oblivion of upwards of two hundred and fifty years.

W. FRAZER, F.R.C.S.I.

THE FRENCH PREPOSITION *À* (6th S. vii. 108, 398; viii. 139).—I am obliged for the kind reference to Freund's *Dictionary*. The only two examples Freund gives worth considering in this connexion are "*Pendere dicentis ab ore*," and "*Cognoscere ab aliqua re*." As to *lier à*, such sayings as *ad terram religare*, *ad ripam deligare*, *ad pallum alligare* are too well known to need recording here. *Pendere ab* may not be so easily dismissed, perhaps; let me just say, for the present, that the weight of its evidence (?) would be considerably greater if *pendere* were not met also with *de*, *ex*, and the ablative simple, and if *pendre à* did not constitute an isolated case amidst a number of quasi-synonyms, whose *à* is undoubtedly connected with the dative or with *ad* (*lier à*, *suspendre à*, *attacher à*, &c.).

Respecting "*Cognoscere ab aliqua re*=reconnaître *à*," is the case proven? I have an impression (subject to correction) that *reconnaître de* points out the source from which knowledge is derived, *v. g.*, *reconnaître de vue*, *de nom* (cf. *apprenez de moi*), whereas the standard according to which certain preconceived notions or preacquired knowledge are applied to an object with a view to recognize it is designated in French by *à*, *v. g.*, *reconnaître quelqu'un à sa voix*, *à sa mise*, *à sa marche*, &c. Is not this *à* strongly suggestive of *ad* in the sense of *secundum*?

As to the reply *ante*, p. 139, E. McC— must have forgotten that "such verbs" in Latin governed the dative likewise, and by a strange

irony, it is only when they did so that the French verb takes *à*. The very first verb mentioned by E. McC— will suffice as an illustration. It being granted that *ôter* comes from *haustare*, frequentative form of *haurire*, the Latins said *haurire aquam de puteo*, and the French say *ôtez cela de la table, de la chaise*, &c., just as they said, seven hundred years ago, *li prophètes ostad la puldre de sun vis*; but the Latins said *haurire latus alicui*, and the French say *ôter quelque chose à quelqu'un*.

ALPHONSE ESTOCLET.

Peckham,

LASS (6th S. vi. 366, 396; vii. 277).—This word, especially its diminutive *lassie*, is quite common in the Midland Counties. Except when marked by an uncomplimentary adjective, it is always used in a good sense. It is not only a simple equivalent for *girl*, but it nearly always implies a feeling of affection and tenderness on the part of the speaker. Parents use it when addressing, and when speaking of their daughters. Lovers apply it to their sweethearts. Our poets afford innumerable examples of its common use in a good and commendatory sense; and it is applied here just as Burns so often applies it in his songs. Here is one well-known instance:—

"Go fetch to me a pint o' wine,  
An' fill it in a silver tassie,  
That I may drink before I go,  
A service to my bonnie lassie."

The popular song, *Warwickshire Lads and Lassies*, fully shows that (unless qualified by an adjective) it is always used with a good, and often a flattering application.

J. A. LANGFORD.

Birmingham.

STEWART OF LORN (6th S. vii. 248; viii. 18).—The reply with which LADY RUSSELL has favoured me as to the descent of this family hardly seems to touch the question asked by me (6th S. vii. 248). There is no doubt as to the marriage of the Argyll and Bredalbane Campbells with the co-heiresses of Stewart of Lorn, but, according to the extract from Burke's *Extinct Peerage* which I quoted, there would seem to be no blood relationship between the De Ergadias (the earlier lords of Lorn) and these Stewarts. My quotation was from the *Dormant and Extinct Peerages*, &c., ed. 1866, p. 508.

A. CALDER.

I venture to think that LADY RUSSELL has made a mistake in her reply to MR. CALDER's query. The second wife of Duncan, first Lord Campbell of Argyll, was Margaret Stewart, daughter of that John Stewart of Auchingown, son of King Robert III., who is referred to in my note, *ante*, p. 4. It was Isobel Stewart, wife of Colin, second Lord and first Earl of Argyll, that brought the Lorn descent to which MR. CALDER's question refers. This, at least, is the generally

received account, although, as I have already mentioned, other details are given by other authors. But I have never seen any authentic version that bears out the statement made by LADY RUSSELL, and should be glad if she would favour us with her authorities.

SIGMA.

WHILE=UNTIL (6th S. iv. 489; vi. 55, 177, 319; vii. 58, 516).—The Canadian lady who said, "Come here *till* I fix your tie," was not, so far as I can see, using *till* in the ordinary sense of *while* or *whilst*, *i. e.*, she did not mean "Come here *during*" a certain period, but *up* to a certain period. She was simply using a variant of the common Irish expression, "Wait *till* I see" so-and-so. It has often been pointed out in "N. & Q." that *while* is the proper equivalent for *until* in the North, and especially in Yorkshire. It is, indeed, one of the two "last infirmities of noble minds" whereby the guileless Yorkshireman may be distinguished from his brethren of the South. The other "note" is a certain way of using the neuter verb to *move*. Whereas the south country brother *bows* to a lady, the G.Y. invariably *moves* to her. "Did you *move* to Mrs. Chose?" "No; for she did not *move* to me."

A. J. M.

CANDLEMAS OFFERINGS (6th S. viii. 8, 139, 198).—A near relative of mine informs me that at the school in Perthshire which she attended about 1818, it was customary for each child at Candlemas to present the master with as much money as he or she could. The master then regaled the children on raisins, almonds, &c., and the boy and girl who gave the most received the title of king and queen for the ensuing year. The children were so desirous of obtaining the regal appellation, that they eagerly importuned their parents to let them have as large an amount as possible for this purpose.

H. T. MACKENZIE BELL.

BOOK-PLATES WITH GREEK MOTTOES (6th S. iv. 266, 414, 497; v. 296; vi. 136, 218, 398; vii. 295, 336).—One celebrated book-plate bearing a Greek motto has not yet been mentioned—that of Bilibald Pirckheimer (b. 1470, d. 1530), the friend of Albrecht Dürer. There are in the library of the Royal Society several copies both of this book-plate and of the portrait of Pirckheimer, also used as a book-plate. The books, with the plates in them, were acquired by the Earl of Arundel soon after Pirckheimer's death, and were given to the Royal Society by Henry Howard, Duke of Norfolk, in 1666. The Greek sentence to which I refer stands at the head of the plate between a Hebrew and a Latin one: 'ΑΡΧΗ ΣΟΦΙΑΣ ΦΩΒΟΣ ΚΥΡΠΙΟΥ. HERBERT RIX, B.A.

Science Club, Savile Row, W.

Dr. Clutton, Canon of Hereford in the early part of this century, had on his book-plate the adroit pun, *ἀγαθα μόνα ποιεῖ κλυτόν*. I have

seen this book-plate in many books in the library of the late Archdeacon Lane Freer, nephew and son-in-law of Canon Clutton. T. W.

**SQUAIL** (6th S. viii. 89).—This word is in very common use about here, and means to torment anything by throwing sticks and stones at it. See *quell* (Skeat), "A.-S. *cwellan*, to kill + O. Sax. *quellian*, to torment." The initial s is prefixed (as in *squeeze*, A.-S. *cwisian*, see Skeat) for emphasis, being due to the O.-F. *es*=Lat. *ex*, an intensive prefix. In East Somerset the word *squail* is pronounced so as to rhyme with *tile* (pronounced broadly). Bosworth gives the forms *cwellian*, *cwilmian*, *cwylman*, *cwoellan*, *cvelmian*.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*History of England from the Accession of James I. to the Outbreak of the Civil War, 1603-1642.* By Samuel R. Gardiner, LL.D. &c. Vols. I., II., III., and IV. (Longmans & Co.)

Four volumes of Dr. Gardiner's collective history have now appeared, and the public is in a position to appreciate the value of the contribution that has been made to historical literature. Nothing fragmentary or, apart from the scheme framed by the author, incomplete was found in the separate works which Dr. Gardiner has now united. The great work, however, in which Dr. Gardiner has combined his previous labours differs widely from the separate parts, and conveys a higher notion of the philosophical insight and acumen of the author. This improvement may—probably will—be less apparent in succeeding volumes. The early portion of the history has, in consequence of the discoveries that have been made since its first appearance, undergone complete revision, and been in part rewritten. A long preliminary sketch has been greatly condensed, and now occupies less than a fifth of the opening volume. In place of the information omitted the latest discoveries at the Record Office are incorporated into the story. As further information is continually received, Dr. Gardiner speaks of supplying new matter in the shape of an appendix. In the description of Gunpowder Plot and the events which led to its formation Dr. Gardiner proves his possession of a singularly effective narrative style. His philosophical grasp is perhaps best attested in the chapters in the second volume headed respectively "The Added Parliament" and "The Opposition to Somerset." In the chapters dealing with Lord Bacon, moreover, clearness of view, moderation of expression, and a calmness which is sympathetic while it is judicial are abundantly shown. In the preface to the second volume Dr. Gardiner acknowledges his obligations to those Simancae records the publication of which must end in the rewriting of all English history for a couple of centuries.

Twenty years have been spent in preparations for the history which will shortly, in a complete form, make its appeal to the public. The work, when completed, will represent the substantive product of a lifetime. As such it is honourable, and the history of the pre-Revolutionary period of English history will take rank with the highest historical accomplishment.

*History and Description of Santry and Cloghran Parishes, County Dublin.* By Benjamin William Adams, D.D., Rector of Santry. (Mitchell & Hughes.)

It is but seldom that we have to welcome a really good book on Irish local history. There are few of them of any sort; and most of those we have seen bear the scars of recent conflict. They are not written for the single purpose of telling us about past times, but with the further object of impressing on our minds the evils of English rule, the glories of the ancient days when the Green Island was independent of the blessings which she derived from the Reformation. All these subjects are worthy of discussion, but they have no place in local annals. Dr. Adams has realized this, and has given us a history of the two parishes in which he is especially interested almost entirely free from this offensive sort of padding. Santry is a parish to the north of the city of Dublin. Dr. Adams might, had he chosen to follow the evil habit of some English topographers, have incorporated in his book anything that happened to interest him in the annals of the capital. He has acted wisely in making his book strictly local. Continual wars have left few mediæval records such as exist relative to the most obscure places in England. Dr. Adams has, however, left few sources of knowledge unexamined. If he is not able to take us so far back as an English rector in the like circumstances might have done, he has been most industrious in gleaming every shred of information as to more modern times. Not only have we the general annals of the parishes arranged in chronological order, with references given to the sources from which the knowledge is taken, but we have a large amount of biographical and genealogical matter relating to the families of Bellingham, Barry, Domville, and others, a list of the guardians and churchwardens since 1639, and, what to some people will be of more interest than anything else, a list of the various names by which the different town lands have been known from time to time. The engraving of the tomb of Richard, Lord Barry, and his wife, the date of which is about 1683, is very curious. The feeling of the artist has been mediæval throughout, but he has used the debased classic ornaments with which he was familiar.

*General Index to the First Twenty Volumes of the Astronomical Register.* By F. W. Levander, F.R.A.S.

THE mass of useful and often valuable scientific information which has been accumulated in the *Astronomical Register* since it was started at the beginning of 1863 has made it very desirable for its possessors to have a general index for reference, and this Mr. Levander has here supplied in a very careful and accurate manner.

THE author of *Ireland not the Hibernia of the Ancients* (Peebles, Watson; Edinburgh, Menzies & Co.) contends that Iceland was the true Hibernia. This is a remarkable contention, and we cannot say that we think adequate evidence is offered in support of it. Byzantine writers are poor authorities, it seems to us, on matters affecting the topography of the British Islands. The fact that relics of Christian inhabitants, presumably Scottish (*i. e.*, Celtic) monks, were found by the Norsemen was long ago known. It was brought out in a review of some then recent work on Icelandic literature in the *Gentleman's Magazine* for August, 1866. But the occupancy, whether for a long or short time, was clearly only eremitical. The passion of the Celtic monk for solitude was constantly urging him from island to island, the further from the haunts of civilized or semi-civilized man the better. Little or nothing is known of the Celtic monks on the Westmann Islands in Iceland. "Quo autem modo rursus desolata

sit, ignoratur," is all that the Scandinavian annals of Iceland have to tell us beyond the not improbable suggestion that the colony may only have been a summer station. The story of the controversy concerning the "Scotti," which involved the possession of a number of monasteries and colleges on the Continent, was picturesquely and impartially told by the late learned Bishop Forbes, of Brechin, in his most interesting article on "Scottish Religious Houses Abroad," in the *Edinburgh Review* for January, 1864. We do not as yet see cause for transferring the "Hibernia, insula sanctorum," of mediæval writers to the bleak and remote Iceland of Njal and Gislí, the "Snow-land" of its first Scandinavian discoverers.

THE *Bedfordshire Notes and Queries* (Bedford, Hawkins & Ransom), under the editorship of our correspondent Mr. F. A. Blaydes (who, we observe, has removed from Tilsworth to Shenstone Lodge, Bedford), continues its good work of collecting church notes, extracts from parish registers, fragments of folk-lore, &c. Part iii., for July, contains a portion of church notes, with blazons of numerous coats, including one at Warden, attributed to the Kirton family, who have lately been the subject of some discussion in our pages. We suppose that notes of interrogation indicate doubtful readings, and should have thought they might well have been appended to some of the Latinity of the monumental inscriptions, such as "canonicus ecclesiam cathedralis Londoni et Hereforde," where the marks of contraction were clearly omitted by the writer of the church notes, the previous portion of which, in part ii., is not before us. We should like to see evidence of Mr. Blaydes being supported by a larger number of local correspondents. At present we fear that too much devolves upon himself and one or two other zealous Bedfordshire antiquaries.

The second volume of *Longman's Magazine*, May to October, 1883, contains, amidst much light and readable matter, many articles of serious, and some of scholarly, interest. In the October number of this magazine is the conclusion of Dr. Freeman's valuable paper on "Titles" and an essay by the Rev. H. R. Haweis on "Richard Wagner's Grave."

THE *London Quarterly* supplies an appreciative biography of the late Prof. Palmer and an essay upon itself, explaining the changes to be brought about by the commencement of a new series.

CONSPICUOUS among the contents of the *Nineteenth Century* is a brilliant dialogue by Dr. H. D. Traill on the "Politics of Literature." Especially interesting to readers of "N. & Q." is the paper by Mr. F. M. Capes on the "Poetry of the Early Mysteries."

A NEW feature in the *Contemporary* consists of a series of monthly papers by foreign writers, "picturing contemporary life and thought" in various countries. The first of the series appears in the present number, and is written concerning France by M. Gabriel Monod. Dr. Traill sends to the same magazine a good paper on Richardson.

"A PAPELLLENIC FESTIVAL OF TO-DAY" and an account, under the title of "A Swiss Peasant Novelist," of Albert Bitzius, better known by the pseudonym of Jeremias Gotthelf; attract attention to *Macmillan*.

MR. J. E. BAILEY, F.S.A., has reprinted in pamphlet form a valuable and well-written essay on Bishop Lewis Bayly and his *Practice of Piety*, first delivered before the Manchester Literary Club, and afterwards published in the *Manchester Quarterly*. To the readers of "N. & Q." this full account of a man and a work more than once discussed in our columns will have distinct interest.

## NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

C. G. BECKFORD.—In addition to *Vathek*, which was originally written in French, William Beckford, of Font-hill, is author of a satirical work entitled *Biographical Memoirs of Extraordinary Painters*, 1780, 12mo., 1824; *Italy, with Sketches of Spain and Portugal*, 2 vols. 8vo., 1834-5; *Recollections of Alcobaca, an Excursion to the Monasteries of Batalha*, 8vo., 1835. A presentation copy to R. S. White, with MS. notes by the recipient, of the two works last named is priced 16s. in the September catalogue of Messrs. Henry Sotheran & Co., of Piccadilly.

T. HENDERSON ("W. Fulbeck's *Parallel of the Civil, Canon, and Common Law*, and Smith's *Commonwealth of England*").—The two parts of the first work were, according to Lowndes, respectively published in 1601 and 1602, and issued with a new title-page in 1618. Sir Thomas Smith's *Commonwealth of England*, first published in 1583, is said in the *English Cyclopædia* to have been translated into Latin by the author. The Latin edition was frequently reprinted by the Elzevirs. It forms the first volume of what is known as the "Républiques Elzeviriennes."

G. MACKENZIE.—The work in question is assumably by Fra Paolo, otherwise Paolo Sarpi, who was largely concerned in the quarrels described. It is not included among his principal writings, and is mentioned neither in Brunet's *Manuel du Libraire* nor in the *Nouvelle Biographie Générale*. It has a certain measure of interest, but can scarcely be of great pecuniary value.

HARMONY.—The postage-stamps are manufactured for the Commissioners of Inland Revenue by Messrs. De La Rue & Co. It is doubtful whether the Commissioners, if they know, or the manufacturers will supply information which, if imparted, might enable a member of the outer world to compete with them in a manufacture representing so large a revenue as that which is gathered into Her Majesty's Exchequer from the sale of postage-stamps. Our correspondent can try.

T. CAREY.—Your query will probably appear next week. So much in excess of the space at our disposal is the matter weekly sent in, that it is impossible to guarantee the immediate insertion of any query or note, especially such as is of purely private interest.

M. OVERTON ("Bacon's *Sylva Sylvarum*").—The edition of this work of which you speak has very slight commercial value.

W. J. P. (Ipswich).—We cannot answer queries of the class.

G. S. B. ("Biography of Darwin").—Consult the *Athenæum*, April 29 and May 13, 1882.

ERRATUM.—In the note on "Pi" and "Tau," ante, p. 226, for "Tau" read *Tan* throughout.

## NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 13, 1883.

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## Notes.

## LINCOLNSHIRE FIELD-NAMES.

I send in continuation of former lists contributed by me\* certain Lincolnshire field-names which I have gleaned from enclosure papers, the dates of which range between 1768 and 1799. They will not be without value for those persons who take interest in the old open field system, which has now almost entirely passed away.

Benniworth or Benningworth, a parish on the wolds ten miles south-west of Louth.

Bed or Bread Close.

Caddella.

Dockdales.

Ferrygott Close.

High Farlies.

Marlins Close.

Prestock.

Rushdales.

Thorp Nooking.

Tomholedale.—*Dale* here means a division of land in the open fields, not a valley. See my *Manley and Corringham Glossary* (E.D.S.), *sub voc.*

Owmbly, a parish about seven miles west of Market Rasen.

Abram Furlong.

Back Street.

Chequers or Chockers, Long and Short.

Dole Close.

Owmbly.

Doll Nook.

Drakeholes Furlong.

Gauber Close.

Gauber Leys.

Gibbot, Dr. Stinton's.

Goudinholo, Long and Short.

Line Dike.

Line Lands.—*Line* means flax. The Line lands were the places where the flax was grown, and the Line dike the pond or stream in which it was steeped preparatory to dressing.

Malkiln Thorn.

Mill Leys.

Mustard Pot Meadow.

Panhead.

Pingle.—*Pingle* means a small enclosure. The word seems to be now obsolete in this county except in place-names. See “N. & Q.,” 6th S. iii. 105.

Poor Nooking Meadow.

Potter Nooking Meadow.

Roaker.

Sandom Gapps.

Sheeplair.

Sike Furlong.

Stackgarth.

Swinedike Mere.

Todmoor Meadow.—*Tod* is an obsolete word for fox. The Todmoor was probably a place frequented by foxes. There is a sand-hill in the township of Yaadlethorpe called Todhoe.

Toot Bridge Furlong.

Wharles Furlong.

Winterton.—I published in “N. & Q.,” 6th S. iii. 206, a list of field-names taken from a terrier compiled about the year 1700. I have omitted from the following catalogue such names as occur in this earlier list.

Bad Hill, The.

Bartle Garth.

Becks, The Middle.

Below Street.

Best Hill, The.

Bracken Dales.

Brawater.

Bull Hill.

Cherry Garthsoil.

Cliffe, The North.

Cutts, Long and Short.

Ends, West.

Gausting Dike Furlong.

Good Hill.

Headmoor Dale.

Holmes, Low.

Mamwell Close.

Pinder's Balk.—The strips of unploughed land which separated one property from another in an open field were called *balks*. Mr. John Alfred Kempe uses the word in this sense in the *Archæologia*, vol. xxvi. p. 369. Cf. Seebohm's *Eng. Vill. Community*, pp. 4, 19, 382.

Pingle, The Common.

Pingle, The Holme Gate

Roxby Mear.

Scabcroft.

Segworth Ratten Row.

Stone Pit Lands.

Thackhole.—Coarse grass growing on moors is called *thack*.

Trippitt.

Westerams.

Wintringham Mear.

\* 6th S. iii. 104, 206, 486; iv. 423.

West Halton, a parish seven miles north of Rodingham

Railway Station.

Barmer Furlong.

Becks, The Middle.

Bolt Hill Close.

Bosdale.

Bursdale Furlong.

Burton Gate Furlong

Carr, Little.

Carrion Hole.

Cawdle Mother.

Crandal.

Crane Dale.—Crandal and Crane Dale are probably identical. There was a Crane Buskes "in campo de Morton" in the 12th of Henry VI. These names seem to point to places where cranes nested. That the crane bred in this country in former times is certain. I am not sure, however, that the bird which gave a name to Crane Dale and Crane Buskes was not the heron, which is sometimes called a crane in Lindsey and in other parts of England. See *Athenæum*, March 2, 1878, p. 289.

Dean and Chapter Dale.

Dowlands.

Five Stong Furlong.—*Stong* or *stang* is a measure of land equivalent to a rood. The word, used in this sense, is probably obsolete in Lindsey. There is an enclosure called Fimblestangs or Thimblestangs (that is, hemp roods) in the township of Ashby, in the parish of Bottesford.

Giff Lands.

Giffings Furlong.

Grey Willows.

Hall Ings Corner.

Haverdale.—*Haver* is now used to mean wild oats only; formerly it was employed to indicate the cultivated varieties. In 1629 there was a place in Scotter called Haverland. There is a Havercroft in the parish of Felkirk, Yorkshire.

Heckfield Nook.

High Field.

Hill, Little.

Hutton Dale.

Lammer Dale.

Lammers, Long and Short.

Longland Close

Mare Sleads.

Middle Beck Furlong.

Mill Furlong.

Mill Stongs.

Norman How.

Pocketholes.

Porter Dikes.

Potter Dikes.

Scamland Close.

Smithy Dales.

Stone Pitt Lands.

Top Croft.

Twenty Stong Furlong.

Walk Wood Gates.—Walkwood is a popular, but unquestionably a corrupt manner of pronouncing

Walcot, a hamlet in the parish of Alkborough.

Warf Gate Field.

Warlott.

Youls.

Youl Stongs.

Middle Rasen.

Beanhouselands, Middle and West.

Bell Weather Hole.

Blackmires.

Blaylands, Long and Short.

Butt Stile.

Middle Rasen.

Calf Mear.

Camp.

Caster Gates.

Cowham.

Clint Hill.

Clint Hole.

Common Moor.

Conyers Close End.

Cooper Close.

Dale Nook.

Dangates.

Dove Acres.

Farswell, Low and Upper.

Furr Dale.

Goat Furlong.

Goosemires, Long and Short.

Hambleton Hill.

Hare Coats, Long and Short.

Hawdale.

Headings.

Heart Piece.

High Field.

Homing.

Horse Dotts.

Houselands.

How.

Huggon Close.

Kirking.

Line House Lands.

Linssingley Balk.

Longlittlebrough.

Melborough Dale.

Move Ares.

Neebles.

Neubel Nooking.

Patrick Nooking.

Rung Gates.

Rung Lands.

Scatter Wit.

Sift Mires.

Sinking Furze.

Sinners.

Skinhills.

Spicers.

Stallingbro' Hill.

Stockmoor.

Strife Moor.

Svathes, Short.

Thorn Houseland.

Under Kirk Headland.

Willow Row.

Windings, East, Middle, and West.

Barnetby le Wold, a parish four miles east of Brigg.

Bigby Balk.

Bird Dale.

Burton Leys.

Butts Furlong.

Cost Hills.

Garings.—*Gareing* is a word used in ploughing to signify a triangular piece of ground in a field the fences of which are not parallel, and which has consequently to be ploughed with furrows differing in length or direction from the rest. In 1787 there was in Kirton-in-Lindsey a piece of land described as "the gare in the Great Ings."

Gate Marpher.—*Marfur*, or, more properly, *meere-furrow*, is a boundary furrow in an open field.

Goose Holes.

Heads Furlong.

Holmes Lande.

Lings.



**Barnethy le Wold.**

Ling Calks.—*Calk*, or *caulk*, the local form of chalk. Part of the parish of Barnethy le Wold is on the chalk formation.

Mealand Hill.  
Nab Closes.  
Out Leys.  
Sand Lands.  
Short Bulls.  
Short Calks.  
Sleightings.  
Small End Close.  
Tethering Ground.  
Wellholmes.

**Barnoldby le Beck, a parish five miles south-west of Grimsby.**

Bull Balk.  
Bull Grass Common.  
Brigsley Hedge.  
Bydall.  
Hammond Lane.  
Pingle.  
Sneck Leys.  
Waltham Hedge.  
Wellbeck Leys.

**Scawby, a parish a mile west of Brigg.**

Dykes.  
Hog Coat Dale.  
Line Lands.  
Luddington Close.  
Luddington Dale.  
Rampart.—Rampart, or, more commonly, Ramper, is the local name for the Roman way known as the Ermine Street, which runs through the parish of Scawby.

Rate Pits Lands.—Probably so called from there having been in that place pits for rateing, that is, steeping flax and hemp.

Segbeck Furlong.  
Shaw Dale.  
South Ings Meadow.  
Stone Pit Dale.  
Sturton Dale.

**Wootton, a parish five miles south of Barton-on-Humber.**

Bean Furrows.  
Black Acres.  
Bloody Dale.  
Bloody Gate Road.  
Brut Dales.  
Bride Gates, Long and Short.  
Bridge Gate Road.  
Brigg Gate Furlong.  
Bull Balk.  
Captain's Garth.  
Carr Eves.  
Clay Acres.  
Croft Side.  
Croft's Close.  
Dale Bottom.  
East End Garth.  
Fallow Hedges Furlong.  
Garing Furlong.  
Garth End.  
Glanram.  
Hades Furlong.  
Hangman Headland.  
Hangman Hill.  
Hempstead.  
Hookdale Balk.  
How Hill.  
Lorry Moor.  
Love Dale.

**Wootton.**

Marshdales.  
Mill Furlong, Long and Short.  
Mote Corner.  
Old Garth Close.  
Old Garth Dale.  
Oxdale Balk.  
Park Close.  
Park Dales.  
Peas Pot Hill.  
Race Furlong.  
Race Road.  
Rye Dale.  
Scandales.  
Scarley Gate.  
Shifting Balk.  
Shortlands.  
Sinking Furze.  
Six Acre Dale.  
Sixteen Acre Dale.  
Smallers Furlong.  
Smallers Headland.  
Stenga, Mr. Crowle's.  
Stone Dale.  
Thorn Tree Balk.  
Worlaby Balk.  
Worsted Dale.

Yaddlethorpe, a hamlet in the parish of Bottesford, eight miles west of Brigg.

Brank Well.  
Skitter Stubbs.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

STOKE CHURCH, NEXT GUILDFORD.—I referred to this church in "N. & Q." 6th S. vii. 107, 458, and during a recent visit to Guildford I went to Stoke and made an examination of the inscriptions in the church, partly for the purpose of ascertaining which was the oldest. The date of the church itself is not known; some part existed before the Norman Conquest, as mention is made of it in Domesday Book; but this doubtless formed only a small portion of the present building. The south aisle is a very recent addition; but the north aisle is more than three centuries old. In the Stoughton chapel, which is attached to its east end, I found the earliest legible inscriptions in the church, these being in memory of members of the Stoughton family, which held the manor of Stoke from 1587 to 1698. These inscriptions are on brass plates in the north wall of the chapel; most of them are in Latin, but the oldest is in English, and is in memory of Thomas Stoughton, who died in the thirty-second year of his age, on March 22, 1610 (or 1611, as we should call it now), and his wife Katherine (daughter of George Evelin, so spelt, of Wotton), who died a few months before him, on November 13, 1610. His father, who became Sir Laurence Stoughton (being knighted by James I. at Bagshot) in 1611, died in 1615; to him and his widow there is a Latin inscription. According to Manning and Bray there were inscriptions on stones in the floor of the chapel nearly a century older than these mural brasses,

but all such have long been wholly illegible. The oldest they mention is one containing a request to pray for "the soules of Thomas Polsted and Agnes his wyfe, the which Thomas decessyd the xv day of March A° D'ni 1528." I could find none older than one which, though only two or three words were legible, I was able to identify afterwards by comparison with the whole, given in Manning and Bray, as a memorial of the wife of Mr. William Hubbald, who died on Jan. 26, 1699 (*i. e.*, 1700).

Whilst speaking of ancient memorials, I cannot refrain from calling attention to the handsome east window (mentioned in my former letter, 6th S. vii. 458) erected here recently in memory of Sir George Colley. The new railway now being constructed from Surbiton to Guildford passes very near this church, and I presume will have stations both at this Stoke and at the other, distinguished as Stoke D'Abernon. W. T. LYNN.  
Blackheath.

TRIVIA.—This was a surname of Diana, given, it is said, because she presided over spots where three roads met. At such places her image with three faces was set, one directed each way, and in the new moon the Athenians worshipped her, sacrificing, with free quarters and sumptuous entertainment of the poor.

"Jam subeunt Trivix lucos, atque aurea tecta."

*Æneid*, vi. 13.

She was also called *Triformis*. Natalis says she was called *Trivia* because they sacrificed at the triple cross-roads, and *Triformis* because Juno, Diana, and Proserpine were all one. He adds that others think the notion is derived from the moon's three phases, crescent, half, and full. It is more probable that this arose from her three ways through heaven, earth, and Hades, as the Moon, Diana, and Hecate. It is well set out in the two verses:—

"Terret, lustrat, agit, Proserpina, Luna, Diana,  
Ima, suprema, feras, sceptro, fulgore, saggittâ."

This accounts for the three ways and the three forms under one. Varro has enumerated all these reasons, and another also which seems odder than the rest, because the moon is said to move in three ways through heaven, "in altitudinem et latitudinem et longitudinem." The Trivium became consecrated to the trifirm goddess. In the streets of a town it became a place of concourse, and finally vulgar, so that *trivialis* became *trivial*; but it seems never to have lost a certain sacredness in town or country (where it is opposed to *compitum*), and often had a consecrated altar. In Christian times a cross was planted, with twofold purpose (Brady's *Clavis Cal.*, i. 359) of rest for coffin-bearers and to remind travellers of prayer. Suicides also were buried at such spots, perhaps in allusion to the moon and lunacy. "Vota novem Trivix nocte

silente dedi" (the prayer of three times three to the Triform consecrating). The disposition of the body of suicides seems always to have exercised the religious imagination of Christians; for when they were not placed at the cross ways they were buried on the north side of churchyards, as excommunicate, and not permitted to have Christian burial. The sun travels southward and the moon opposite, hence northward. As the old tract says of Martin Marprelate (1589), "He would not be laid east and west (for he ever went against the haire), but north and south; I thinke because *ab aquilone omne malum*, and the south wind ever brings corruption with it." The last point rather overdoes the matter. But graves laid to the north of a large church have a very uncanny look; they seem under ban, being sun-forsaken.

To conclude this *trivial* note, old Burton writes, "Thou art a trifier, a *trivant*, thou art an idle fellow" (preface to *Anat. Mel.*), and this word, Nares says, occurs nowhere else. Burton uses it in the sense of *truant*. We can now well understand how it applies to vagabond knights of the wandering moon.

C. A. WARD.

Haverstock Hill.

LITERARY PARALLELS.—Many famous sayings have had no historical foundation. I know not if any one of your readers has noticed a literary ancestor, to use a Darwinianism, for that of Francis I. after Pavia (1525). "Tout est perdu fors l'honneur." In Dante's *Vita Nuova*, written about 1290 (sect. viii., "Opere Minori," Barbera, Florence, 1882), I find:—

"Villana morte in gentil core  
Ha messo il suo crudele adoperare  
Guastando ciò che al mondo è da lodare  
In gentil donna, fuora dell' onore."

E. M. UNDERDOWN.

"HEIT SCOT, HEIT BROK" (Chaucer, *C. T.*, 7125).—In col. 6, p. 3 of the *Bury and Norwich Post* of Oct. 2 both these names will be found as those of cart-horses in Suffolk agricultural sales.

C. W. JONES.

Pakenham.

TRIAL BY DICTIONARY.—The late Master of the Rolls (Sir George Jessel) was noted as one of the quickest and most able of our judges. About November, 1879 or 1880, I was compelled to spend a day in the Rolls Court, when motions and short causes were being heard, and I was greatly amused to find his lordship constantly appealing to Johnson's *Dictionary*. A junior counsel, urging his views as to the meaning of a certain section in an Act of Parliament, was suddenly stopped with the words, "Have you looked in a dictionary, Mr. X.?" "My lord," he replied, "the only dictionary my chambers afford is Nuttall's, which, though small, is very complete"; and he proceeded

to read from it. Sir G. Jessel was dissatisfied, and dispatched the usher for a "folio Johnson," and, this being brought, proceeded to read with great emphasis and point the quotations relating to the word in question. A brief battle ensued, and counsel's contention was speedily overruled. About half an hour later his lordship, perhaps emboldened by his success, again sent for the "folio Johnson," and with its aid crushed another luckless junior's definitions. The case in which I was concerned turned entirely on the meaning of the word *issue* in a will. "Let us see what Johnson says on the subject," remarked his lordship, immediately the case was opened; and for the third time in about four hours the "folio Johnson" was brought into court and the poetical quotations read with dramatic effect by his lordship. After a long argument, in which he seemed much interested, he decided against us, and the dictionary was again triumphant.

FREDERICK E. SAWYER.

Brighton.

MADAME LA TOUCHE.—In his remarks on a copy of *The New Dunciad* in the Dyce collection, with marginal notes by a contemporary hand (6th S. vii. 82), F. G. observes on l. 212 that he is not aware that Madame La Touche, the mistress of the Duke of Kingston, was ever a nun, and he further quotes Mrs. Delany: "I hear Madame Latouche has put out an apology for living with his Grace, and declares that 'love was the predominant and hereditary passion of her family.'" Madame La Touche's "apology" is an octavo pamphlet of fifteen leaves, the full title of which is as follows:—

"The | Appeal | of | Madame La T— | to | The  
Publick. | Being a short | Account of her Life and  
Amours. | Written by Herself. | London: | Printed for  
T. Cooper, at the Globe in Pater- | noster-Row. 1741. |  
(Price Six-pence.)"

So far from having been a nun, Madame La Touche alleges in this pamphlet that up to the "fatal Moment" of her marriage with M. La Touche she lived in a "happy State of Indifference" under her mother's roof. Her subsequent career was removed as widely as it well could be from the generally received ideas of conventual life, nor does she mention anywhere such an episode. I therefore think it doubtful if the attribution of the commentator is in this instance correct.

Mrs. Delany has not reproduced with verbal accuracy this lady's excuse for her equivocal conduct. The passage runs as follows:—

"In answer to the Charge of my being too susceptible of Love, I say, that if it is criminal in others, it cannot be accounted a Crime in me; Love is an hereditary Venom in a Family: My Aunt, my Cousin, my Mother, my Sisters, have given irrefragable Proofs of this. The Poison was transmitted to them as well as to me, from my Grandmother, and she derived it from her Ancestors; consequently to reproach our Lineage on this Account,

is doing us Injury; since a Propensity to Love was implanted in our Hearts before we had seen the Light."

W. F. PRIDEAUX.

Calcutta.

EXTRACTS FROM THE REGISTERS OF KEMPLEY, GLOUCESTERSHIRE.—By permission of my brother, the Rev. J. C. Weaver, Vicar of Kempley, I am enabled to send some interesting extracts from the registers of that parish. They are all in the writing of John Lewes, who was vicar 1677–93.

1. "John Davies a man killed a Loading Timber in Stone Riteing was buried in fflanin Aug. 29, 1678, he was of the parish of Turley in the county of Gloucester. Sibill Me[s]ach] and Alice Hooper Layd him out; witness their handes and seales 7<sup>oer</sup> 5<sup>th</sup> 1678. The first that was buried in fflanin by this Act. the Deodand was a peece of Timber and pullies."

In 1666 an Act of Parliament was passed that after March 25, 1667, no person should be "buried in any shirt, shift, or sheete, other than should be made of wooll onely." In 1678 a new and more stringent enactment "for burying in woollen" required an entry to be made in the register of burials that the Act had been duly complied with (see *Parish Registers in England*, by R. E. Chester Waters, p. 19). Deodand (see Beeton's *Dictionary*) was a term applied to a personal chattel which had occasioned the death of a man without the default of another, and which was by the law of England forfeited to the Crown. According to Blackstone, the custom was designed as an expiation for the souls of such as were snatched away by sudden death; it was also a part of the law of Moses (Ex. xxi. 28), and similar regulations are to be found in the laws of most nations. Deodands were abolished in this country by 9 & 10 Vict., c. 62.

2. "Joseph Musto was interred Jan. 9, 1681, after he was baptized the space of nine dayes. Received this affidavit Jan. 12, 1681."

In 1678 it was customary for the parish clerk to call out at the grave, after the service, "Who makes affidavit?" Upon which one of the relations came forward and made the necessary oath, which was duly noticed in the register.

3. "Alice or Ann Davies the wife of John Davies who departed this life at Henry M-yll her fathers house and was interred with her child contrary to the Act in Liven. Jan. 19, 1682.

"my certificates were Delivered to the Churchwardens Jan. 26, 1682. John Lewes Vicar Ibidem."

4. "John Davis a servant to Thomas Phelps was interred October 8, 1681. The man was a stranger born: killed by a wain and near at the turning adown to the french house, over against Rich. Castledin's house; the Deodand then as ever by cu-tome time out of mind was seiz-d upon by one John Musto to the use of Sir Scroop Howe Knight Lord of the Manor of Kempley, this being the fourth Deodand since my time in Kempley. John Lewes Clerk Vicar de Kempley. I pray God bless us from any more such hazards. The Deodand was a waine."

5. "April 14th John Baker was interred a Vulcan, 1633. Mary Baker was interred Ap. 24th the vulcan's wife, 1684."

I suppose the village blacksmith.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

ROYAL NURSERY IN 1779.—According to the *Court and City Register* for the year 1779 (published, among others, by J. Walter at Charing Cross, Longman, Newbery, &c.), "The Establishment of the Royal Nursery" stood thus:—Governess, Lady Charlotte Finch, 600*l.*; sub-governess, 300*l.*; French teacher, 300*l.*; English teacher, 100*l.*; wet nurse to the Prince of Wales, Mrs. Margaret Scott, 200*l.*; wet nurse to Prince Frederick, 200*l.*; wet nurse to Prince William, 200*l.*; wet nurse to the Princess Royal, 200*l.*; wet nurse to Prince Edward [father of Queen Victoria], Mrs. Anne Percy, 200*l.*; wet nurse to Princess Augusta Sophia, 200*l.*; wet nurse to Prince Ernest Augustus, 200*l.*; wet nurse to Prince Augustus Frederick (no salary stated); dresser to the princesses; dry nurse to the princes; dry nurse to the princesses; two rockers; nursesmaid; washerwoman to the princes; ditto to the princesses. The most curious thing is to find only one German, a rocker, in the whole lot. It will be noticed that the wet nurses of all the grown princes were retained, and that in fact each had an annuity of two hundred a year. What service the wet nurse to the Prince of Wales rendered him does not appear, as the prince had an establishment with his brother, Prince Frederick, Bishop of Osnaburg. On this establishment, though there was a perfumress, Urania Dennis, the wet nurses for the prince and the bishop are not borne.

HYDE CLARKE.

PARALLEL PASSAGES.—In Sainte-Beuve's paper on Madame de la Vallière in his *Causeries du Lundi*, tome iii. p. 365, is the following passage:—

"C'est d'elle que La Fontaine a dit pour peindre sa démarche légère et comme aérienne:—

L'herbe l'aurait portée; une fleur n'aurait pas  
Reçu l'empreinte de ses pas."

Has the resemblance between these lines and those by Sir Walter Scott in his description of the Lady of the Lake been noticed?—

"A foot more light, a step more true,  
Ne'er from the heath-flower dashed the dew:  
E'en the slight harebell raised its head  
Elastic from her airy tread."

EDGAR MACCULLOCH.

Guernsey.

[Instances of the employment of the same form of illustration are common in literature.]

GOVERNMENT CLOCKMAKERS.—In 1779 the king's watchmaker was Thomas Mudge, Esq., with a salary of 150*l.* a year; the clockmaker, Benj. Vulliamy, 150*l.* The clockmaker and smith at

Windsor was John Davis. This is a curious survival of the original genealogy of the clock-makers from the Company of Blacksmiths. This may have been the continuation of an old appointment at Windsor.

HYDE CLARKE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE REPUBLICAN CALENDAR.—The great difficulty of finding the corresponding day in the Gregorian calendar to any given date in Brumaire, Thermidor, Nivôse, &c., has been felt by all who have made the attempt. In Carlyle's *French Revolution* a table is given by which approximate results may be obtained, but absolute correctness can never be depended upon. I am just now engaged in mounting a very large collection of prints illustrating Thiers's *History of the French Revolution* and Thiers's *History of the Consulate and Empire*. With the hope that some of the readers of "N. & Q." may be able to assist me in my ever-increasing perplexities, I submit two instances in which I have hopelessly failed to arrive at the truth.

The military battle of Aboukir, in which Bonaparte overwhelmed the Turks in the sea, was, according to Thiers, fought on the 7th Thermidor. In Fullerton's edition of Thiers's works the translator has given the equivalents in the ordinary calendar with more or less accuracy. He gives 7th Thermidor = July 24. According to the table in Carlyle's book the date should be July 25, and on referring to several works I have found the dates of the battle of Aboukir varying from July 24 to 26, 1799.

The foregoing is, however, a trivial matter in comparison with the confusion of dates in connexion with the revolutionary proceedings of Bonaparte in dissolving by force the Council of Five Hundred. Thiers gives an exceedingly lucid narrative of the events of the 18th and 19th Brumaire, of which the following is a brief summary. On the morning of the 18th Brumaire Bonaparte invited the republican generals and colonels of regiments to meet him at his residence in the Rue de Chantereine. As the house was too small to receive them indoors he harangued them from the steps of the doorway. Having assured himself of their support, he went to the Council of Ancients and called upon them to "save the republic." They appointed him general-in-chief of all the troops in the 17th Military Division (Paris), and convoked the councils for the following day at noon at St. Cloud. The next day, the 19th Brumaire, the two councils met, and the most

violent opposition to Bonaparte's proceedings was offered by the Council of Five Hundred. The proposal was made to put him *hors la loi*, and, remembering the terrible result of this proposal in the case of Robespierre, it became necessary to resort to extreme measures. Bonaparte entered the Council of Five Hundred attended by a few grenadiers, and attempted to address them. At the sight of him the fury of the Five Hundred was redoubled, and he had some difficulty in leaving the hall, so threatening were the gestures and actions of the members. As oratorical methods of inducing the Council to conform to his views had failed, Bonaparte put in motion a battalion of grenadiers under Murat and Le Clerc, who cleared the hall and dispersed the members.

In Fullerton's edition of Thiers's works the translator gives the following equivalent dates: 18th and 19th Brumaire = November 9 and 10. In my collection of prints illustrating these events I find one representing Bonaparte addressing the generals and colonels from the doorsteps of his residence in the Rue de Chantereine. It is labelled "18th Brumaire," and is in exact accordance with the narrative of Thiers. The dissolution of the Council of Five Hundred by Bonaparte has evidently been as favourite a subject with French artists as the corresponding incident in English history—Cromwell dissolving the Long Parliament—is in this country. I have ten distinct engravings representing the dissolution of the Council of Five Hundred. Most of them are French prints, but in *no case* is it stated that this important event took place on the 19th Brumaire. Five distinctly give the "18th Brumaire" as the day of Bonaparte's forced entry into the Council of Five Hundred, and the other five leave the matter in doubt. Now for the ordinary equivalents of the dates of the Republican calendar. From my engravings I learn that this one event took place on November 8, 9, and 10. In the new edition of *The Memoirs of Madame Junot, Duchess d'Abrantès*, the editor has given the historic dates in the Republican calendar with the corresponding dates in the Gregorian, and I find the following: 18th and 19th Brumaire = November 8 and 9.

Will some kind correspondent answer the following questions? When was the military battle of Aboukir fought? Did Bonaparte dissolve the Council of Five Hundred on the 19th Brumaire, as stated by Thiers in his history? What is the true equivalent for the 19th Brumaire? Give an infallible method of transmuting the dates of the Republican into the Gregorian calendar.

It may be as well to add that in French history there are two battles of Aboukir. The first is known to us as the battle of the Nile (August 1, 1798). It is the second (military) combat that I have referred to in these notes. A difficulty in finding equivalent dates is caused by the leap year

of the Republican calendar. The 1st Vendémiaire year 1 was the 22nd of September, 1792, but the 22nd of September, 1796, would not be 1st Vendémiaire year 5, but the 6th Sansculottide of year 4.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

PEMBROKESHIRE COAST NAMES.—Will some Danske scholar help me to the derivation of the names of the following places on the Pembrokeshire coast?—

|              |                             |
|--------------|-----------------------------|
| Barrafundle? | Marloes.                    |
| Giltar.      | Musselwick.                 |
| Goulthrop.   | Scomer, or Scormer, Island. |
| Greenala?    | Skokholm Island.            |
| Fishguard.   | Strumble.                   |
| Linney.      | Tar.                        |
| Lydstep?     | Wathwick.                   |

There are a great many other places in "Little England beyond Wales" which obviously received their names from Scandinavian tongues, but these, being chiefly derived from proper names, are more comprehensible.

EDWARD LAWS.

PEERAGES.—May I ask why, in certain peerages, the title of knighthood is prefixed to the name of the peer who happens to be also a baronet or a knight? To me it seems to confound the distinction between the knighthood of the chivalric and the feudal periods and that of modern times, as explained by Hallam and others. The knighthood of the age of chivalry was a very different honour from that which now exists, for at that period it had precedence of peerage. The feudal knight's barony, when he had one, was an appanage practically meant to *support* the dignity of his knighthood; but now this is not the case. The seals of the earliest knights represented the latter in armour on horseback, brandishing the sword, and symbolized the knighthood rather than the peerage, and the knight himself, even though a peer, was generally addressed in the style of his knighthood; hence I infer that the style Sir John So-and-so, Earl of —, is of the nature of an anachronism. S.

PAINTER WANTED.—I want information about Zurman. His name is not in Pilkington.

SCOTUS.

LUTHER'S HYMNS.—I should be very glad to hear of *early* English translations of any of Luther's hymns, particularly of his well-known "Ein feste Burg ist unser Gott." I should be especially interested to hear of any such made during Luther's life-time or soon afterwards. G. W. NAPIER.

THE JEWS IN RUSSIA.—Has any translation or review in English yet appeared of M. Wolski's remarkable series of articles on "Les Juifs de l'Orient," recently published in the *Revue Contemporaine* at Paris? These articles embody researches of deep interest, explaining to some degree

the causes affecting the recent persecutions of the Russian Jews. PENWITH.

SCOTS COLONY IN THE CAUCASUS.—Can any of your readers inform me what has become of the Scots colony in the Caucasus, referred to in the *Scots Magazine* for November, 1807? Under the heading "Historical Affairs," Russia, for that month, the following appears:—

"His Imperial Majesty has been pleased to grant a very remarkable charter to the colony of Scotsmen who have been settled for the last four years in the mountains of Caucasus. The rights and privileges accorded to these Scotsmen, who form a detached settlement in a district so thinly peopled, and bordering on the territories of so many uncivilized tribes of Mahometans and heathens, are intended to increase their activity in extending trade and manufactures, and to place them in respect to their immunities on the same footing with the Evangelical Society of Sarepta."

Who were they, and what has become of these enterprising Scots? D. MUNRO.

MURDER BY "PRINCE GRIFFIN" AT SAIGHTON, NEAR CHESTER, 1647.—I am puzzled to know who is meant by "Prince Griffin" and what he was doing at Chester about the year 1647, when I find him mentioned in a very scarce quarto tract as the hero of the murder of one of the servants of "Lady Caufely" (*i. e.*, the wife of Sir Hugh Calveley, of Saughton), for which he fled into Scotland. The tract is entitled "*A Letter of a Sad Tragedy by Prince Griffin at Sayton neere Chester, and his severall Attempts against the Lady Caufely, and the Bloody Murther for which he is Fled into Scotland.*..... London, printed for A. C. and A. W. 1648." On the title-page is the figure of a swaggering Cavalier and a dog—a rude woodcut which seemed to suggest that Prince Rupert might be meant, if the chronology had but been in accord. The description of the murder is written by George Jones, who dates from "Chester City, the 4th of March, 1647." He first relates the attempts made by the prince against Lady Calveley, beginning his letter thus:—"Though your *London Ladies* have been so abused by Prince *Griffin*, who was wont to outface his wicked acts at *London*, yet his late proceedings here hath made him to flye his country."

JOHN E. BAILEY.

Stretford, Manchester.

BILLINGSLEY.—Will any descendants of Samuel Billingsley, of Cliff House, Dovercourt, Harwich, Inspector of Aliens during the French wars (born 1772), or of his brother John Billingsley, of H.E.I.C.S., correspond with me on a matter of pedigree? CONSTANCE RUSSELL.

Swallowfield Park, Reading.

MARTIN.—Roger Martin, of Limehouse, co. Middlesex, mariner, in his will dated Sept. 10, 1641, proved Aug. 2, 1644, by Elizabeth Martin, his relict and executrix, leaves 15*l.* to the poor of

West Teignmouth, 5*l.* to the poor of East Teignmouth, co. Devon, and 10*l.* to the poor of Limehouse; mentions his sons Richard and Roger; his daughter Grace, wife of Peter Tatam; his sister Elizabeth, wife of John Wilkin, of West Teignmouth; his cousins Thomas Martin and Peter Blackstone. What has become of the above bequests, of which there is no record in the parish of Teignmouth, and to what family did the aforesaid Roger Martin belong?

ROTHESAY HERALD.

Audley-Sidmouth, Devon.

HERALDIC.—How does a G.C.B. or K.C.B. who marries an heiress impale her arms? I cannot find an example in any of the books on heraldry. Are they borne on a shield of pretence on his own, or on one on the second shield, instead of being impaled, as in the case of the arms of a K.C.B.'s wife not an heiress? H. M.

UPTON.—John Upton, ancestor of the Uptons of America, with his wife Eleanor (Stewart?) was in Salem, Massachusetts, in December, 1658. He is believed to have been a prisoner transported by Cromwell. He died in 1699, aged about seventy. Where was he born, and who were his parents? All the authorities say that Henry Upton, ancestor of the Viscounts Templeton, went to Ireland with the Earl of Essex in 1599. But this Henry Upton's elder brother John, who married Dorothy Rouse, was not born earlier than 1589, for he was matriculated at Lincoln College, Oxford, in 1605, aged fifteen. Henry must have been a mere child in 1599. What evidence is there that he went to Ireland with Essex, and in what capacity did he go? WM. H. UPTON.

Walla Walla, Washington Territory, U.S.A.

NICHOLAUS.—In Nichols's *Bibliotheca Topographica Britannica*, vol. vi. No. xxviii. p. 44, under the heading "Chorepiscopi Diocesis Wigorniensis" occurs this entry:—"Nicholaus Epus Dunkeldensis, 1392–1421, L. 699." I should be pleased to have further particulars of this Nicholaus. OCTDO.

FIELDING'S "TOM JONES."—Mr. Austin Dobson, at p. 121 of his *Fielding*, cites Horace Walpole as an authority for the exact price paid to the author by the publisher for *Tom Jones*, and seems to think the money was not paid till after the work was finished and printed. As a matter of fact, Fielding received 600*l.*—or 100*l.* a volume—before a line was in print, although the title, *History of a Foundling*, had been determined on. Andrew Millar, by his generosity, merited the title bestowed on him by Johnson, "the Mæcenas of literature." The original assignments of *Joseph Andrews* (in Fielding's handwriting) and *Tom Jones* were sold in Mr. Jolley's auction in July, 1851, the former for *ten shillings* and the latter for

*one pound two shillings* only. The summer of 1851 was a golden one for bibliophiles; people could think of nothing but the Exhibition, and rarities went for a song. Can any one refer me to copies of the above documents?

W. F. PRIDEAUX.

Calcutta.

**CHURCH CUSTOMS.**—In perusing lately the Churchwardens' Accounts of the parish of St. Julian, Shrewsbury, I noticed "A list of such p'sons w<sup>h</sup> have p<sup>d</sup> for bred & wyne called Churchworke unto the Church Wardens at Easter, 1622." Is not *churchworke* an unusual word? "Layd out for a booke called a Defence of the ryght of Kinges xx<sup>d</sup>." What book was this? In 1622 the Holy Communion was celebrated at this church at Christide, Whitsontide, Allhalloutide, Palm Sunday, Good Friday, Easter Even, Easter Day, and Low Sunday. Can instances be given of other churches of celebration on Good Friday at an early period? I know it was the case at St. Mary's, Shrewsbury. The wine used was muscadine at all the celebrations, but on Palm Sunday there was a "potle of claret" used in addition to the muscadine. Why was claret used on that particular Sunday? On Easter Day there was a celebration at "Mornings Prayer" and another at the "hie service," when thirteen quarts of muscadine were consumed. Was this "hie service" equivalent to "high mass," with priest, deacon, and subdeacon, or what is now termed "a choral celebration"?

W. A. LEIGHTON.

Luciefelde, Shrewsbury.

**BANALITY.**—The introduction of a new word into the English language is surely worth a passing notice in the columns of "N. & Q." Finding that the word *banality* was used in a leading article in the *Times* a short time ago, I looked to see whether it was in any dictionary. It is given, I think, only in the *Encyclopedic Dictionary*, and there the only instance of its use quoted is from the *Daily Telegraph* of Dec. 6, 1876. Probably its introduction into the *Times* (especially as it seems to supply a real need) will secure its general acceptance. But I should like to ask whether there is any previous instance of its use. I need not remark that it is merely the French word *banalité* Anglified, and that it is taken from the feudal term *banal*, implying the obligation to make use of the mills, bakeries, &c., in the fief of a feudal superior, whence the word came to mean common, and hence that which is trivial and commonplace.

W. T. LYNN.

Blackheath.

**"THE VILLAGE COMEDY."**—Who is the author of *The Village Comedy*, and when and where was it published? An extract is made from it in a book called *Life*, by J. Platt, p. 130. H.

**PARODY ON "LOVES OF THE PLANTS."**—Can any reader of "N. & Q." give a bibliography of the series of skits on, and imitations of Darwin's *Loves of the Plants*? The *Loves of the Lowlier Plants*, and the *Loves of the Colours*, published by Hookham in 1824, are familiar.

ARTHUR ALLCHIN.

5, Arundel Street, Strand.

**AN OLD FRENCH PRINT.**—I possess an old print, entitled "Comme Le Roy de la Grande Bretagne estant venu au devant de la Reyne sa mere a Middlemead la Salue." Where is Middlemead; and what English king is meant?

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

**AUTHORS OF BOOKS WANTED.**—

*Modern Manicheism, Labour's Utopia, and other Poems.* By

a Poet hidden

In the light of thought

Singing hymns unbidden

Till the world is wrought

To sympathy with hopes and fears it heeded not.

London, John W. Parker & Son, 1857.

J. D. C.

### Replies.

SOLOMON'S SEAL.

(6th S. vii. 268; viii. 33, 93, 157.)

Interesting information concerning Solomon's seal may be gleaned from Baring-Gould's *Legends of Old Testament Characters*, vol. ii. pp. 178-181, &c. When Solomon succeeded to the throne of David he received from angels of "various degrees" four precious stones, which conveyed to him the same number of superhuman gifts. The first, inscribed "God is power and greatness," enabled him to treat the angels of the winds as his subordinates; the second, which bore the legend "Let all creatures praise the Lord," made him ruler of those who had control of all creatures that move in earth or sea or sky; the third, with "Heaven and earth serve God," gave lordship of land and water; the fourth conferred dominion over the whole world of spirits, and on it was cut "There is no God save God, and Mohammed is the messenger of God." These priceless jewels Solomon had set in a ring, and his next care was to assemble the jinns and to mark them as his slaves, which he did by pressing his seal upon their necks, that seal being, I presume, the wonderful ring whose constituents have been lately set forth. In an interesting interview which Solomon had with the Queen of the Ants, he was warned never to take his ring from his finger without first saying, "In the name of the God of all mercy." Once upon a time he neglected the observance, and had an experience like to that of the proud Jovinian of whom Morris sings in *The*

*Earthly Paradise*, and to that of Robert of Sicily who gave a theme to Longfellow. During the time of his disgrace Solomon practised with success as a cook, and married his master's daughter without the consent of her parents. Like reasonable people, they made the best of what could not be helped, when, in a manner wholly Polycratean, the ring was restored, and the despised son-in-law was seen to be Solomon in all his glory.

The plant known as Solomon's seal is *Polygonatum multiflorum*, also called lady's seal, Jacob's ladder, ladder to heaven, &c. (*Dictionary of English Plant-Names*, E. D. S.). Turner, in his *Names of Herbes*, p. 64 (E. D. S.), has, "Polygonatū is called of Herbaries Sigillum Solomonis, in englishe Scala celi, in duche wisz wurtz. It may be called in englishe white wurtz, it groweth plentifully in the woddess of Germany, but I neuer sawe it out of a gardine in Englande." I have never examined the root, but I have read that it is marked in such a manner as to suggest Hebrew characters. Culpepper, who had probably used this important remedy for wounds and sores and broken bones, and observed it with much attention, says, "The Root is of the thickness of ones finger or thumb, white and knobbed in some places, a flat round circle representing a Seal, whereof it took the name, lying alone under the upper Crust of the Earth, and not growing downward, but with many fibres underneath" (*The English Physitian Enlarged*, p. 220). In my family this was considered the "sovereign'st thing" for a bruise, and I can quite remember looking at the plant with all the awe that its presumed connexion with Solomon was likely to induce.

ST. SWITHIN.

["Solomon's Seal, *Polygonatum multiflorum*, Sceau de Salomon, Grenouillet, Salomonssiegel, Weisswurz."—*Dictionnaire International du Sport et des Sciences Naturelles*, par Edwin Sampson Baillie, Lond., Trübner.]

It is not very clear what MR. HARDINGHAM means or understands by "a ring that had a root." Josephus (*Antiq. Jud.*, lib. viii. 25) speaks of the seal used by Eleazar as "having a certain root under the seal, viz., one of those roots that Solomon taught the virtues of" (ἐχοντα ὑπὸ τῆ σφραγίδι ρίζαν ἐξ ὧν ὑπέδειξε Σολομών). This root Hudson, in his edition of Josephus, supposes to be that of the herb *baaras*, whose virtues are described by the historian in his *Wars of the Jews*, vii. 6, 3. The perils of procuring this root and the wonderful efficacy possessed by it are fully described by Gerarde, who identifies it with the *peony*. The plant called Solomon's seal derives its name from certain seal-like marks on the root, said to have been impressed by Solomon, and to have been perpetuated in the plant ever since. Gerarde (*Herbal*, p. 904) says, "The root is white and thicke, full of knobs or joynts, which in some

places resemble the marke of a seale, whereof I think it tooke the name Sigillum Solomonis." The old herbalist had a strong belief in the curative quality of the root in "sealing or healing up wounds, broken bones, and such like," and adds yet another virtue, quaintly enough worded: "The root of Solomon's seale stamped while it is fresh and greene, and applied, taketh away in one night, or two at the most, any bruise, blacke or blewed spots gotten by falls or women's wilfulness in stumbling upon their hasty husbands' fists, or such like."

JOHNSON BAILY.

South Shields Vicarage.

MR. HARDINGHAM is wrong in supposing that the plant known as Solomon's seal is the lily of the valley. Although close allies, the latter is known botanically as *Convallaria majalis*, and the Solomon's seal as *Polygonatum multiflorum*, the roots of which are still sold by herbalists for curing bruises. And many a visit is paid to Covent Garden Market by those who are subject to the painful affection known as "black eyes," for which it is still believed to be a sovereign cure.

T. C. A.

Solomon's seal, *Convallaria multiflora*, is quite distinct from *Convallaria majalis*, the lily of the valley. I think the former has been supposed to possess a healing power. I heard, some sixty years ago, that it was recommended by the celebrated pugilist Mendoza as an application for bruises. My informant was my uncle by marriage, Edward Thoroton Gould, of Mansfield Woodhouse, who had served in the American war and was colonel of the Nottinghamshire militia.

HENRY C. KNIGHT.

The plant so called is not the *Convallaria majalis*, or lily of the valley, but another species, *Convallaria officinalis*, which has a tuberous root resembling a seal.

W. A. L.

The hexagonal figure consisting of two interlaced triangles, thus forming the outlines of a six-pointed star, is commonly, but erroneously called the "seal of Solomon," as its proper name is "the shield of David." The true Solomon's seal is a star of five points composed of five A's interlaced, hence it is also called "the pentalpha." The emblem on the Moorish copper coins is the "shield of David," as five is considered a most unlucky number amongst Mohammedans, yet it is improperly called "Solomon's seal" by them.

R. STEWART PATTERSON.

Gibraltar.

Permit me to supplement and correct my note on this subject. I was wrong in confounding the lily of the valley (*Convallaria majalis*) with Solomon's seal (*Convallaria multiflora polygonata*). In botany both belong to the natural order Liliaceæ, and are of kin, but not identical; the latter



alone, however, was esteemed by the old herbalists as possessing medicinal properties. Dr. Hooper (*Medical Dictionary*) says of *Convallaria*, "The roots in the form of tincture or infusion act as a sternutatory when snuffed up the nose," and this assists us to associate it with Josephus's marvellous story; for it may have happened that the "root with a ring" applied by Eleazar to the "nostrils of people that were demoniacal" provoked a diabolical fit of sneezing, and induced Vespasian and his court to believe that the devil had then and there made his exodus, and in the paroxysm of sneezing Eleazar might have contrived that the patient should upset the cup or basin full of water, which, Josephus goes on to say, Eleazar "commanded the demon to overturn and thereby let the spectators know that he had left the man." Sowerby (*English Botany*, third edition, 1869, vol. ix. p. 177) gives a full description of the plant Solomon's seal, and quotes from Gerarde the following amusing account of its virtue: "The root of Solomon's seal stamped while it is fresh and green, and applied, taketh away in one night, or two at the most, any bruise, blacke or blew spots gotten by falls or women's wilfulness in stumbling upon their hasty husbands' fists, or such like."

G. G. HARDINGHAM.

Temple.

"It would be interesting to bring together all the instances of stories in which a fish plays the part of restorer of things lost." I feel considerable diffidence in referring to my own books, but I have one now passing through the press in which will be found a large number of these stories, such as the bell found in a fish by Paul de Leon; the crucifix brought to Xavier by a crab; the key of Egwin's fetter restored by a fish; the key of a reliquary restored by a fish; Dame Elton's ring, Polykrates's ring, the Queen of Scotland's ring, &c., restored by fishes; Cadoc's *Virgil* found in a fish; the Glasgow arms, &c., with a goodly number of other "fish miracles," like St. Peter's stater, the fish congregations, resuscitated fish, &c., far too numerous to be indexed in "N. & Q.," even if modesty did not forbid it.

E. COBHAM BREWER.

ENGLISH PROSODY (6th S. viii. 8).—Consult Guest, *Hist. of Eng. Rhythms* (new edition); Abbott, *Shakespearian Grammar*; and, in particular, the important paper by Prof. J. B. Mayor, entitled "Dr. Guest and Dr. Abbott on English Metre," in *Philological Society's Transactions*, 1873, p. 624. See also *An Enquiry into the Principles of Harmony in Language*, by W. Mitford, second edition, 1804. WALTER W. SKEAT.

Your correspondent MR. MASKELL should possess himself of Warton's *History of English Poetry*. It gives a complete illustrated history of

English versification from the close of the eleventh century to the commencement of the seventeenth, where it unfortunately ends. It is a most charming and scholarly work. An inexpensive edition was published a few years since—one thick volume, small 8vo. S. JAMES A. SALTER.

Athenæum Club.

CROMWELL AND RUSSELL (6th S. vii. 368, 413, 457; viii. 11).—I think I can throw a little light on the descent of the Cheshunt property, and the connexion of Mrs. Hinde, afterwards Moreland, with the family of Cromwell.

To begin with, Richard Cromwell's mother-in-law, Mrs. Gatton, was Eleanor Thornhill, and sister to Sir Richard Thornhill, who had three children, a son and two daughters. Robert (whose widow married, secondly, Peter Hinde, a brewer) and two daughters, Frances, who died unmarried, and Letitia, who owned Cheshunt Park, and left a moiety of it to Robert Cromwell, her cousin (son of Richard Cromwell and his wife, Sarah Gatton). At Robert Cromwell's death this property was to go to his sisters, Anne, Elizabeth, and Letitia. The other moiety of Cheshunt Park Letitia Thornhill left to her first cousin, Eleanor Gatton, sister of Sarah Gatton, Mrs. Richard Cromwell.

Eleanor Gatton married, first, Peter Hinde, of Turner's Hill, Cheshunt, and nephew of Peter Hinde, the brewer, who had married Mrs. Robert Thornhill. Mr. Hinde, of Turner's Hill, died in 1760, the year after his wife had been left this property, and she married, secondly, Mr. Moreland.

Robert Cromwell died at Cheshunt in 1762, when his estate went to his three sisters, but Anne died in 1777, which accounts for her name not being in the deed of 1785.

The above is taken from vol. vi. of Nichols's *Bibl. Topograph. Brit.*, and seems to be entirely corroborated by Oliver Cromwell's deed of 1785, with the exception of the names of *Eleanor* Gatton, which should be *Elizabeth*, and of her first husband, which should be *Richard*, not *Peter*.

The name of Dorothy I do not find mentioned. The volume from which I have copied the above contains a very full pedigree of Cromwell and of Russell. With regard to the estate of Theobalds, in *Greater London*, by Mr. Walford, now being published, it says that the palace was dismantled about 1650; and that the *manor* of Theobalds did not go with the estate and house. The manor was formerly called Cullings, then Tonge's, and then Thebauds. It was from the Duke of Portland that the property passed by sale to the family of Prescott. The manor of Cheshunt, which contains several subordinate manors, was sold in 1782 to the Prescotts. Pengelly House, which is built on the site of the house occupied by Richard Cromwell (son of the Protector), was to be sold in May,

and the estate was marked out with roads and building sites. The estate of Cheshunt Park was a subordinate manor of Cheshunt, and was called at one time Crosbrook, also Cullings. It formed part of the royal manor of Theobalds, and it was sold to Letitia Thornhill in 1736 by John, Duke of Montagu.

STRIX.

CANDLES AND CANDLEMAKING (6th S. vii. 228).

—See articles and advertisements of early date in *Collection for Improvements in Husbandry and Trade* (by John Houghton, F.R.S.), 1692 and following years, in the British Museum. I quote from memory, and do not remember in which numbers the information occurs.

J. ELIOT HODGKIN.

PETER JACKSON: PHILIP JACKSON (6th S. vii. 429; viii. 57, 98).—It seems that two knights of these names were co-existent, and were possibly of the same lineage. Roger Morris married (first) Mary, daughter of Sir Peter Jackson, Knt., a Turkey merchant of London, by Mary, his wife, daughter of Sir Peter Vandeput. She died November, 1729; and Roger Morris married (secondly), November 6, 1731, Elizabeth, daughter of Sir Philip Jackson, Knt., of Pontrylas, co. Hereford, by Jane Holford,\* his wife. She (the second wife) died August, 1744; and he (Roger Morris) died Jan. 13, 1748. *Vide Burke's Landed Gentry* (1844), p. 889; whose *Heraldic Illustrations* also describe the Rev. Francis Orpen Morris as "great-grandson of Roger Morris, Esq., by Mary, his first wife, daughter of Sir Peter Jackson, Knt."

The question which now suggests itself is, What was the baptismal name of "Dame Jackson," whose will was proved in the P.C.C., Aug. 17, 1731? John Jackson, of St. Anne's, Westminster, 1748; and John Jackson, said to have been Governor of Bengal in that year, must have been separate and distinct persons. But consanguinity is not improbable, the arms at St. Anne's and those at St. Dionis Backchurch favouring such an idea. Combe-Hay is three miles south-west of Bath, Pontrylas eleven south-west of Hereford; and I believe that Elizabeth, second wife of Roger Morris, was a sister of the said Governor of Bengal.

J. S.

I wish to express my thanks to H. W. and J. S. for their communications. The pedigree of the Combhayes family is in the *Visitation of Somerset*, 1623 (Harl. Soc. Pub.). Miles Jackson, who stands at the head of the short pedigree of three descents, is described as "who came out of Yorkshire." The arms given there are Argent, on a chevron sa., between three hawks' heads

erased of the second, as many cinquefoils of the field. These arms, with various modifications, have been assigned to several families of the name of Jackson. Jackson of Bedale, *Visitation of Yorks*, 1563, Argent, on a chevron sa., between three doves' heads erased azure, three cinquefoils of the first. In 1584/5, falcons' heads are given, not doves' heads. Jackson of Harraton, Durham, Or, a chevron indented gules between three eagles' heads erased sa. Jackson of Marske, in Swaledale, Argent, on a chevron sa., between three hawks' heads erased of the second, as many cinquefoils of the first.

Over the monument in the nave of Stonegrave Church in Yorkshire, to the memory of Thomas Jackson of Nunnington, gent., who died 1702, aged seventy-one, and whose son, Thomas Jackson, was Town Clerk of the City of London, died 1737, aged sixty-three, and buried in St. Lawrence Jury Church, nearly identical arms may now be seen impaling party per pale indented or and argent. The wreath remains also, but the crest has vanished. Jackson of Whitby appears in Dugdale's *Visitation of Yorkshire*, 1665/6 (Surtees Society), but no arms, it is there stated, were exhibited. I should be very glad if any one could say what arms this family bore. Edmundson gives for "Jackson of Yorkshire," "Argent, on a chevron sa., between three eagles' heads erased azure, as many cinquefoils of the field, on a chief or two anchors in cross of the third between as many trefoils slipped of the last, each charged with twelve bezants." I have sometimes thought that these might be their arms. The anchors point to a seafaring folk, as these were.

Burke states that Sir Peter (Philip) Jackson left issue, Philip, Peter, John, Edward, George, &c., another "wide area for consanguinities."

W. F. MARSH JACKSON.

P.S.—In the *Registers of St. Dionis Backchurch*, published by the Harleian Society, there are some interesting entries concerning Sir Philip Jackson and his family.

FUNERAL ARMOUR IN CHURCHES (6th S. v. 58, 177, 217, 358, 458; vi. 78, 138, 277).—The armour of Thos. Sekford, a Master in the Court of Requests in Queen Elizabeth's time, is deposited on his tomb in the chancel of St. Mary's Church at Woodbridge, of which town he was a great benefactor.

H. W. BIRCH.

Ipswich.

CURE BY TOUCHING (6th S. vii. 448).—There is at present living in Paris a gentleman who claims to be descended from St. Louis IX., and to inherit the power of healing by touch. He is fully persuaded that he has exercised it, and has often asserted this to a relative of mine who is acquainted with him. Inconsistently enough, he indulges at the same time in communistic proclivities, and

\* As curiously coincidental it may be named that Sarah, daughter of Sir Peter Vandeput, married Robert Holford, Esq., Master in Chancery. *Vide Burke's Supplement* (1848), p. 166.

supports them so warmly that he narrowly escaped being shot as a Communist in the affair of 1871.

R. H. BUSK.

OLD ENGLISH MORTAR (6th S. vii. 288; viii. 15).—I believe the chief reason of the superiority of ancient mortar is, as has been pointed out by Dr. Bruce in his work on the *Roman Wall*, that the quick lime, sand, and sometimes pounded brick, &c., were used immediately after being mixed with water. Thus the lime and the silix of the sand entered into a chemical combination, extending to the silix in the stones or bricks used; forming a medium of the nature of glass, pervading the mortar and extending into the stones in contact with it. Hence we often find the stone decomposed except where in contact with the mortar-joints, which stand out like the cells in a honey-comb. In the modern system of making the mortar some time beforehand, and then remixing it with more water when wanted, very much less of the glassy material is available, much of it having been wasted in the subsequent tempering or temperings. It is, of course, of great importance that the sand as well as the lime be of good quality, siliceous, not calcareous, or worse. I have heard of a new rectory-house for which the materials of an adjacent cinder-heap were ground up with the lime instead of sand. The cinders contained so little silix, and that little probably wasted by the mixture being made so long before it was used, that the house is already falling to pieces; whereas, the masonry of the famous Roman wall remains as firmly united as ever, especially in the "core," where the fresh mortar would be poured in by the grouting process immediately after it was mixed. Mediæval buildings which have been used as quarries—as, for example, Tynemouth Priory, Morpeth Castle, and Newminster Abbey, to which I may add early towers, and other portions of churches which have had to be destroyed in order to effect "thoroughly satisfactory restorations"—have required the aid of gunpowder in order to bring the old walls to pieces. In one case, however, the gunpowder or the patience of the restorers, or both, ran short, and the fine old Norman tower is still standing. I should think that albuminous and gelatinous additions, such as blood, eggs, wort, &c., might have the effect of making the mortar more firm, at any rate for some years; but I should have much more confidence in good lime and good sand, well mixed, and allowed to set in the wall, as surgeons would say, "by the first intention." J. T. F.

Bp. Hatfield's Hall, Durham.

Wine is very commonly mixed with mortar in Spain at this present day, as I was informed when in that country.

E. LEATON BLENKINSOPP.

SHILLITOE FAMILY (6th S. viii. 18, 99).—In the *Grants of Arms to the Northern Counties*, by

Dethick, Garter, 45 Elizabeth, 1602, the arms are quite different from those mentioned by MR. SALTER, and I think are the same as in the *Visitation of Yorkshire*, which I have not by me just now to refer to, so I send a copy of Dethick's grant of a crest:—

"Whereas Francis Shelletto of Houghton in the co. of Yorke, gentleman, having married Alce, daughter of Wm Clark and of Elizabeth, daughter of Jo. Preston, Esq., descended of the family of Shelletto of Medley, being of ancient continuance and good reputation in the said county; and whereas the armes belonging to that familie having been many yeares past registered and recorded: I have thought good to exemple the saide armes and thereunto to add and assigne a crest of cognizance, convenient, vidzt. a greyhound's head party per fesse or and sables, charged with one cross crosslet counterchanged. All which I confirme to the said Francis Shelletto with his due difference, and to his children, yssue, and posterity with their due difference for ever."

The arms drawn are a chevron engrailed between ten crosses crosslet; and I think the colours, as given in the *Visitation of Yorkshire*, are Or, a chevron engrailed between ten crosses crosslet sable; this would agree with the colours given in the grant of the crest. The name is spelt indifferently Shelletto and Shillitto; and it has struck me often that the family of Shallett, though of London and Surrey, were descended in some way from the Shillitoe family, the arms being nearly identical, viz., Or, a chevron *raguled* between ten cross crosslets sable, and the name not unlike; but of this I have never been able to find any proof. STRIX.

ST. MILDRED'S CHURCH, POULTRY (6th S. viii. 105).—There is an engraving of St. Mildred's Church in the Poultry in Thornton's *History of London and Westminster*, folio, undated, published by A. Hogg, in numbers, the first of which, as I find by an advertisement in an old Derby paper, was issued to subscribers on May 28, 1786. The church is described as "a plain substantial stone building, enlightened by a series of large windows, and strengthened with rustic at the corners. The tower is crowned with a plain course, without pinnacles, turrets, or any other ornament except a clock whose dial projects over the street."

ALFRED WALLIS.

CONSTITUTION HILL (3rd S. xi. 445; 6th S. vii. 487; viii. 108).—In the plan of London and Westminster, prefixed to Thornton's *History of London and Westminster*, Constitution Hill is marked as a roadway through the Green Park from the Mall to Hyde Park Corner. On p. 459 it is stated that "on the north-west side of the Queen's palace is the Green Park, which extends between St. James's Park and Hyde Park, and near about the centre of it is a good gravel walk or road, called Constitution Hill."

ALFRED WALLIS.

SCANDALIZE: DRAWCANSIR (6th S. viii. 167).—Latham's *Johnson*, among other meanings of *scan-*

*dalize*, gives "reproach" which I think would answer well in the case cited by Miss BUSK, viz., "Which [the pen] the medical gentlemen *scandalize*" (*i. e.*, reproach). In the following quotation from Daniel (*vide* Johnson) the word has, I think, the same meaning:—

"Thou dost appear to *scandalize*  
The public right, and common cause of kings."

*Drawcansir*, the name of a well-known character in the *Rehearsal*, is one of a class of words like *boycott*, &c., and is used to denote a bullying braggart. I came across it the other day in the following passage of *Gil Blas*: "The hearts of Homer's heroes felt exactly the same, when the dastardly dogs were not backed by a supernatural *drawcansir*!" May I take the liberty to recommend Miss BUSK to read the *Rehearsal*, which is published in Mr. Arber's excellent reprints?

J. R. WODHAMS.

THE ENCAMPMENT OF THE ENGLISH FORCES NEAR PORTSMOUTH, 1545 (6th S. vi. 148, 273; vii. 278).—Your correspondent TINY TIM evidently does not understand the distinction between a key to an engraving or picture and a description, or he would not have accused me of making an "error" in my reply to his query. Also TINY TIM's gratuitous assertion that the reference I "gave on the authority of Mr. Britton relates to certain pictures at Cowdry, but not to the particular picture in question," has no foundation in fact. Neither in my question to Mr. Britton on this subject nor in his reply (made to me personally) was any reference made to any other of the paintings which formerly existed at Cowdry House, Sussex.

JAMES HORSEY.

Quarr, I.W.

CRASHAW AND AARON HILL (6th S. viii. 165).—No line, perhaps, has had its authorship so disputed as this of Crashaw. I have seen it somewhere attributed to Addison at school. A poem was required upon the marriage in Cana, and he, not having prepared one, jotted down hastily four lines, of which this was the last:—

"The conscious water saw its Lord and blushed."

But the writer of the notice of Crashaw in the *English Cyclo.* does not entirely give the credit of this epigram to Crashaw, for he says it "has been ascribed to other and greater poets." I did not know it had been ascribed to any writer before Crashaw. I think there ought to be no comma after *vidit*, as it spoils the caesura or accent upon *um* in *Deum*. These Latin poems, published in 1634, Crashaw dedicated to Benj. Lang, Master of Pembroke, in the same year as he took his bachelor's degree. Aaron Hill's rendering is but poor, and evidently done with the intention of appropriation as an original. In Kippis's *Biog. Brit.*, s.v. "Crashaw," there is a good rendering, which was obtained thus. "A circle of poetical friends" translated the

epigram in various ways, and the following was selected as the best:—

"Whence does the crystal reddened to the eye,  
And lucid water take a roseate dye?  
Here own Him present who gives Nature law;  
This element saw God, and blushed with awe."

It may be made more startling and vividly present thus, possibly:—

Who stains with amethyst the waters white,  
Or dyes to rose-tint what was crystal bright?  
Bow, present guests! and bowing, stand ye hushed;  
'Tis the pure lymph, beholding God, has blushed.

In the same notice Hayley (who was, I believe, the writer of the Crashaw notice in Kippis) gives several interesting borrowings from Crashaw by Pope and Gray. I have not got Mitford's edition of Gray, yet I suppose that with Mitford's splendid memory for verbal criticism he has recorded them all. But some of the passages in Pope *may* have escaped. There is one in which I think Crashaw has the advantage in both musical rhythm and simply direct expression. Pope's epitaph on Fenton ends:—

"This modest stone, what few vain marbles can,  
May truly say, Here lies an honest man."

Crashaw on Ashton runs:—

"The modest front of this small floor,  
Believe me, reader, can say more  
Than many a braver marble can—  
Here lies a truly honest man."

It runs like a bit of prose, with no delay and no suspension, and yet is as liquid and gentle as a bar or two out of a symphony of Haydn. Yet in the face of this Hayley can say, if Pope borrowed it was "only as the sun borrows from the earth," &c., with a lot more of ill-directed verbiage, and all for the grand reason that to him who has no need of it more shall be given. Midges shall be burnt in sacrifice till they even put the candle out. How meanly little souls will humble themselves before success! This Hayley was once a poet, if six volumes small octavo can make a man so. "Everything about that man is good except his poetry," said Southey, writing to Coleridge. But, fortunately, a man may be very good and very little, and if lucky even lustrous, but not illustrious. A note in a sunbeam was this Wm. Hayley of Cowper's *Life* celebrity.

C. A. WARD.

Haverstock Hill.

Another translation of "Unde rubor" is to be found in *Blackwood's Magazine*, No. xvii. (August, 1818), in a collection of sixteen epigrams, called "Horæ Cantabrigienses," by F. R. S. (translations). The last line is Aaron Hill's, and is so acknowledged by quotation marks, but the other lines are worth collating:—

"Whence has the stream its flush, unknown before?  
The rosy glow, which through its veins has rushed?  
A present Deity, ye guests, adore—  
'The bashful stream has seen its God, and blushed.'"

And in Booth's *Epigrams*:—

"The modest water, awed by power divine,  
Behold its God, and blushed itself to wine."

H. SKEY MUIR, M.D.

Fort Pitt, Chatham.

COMPTON-WYNYATES (6th S. viii. 168).—Though unable to answer this query fully, I may perhaps be able to throw some light on the asked-for "origin of the latter" very unusual word. Those who have travelled to Buxton from Castleton, Derbyshire, will doubtless remember the wild valley, near the latter place, known as the Wynnats or Wynatts. In Mogg's *Paterson's Roads*, ed. 1829, at p. 251 is:—

"The immediate approach to this place [Castleton] from Chapel-en-le-Frith is by a deep descent called the Winnets, or Windgates, from the stream of air that always sweeps through the chasm, and the road, nearly a mile long, is carried in a winding direction, so as to render the natural declivity passable for carriages," &c.

The writer of the article in the road-book from which I quote suggests (apparently unintentionally) another derivation by his mention of the road's "winding direction"; this unconscious etymology at least will not favour the charge of "vapouring" to which our author's earlier remark is exposed.

WILFRED HARGRAVE.

Castleton.

I would suggest that this is merely the Compton of the Wynniat family, to distinguish it from other Comptons. The family of Wynniat still exists in North Gloucestershire. The spelling in early registers varies very much. I have seen it spelt Winneat (see Burke's *Landed Gentry*).

F. W. WEAVER.

ENQUIRER will find in Dugdale's *Warwickshire* the following:—

"Further southwards stands Compton Winyate, being so called for distinction from the other Compton in this county; having had that addition in respect that long since there was a *vineyard* within the lordship."

B. R.

Undoubtedly the first of these names is derived from the Comptons, whose seat this is, and has been for centuries. The present mansion is said to have been built by William Compton, Gentleman of the Bedchamber to Henry VIII., by whom he was knighted and made Chancellor of Ireland. He is, however, a well-known character. As to the second name, it is said (in *Historic Warwickshire*, by J. Tom Burgess, F.S.A., and elsewhere) to be a corruption of *vineyard*, and to date from Saxon times. An early edition of Johnson's *Dictionary* gives the derivation of *vineyard* as the Saxon *win-gearb*, which would seem to favour this supposed origin of the name.

F. A. TOLE.

BERKELEYS AND FITZHARDINGS (6th S. viii. 146).—There does not appear to be any foundation for the story of Roger de Berchelai's relationship to Edward the Confessor. It was probably intro-

duced by the monks when drawing up the pedigree three or four centuries later, as a sort of pendant to the pretended descent of Robert FitzHarding from the kings of Denmark. It is, of course, possible that Roger was really related to the last Saxon king through Edward's Norman mother, Queen Emma, for her daughter Goda had, by her first husband Drogo de Mantes, a son Ralph, who settled in England and was progenitor of the lords of Sudeley; but on the assumption that this Ralph had a sister married to Roger's father, signs of close connexion between that family and the De Berkeleys might fairly be expected, whereas none is traceable. Moreover, "Domesday affords no evidence whatever that Roger de Berkeley inherited any lands from before the Conquest" (vide *Domesday Tenants in Gloucestershire*, by Mr. A. S. Ellis). On the contrary, the names of the Saxon predecessors of himself and of his brother Ralph in the manors they held in capite at the survey are in every case mentioned; whilst as regards the two great royal manors held by Roger in fee farm, it is clear, from circumstances alluded to in the text, that he was put into possession of Berkeley by Earl William (FitzOsbern) on his subjugation of the Western counties in 1067, and that he received Barton at Bristol direct from the king at a considerably later period. That the earl, as Warden of the Marches, relied much on Roger is proved by his not merely having appointed him *Præpositus* (provost) of Berkeley, but given him, among other grants, five hides (800 acres) at Nesse to build a fort (*castellulum*), evidently with the view of its commanding the passage of the Severn at Pirton, since Etloe, a village on the opposite bank of the river, was added to the gift. Lands at Striguil (Chepstow), where the earl proceeded to erect a castle to keep the Welsh in check, were likewise conferred on him. The natural inference from these facts is that Roger was one of the most trusted of the captains who accompanied this "noblest of the Norman leaders" to the invasion of England; and the discovery of his name among the subsequent benefactors to the Abbey of St. Martin d'Auchy (*Archeologia*, 1835), by connecting him with the county of Albemarle, tends to corroborate this conclusion, as we are told that the men of that fief fought at Hastings under the banner of William FitzOsbern, by desire of their Countess Adeliza, the Conqueror's sister. It was owing, doubtless, to the latter connexion that he did not follow Earl Roger, Earl William's son, into rebellion in 1074, obtaining substantial rewards from the king for his fidelity. That, after twenty years' residence at Berkeley, Roger should have acquired his surname from it, is by no means surprising. In conclusion I must point out that your correspondent, on whose letter I have commented, has confounded Roger de Berkeley of Domesday, who retired into the monastery of St,

Peter's, Gloucester, in 1091 (Cart. St. Pet., Glouc.), with the second Roger de Berkeley, who lived until 1130 (Great Pipe Roll of 31 Henry I.); and that he has been further misled into asserting that the successor to the estates of the latter was his nephew William de Berkeley, whereas the William in question was never more than Custos of the honour of Berkeley during the non-age or absence of his cousin, the third Roger de Berkeley, eventually the disinherited baron. A correct history of the earlier house of Berkeley still remains to be written.

EQUES.

LILITH (6th S. viii. 248).—

"Adam's first wife Lilith,...

The witch he loved before the gift of Eve,"

is mentioned by Burton thus: "Concerning the first beginning of Divels, the Thalmudists say that Adam had a wife called *Lilis* before hee married Eve, and of her hee begat nothing but Divels." In the margin Burton refers to *Pererius in Genesis*, lib. iv. cap. iii. v. 23. In *Faust* Mephistopheles warns the doctor against "the first wife of the first man" in these terms:—

"Beware—beware of her bright hair,  
And the strange dress that glitters there:  
Many a young man she beguileth,  
Smiles winningly on youthful faces,  
But woe to him whom she embraces."

D. G. Rossetti wrote a sonnet on Lilith, besides referring to her in *Eden Bower*, and some years ago Mr. Moncreu Conway gave an interesting lecture on "Lilith: Adam's First Wife." The subject naturally had a fascination for the luscious imagination of the painter-poet D. G. Rossetti.

JAMES HOOPER.

7, Streatham Place, S.W.

The Rabbinical stories about Lilith may be found in Buxtorf (*Lex. Talm.*, s. v.). For the literature of this subject I would refer your correspondent to a learned note by the Rev. T. K. Cheyne in his work on *The Prophecies of Isaiah*, see note to chap. xxxiv. 14, p. 188. There is also much interesting information to be found in Turner and Morshead's *Goethe's Faust*, p. 288. Lilith means properly *nocturna*, and was a name applied by popular superstition to a night spectre that sucked the blood of children in their sleep (see Gesenius, *Heb. Dict.*, ed. 1878, s. v.).

A. L. MAYHEW.

18, Bradmore Road, Oxford.

The following quotation from *Gregorii Posthuma* may be of interest:—

"This Shee divel they call by the Name of Lilith. It is taken from the Night, for so the word signifieth first. And it will be something to you when you remember your self of that ordinarie superstition of the old wives, who dare not instruct a Child in a Cradle by itself alone without a candle. You must not think those people know what they do, and yet you may perceive their sillie waies to derive from an Original much better, and more

considerable then can be guessed at from their prone and uninstructed waie of performance.

"That which we read, Job i. 15, and the Sabeans fell upon them, &c. The Hebrew is, And Seba came ('tis a hard Book that). The Syriack Translation is Et irrurunt Latrones. And the Arabs or thevs came in upon them. But the Chaldee rendreth That Lilith the Queen of Smargad came, &c. And Elias in his Methurgeman saith, that This was a Citie of the Sabeans called in their Language by the name of Smargad. And that this Lilith was a kinde of shee-Divel which killed Children. The Gloss to Nidda saith so too, and describeth her to have wings and an humane Face (Aben Ezra, *Castra Seba. Glossa Talmud in Nidda*, fol. 21 b): You may hear more of this Fairie Queen, if you can meet with that Edition of Ben Sira, which was Printed by the Jews at Constantino-ple, with the Books of Tobit, the Book of Zorobabel, &c."—*Episcopus Paevorum*, by John Gregory, M.A., London, 1649, p. 97.

The first number of the new *English Illustrated Magazine* contains a drawing of Rossetti's Lady Lilith.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

A paper of mine, shortly to appear in "N. & Q.," on "The Curiosities of Superstition in Italy," attempts a reply to this query, as well as some additional researches into the question of ghost stories in Italy, of the screech owl (*Strix*), and some others lately under discussion.

R. H. BUSK.

PENWITH will find a note on Lilith appended to an extract from the Shabbath in Hershon's *Talmudic Miscellany*, ch. i. p. 9. Adam's legendary first wife was converted into a demon by way of punishment; it is, therefore, hardly fair to speak of her as his "demon wife," which conveys quite a different impression.

NOMAD.

If PENWITH will communicate with me I shall be happy to send him a copy of my *Lays and Legends of Gloucestershire*, in which the story of Lilith is worked out in connexion with the temptation in the stained-glass windows of Fairford Church; also a copy of an old magazine poem of mine, where the same story is told with greater detail. My knowledge of the story of Lilith is, I am bound to say, second hand. I have never seen, nor do I know where to find, the original Talmudic legend. But I have traced the story, in many various phases, through the arts and literature of antiquity from Bede to Goethe.

ADIN WILLIAMS.

Lechlade, G. s.

A NAPOLEON PROPHECY (6th S. vii. 404; viii. 51, 112).—The actual figures of the *plébiscite* were 7119796/1119000, the sum before the dividing line being the majority and the other the minority. In writing the transparency they must be humoured a little, e. g., the tail of the 9 must be shortened and curled and the 7 made angular. When reversing it the three noughts must be omitted; the final 9 then represents the initial e, the next three

figures make *m*, the dividing line and the 6 together make a good *p*, the 9 next it an *e* again, the 7 an *r*, 9 *e* again, the next two figures stand for *u*, and the final 7 for an *r*. R. B. is very ingenious to have found ten other figures which actually make the word equally; but, of course, the interest of the anagram consists in the coincidence of the actual numbers concerned in creating the *empereur*. The inclination to call this a "prophecy" is just an instance of what I tried to point out in my last reply. Of course there is really nothing more in it than in any other anagram or *jeu de mot*.\*

Such word and figure puzzles concerning the Napoleons are endless. I will only take up the space of "N. & Q." with one more, however. Napoleon I. was born 1768 (some say 1769), he abolished the Directory and took the supreme power as first consul in ... .. 1799

|                                |     |     |   |   |
|--------------------------------|-----|-----|---|---|
| Add the date of his birth thus | ... | ... | } | 1 |
|                                |     |     |   | 7 |
|                                |     |     |   | 6 |
|                                |     |     |   | 8 |

We have the date of his death ... .. 1821  
 Napoleon III. became emperor ... .. 1852

|                           |     |     |   |   |
|---------------------------|-----|-----|---|---|
| Add the date of his birth | ... | ... | } | 1 |
|                           |     |     |   | 8 |
|                           |     |     |   | 0 |
|                           |     |     |   | 8 |

We have the date ... .. 1869  
 which, if not absolutely the date at which he was dethroned, at all events is the date of the last year of his reign, and all "prophecies" want as much straining as this, and anyhow it completes the cycle of one hundred years from the birth of the first Napoleon. But not only this; if we add to this date of ... .. 1852

|                                  |   |   |
|----------------------------------|---|---|
| the date of birth of the Empress | } | 1 |
| Eugenie                          |   | 8 |
|                                  |   | 2 |
|                                  |   | 6 |

we again get the date ... .. 1869  
 and the same if we add to 1852 the figures of 1853, the year of his marriage! Further, again, if we take the date of 1830, the year Louis Philippe began to reign, and add to it the date of his birth (1773), of Queen Amélie's birth (1782), and the year of their marriage (1809) we *each time* get the sum of 1848, which is the year in which Napoleon III. superseded him. R. H. BUSK.

P.S.—By a coincidence, just while I was correcting the proof of this, Mr. D. J. Stewart sent me another Napoleonic anagram, quite new to me.

\* Another curious anagram, not I think very generally known, which I have similarly heard referred to as having something of the supernatural about it, is *vir est qui ad est out of the letters of quid est veritas?*

From the words *Révolution Française* take away the letters *veto*, and the remaining ones supply *Un Corse la finira*.

Respecting the figures referred to by R. B., they are not 7437391113, but 7119791/1119. The 9 must be made with a good curve, and the 1/ forms the *p*. The dash divides 7119791, the votes polled for the emperor, and the 1119 with three ciphers, the votes polled against him. Undoubtedly the figures, written with very little indulgence, will form the word *empereur*, and the figures are quite correct. I have written them so as to be unmistakable, and any one else can do the same after a trial or two.  
 E. COBHAM BREWER.

The figures asked for by R. B., which when held up to the light and so reversed form the word *empereur*, are the following,—7119791/119000. They comprise the votes given for, and the first four of those against Louis Napoleon at the election as president. The noughts at the end of the number against are not used, and the long line as division between the favourable and unfavourable numbers forms the long stroke of the letter *p*. I believe the numbers to be correct, as my copy was made at the time they were produced; but if that were at the election for president or when Louis Napoleon was chosen emperor I cannot now be sure. If the latter, perhaps some ingenious inventor thought that "the means justified the end"; if otherwise, the result was singular and prophetic, and I never heard the correctness of the figures disputed.  
 E. H.

BLUE LAWS OF CONNECTICUT (6th S. viii. 189, 214).—It is singular what an extent of popularity and length of vitality a fraud and fiction may attain, if it happens to be "spicy" and suited to the popular taste. Such has been the case with the so-called "Blue Laws of Connecticut," the history of which was thoroughly sifted in "N. & Q." more than twelve years ago, and its falsity and absurdity exposed. DR. COBHAM BREWER (*ante*, p. 189) says, "We all know what these laws are." This is precisely what we do *not* know, for, in point of fact, they never had any existence, except in the pages of a Yankee Tory who left the province in 1774, finding it rather too hot for his loyalty, and revenged himself by a libellous book published in 1781 in London, the worthlessness of which was exposed in the *Monthly Review* at the time. The whole history will be found set out in the pages of "N. & Q." referred to below. The term "Blue Laws," explained to mean "bloody laws," was an invention of the same worthy, the Rev. Samuel Peters. The supposed enactments against a man kissing his wife on the Sabbath day, a mother kissing her child walking in the garden, &c., are pure fictions. In the real Connecticut laws there are no rules at all respecting the Sabbath. The

following references embrace the whole subject:—  
 "N. & Q.," 1st S. xi. 321; 3rd S. vi. 246; 4th S.  
 vi. 485; vii. 16, 64, 191. J. A. PICTON.  
 Sandyknowe, Wavertree.

I am sorry to say that I am not quite satisfied with Mr. SOLLY's explanation of "blue." May not "true blue" have then had somewhat the same meaning that it has now? May it not have meant, "the correct ticket," "thorough," "straight to the point," pronounced, decided, or aristocratic? The following extract from a facetious book written by the wits of Oxford in 1658, I think, supports this view. At any rate, as used there, it appears to me to be complimentary, and not to allude in the remotest degree to Puritanism:—

"What if I strain a line or so,  
 Thy Verses Feet can make me go,  
 If Leg or Arm be broke: 'tis true  
 He is a Poet, right, *true blue*;  
 And whether or no I crack my brain,  
 True blue I'me sure can never stain."  
*Naps upon Parnassus*, 1658, sig. B 8.

In the following song, from *Westminster Drollery*, I take it that blue-coat means gentleman's coat:—

*On a Pretender to Gentility, suspected to be a Highway-man.*

"A Great Pretender to Gentility,  
 Came to a Herald for his Pedigree:  
 Beginning there to swagger, roar, and swear,  
 Requir'd to know what Arms he was to bear:  
 The Herald knowing what he was, begun  
 To rumble o'r his Heraldry; which done,  
 Told him he was a Gentleman of note,  
 And that he had a very glorious Coat.  
 Prethee, what is 't? quoth he, and here's your fees.  
 Sir, says the Herald, 'tis two Rampant Trees,  
 One Couchant; add to give it further scope,  
 A Ladder Passant, and a Pendant Rope:  
 And for a grace unto your *Blue-coat* Sleeves,  
 There is a Bird i' th' Crest that strangles Thieves."  
*Westminster Drollery*, 1671, p. 59.

According to Randle Holme, *blue* signifieth "piety and sincerity" (bk. i. p. 12). And "our ancient Britons had their shields painted Blew" (bk. i. p. 11). I suppose every one has heard of the Spaniards' pride in their "blue blood." R. R.  
 Boston, Lincolnshire.

RIVER-NAMES (6th S. vi. 409; vii. 156, 450; viii. 74, 256).—MR. CORNELIUS WALFORD's note implies that the Yorkshire Ouse only begins (so far as its name is concerned) at or below York, although, as he observes, there is an Ouseburn higher up the stream. The Yorkshire Ouse does, in fact, begin some twenty miles above York, at the junction of the Ure and the Swale, a little below Isurium, and it ends at Trent Ness, where it meets the Trent; from which point the Humber begins. Between Isurium and Trent Ness the waters of the Nidd (at Nun Monkton), the Foss (at York), the Wharfe (above Cawood), the Aire (at Asselby Island), and the Don, or "Dutch

River" (at Goole), all fall into the Ouse; which, therefore, really consists of the waters of seven rivers, not including in this number the smaller affluents of the Ure and the Swale. A. J. M.

LAMBETH HILL, E.C. (6th S. viii. 267).—The original name of this street was Lambert Hill. Hatton, in the *New View of London*, 1708, i. 45, says, "Lambert Hill between Thames Street, S., and the west end of Old Fish Street, N. It is so called, says Stow, from one Lambert, the owner thereof." In the work published by Dodsley in 1761, *London and its Environs Described*, iii. 289, it is mentioned,—"Lambert Hill, generally called Lambeth Hill"; and Entick, in the *New History and Survey of London*, 1766, describes Lambert Hill as "a well-built street inhabited by private families." Northouck, in 1772, has "Lambeth Hill"; and so it appears to have been designated for the last hundred years. It is noteworthy that in other parts of London this same change from Lambert to Lambeth has taken place. Thus, when Goodman's Fields were invaded by the builders, a wide street from Hooper Square to Little Alie Street was built and named Lambert Street, and is so designated in Rocque's map of 1746. In Horwood's map, 1799, it is called Lambeth Street, a name which it still retains. Again, when the north side of Curzon Street was built, the contractor, Mr. Lambert, built large workshops in the ground between Curzon Street and Charles Street, which was then named Lambert Mews. After his death the name was changed to Lambeth Mews, under which name it is figured by Horwood in 1795. See "N. & Q.," 1st S. vi. 169. EDWARD SOLLY.

EPITAPH IN CHIGWELL CHURCH (6th S. viii. 267).—May not the first letter be H? "Hic sepultus est." C. S.

FOREIGN BOOK-PLATES (6th S. viii. 268).—W. M. M. should consult the following works:—  
 1. Poulet-Malouin (A.). *Les Ex-libris Français depuis leur Origine jusqu'à nos Jours*. Nouvelle édition, revue, très augmentée, et ornée de vingt-quatre planches. Paris. P. Roquette, 1870, gr. in-8 [tiré à 350 ex.].  
 2. Støber (Auguste). *Petite Revue d'Ex-libris Alsaciens*. Mulhouse, 1880, 12mo.  
 3. *Curiosities of Book-plates*. Two interesting illustrated articles which appeared in the *Printing Times and Lithographer* for November and December, 1882, pp. 265-8 and 290-2.

JNO. CLARE HUDSON.

Thornton, Horncastle.

ST. GEORGE'S HALL, LIVERPOOL (6th S. viii. 145, 277).—A reference to Mr. Fergusson's *History of Architecture* will show why Mr. Loftie has made the mistake of attributing St. George's Hall to Wilkins. M. N. E.

"LAYS OF PAST DAYS" (6th S. viii. 267).—The author of this volume was Mr. J. Hughes, of Donnington Priory, Newbury. WM. H. PEET,



FATHER PROUT (6th S. viii. 175).—John Sheehan (the Irish Whiskey Drinker), who knew Prout well, says, in his preface to the *Bentley Ballads*, third edition, p. xii, that Francis Mahony (Prout) "received the rudiments of his classical education in his native city of Cork," and that he "completed it in more than one of the colleges of the Jesuits abroad."

G. B.

PILL GARLICK (6th S. viii. 168).—This is a very old term, and I think I have met with it in Gayton's *Festivous Notes to Don Quixote*, or some other book of that period. It seems to have been a nickname for a bald head:—

"Ye loste hyr faurly quyt;  
Your pyllyd garlycke hed;  
Cowde hooopy there no stede."

Skelton's *Poems against Garnesche*, Dyce,  
vol. i. p. 122.

Chaucer, in his *Reeve's Prologue*, compares an old man to a leek, with his "hoor head," &c.

R. R.

What is the date of the novel of this name? In Foote's play, *The Lame Lover*, acted in 1770, Sir Luke says, "So, then, it seems poor Pil Garlick here is discarded at once."

A. H. CHRISTIE.

DANCING THE HAY (6th S. vi. 288, 451, 523; vii. 478).—I have seen the account of the *pavane* in the glossary to the new edition of Sir T. Elyot's *Gouverneur*, and my belief, *pace* your correspondent C., that the word is not derived from *L. pavone*, is not shaken by what I read there. Littré justly remarks that such a derivation would give *pavone* rather than *pavane*, and I prefer his authority to that of Voltaire, Arbeau, &c., on a matter of this kind. That there was a Spanish *pavane* no one denies; but it is confidently asserted, not by me but by better authorities, that the dance came originally from Italy—indeed, from Padua. There are Ostend oysters, but all oysters do not come from Ostend.

JULIAN MARSHALL.

THE CAUSAL "DO" (6th S. iv. 408; v. 53, 179; vi. 117, 295; viii. 158).—It is tedious to prolong one question by mixing it up with another. At the last reference there is a quotation involving the phrase, "so gat wan," and *gat* is actually italicized, as if it were the past tense of *gat*. *Sogat* means "in such a way"; the familiar *sua-gat* of Barbour.

CELER.

JOHN FORBES—SARAH ROBERTSON (6th S. vi. 46, 95).—Sarah Robertson, wife of John Forbes (a cadet of the family of Craighievar), buried at Kilmodan, or Glendaruel, was an Irish lady. The said John Forbes was a Writer in Edinburgh, and became factor on the extensive estates of Campbell of Ardkinglass, in Argyleshire. He was succeeded in that office by his son and grandson. His good descent, and this connexion with the Ardkinglass family, account for the marriage of his son James

(minister of the gospel at Glendaruel) to Miss Beatrix Campbell, of Craighish. MR. CARMICHAEL might find in the Ardkinglass monument chest all the information he is in quest of.

V. C.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 269).—

"The swan with arched neck," &c.

Milton, *Paradise Lost*, bk. vii. l. 443.

G. G. BOGER.

### Miscellaneous:

#### NOTES ON BOOKS, &c.

*Lancashire and Cheshire Records preserved in the Public Record Office, London.* Part I. Edited by Walford D. Selby. (Record Society.)

THE Record Society was established a few years ago for the purpose of printing documents relating to the counties of Lancashire and Cheshire. It has already done some good work. This, the seventh volume of its publications, will prove one of the most useful of the number. It is a calendar only, but every student who has worked in the Record Office knows that to calendars he is indebted for the power of consulting the vast series of documents that are there preserved. We wonder how many Englishmen who walk down Fetter Lane have any notion of the uses to which the large and ugly building known as the Record Office is applied. The few who do know something about it are, for the most part, singularly confused in their ideas of what is contained there. No one, it may be safely affirmed, except a few of the officials, has anything like an exhaustive knowledge of the treasures of history which this kingdom has been accumulating during the eight hundred years that have passed since the Domesday Survey was made. Mr. Selby's laborious compilation is a key to some portion of these documents relating to two of our shires only. It does not profess itself to be an exhaustive catalogue or index even so far as it goes. We can well imagine that some persons will object to this. There will be a show of reason in the complaint, but it will be a show only. What is wanted by the student is a handbook which shall instruct him where to search on the subjects in which he is interested, not such a book as will spare him the drudgery of consulting the originals for himself. Works of the latter kind are useful, but their compilation is, so far as our national records are concerned, impossible within any reasonable period of time. What is wanted by the student is prompt aid, not the hope of something very exhaustive and costly, which cannot be completed for many years to come. We have consulted Mr. Selby's calendar in many parts, and have found it excellent in plan and execution. In many instances it not only gives lists of the documents, but explains their purport and use, or gives references to other sources from which such knowledge may be gained. We trust this is not the last handbook of the kind which Mr. Selby will prepare. We would not wish to depreciate Lancashire and Cheshire, but would remind him that there are other counties in England whose treasures are as rich and as unexplored as those with which his volume deals. Will he not give help to the workers in the north, south, and east as well as the west?

*A Glossary of Dialectal Place-Nomenclature.* By Robert Charles Hope. Second Edition. (Simpkin & Marshall.)

WE welcome most gladly a new edition of Mr. Hope's useful glossary. The only important fault in the first

edition was that it contained far too few names. The present book is much enlarged, but still, if we are not much mistaken, there are hundreds of villages that do not appear here which are called by names differing more or less in sound from that which the spelling suggests. For example, we do not find Coningsborough, near Doncaster, memorable for the part its castle plays in *Ivanhoe*. A Yorkshire peasant would hardly understand any one who pronounced this name as spelt. Cunsbur is the name it always goes by. In a book of this kind it is impossible to escape errors. Those we have come upon, and they are but few, seem to be mere misprints. To our ear Askerne in the West Riding of Yorkshire is pronounced Askun, not, as Mr. Hope gives it, Ascrum. Epworth, the birthplace of John Wesley, is certainly Epputh, not Eppwith.

Place-names are attracting much more attention now than they did in times past. Mr. Hope has not come into the field a day too soon. The spread of education is destroying many local peculiarities, and the way in which railway officials insist on pronouncing the names of places "as they are spelt," is having a most injurious effect in many widely severed parts of England. Our readers are all of them, we trust, aware that, except in a very few cases, the folk-names of places are not corruptions, but relics of older forms. If it be important in the interest of history to know why our towns and villages are called by the names they bear, it is important not to lose the evidence which the speech of the people furnishes. We have met with many blundering derivations, which could never have been ventured upon if their inventors had used their ears as well as their eyes.

*Gloves, their Annals and Associations.* A Chapter of Trade and Social History. By S. William Beck. (Hamilton, Adams & Co.)

SOME curious phases of social history are illustrated by Mr. Beck in what purports to be a treatise upon costume. Apart from their antiquarian interest, however, which is considerable, gloves have had an important symbolical meaning. They have long been known as pledges of faith and as gages of battle. They have, in addition, been borne aloft as signs of security, given as signs of amity or protection, dispatched as guarantees of safe conduct, paid as a form of rent, and connected closely with transactions in tenure. Fairs were established by virtue of the king's glove, and the deprivation of gloves was part of the ceremony of degradation. A record of the part they have played is thus interesting from most antiquarian standpoints. These and other uses of the glove are described by Mr. Beck in a singularly well-written volume, the nature and the interest of which are on a par. Not easy is it to imagine a work more pleasant in perusal than the treatise Mr. Beck has written. Concerning the origin of gloves, which, according to some authorities, dates back to the period of Ruth, and is certainly of high antiquity, there is an edifying chapter; and the etymology of the word is discussed at some length. Illustrations of various forms of gloves, hawking, military, and others, are supplied, and with them representations of gloves worn by individuals, such as Henry VI., Queen Elizabeth, Mary Stuart, James I., and William Shakespeare. The authority of the gloves last named is, it is needless to say, imperfectly established. On these and other subjects Mr. Beck writes agreeably and well, and his book is a mine of curious information.

*Shakspeare.* Vol. XII. *Pericles, Poems.* (C. Kegan Paul & Co.)

The concluding volume of the "Parchment Library" *Shakspeare* of Messrs. Kegan Paul & Co. has now been

issued. The collection constitutes the daintiest and most elegant edition of *Shakspeare* yet issued. No books from an English press approach so nearly to the works of the Elzevirs as does this lovely series, which tempts the genuine bibliographer to put it by unused, in order that future bookworms may revel in its possession. Whoever owns these twelve precious little volumes may boast that few collectors can show specimens of finer workmanship.

MESSRS. BLACKWOOD have issued part i. of a new and enlarged edition of the Rev. James Stormonth's *Dictionary*. The materials consist chiefly of matter accumulated by Mr. Stormonth before his death, and include large additions from scientific phraseology, from Chaucer, Spenser, and other old writers, and from various sources. The grouping system adopted by Mr. Stormonth is retained. The etymologies have been revised, and the pronunciation has been superintended by the Rev. P. H. Phelp. A library edition of Stormonth's *Dictionary* will be valued by scholars, within whose reach it is now for the first time brought.

To the series of pocket volumes issued by Mr. David Douglas, of Edinburgh, has been added *Mr. Washington Adams in England*, by Richard Grant White. This eloquent defence of things American has some delightful banter of English ignorance and prejudice.

*Old Year Leaves* is the title of a volume of collected poems by Mr. Mackenzie Bell, to be published in the autumn by Mr. Elliot Stock.

ROYAL ARCHEOLOGICAL INSTITUTE.—At the meeting held on the 10th inst. the approaching resignation of their valued friend and secretary, Mr. Albert Hartshorne, F.S.A., was, to their great regret, announced to the Council.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

C. S. MOREN (Erebro, Sweden).—We regret to say we can mention no English geographical work that approaches the works of which you speak. English writers are driven to use gazetteers of no great merit, or to turn to foreign sources.

M. C. B. ("A History of English Literature").—The best book for your purpose is probably *A Compendious History of English Literature and English Language from the Northern Conquest*, by George L. Craik, 2 vols., Charles Griffin & Co., 1869.

NERO ("Trying a Magistrate").—The sketch in question is by Mr. Toole.

K. L. MUNDE.—We will forward prepaid letters to the gentlemen you name, but cannot without authority give up an address.

SCOTS ("Cup Marked Stones").—Consult a Greek lexicon, and save us a difficult and not too pleasant explanation.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 20, 1883.

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## Notes.

## CURIOSITIES OF SUPERSTITION IN ITALY.

If superstition in Italy has acquired a distinctive characteristic it is perhaps to be found in the fact of including under one general ban all non-religious supernatural agency. It would seem as if a sort of rather illogical compromise had been arrived at in more Northern countries—that while it was shocking to have anything to do with witches, because they were malevolent, it was hardly, if at all, wrong to give credit to superstitions about such demons as were supposed to amuse themselves only in producing agreeable interferences with the ordinary course of human events,—fairies, cobbolds, familiar spirits, and such like. This ingenious compromise, this distinction between good and bad devils, does not seem to have been thought of in Italy.\* It is true in some processes against witches there was exceptional treatment in favour of those who exercised their charms and incantations with a view to healing and not to injuring<sup>b</sup>; but this had regard to the

character of the individual criminal, not to the nature of the crime. Any tampering with the belief that God is the sole disposer of human events was held to be equally wrong and a backsliding into pagan error, whether it was sought to attain a good or an evil result. Such superstitions continued to exist, but they existed in the teeth of reprobation, just as any misdeed or misbelief existed; there was no exception in favour of good devils. In all the treatises of demonology that have come under my notice I find the word *fata* (the nearest representative of the word *fairy*) used as convertible with *strega* and *lammia*—all equally witches and sorceresses.

Del Rio<sup>c</sup> distinguishes eighteen varieties of sprites according to the divers operations ascribed to supernatural agency, but treats them all equally as spirits of evil. The fourteenth class of his list comprises "those spectres which are said to haunt groves and other pleasant spots in the appearance of maidens and matrons dressed in white." In this category he places "nymphs, sibyls, those who are called *dominas bonas*, *dominas nocturnas* [these are particularly classed as witches in Tartarotti<sup>d</sup> and others]..... those called by the Gentiles *parcas*.....the fatal sisters falsely supposed to preside over war.....givers of victory, in Italy called *fata*, in France *fee*." In the other classes may be found cobbolds, guardians of treasure, mischievous sprites, familiar spirits, &c., but these held an even less prominent place in popular lore than beautiful fairies. Some examples are on record, showing that their rareness is to be ascribed rather to want of correspondence with the idea in Italian modes of thought than to absolute ignorance of it. "What more common than *spiriti folletti*? a prodigy so easy to meet that there is not a town or village which cannot supply an instance of it," writes Tartarotti<sup>e</sup>; and, indeed, instances are common enough in his province of Wälsch Tirol, but this Italian-speaking district is not Italy. The circumstance is significant because it shows that while the household tales have spread, the conception of personal acquaintance with local familiar spirits has not.<sup>f</sup>

Menghi devotes chapter xxi. bk. ii. of his *Compendio dell' Arte Essorcista* to the consideration of this kind of spirit. It would seem that in his day there were a few instances of such to be found in Italy, but mostly in the north, and he produces

<sup>c</sup> *Disquisitionum Magicarum*, Lyons, 1602, lib. xxvii. sect. ii.

<sup>d</sup> *Del Congresso Notturno delle Lammie di Girolamo Tartarotti*, Roveredo, 1749, lib. i. cap. iv. § v., and cap. v. § vii.

<sup>e</sup> *Risposta alla Lettera Intorno all' Origine e Falsità della Dottrina de' Maghi e delle Streghe del Sig. Gianrinaldo Carli*, Roveredo, 1749.

<sup>f</sup> I have quoted from Menghi a very peculiar Roman exorcism (*Folk-lore of Rome*, p. 270). The possessed person was, however, a Bohemian.

\* Zingerle notices that the religious Tirolese have a way of accounting for this intermediate class of sprites by supposing them to be angels who were led away by Satan so far as to fall away from perfection without incurring the full guilt of those condemned to hell; but I do not think that this is at all a generally accepted idea.

<sup>b</sup> See instances in Cantù, *Gl' Eretici d' Italia*, p. 380.

none further removed from German influence than the centre of Tuscany. One case, which had Parma for its locality, is that of a complete Robin Goodfellow, but Menghi treats it entirely as a deceit of the devil to do the persons favoured by his assistance an ultimate mischief; he has evidently no idea of a neutral intention. In another similar tradition which he introduces he works this out in the following way. There was, it seems, a certain rich man who was known to entertain no very cordial sentiments towards the pious monks of Mount Avernia.<sup>5</sup> One day the community was

<sup>5</sup> St. Francis receiving the Stigmata is a subject early painters have so delighted to treat that it has been rendered familiar to all lovers of Christian art; the traditions of the order place the scene of the apparition at Mount Avernia; the convent there is the strictest of the order. Its extreme poverty and the popular veneration for the austerity of its denizens have, like the industrious studies of Monte Cassino, made it an exception to the general spoliation of the religious houses of Italy. I had from the lips of an enthusiastic son of St. Francis, chosen to carry the Order of Poverty to the New World, whom I once met when both of us were visiting Rome, a beautiful and characteristic legend of Mount Avernia. After eighteen years of labour in his remote vineyard he had returned to rekindle his fervour by a pilgrimage to the shrines of "supernatural Umbria" and other sacred places of his order. When I saw him he had just left Mount Avernia, and his enthusiasm was at its freshest. The difficulties of the ascent, the wild beauty of the situation, the unearthly seclusion of the brotherhood, the severe pile of building of which nature was architect-in-chief (as he described it, the cells are caves in the living rock helped out by masonry), the weird aspect of the *sasso spaccato*, with its chaplet of other peaked and shapeless rocks, said by tradition to have been split up in the convulsion of nature attending the Saviour's crucifixion—all were dwelt upon with devout no less than artistic appreciation; but nothing had impressed him so vividly as the midnight procession to the chapel of the Stigmata. St. Francis received this vision in a retired and almost inaccessible spot which he had chosen for his meditations, consequently it is at some distance from the monastery; but immediately after the death of the founder the custom obtained of testifying the gratitude of the community for the honour conferred on him they dearly venerated by visiting the spot they held sacred in the depths of the cold and darkness of night, chanting solemn petitions and praises by the way. After a little time, however, they began to weary of the practice; one and another prayed to be excused attendance, till at last but one monk alone was left to represent the throng which went forth at the first. We must conjecture for ourselves the struggles between nature and grace which waged in his breast as he stepped out alone from the shelter of the monastery into the gloom and inclemency and horror of that rugged and lonely path. But behold, he was *not* alone! As he raised his eyes to heaven to beg protection from the unknown terrors, he saw stretching away in front of him, as if to fill the place of the human worshippers who failed attendance—the crossbearer, the thurifer, the torch-carrying acolytes, the brown-habited choir—all the birds of heaven which had their habitation in the shelving sides of the mountain. On before him they soared with slow and measured stroke of wing, and with low and plaintive note of song, as if saying Amen to his giving of

greatly astonished by receiving from this man a present of some dainty productions of his garden, and still more the next day when he sent a basket of choice fish; more again when day by day there continued to come an ever fresh supply of luxuries of his sending. At last certain of the older monks, the most deeply imbued with the mortified spirit which was of the essence of the order, began to fear lest by this abundance of the good things of this life that spirit should be extinguished among them. One of these, after earnestly praying that so great a backsliding might be averted, took with him a companion and went to the house of this rich man. After discoursing with him of the things of God he at last began to ask him how it was that he now sent the brotherhood such abundant alms after being for so long hostile to them. The rich man candidly made answer that all was due to the advice of a most excellent servant whom he had lately engaged. This man, besides rendering him every kind of service in the best style, had further not only convinced him of the great merit of the community of Mount Avernia, but also of the advantage to be derived to his own soul by ministering to their needs. Moreover, he never failed any day to put him in mind of this charitable duty. The sagacious monk begged to be personally introduced to this incomparable servant. The said servant, who had seen the monk enter the house, was deaf, however, to all his master's calls, and it was only with the greatest difficulty he could succeed in dragging him forward. The monk had no sooner cast his eyes on him than he recognized in him an evil sprite, who, after long labouring in vain to corrupt the austere community by more direct temptations, had hit upon this expedient for introducing into it unwonted habits of indulgence. The demon could not endure the glance of the monk, and, stricken with terror, instantly vanished; but his master never met with such another servant.<sup>h</sup>

R. H. BUSK.

(To be continued.)

#### A BIBLIOGRAPHY OF BEAUTY THEORIES.

(Continued from p. 244.)

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thanks. The community received the implied reproach of their aerial brethren with becoming compunction, and never, from that day to this, has the pious custom been intermitted, how fierce soever the storm, how biting soever the frost of that inclement height.

<sup>h</sup> The story of "Bellacuccia" (*Folk-lore of Rome*, p. 313), narrated to me by an old woman in Rome, supplies a remarkable parallel to this old record.

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Ueber die Schönheit und die Kunst. Von Friedrich Wilhelm Tittmann. Berlin, bei G. Reimer, 1841. 8vo. pp. 10+614. Druck von G. Froebel in Rudolstadt. M.

1843. Cours d'esthétique par [Thomas Simon] Jouffroy, suivi de la thèse du même auteur sur le sentiment du beau et de deux fragments inédits et précédé d'une préface par M. Ph. Damiron. Paris... L. Hachette... 1843. 8vo. pp. 4+20+372. Pp. 327-347, Le sentiment du beau est différent du sentiment du sublime; ces deux sentiments sont immédiats (Août, 1816); 348-354, Beau, agréable, sublime. M.

Modern painters... By a graduate of Oxford [John Ruskin]. London, Smith, Elder & Co., 65, Cornhill, 1843-60. 5 vols. 8vo. M.

Modern painters. Vol. ii. "Of ideas of beauty," and "Of the imaginative faculty." By John Ruskin... Rearranged in two volumes, and revised by the author... George Allen, Sunnyside, Orpington, Kent, 1883. 8vo. pp. 20 and 360. Pp. 6 and 248. M.

FRED. W. FOSTER.

(To be continued.)

#### JOHN, EARL OF WARWICK, 1523-1554.

Is it possible to clear up some historical obscurity that exists with respect to the above young nobleman, who was attainted with his father, John Dudley, Duke of Northumberland; his uncle, Sir Andrew Dudley; and his two brothers, Ambrose and Henry, and with those gentlemen and his brother Robert, afterwards to be renowned as Elizabeth's favourite, the Earl of Leicester,\* confined in the Tower for complicity in the alleged usurpation of Lady Jane Grey, 1553-54?

It is clear that the Earl of Warwick was released from the Tower before Oct. 21, 1554, for he died at Penshurst on that day. Collins's *Memoirs of the Sidneys*, p. 31; *Machyn's Diary*, p. 72; and *Strype's Ecclesiastical Memorials*, vol. iii. p. 202; Godwin [Kennet, ii. 332] and Oldmixon and Bayley (*History of the Tower*) say that he died in prison, but it seems certain that he died at "Ser [Henry] Sydney plasse at Penshurst at mydnyght" (*Machyn's Diary*). Sir Henry Sydney had married his sister Mary, the Duke of Northumberland's eldest daughter. But now comes my difficulty. When was he released from the tower? There is no record of his pardon in Rymers. Collins asserts, apparently without having made very close examination, that

"On the 18 October, 1554, the Lord Chancellor and divers Lords of the Council went to the Tower and de-

\* It does not seem clear that Robert Dudley was attainted. The restoration in blood by pardon, &c., reciting the Act of Attainder published in Rymers's *Federa*, vol. xv. p. 301, does not mention Robert, although it enumerates all the others.

livered him and his brothers from their imprisonment. After which he immediately set out to visit his brother-in-law, Sir Henry Sidney, at his seat in Penshurst, in Kent [and cites Strype, p. 202,—the reference is important], where he died 21 October, 1554, about midnight, so that it is probable he came ill out of the Tower. He was married to Anne, daughter to Edward Seymour, Duke of Somerset, which match was made by the King to reconcile that Duke and his father, then Earl of Warwick [that is to say, the John Dudley, who afterwards became Duke of Northumberland, and was beheaded in 1553], but he had no issue by her."

Now, Collins has just before vouched "Strype *ut antea*, p. 208," as his authority that the Earl of Warwick "had his pardon from the Queen, and on Oct. 18, 1554, the Lord Chancellor," &c., and the "*ut antea*" relates to the late Duke of Northumberland's brother, Sir Andrew Dudley (Collins, p. 30), where it is stated that that gentleman was also released from the Tower on Oct. 18, 1554. But on reference to the authority cited, what do we find? Strype, p. 203, tells, under date of *January* 18, 1554/5, "that the Lord Chancellor went to the Tower, and divers other Lords of the Council, and delivered a number of prisoners, viz., the three sons and the brothers of the late Duke of Northumberland, Sir James a' Croft, Sir George Harper, Sir George Carew," &c. The plural "brothers" is clearly an error of Strype or of the printer, for it is certain that only one brother of the duke was then in ward, viz., Sir Andrew Dudley (see *post*, reference to Fox); the three sons were as clearly, for Fox is specific as to the names, Ambrose and Henry, attainted (see Rymers, *ante*), and Robert, detained. John (the earl) had, according to Strype himself, *ante*, p. 202, died at Penshurst three months before. That Strype is right, and that Collins, having misread him, is wrong, is shown by the corresponding entry in Machyn's *Diary*, under Jan. 18, 1554/5: "The sam day went to the Towre my lord Chanseler and dyvers odur lordes and of the conselle and delyvered a nomber presonars as ther names folowes Sir James a Croft, Ser George Harper," &c., as in Strype, the names rather differently spelt. No mention, it is true, is made of the Dudley family, but the entry concludes, "and dyvers odur presonars," which we may assume include the earl's uncle and brothers.

This assumption is amply justified by the corresponding record in Fox's *Acts and Monuments*, vol. vi. p. 587:—

"On the Friday following, being the 18th of January, all the council went unto the Tower, and there the same day discharged and set at liberty all the prisoners of the Tower, or the most part of them, namely, the late Duke of Northumberland's sons, Ambrose, Robert, and Henry [no mention of John—how could there be? He had died at Penshurst on the 21st of the preceding October, although Fox has not mentioned that fact in its place], Sir Andrew Dudley, Sir John Rogers, Sir James Crofts, Sir Nicholas Throgmorton," &c., the same names as in the other chroniclers.

Surely this is conclusive as to Collins's inaccuracy; but the question remains. John was attainted in August, 1553; he was a prisoner in the Tower in September of that year. *Chronicle of Queen Mary*, a diary by a resident in the Tower, under date of Sept. 14, 1553, says, "Note—about this daye, or the day before, my lady of Warwike had licence to come to hir husbände," p. 27; he dies at Penshurst a year, a month, and a week after that entry; no mention is to be found of him in the intermediate period; his brothers and his uncle remain prisoners until three months after his death. When—how long before that event—was he released?

Collins is probably mistaken, too, in stating that John Dudley was chosen a Knight of the Garter. He certainly was never installed. Oldmixon and Hayward [Kennet], agreeing with Collins and one another, assert that the garter taken from Lord Paget (1553) was conferred upon John, Earl of Warwick, eldest son to the Duke of Northumberland. Paget's vacated membership of the order was filled by the duke by the nomination and election of his above-mentioned brother, Sir Andrew Dudley. See Beltz's *Memorials of the Order of the Garter*, Sir Nicolas Harris Nicolas's *Orders of Knighthood (Garter)*, Ashmole, &c. NEMO. Temple.

P.S.—Mr. Collins (*Memoirs of the Sidney Family*) commits the same error in narrating the connexion with Lady Jane Grey's usurpation of Ambrose, Robert, and Henry Dudley that he falls into with reference to John and Andrew, ascribing the release of John's three brothers to a date three months anterior to that at which they actually did obtain liberty, *i. e.*, citing Strype as saying Oct. 18, 1553, when the historian really does write (and I have sent you all the contemporary corroborations) Jan. 18, 1553/4 (*Memoirs of the Sidney Family*, pp. 32, *et seq.*). The error may appear to be trivial, but I venture to think it requires correction for the benefit of historical investigators, who may otherwise find themselves (as I did) not a little perplexed.

A BOOKBINDING NOTE, WITH A GLANCE AT BOOKSELLING.—It is M. Octave Uzanne, I think, who says that the outward covering of the bibliophile's books ought to be so ordered as to give a clue to their inward character—"Le dos de chacun d'eux devrait peindre son caractère individuel"—and there is an odd little brochure by John Tupling, called *Folious Appearances: a Consideration on our Ways of Lettering Books*, in which a similar idea is worked out still more fantastically. The notion had, however, occurred several centuries earlier to one of the pioneers of English literature. At the close of the translation of Boccaccio's *Falles of Princes* by Dan John Lydgate, Monk of Bury (Tottel, 1554, folio), is a leaf

headed "Greneacres, a Lenuoy vpon Iohn Bochas," in which the translator thus apostrophizes the book he has just concluded :—

"Blacke be thy bondes & thy weede also  
Thou sorrowfull Booke of matter dysespeyred :  
In token of thine inward mortall woe,  
which is so bad it may not be impeyred.  
thou owest not outward to be feared,  
that inward hast so many a ruful clause,  
such be thine habite of colour as of cause.

No cloth of Tissue ne velust Cremesyne  
but like the monke mourning vnder his hode  
Goe weyle and wepe with weoful Proserpine  
And lat thy teres multiplie the floode  
Of black Lithy vnder the bareyn woode  
where as Goddesse hath her Hermitage,  
Help her to wepe & she wil geue the wage."

The writer, therefore, recommends that this book, whose contents are of so doleful a nature, should be bound in black and decorated as for mourning, in contradistinction to volumes of a more lively cast of thought, for which coverings of embroidery and crimson velvet would be suitable. Whilst upon this subject let me protest against one of the many disingenuous tricks practised by booksellers upon unwary purchasers. Tottel's edition of *Bochas's Falles of Princes* is correctly collated in the *Bibliographer's Manual* (Pickering, 1834, i. 212): "The poem is divided into nine books with a cut before each of them, and ends on fol. ccxix. To this edition is annexed 'The Daunce of Machabree,' which finishes on fol. ccxxiii." Now it so happens that the concluding leaf of the *Falles of Princes*, upon which the above verses are printed, is numbered in error ccxx, a fact which gives the ingenious bookseller occasion to remark, "To this edition is annexed for the first time 'The Daunce of Machabree,' with two woodcuts, one of the 'Dance of Death.' This copy also has the rare leaf of 'Greneacres a Lenuoy upon John Bochas,' not mentioned in Lowndes's collation." And he claps on his price accordingly. I affirm that the leaf is mentioned in Lowndes's collation, because the leaf which precedes it is numbered ccxviii and the work is said to "end on fol. ccxix"; and as for its rarity, I venture to say that it is to be found in nine copies out of ten (certainly in every copy I have seen), and in every copy that contains "The Daunce of Machabree," which is not always present. A chapter upon the misleading guide-posts set up by booksellers for their own profit would have been an interesting addition to Dr. Burton's *Book-Hunter*.

ALFRED WALLIS.

REGIMENTAL STANDARDS.—There are notices of regimental standards in "N. & Q.," the following, therefore, on that subject, may interest some readers.

About 1844, when Sir Charles Napier was Governor of Sind, he made a speech on the occasion of Lady Napier presenting new colours to the

14th Regiment, N.I., of which I recollect some parts that particularly took my fancy. He sketched the origin of colours; how the Romans carried a sheaf of corn as a standard; how ladies, in olden times, when shut up in castles, worked standards for their lords; that the practice was, when the troop was formed up, for the lady to hand the standard to them over the battlements; that in his day this practice was so far kept up that the colours of his regiment were always handed out to the escort through a window. I do not know at this moment in which regiment Sir Charles began his career; but that would be easy to ascertain. Sir Charles went on to talk of Sir John Moore, of whom he was a devoted admirer. He said that when wounded he fixed his gaze on the colours, and departed this life to join other heroes above.

It is generally known that until very lately the army retained a small emblem of the once proud boast of the kings of England to be kings of France? It was a fleur-de-lis, about the size of a threepenny bit, on the braid of the drummers' coats; but when Mr. Cardwell upset all things military this was changed for four small spots, whether in ignorance or for purposes of economy let Mr. Cardwell say.

With regard to Sir Charles Napier's remarks, perhaps we owe the pretty and quaint devices of heraldry to the imagination of the ladies who, when themselves shut up within strong walls, let their fancy free, and devised the strange shapes and patterns we still adopt. FLEUR-DE-LYS.

TOMBS AT ST. DENYS, IN FRANCE.—The death of the Comte de Chambord has caused me to refer to a little book which I imagine must now be scarce. It is entitled *Les Tombeaux des Rois, Reines, Princes et Princesses du Sang, et autres Personnes de Distinction qui sont dans l'Eglise de l'Abbaye Royale de Saint-Denys en France*, Paris, 1783. As most of the tombs were destroyed or removed at the time of the Revolution of 1789, it may perhaps be interesting to many readers of "N. & Q." to know that there were at least 135 royal personages buried there, and many persons who distinguished themselves. Among them the most generally known were Dagobert, Pepin, Charles Martel (on whose tomb was the inscription "Carolus Martellus Rex," although in his lifetime he never bore the title of king nor the name of Martel), Hughes Capet, Carloman (son of Pepin), Philippe de Valois, Charles VIII., St. Louis, his father and son, Philippe Augustus, Charles le Sage, Charles VII., Bertrand du Guesclin, Bureau de la Rivière, Louis de Sancerre, Arnaud Guillem (called "le chevalier sans reproche"), Suger (Abbot of St. Denys), François I., his wife and their children, Louis XII., Henri II., Catherine de Médicis, François II., Charles IX., Henri III., Marguerite (Queen of Navarre), Guillaume du



Chastel, Alphonse d'Eu (Chamberlain to St. Louis), Le Maréchal Turenne, Matthieu de Vendôme, Cardinal de Retz, Gilles de Pontoise, Gaspar de Coligni, Le Marquis de St. Mégrin, Henri IV., Louis XIII., Louis XIV., his wife and children, Marie de Médicis, Henrietta Maria (wife of our Charles I.), Henrietta (their daughter), Philippe d'Orléans (the Regent), and Louis XV.

RALPH N. JAMES.

Ashford, Kent.

THE FIRST CORONATION.—I have lately noticed in Dean Stanley's *Lectures on Jewish History* that the crowning of the young king Joash (2 Kings xi., 2 Chron. xxiii.) is "the first example of a coronation." The statement was one which I had not thought of before, and it may be of interest to others. But there should be a slight qualification, which should make it read, "the first example of a coronation with an appointed ceremonial." For a hundred and fifty years or so before, when Joab took Rabbah, it is stated that "David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set on David's head" (1 Chron. xx. 2; 2 Sam. xii. 30, 31). Dean Stanley may have intended to call attention to the difference between the two by printing *coronation* in italics.

ED. MARSHALL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BISHOP REID'S MSS.—Will some reader of "N. & Q." supply information as to what has become of the books and MSS. of Bishop Reid, who held the see of Orkney till 1558 from 1540? He was the real founder of the University of Edinburgh, and from this fact alone it is to be presumed that special care would be taken of his writings. He died at Dieppe, in France, Sept. 15, 1558, on his return journey with his fellow ambassadors from Scotland after attending the marriage of Mary Queen of Scots to the Dauphin, in Paris, on April 23 of that year. This is authenticated by a writing on the fly-leaf of a volume at Panmure, Forfarshire, with the title *Orcades*, containing a *fasciculus temporum* and two documents and chronicles about Orkney and Scotland. The book was presented by the bishop to his page, purse-bearer, and afterwards chamberlain, Thomas Tulloch, in 1554. His twenty-three years of proud service ended with the bishop's death. It is more than possible that this Tulloch was a relation of the Bishop Tulloch, of Orkney, whose proof before the Danish Court of the claim of Henry Sinclair to the principality of the Orkney and Shetland Islands

is still extant and in print. But it is of Bishop Reid's inquiries similar to those of Bishop Tulloch that information is earnestly desired, and for the practical purposes of a work of the same character that is in progress. It is stated that he left two MSS., the first of which was "A Geographical Description of the Orkneys," and the second "A Genealogical and Historical Account of the Family of the Sinclairs." It is further affirmed that he wrote both at the desire of the King of Denmark. The latter is the MS. the existence and repository of which, if known and told, would be of great present service. Some Mackenzie of, it would seem, this century, said that they existed in his time in MS., and there is other notice somewhere that they were in the hands of a Rev. Mr. Norrie, Dundee, at a quite late period. Surely they have found their way into a university or national library before now! Papers of more historic interest it might be difficult to mention, and it would be a great benefit to literature if, by means of the facilities "N. & Q." affords, MSS. of the learned and practical Bishop Reid should be rediscovered for modern use.

V.

SIR ANTHONY SHERLEY.—I should be glad to know if it is the case that a portrait should accompany Sir Anthony Sherley's *Travels into Persia*. Lowndes (Bohn's ed. p. 2380) quotes the sale of the Heber copy, "with a portrait, which is generally missing." Hazlitt states that the book should have a portrait (*Handbook*, p. 556). In the Beckford Library sale catalogue, pt. iii., lot 1974 is a copy "with the rare portrait by Sadeler (usually deficient)." On the other hand, Mr. Ouvry's copy had no portrait, nor had two others which were advertised by Mr. Quaritch some years ago, nor a third, announced by the same dealer in his *Rough List*, No. 64 (April, 1883), as having been in Longepierre's library. My own copy possesses no portrait, but as it is in sheets, having apparently been detached from a collected volume of tracts, it affords no evidence either way. I have, however, a portrait of Sir Anthony Sherley by Sadeler, which is doubtless similar to that prefixed to Mr. Beckford's copy, and which I purpose to bind up with the book in the event of its being shown that it properly belongs to it, or even if it can be proved that there originally was no portrait. Should, however, evidence be given that there was a portrait, and that it was engraved by some other artist than Sadeler, I must bide my time. Mr. Quaritch informs me that he has "never seen" a portrait in the book, and my impression is that the engraving by Sadeler, having been prefixed to a few copies, has been erroneously supposed to belong to the work.

Calcutta.

W. F. PRIDEAUX.

MARSHAM AND OTHER ENTRIES IN PARISH REGISTERS.—I should be grateful for information

as to any of the following entries, which a careful search in the most likely registers has not enabled me to find:—

*Baptisms.*

1. John Marsham, son of Thomas and Magdalen Marsham, born in St. Bartholomew's Close, London, Aug. 23, 1602.
2. Elizabeth Marsham, daughter of John and Elizabeth Marsham, born Nov. 23, 1631.
3. Thomas Marsham, son of John and Elizabeth Marsham, born March 23, 1632/3.
4. Robert Marsham, son of John and Elizabeth Marsham, born Feb. 23, 1634/5.
5. John Marsham, son of John and Elizabeth Marsham, born in or about 1637.
6. Margaret Marsham, daughter of John and Elizabeth Marsham, born in or about 1647.
7. Robert Marsham, son of John and Elizabeth Marsham, born in or about 1650.
8. John Marsham, son of John and Hester (or Esther) Marsham, born in or about 1679.
9. John Marsham, son of Sir Robert and Dame Margaretta Marsham, born Sept. 2, 1682.
10. Stephen Penkhurst, son of John Cooper and Anna Penkhurst, born Feb. 24, 1628/9.
11. William Hammond, son of Anthony and Annis Hammond, born in or about 1634.
12. Roger Twisden, son of Thomas and Jane Twisden, born in or about 1640.
13. Margaretta Bosville, daughter of Thomas and Elizabeth Bosville, born Aug. 9, 1661.
14. Brook Bridges, son of Brook and Mary Bridges, born in Hatton Garden, London, Aug. 12, 1679.
15. Thomas Hales, son of Thomas and Mary Hales, born in or about 1695.
16. Priscilla Pym, daughter of Charles and — Pym, born in St. Christopher's, West Indies, Aug. 3, 1724.
17. John Coker, son of Cadwallader and Catherine Coker (of Bicester), born Dec. 1, 1750.
18. John Buchanan Riddell, son of Sir John and Dame Jane Riddell, born in or about 1768.
19. John Anstruther, son of John and Maria Anstruther, born in or about 1785, probably in Lincoln's Inn Fields.
20. Edward Charles Fletcher, son of Edward and Dorothea Fletcher, born in Calcutta June 27, 1799.

*Marriages.*

1. Stephen Penkhurst and Elizabeth Marsham, in or about June, 1652.
2. William Hammond and Elizabeth Penkhurst, widow, in or about February, 1661/2.
3. Roger Twisden and Margaret Marsham, in or about December, 1667.

*Burials.*

1. Ferdinando Marsham, son of Sir Robert and Dame Margaretta Marsham, died between 1690 and 1700.
2. Ann Marsham, daughter of Sir Robert and Dame Margaretta Marsham, died March 29, 1696.

R. MARSHAM.

5, Chesterfield Street, Mayfair, London.

(Answers to be sent direct to the above address.)

ENGLISH TRANSLATION OF BOETIUS.—In 1525 an English metrical translation of Boetius *De Consolatione Philosophiæ* was printed, as is well known, in the abbey of Tavistock, in Devonshire. In the catalogue of the portion of the Heber library sold in December, 1834, which comprised a perfect copy of the translation, it was

stated that another copy had been included in the sale of George Mason's books, and bought by Stace for the Marquis of Bute. Mason's books were sold in 1799, but Mr. Godwin, the present marquis's librarian, informs me that there is no trace of the work in question having been in the Bute library, and that Mr. Heber's statement must have been founded on the circumstance that Stace was acting in 1799 as librarian to the then marquis. Can any of your readers inform me for whom Mason's copy was actually bought, and in whose possession it now is? Mr. Heber's perfect copy was bought by the Duke of Bedford, and is still at Woburn Abbey; and another copy, wanting twenty-six leaves, was included in the Heber sale of 1836, and bought by the late uncle of Mr. Christie-Miller, of Britwell, in Buckinghamshire, and is still in that gentleman's library. A perfect copy is preserved in the library of Exeter College, Oxford, and there are two imperfect copies in the Bodleian, but no other copies are known to exist.

WINSLOW JONES.

ADAM'S PEAK.—I should be much obliged to any reader of "N. & Q." for early information as to where I could obtain or see a book containing a good drawing of Adam's Peak, as I want to make a diagram to form one of a series of illustrations for a lecture to be given in a few weeks' time at a mechanics' institute.

HOMEROS.

INSCRIPTIONS IN CHELTENHAM CHURCHYARD.—The following inscriptions are copied from tombstones in Cheltenham parish churchyard:—

"Sacred to the Memory of Mary Woolley [*sic*] H., the daughter of William and Sarah Woolley H., who died November 30, 1834, aged 31 years."

"Sacred to the Memory of William Wooly [*sic*] H., who died January 8, 1839, aged 56; Sarah Wooly H., who died May 29, 1834, aged 67 years, and Cicely Wooly H., daughter of William and Sarah Wooly H., who died July 7, 1829, aged 16."

Is there any other instance of a surname ending with a separate capital letter; or what does this H. mean?

C. S.

DRESS SWORDS IN THE HOUSE OF COMMONS.

—Sir N. W. Wraxall, in his *Memoirs of My Own Time*, tells about Lord North (in vol. i. p. 481) an anecdote which shows that not only wigs but swords were worn in the House of Commons as lately as the year 1781. When was the custom discontinued?

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

DÜRER'S "ST. EUSTACE."—Among the old copies of Dürer's print called the "S. Eustace"—better known, perhaps, to English readers as the "S. Hubert"—is one with the inscription,—“St. Hubertus. A. Dürer pinxit 4 Fuss hoch, 3 F. breit. Possessor C. Werlich in Rudolstadt, H. Cotta scul.” It is smaller than the original print by 13 centimètres in height and 9 in breadth. I

should be much obliged if any one could explain me the inscription, for the original is not 4 "feet" by 3, nor is it a picture, so far as I know or can find out.

Munich.

F. HAVERFIELD.

**A NORTH COUNTRY BALLAD.**—Can any of your readers tell me where I can find in full an old Lancashire or North Country ballad to the following effect?—A peasant and his wife, each thinking his own share of the work the more irksome, agree to make a change:—

"So Moggy she took the whip in her hand and went to follow the plough,

And Johnny he took the milking pail to milk the tidy cow."

He does not get on very satisfactorily with his work:—

"And prithee good honey,' and 'sithee good honey,' and 'prithee good cow stand still,'

And 'if ever I go a milking again 'twill be sorely against my will.'"

I am particularly desirous of getting this ballad; and if any of your readers can send me a copy it will reach me addressed

Forest Hill, S.E.

N. BLYTH.

**MOULD, OR MOLD, OF THE HEAD.**—The former spelling occurs twice in *The Curiosities of Common Water*, a pamphlet of fifty-six pages on the water cure, by John Smith, C.M., the eighth edition, 1725, the writer speaking of its being washed with water, or having water poured on it. Halliwell-Phillipps and Wright, in their *Archaic Dict.*, s.v. "Mold," say, "5. The suture of the skull. Left unexplained in *Archeologia*, xxx. 410." But, omitting the sutures at the base, there are three on the upper part of the skull and three on each side. The best dictionary of its day, Cotgrave's, gives, "Fontaine de la teste, the mould of the head." This "Fontaine" is one of our *fontanelles*, or little fountains. Unfortunately there are four in the infant skull. Probably, however, the largest and by far the most perceptible was meant, the anterior fontanelle on the fore-part of the top of the head. But can any one give a quotation proving this, and showing therefore the meaning and position of the "mould of the head"? It is true that the fontanelles are soon filled up, and that the writer is speaking of children or adults; but the name may have been used to mark the place meant. What, also, is the probable derivation of the word *mould*, or *mold*, in this sense?

BR. NICHOLSON.

**LADY BELLENDEN.**—Can any of your host of readers tell me the lady's name who sat in one of Sir Walter Scott's tales as Lady Bellenden, and would never allow any one, even her own husband, to sit on the chair which had been sat in by the so-called "Pretender"? As Scott's principal *dramatis personæ* are taken from life, it is possible that this

lady (transferred to a nearer from a more remote age) may be known to some one. Minna and Brenda, for example, it is well known were the daughters of Sir Walter's friend at Rokeyby, Mr. Morrit, whose place supplied the author with the name he gave to one of his poems.

R. B. WHIST.

**UPHOLDERS' HALL.**—This is not named by Cunningham nor in *Old and New London*, nor in Noorthouck. In Lambert's *History* the Company of Upholders is named, as also in Allen's *History*, but neither of these writers says where the hall is situated. Bailey, in his folio *Dictionary*, gives it as in Leadenhall Street. It was incorporated in the reign of Charles I., 1627. Its arms are given by him and by Allen, but they are not in exact accordance with each other. They do not seem to have a motto. Will anybody tell us a little more about this unnoticed company? C. A. WARD.  
Haverstock Hill, N.W.

**TREADLE: TREDDLE.**—I find both of these given in Chambers's *Dictionary*, but do not recollect to have met elsewhere with the last; it is not given in Latham's *Johnson*. Could some one help me to a quotation?  
JOHN R. WODHAMS.

**THE SEVEN CHAMPIONS OF CHRISTENDOM.**—I have lately obtained three versions of a Sussex mummers' or tipteeers' play, somewhat resembling the Hampshire "Christmas Mystery" printed in "N. & Q.," 2<sup>nd</sup> S. xii. 493. A correspondent suggests that these plays or mysteries represented the Seven Champions of Christendom. Where can I find any particulars of these worthies; and why are their doings still remembered in Sussex and Hants?  
FREDERICK E. SAWYER.  
Brighton.

[The famous *Historie of the Seven Champions of Christendome*, London, n.d. (16—), Thomas Snodham, by Richard Johnson, has been a score times printed. A play on the subject, by John Kirke, was acted at the Cockpit and at the Red Bull, and was printed in 1638, 4to. According to Langbaine it is founded on the romance. See Heylin's *Historie of that Famous Saint and Souldier of Christ Jesus St. George of Cappadocia*, Lond., 1631. The champions were St. George of England, St. Andrew of Scotland, St. Patrick of Ireland, St. David of Wales, St. Denis of France, St. Iago of Spain, and St. Antonio of Italy. Warton's *History of English Poetry*, vol. iii. p. 181, note, ed. 1871, has a reference to the book.]

**STEWART OF BALLYMORRAN, CO. DOWN, AND GRAHAM OF GARTUR, IN SCOTLAND.**—I have a pedigree of a family of Stewart, of Ballymorrان, co. Down, which traces its descent from a common ancestor with the Stewarts of Physgill, in Scotland, viz., the Rev. John Stewart, Minister of Kirkmahoe, second son of Sir Alexander Stewart, of Garlies, the great-grandfather of the first Earl of Galloway. Thomas Stewart, of Ballymorrان, is stated in the pedigree to have married Margaret, daughter of

Walter Graham, of Gartur, and to have had an "eldest son and heir John Stewart, of Ballymorran, Esquire," who received on Jan. 14, 1773, a confirmation of arms from the Lyon Office. I should like to know if this family is mentioned in any of the published pedigrees of the house of Stewart, and should also be glad of any information with which any of your readers may be able to furnish me, especially as to what other issue Thomas Stewart had by Margaret Graham besides his eldest son John? Who was Walter Graham, of Gartur, and where can I see a pedigree of his family? I find on referring to Burke's *Extinct Peerage* that Alexander, second Earl of Menteith, had issue two sons, of whom the younger, Walter, had a charter of the lands of Gartur, and was ancestor of the Grahams of Gartur. Again, James Graham, younger son of John, sixth earl of Menteith, married the Lady Margaret Erskine, daughter of James, Earl of Buchan, and had issue an only child, Marion Graham, who married her kinsman Walter Graham, of Gartur. Can any of your readers inform me if this last named Walter Graham is the same gentleman who is mentioned above as the father of Margaret (Graham) Stewart, of Ballymorran? WALTON GRAHAM BERRY.

Broomfield, Fixby, near Huddersfield.

#### AUTHORS OF BOOKS WANTED.—

*The Real Devil's Walk*, not by Professor Porson. Designs by Robert Cruikshank. With Notes and Extracts from the Devil's Diary.....London, William Kidd, 6, Old Bond Street, 1831. W. F. P.

#### Replies.

#### LES QUATRE COURONNES [I QUATTRO CORONATI].

(6th S. viii. 249.)

ANON. has probably been thrown off the right track in his attempts to get at the history of these saints by meeting with them under a comparatively unfamiliar French form, as they are better known under their Italian designation, and are, indeed, believed to be chiefly venerated in Italy, though their cultus exists also in other countries. Should ANON. ever visit Rome, he will find the titular church of the "SS. Quattro Coronati" on the Cælian Hill, a basilica whose title, as Ducange tells us, was attached to the fifth patriarchal basilica, that of St. Lawrence "extra muros." It is stated to have been founded by Pope Honorius I., A.D. 630, and to have been restored by two later Popes, Paschal II. and Pius IV. It would seem, from a passage cited in the first volume of Smith's *Dictionary of Christian Antiquities*, that the church built by Honorius I. was itself not the earliest dedicated to these martyrs, as the signature of a priest is extant, writing himself, in the days of Gregory the Great, "Fortunatus [presbyter tituli] SS. iv. Cor." Smith

and Cheetham quote this from *Greg. Decr., Patrol.*, lxxvii. 1339. But I do not find that any of my books on Rome makes mention of a church earlier than that of Honorius, and I should think it most probable that an earlier building would be on the same site. Of the titular church on the Cælian accounts are to be found in the works on Rome by Nardini, Donato, and Vasi, all of whom unite in attributing the foundation to Honorius I.

The commemoration of the "Quattro Coronati" (for which ANON. will find the appointed prayers in the Roman Missal, Proper of Saints) on November 8 (the octave of All Saints) is attributed to Pope Melchiasdes (*ob. A.D. 314*). They are so commemorated together with the "Five Martyrs" (I Cinque Martiri), also, it is said, by order of Melchiasdes.

The reason was that, as it is touchingly put in regard to some other saints in the catalogue of the reliquary of Sta. Prassede in Rome, they were of those "quorum nomina scit Omnipotens." Great diversity exists, therefore, in the names which are now attributed both to the "four" and the "five." They were alike martyrs of the persecution under Diocletian, and they are commemorated together in the Gregorian Sacramentary, the Leonine Calendar, and the Mozarabic Missal, as well as in the Roman Martyrology. They are also named by the Venerable Bede. There are acts of the "four" in Mombritius, *Sanctuarium*, i. 162, but Smith and Cheetham do not appear to set much store thereby. The names of the "Quattro Coronati," as given by Smith and Cheetham, *s.v.* "Quatuor Coronati," are "Severus, Severianus, Carpophorus, and Victorinus." Mrs. Jameson, in her *Sacred and Legendary Art*, ii. 247 *seq.*, gives the names of the "four" and the "five" in the same list, without attempting to distinguish between them, attributing to Severus the various reading of "Secundus," and adding "Claudius, Symphorian, Castorius, and Simplicius," who seem properly to belong rather to the "Five Martyrs." Mrs. Jameson mentions that they are usually represented with the implements of the craft which they are stated to have pursued, *viz.*, that of artificers in wood and stone. They have the rule, the square, &c., at their feet, and they are to be found in stained glass and on old sculpture, not only in Italy, but also in Germany, particularly, we are told, at Nuremberg. From the above it will be easily understood why the titular church on the Cælian is, as Mrs. Jameson remarks, "held in particular respect by the builders and stone-cutters of Rome." They refused to use their craft in the service of the gods of Rome. So runs the story of their martyrdom. In later days a Roman Pontiff, Paschal II., built for himself a magnificent palace adjoining the title of the "Quattro Coronati."

C. H. E. CARMICHAEL.

Royal Society of Literature.

The martyrologies contain an account of these at November 8. Baronius has, after the mention of five other martyrs:—

“Item via Laticana natalis sanctorum quatuor coronatorum fratrum, Severi, Severiani, Carpophori, et Victorini, qui sub eodem Imperatore (scil. Diocletiano) icibus plumbatarum usque ad mortem cæsi sunt. Horum autem nomina, quæ postea interjectis annis Domino revelante ostenta sunt, cum minime reperiri tunc potuissent statutum fuit, ut anniversaria dies ipsorum una cum illis quinque sub nomine sanctorum quatuor coronatorum recoleretur, qui mos etiam postquam revelata sunt, in Ecclesia perseveravit.”—*Mart. Rom.*, ad Nov. 8, Paris, 1607.

Ribadeneira has a further account, and states that

“L'Empereur les fit prendre et mener devant l'idole d'Esculape, pour l'adorer, ou estre tués de coups de fouet. Ils ne firent non plus de cas de cet idole, que du commandement de l'Empereur. On les dépouilla et attachâ tous quatre, et furent tant fouettés avec des cordes plombées, qu'ils rendirent leurs âmes à Dieu en ce torment.”—*Lives of the Saints*, Paris, 1660.

ED. MARSHALL.

The four crowned martyrs are SS. Severus, Severinus, Campophorus, and Victorinus, commemorated in the calendar on November 8. Their relics lie in the ancient church of the “Quattro Coronati,” on the lower slope of the Coelian, nearly opposite San Clemente. Its colonnaded apse has been immortalized by Turner's often-engraved sketch, and its antiquities by the pen of Gianpaolo Luca-telli and of Decio Memmolo.

In Dr. L. Lang's book of “Guild-patrons,” München, 1869, St. Marinus, September 4, St. Reinold, January 7, and St. Stephen, December 26, are put down as patrons of masons, bricklayers, and stonemasons (*Maurer u. Steinmetzen*).—St. Raphael, October 24, of tilers (*Dach-decker o. Ziegler*): the soaring angel was the fitting patron of men who often had to work at such a dangerous height that the German proverb says they need to put on their shroud every day.—St. Anthony, June 13, and St. Kilian of plasterers.

They were four brothers, soldiers under Diocletian, who incurred martyrdom by their tenderness to Christian prisoners, a circumstance which particularly endeared their memory to the Christian community, and caused them to receive veneration at a very early date; nevertheless, at a remote period of repairing the church built to receive their remains (originally buried in the catacombs of Via Labicana), their names had been lost, and the Pope ordered that a title should be made for them of the crown of their martyrdom, so that the memory of their merits should not be impaired. On a subsequent restoration their names were once more brought to light, but the peculiar title has always stuck to the church.

There appears to have been some confusion in early martyrologies between them and four brother martyrs of the same reign, also buried in

the Via Labicana, and also translated to the church of the “Quattro Coronati” or “Santissimi Quattro.” These were stonemasons and sculptors, and their inclination to Christianity was betrayed by their refusing to cut out and carve images of heathen gods. Attached to the church of the Quattro Coronati is an oratory called of St. Sylvester, containing some very early frescoes of events in the life of Constantine and acts of St. Sylvester. It belongs to the confraternity or guild of the “Scultori e Scarpellini,” and at its origin probably commemorated this second family of martyrs. Hence doubtless the mistaken extension of the protectorate of the Quattro Coronati over the other guilds mentioned by your correspondent.

R. H. BUSK.

RIVER NAMES (6th S. vi. 409; vii. 156, 450; viii. 74, 256).—The remarks of your various correspondents on the origin and meaning of the terms *Ouse* and *Isis* as applied to rivers demand consideration from a somewhat more extended point of view.

Our river names are, for the most part, though not exclusively, Celtic. This applies not only to Great Britain and Ireland, but to many parts of the continent of Europe. A large portion of them, reduced to their original elements, simply signify *water*. Our remote Aryan ancestors, in their primitive condition, had not learnt the art of forming general terms by abstracting what was external and accidental, retaining only the central and essential idea. Thus *beech*, *pine*, *birch*, *fir*, long preceded the abstract term *tree*. So, also, *horse*, *cow*, *sheep*, or their equivalents, were in use long before the comprehensive term *animal*. In Sanskrit at the present day there are about twenty names for water according to its various applications, but none which can be strictly called a generic term. Such seems to have been the case when the Celtic river names were applied. *Afon*; *Dwfr*, or *Dwr*; *Aw*, *Gwy*, or *Wy*; *Don*; *Uisge*, or *Wysg*, all signify water, but in different conditions, swift, slow, calm, clear, turbid, &c.

A considerable number are based on the Cymric *Wysg*, Gael. *Uisge*, the radical meaning of which appears to be a running stream. Thus we have a number of *Esks* in England, Scotland, and Ireland, *Usk* in South Wales, and by metathesis the *Axe*, the *Exe*, &c. Exeter was the *Isca* Damnonorum of the Romans; *Isca*, Caerleon on the Usk; *Isch-alis*, now Ilchester, on the Fossway, further illustrated by *Uce-la* and *Vexa-la* on the same river. In Gaul we have *Isac*, and in Spain *Isca-r*, *Esc-ura*, *Esc-ombrera*.

The guttural final letter *c* or *k* seems an essential portion of the root, for in all cases where the term was adopted by the Romans the guttural ending was preserved.

Side by side with *Wysg* and its derivatives we

find a number of river names of which the root form is *Is* or *Wis*, rejecting the guttural. That this rejection is not fortuitous will appear from the fact that in Ireland, which is intensely Celtic, and where the derivatives of *Uisge* abound, the guttural is never omitted. Compare *Eska-heen* (Uisce-chaein), *Killisk* (Cill-nisce), *Ballyn-isk*, &c. On the other hand, in Germany, where the Celtic element had almost entirely disappeared, the guttural ending is not found, which is rather remarkable, seeing the affection of the Germans for the guttural sounds. We have in Germany *Wis-mar*, *Wes-er*, *Wis-loka*, *Wis-baden*, *Isa-la*, *Is-ar*, *Isis*, *Is-ny*, *Is-onta*, *Vis-burg*, *Vis-tula*, &c. These are not all river names, but they all have to do with water in some form.

It may be remarked that the four rivers *Ouse* mentioned by MR. WALFORD are all in the Saxon parts of England, away from the Celtic influences, and I think it will be found, but I speak under correction, that they are all sluggish, slow-moving streams.

Meidinger (*Dictionnaire Comparatif*) gives Old Ger. "*wis*, le calme de la mer"; Slav. "*washa*, *wose*, pays marécageux"; A.-S. *wosig*, Eng. "*oozy*, *humide*, *bourbeux*."

My inference, then, is that *Ouse* as a river name is synonymous with *Ooze*, and that it is a Saxon appellation not immediately derived from the Cymric. I say not *immediately* derived therefrom, for there is reason to believe that there is a radical connexion between *Ooze* and *Wysg*. Wachter (*Gloss. Germ.*), *sub voc.* "*Waschen*," refers to *As-che*, "*Aqua*, præcipue fluens. Vox Celtica, *isca*. Erunt *isce* in Brit. innumera. Apud Belgas etiam flumen *esch* vel *asch* est, quod pro *isca* venit, Ang. *ouse*." He applies it to slow-dripping water, "*De quavis aqua ex crena manante dicimus, it ouseth out*. Oxford, he further says, should be *Ouse-fort*.

If these inferences are correct, it would appear that *Ouse* or *Ooze* was a Teutonic derivative from the Celtic *Uisge* or *Wysg*, and had lost its guttural ending before it was applied to the slow-moving rivers of middle and eastern England.

J. A. PICTON.

Sandyknowe, Wavertree.

A MONTH'S MIND OR DAY (6th S. vi. 205, 251, 352, 374, 410, 458, 516; vii. 115, 298).—When correcting before the mistaken notion that "a month's mind" meant a celebration of a requiem mass every day for a month after a testator's burial (and not on one day a month from that burial, on the "mensiversary" of that event), I had not read the Countess of Richmond's will in Nichols's *Collection* (1780) of *Blood-Royal Wills up to Henry VII.* But in this collection the Countess of Richmond calls her "month's mind" a "month's day":—

"And at our *moneths daye*, to every of the persones of the same monastery above rehersed, for like placebo

and dirige, with lawds and masse of requiem, with all divine service and observance belongynz therunto, the like somes of money as above is specified. And to the bells ryngars the tyme of our enterment, xvii. viiid., and at our *moneths daie*, vis. viiid."—P. 361.

"And ccli. to be disposed in bying of clothe for our executors and servants, men and women, or other persones (by the discretion of our executours), that shall give their attendance upon the conveyance of our body, and our said enterment, and at our *moneths daie*."—P. 362.

That this month's day or mensiversary is the "month's mind" of other wills is quite plain from the sums left in such wills for the performance of the one day's mass on it, and also from the dates of the "month's minds" and burials mentioned in Machyn's *Diary*, &c. But when a successive thirty-day service was to be performed, then it was separately and distinctly ordered by the Countess of Richmond\*:

"Item, we will that our executors cause placebo and dirige, with lawdes, and masse of requiem, with divine services, prayers, and observaunces belonging thereunto, to be solemnly and devoutly said and songen by the prests, mynistres, and children of our chapell in the place where our chapell shal be kepte at the tyme of our decease before the enterment of the same, and in some other convenient place, by the discretion of our executors, *by the terme of xxx daies nexte ensuyng our said enterment*; and to gove to every preest and layman of our chapell beyng present and helping thereunto, for his labour for every day that he shalbe so present and helping therinto, iiiid., and to every child of the chapell, 1d."—P. 364.

Any one on comparing this extract with the ordinary bequest for a "month's mind" in my *Fifty Earliest English Wills*, or elsewhere, will see in a moment the entire difference between that and the successive thirty-day service, though it is possible that the very rare occurrence of the latter, in the case of very rich folk, may have led to the confusion of it with the "month's mind" that poorer and commoner people could order as well as rich ones.

F. J. FURNIVALL.

P.S.—I am having another volume of early English wills copied from the Probate Office at Somerset House; and Dr. Lorenz Morsbach, of Weberstrasse, Bonn, is getting up a volume of *Early English Deeds* to accompany it. He will be greatly obliged to any reader of "N. & Q." who will send him a note of any English deeds, before 1450 if possible. He wants ten from every county in England, if obtainable. He has copies of those in the Harleian and Additional Charters in the British Museum.

In the following case "a month's mind" seems to mean one day's service, and not a successive

\* So the "year's mind" or anniversary was always distinguished from the daily mass for a year. For the latter, Elizabeth de Juliers, Countess of Kent, leaves, A.D. 1411, "*duobus capellanis honestis ad celebrandum in villa Oxonie pro anima mea per unum annum integrum, xl.*"—Nichols, p. 214.

commemoration: Elizabeth, wife of the second Duke of Norfolk, in her will, dated Nov. 6, 1506, bequeathed her body to be interred in the nuns' choir of the Minoreesses without Aldgate, appointing that no more than twenty torches should be used at her burial "and month's minde"; also that no dole or money should be given at either of those solemnities, but instead thereof one hundred marks to be distributed to poor folks.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

HOONEYMOON (6th S. viii. 262).—Even if DR. CHANCE'S strictures on my article about this word were correct, he ought to perceive that his manner of making them would render them unwelcome. When quoting a book, to go out of the way to remark that the author "has a hobby," and that "he rides it too hard," and to act as interpreter with expressions like "he means," "he intends to convey," &c., is not the way to maintain the courtesies of intercourse in the interest of discussion.

As to the merits of the question. DR. CHANCE says, "If MR. PALMER had referred to the French language, he could scarcely have written his article." That by no means follows. The existence of *lune de miel* in Mod. French proves nothing. It may be borrowed from the Eng. *honey-moon*. Sherwood's *English-French Dictionary*, ed. 1660 (probably the earlier editions also), gives *honey-moone*, with the circumlocutory explanation, "le premier mois, ou an de mariage"; and Cotgrave does not know of *lune de miel*. DR. CHANCE states that he has not the slightest notion what the word *congener* means in the sentence, "The real congener of *honey-moon* [here he takes the liberty of omitting my hyphen—read *honey-moon*] is not *honey*, but...*hive*." I will strive to enlighten him. It means here a word of the same origin, a kindred or related word. *Honey-moon* (not, of course, the *-moon* part of the compound, but the *honey*;) and *hive* are congeners, i.e., have a common origin. The article in my book is tentative, but DR. CHANCE has done nothing to prove or disprove its correctness.

A. SMYTHE PALMER.

Chelmsford Road, Woodford.

REFERENCE WANTED (6th S. viii. 274).—Although the communication of J. W. M. G. cannot be treated very seriously, it may be just worth notice, as the expression, in an exaggerated form, of a sentiment which has tended to throw ridicule on bibliography. The worship of a book, as a book, without the least reference to its literary value, is one of the idlest features of antiquarian trifling. As a considerable buyer of low-priced books, I find a large majority yield merely here and there a scrap of useful or original information. These scraps, cut out and arranged under headings, become valuable for reference, whereas, were they

allowed to remain imbedded amidst thousands of volumes, they would be practically inaccessible. In this way large private libraries, like those of the late Mr. Crossley, become all but useless to their owners. By all means let the British Museum have a copy of every book, there being no telling what may be occasionally required for reference, but for ordinary collectors to go on the principle of saving every rubbishy volume from the butter-shop or the waste-paper bin cannot be necessary in the real interests of literature.

By the way, talking of waste-paper bins, mine, which is nearly twelve feet in length, raises the envy of some of my American friends, who are constrained to admit that it is one of the few articles of which larger specimens cannot be seen in the States. If your correspondent's nerves can bear the sight, he is welcome to a view of this Bluebeardean receptacle; of course, on the strict understanding that, as in the case he mentions, he will continue a quiescent accessory after the fact instead of at once summoning the police.

J. O. HALLIWELL-PHILLIPS.

I am truly obliged to MR. ALFRED WALLIS and to J. W. M. G. for their interesting and very apposite replies. MR. H. DELEVINGNE and several other correspondents, whom I thank, have given me the reference which I sought. Some years ago I had a patient suffering from brain disease and *aphasia*. He never spoke, but read cheap novels all day long, being always careful to tear out the leaves as he read. CALCUTTENSIS.

AN OLD FRENCH PRINT (6th S. viii. 289).—MR. WALFORD'S print is one of a set illustrating the arrival and reception of Mary de Medicis when she took refuge in England in 1640. Further on in the series is a print entitled, "La Sortie de La Reyne Acompaigne Dv Roy De La Grande Bretagne Son Beauv Fils Dv Chateau de Gidee Halle." If the queen landed at Harwich, Middlemead should be sought for on the high road between that port and Gidea Hall, near Romford.

CALCUTTENSIS.

I find this description of "Middlemead": "Middlemead, Essex, on the west side of Moldon" (*England's Gazetteer*, vol. iii., s. v., London, 1751).

ED. MARSHALL.

This is one of the engravings which illustrate De la Serre's account of the journey of Queen Mary de Medici to England in 1638, on the invitation of her daughter, Henrietta Maria. She arrived at Mulsham Hall, near Chelmsford, on November 8, 1638; and her son-in-law, Charles I. came there the next day to meet her. The engraver by mistake substituted Middlemead for Mulsham. Serre's tract, which is very rare, was reprinted by Bowyer and Nichols in 1775, and is illustrated with a copy of the engraving in ques-

tion as well as two other plates representing the Queen's further progress to London. There is a print of Moulsham Hall in Morant's *Essex*; and a beautiful little engraving by Vertue in Waller's poems, 1729, representing the entrance of Maria de Medici at St. James's Palace.

EDWARD SOLLY.

**BANALITY** (6th S. viii. 289).—*Banal* occurs earlier than 1876. It is inserted for its technical sense in Worcester's *Dictionary*, which dates from 1859; and Bonner, probably a writer on manorial customs, is cited as an authority.

ED. MARSHALL.

An instance of the use of this word previous to 1876 occurs in R. Browning's *Balaustion's Adventure* (date 1871), on p. 92, l. 723:—

"Bringing the decent praise, the due regret,  
And each *banality* prescribed of old."

E. P.

This word occurs in at least one dictionary besides the *Encyclopædic*, viz., in the Supplement in the fourth volume of Annandale's edition of Ogilvie. In connexion with Mr. LYNN's remark concerning the introduction of new words into English, I must say that I think Dr. Murray's task with his new dictionary will be almost as endless as that of Sisyphus. As the recipient of many contributions Dr. Murray could no doubt produce new examples every day, for scarcely a week passes without my noting two or three. As a case in point we may take the word *deprival*, used in a review of Mr. Beck's *Gloves* in the very same number of "N. & Q." as that in which Mr. LYNN's query appears. I do not find this word in any dictionary I possess, but I speak without reference to the *Encyclopædic* (if it has yet reached *dep*).

J. RANDALL.

See "N. & Q." 6th S. i. 456; ii. 76. At the former reference the word is quoted from the *Fall Mall Gazette* of May 11, 1880.

THOMAS BAYNE.

Helensburgh, N.B.

**FIELDING'S "TOM JONES"** (6th S. viii. 288).—COL. PRIDEAUX must forgive me if I cannot agree with him that my words respecting the price paid for *Tom Jones* quite bear the construction he puts on them. This, however, is of minor moment. But COL. PRIDEAUX goes on to say, "As a matter of fact, Fielding received 600*l.*—or 100*l.* a volume—before a line was in print, although the title, *History of a Foundling*, had been determined on." I should be very glad, indeed, to have COL. PRIDEAUX's authority for this, which has certainly escaped me, as well as my predecessors, Mr. Lawrence and Mr. Keightley. Walpole's letter I imagined was the sole source of information upon the point. The sale of the two assignments in 1851 is also new to me; but (as stated at p. 87 of my *Fielding*), that for *Joseph Andrews* is now in

the Forster Library at South Kensington. Let us hope that some reader of "N. & Q." will tell us who is the present possessor of the other.

AUSTIN DOBSON.

"**THE VILLAGE COMEDY**" (6th S. viii. 289).—This novel, by Mortimer and Frances Collins (both of them old contributors to "N. & Q."), first appeared in the *Pictorial World* in weekly instalments, commencing in May, 1876; but Mortimer Collins dying in the following July, the story was discontinued in the paper, and afterwards published in three volume form by Messrs. Hurst & Blackett, in October, 1877. A cheap edition has been issued by Messrs. Chatto & Windus this year. Some interest attaches to the tale from the fact that the authors place the scene of it in the Berkshire village with which Mortimer Collins's name has long been connected; and the fidelity with which some of the characters were drawn was not in all cases over-pleasing to the originals.

F. PERCY COTTON.

Eastbourne.

*The Village Comedy* is a book which I have read with much delight. It was written by Mortimer and Frances Collins, and published in three volumes, post 8vo., in 1877.

EDWARD PEACOCK.

"**FATHER ROACH**" (6th S. viii. 249).—J. C. H. will find Lover's poem in the *Welcome Guest*, new series, vol. iii. p. 264, *et seq.*; also in the *Sixpenny Magazine*, vol. iii. p. 514, *et seq.*

C. H. STEPHENSON.

**GLASTONBURY**: YNYSVITRIN (6th S. vii. 301; viii. 18).—I am not concerned to stop the currency of your correspondent's "protest" against "Ynysvitrin." It is a side question to my proposition; in either of its cases, however, contributory to it. Let the "protest," therefore, run on and find its own range.

My purpose was to show that the *-ing* in *Glaestingaburh* was no impeachment of the monastic antecedence of Glastonbury, not being, as had been assumed, the mark of a "gentile," and therefore a lay, name, but an untranslated transfer of Celtic *ynys* into an English form *ing*, as we have it also *inch* and *ince* in other parts of Britain, besides a great multitude of *ing* itself in England proper.

But if it should be, as your correspondent suggests, rather a translation of the English *ing* back into Celtic *ynys*, it would be a much stronger testimony for my proposition. A translation in the twelfth century would be a far more effectual gloss or transmitter of the meaning of the word than a mere literal imitation even of a much earlier date. If a twelfth century fabricator had thought it to be a "gentile name" he would not have made it *ynys*.



Since I sent the above I have found that the "range" of the above "protest" has actually been traversed by the verdict of a most learned and ingenious writer, whose propositions and inferences appear to have passed as unquestionable and demonstrated principles into nearly all of the early history of Britain or England current or prevalent in the present age. So long ago as 1859 (*Archæological Journal*, vol. xvi. p. 129; also *Origines Celticæ*, vol. ii. p. 270) the late Dr. Guest accepted without question William of Malmesbury's testimony that, A.D. 601, Glastonbury was called "Ynys Wytrin." And, as a proof that it was his deliberate and fixed conclusion, he repeats it most distinctly in his posthumous *Origines Celticæ*, vol. ii. p. 65, still quoting William of Malmesbury, "It was called by the Welsh, as early as the sixth century, Ynys Wytrin."

Is not MR. MAYHEW's exaction of "any Cymric author before A.D. 1200" rather severe, and exclusive of much that we cannot afford to spare?

THOMAS KERSLAKE.

ST. MÉDARD, THE FLEMISH ST. SWITHIN (6th S. vii. 467; viii. 69).—I have accidentally met with some notes on St. Médard in the third volume of the *Revue d'Histoire et Archéologie* of Brussels (1862):—

"La réputation de ce saint est faite sur tout le continent Européen. On sait partout que s'il pleut à la Saint Médard on sera gratifié de quarante jours de pluie. Les anciens calendriers indiquaient le Saint Médard par une vigne dont s'écoulaient des larmes.

Les vigneronns connaissent l'axiome :

A la gelée, toujours dit saint Médard,

Tu ne reviendras plus, il est trop tard."

On p. 9 of vol. iv. there is a reference to St. Swithin as the English equivalent of St. Médard. In connexion with this subject I find in Churchill's *Gotham*, bk. i., l. 391:—

"July, to whom, the Dog-star in her train,  
Saint James gives oysters, and Saint Swithin rain."

Why does St. James give oysters? Is it because, under the old style, oysters came in on St. James's Day? Or is it because he is usually represented with a cockle-shell like a pilgrim?

J. M.

I trust I may be excused for drawing attention to my paper in the July number of the *Folk-lore Journal* on "St. Swithin and Rainmakers," in which I have discussed the position of "rain saints" from a new point of view.

FREDERICK E. SAWYER.

Brighton.

Recent numbers of the *Belgian News*, an English newspaper published in Brussels, afford contemporary evidence of the continued reputation of the continental St. Swithin. But, alack for poor St. Médard! they also show that modern scientific criticism, applying itself to the consideration of the meteorological questions involved in the

legend, tends to cast great doubt upon its accuracy. Taking the period from 1833 to 1882, it has been proved, says the *Belgian News* of July 7, in an article by M. Lancaster lately printed in *Ciel et Terre*, a publication of the Brussels Observatory, that on no one occasion was the proverb found to be literally true. The maximum of rainy days following a wet St. Médard has been thirty-two, in 1862; the minimum nine, in 1868. On the other hand, twenty-nine days of rain followed a rainless St. Médard in 1875.

C. H. E. CARMICHAEL.

Royal Society of Literature.

The saints who have influence over the weather are numerous. In France and in Flanders, besides St. Médard, there is St. Godeliève (July 6); in Tuscany, St. Galla (October 5), and in Rome, St. Bibiana (December 4). There is an article on "St. Swithin and Rainmakers" in the *Folk-lore Journal*, vol. i. p. 211. See also Swainson's *Handbook of Weather Lore*, 1873. HISTORICA.

In Hungary it is said that if it rain on St. Médard's Day it will rain for forty days. In Finland July 27 is called Seven Sleepers' Day; and if it rain on that day it will rain for seven weeks. It is the custom, also, to keep name days, e.g., if you are called Herman, you will keep July 12 as well as your birthday. If you sleep till 7 A.M. on the Seven Sleepers' Day, it is called your name day for the next year, and the sleeper is called a "Seven Sleeper."

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

A correspondent of the *Bazaar* writes that St. Médard (Master of the Rain) was founder of the rose prize of Solency in reward of merit. The legend says he was one day passing over a large plain, when a sudden shower fell which wetted every one to the skin except St. Médard; he remained dry as a toast, for an eagle had kindly spread his wings for an umbrella over him, and ever after he was termed, "Maitre de la Pluie."

"S'il pleut le jour de la St. Médard [June 8]

Il pleut quarante jours plus tard."

"If it rains on the day of St. Médard

It will rain forty days later."

CELER ET AUDAX.

THREEPENNY AND FOURPENNY PIECES (6th S. viii. 268).—In reply to M. B., I beg to say that fourpenny pieces (or rather groats) were first issued by Edward III. and threepenny pieces by Edward VI., and were called "hammered money." These pieces were continued till the reign of Elizabeth, who started what is known as the "milled money," having engrailed edges, in order to detect the practice of cutting and clipping coins, which, at that and previous periods, was carried on to a very great extent. However, these milled pieces were discontinued on the accession of James I. and

also by his son Charles I., but were renewed by Charles II. in 1670, and have been struck nearly every year from that to the present time.

J. R. THOMAS.

Groats are generally supposed to have been first issued by Edward III., although Hawkins, in his *Silver Coins of England*, is inclined to attribute the first issue to Edward I. Threepences were first issued by Edward VI. in 1551. Both were discontinued as general coinage by Charles II., although from his time to present date both have been issued pretty regularly as "Maunday" money. The modern groat, or "Joey," was issued in 1837, at the instance of Mr. Joseph Hume, from whom it derives the nickname. The modern threepence has been in general circulation since 1845. For fuller information see the above work by Hawkins.

B. T. G.

Fourpenny pieces were first coined in the reign of William IV. (1830-1837), and called "Joeys," from Joseph Hume, who strongly recommended their coinage to the Government; and threepenny pieces were issued in 1855. WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Groats were first issued in the reign of Henry III. After a long lapse of time they were again coined under William IV.

JOHN R. WODHAMS.

"Threepenny pieces were introduced by Edward VI., and fourpenny by Edward I., A.D. 1260" (*Bazaar*, No. 1486, p. 416).

CELER ET AUDAX.

NICHOLAUS (6th S. viii. 288).—

"Bishop of Dunkeld, Nicolas, Abbot of Pershore, Rector of Beoly [near Redditch], 1396, Dec. 18; Belbroughton [near Stourbridge], 1411, Mar. 28; suffragan of Worcester, 1392-1421; and Hereford, 1404."—*Stubbs's Registrum Sacrum Anglicanum*, p. 144.

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

THOMAS BAMBRIDGE (6th S. viii. 187).—He was an attorney, who purchased the office of Warden (not warder) of the Fleet in 1727; in 1729 was tried and acquitted for the murder of Robert Castell, a prisoner; in the same year was removed by Act of Parliament, and died July 11, 1741. See Mr. Burn's *History of the Fleet Marriages*, p. 33.

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

I am sorry that I cannot give G. F. R. B. any definite information; but as a coincidence the following may perhaps gain a corner in "N. & Q." On the very day on which this query was published I was in Boundary Road, St. John's Wood, for the first time. Looking casually into one of the shops, I saw in the window an engraving of Bambridge's examination. On the label bearing the price were these words: "Wm, Hogarth, in the possession of

Mr. Ran." I thought immediately that I might be able to help G. F. R. B., but on inquiry it turned out that the words were copied from the back of the engraving, and that Mr. Ran or Ray (the name was not very distinct) was the owner of the picture when it was engraved, and the shop-keeper knew nothing more. So I am afraid the matter remains as it was.

J. R. THORNE.

LUTHER'S HYMNS (6th S. viii. 287).—There is an interesting and a privately printed book (Rochester, N.Y.) which contains translations of Luther's hymn "Ein feste Burg ist unser Gott" in nineteen different languages. All are in the metre of the original, and the English renderings alone are twenty-three in number; but the earliest does not date further back than 1722. There is a good introduction of eighteen pages. It is at MR. NAPIER'S service if new to him.

NE QUID NIMIS.

East Hyde.

In *Lyra Domestica* there is a notice of Luther's *Spiritual Songs*, translated by R. Massie, London, Hatchard & Son. Mr. Massie's address in 1860 was Pulford, Chester. I advise MR. NAPIER to write to him.

M.A. Oxon.

NAPOLEON PROPHECY (6th S. viii. 297).—I can add another "word and figure puzzle" to those mentioned by MISS BUSK. It is curious, to say the least of it.

Climax of the French Revolution ... 1794

1

7

9

4

Battle of Waterloo ... .. 1815

1

8

1

5

Revolution of July ... .. 1830

1

8

3

0

Death of the Duke of Orleans ... 1842  
Here the series comes to a stop. M. H. R.

"SIR HORNBOOK" (6th S. vii. 407; viii. 72, 177).—The author of this charming little poem was Thomas Love Peacock, born in 1785, at Weymouth, died in 1866. An edition of all his works, including *Headlong Hall*, *Sir Hornbook*, and many others, was published in three volumes by Messrs. Bentley & Son in 1875, with a preface by Lord Houghton, and a biographical notice by Peacock's granddaughter. It was edited by Mr. Henry Cole,

In the biographical notice, vol. i. p. xxxvi, *Sir Hornbook* is said to have been published in 1818, which is repeated in vol. iii. p. 146; but this is probably an error, either in the MS. or in the printing, of 1818 for 1813. A copy of the original edition was given to me when a child by my god-mother, about the year 1814 or 1815, and I have it still hidden somewhere among my books. The illustrations were by Corbould. E. A. D.

LIGONIER'S HORSE (6th S. viii. 127).—The story of Cornet Richardson and the Dettingen standard, and some other interesting particulars of this regiment, are given (on the authority of unpublished MS. memoranda) in an article entitled "Anecdotes of the Fourth Horse," published in *Colburn's United Service Magazine* for December, 1833.

H. M. CHICHESTER.

MODERN ROSICRUCIANS (6th S. viii. 168).—Some say they are the same as the Freemasons; but as in the main they lived isolated, they could have been but slightly connected with the masons. They began to attract notice in the fourteenth century in Germany, and their chief was Christian Rosen-cruz. Rees says that they borrowed the arms of Luther, a cross placed upon a rose, and that they signed with "F R C," *fratres roris coacti*, as the philosopher's stone was supposed to be concocted dew. Any one of these points, if established, goes to weaken the others. The range of celebrated men included in the society is large.—Avicenna, Roger Bacon, Cardan, down to Mr. Peter Woulfe, F.R.S., who lived at No. 2, Barnard's Inn, and was, according to Mr. Brand, "the last true believer in alchemy." But no doubt some few still dabble in these occult things. A curious book by Mr. Hargrave Jennings, called *The Rosicrucians, their Rites and Mysteries*, 1879, treats elaborately on the subject; though I do not think that a reader will rise from it with very definite ideas. Moreri says it was a sort of cabal that appeared in Germany at the commencement of the seventeenth century. The Rosicrucians wrote in enigma, and were to reform all sciences, chiefly medicine. They concealed themselves, and so were called Invisibles. The learned Robert Flood wrote an apology for them in Latin, *Apologia Compendiaria Fraternitatis de Rosæ Crucē*. They antedate the Cabiric mysteries. Pope's *Rape of the Lock* is founded on some of their secrets. The Gnostics were of them, and their maxim was, "Learn to know all, but keep thyself unknown." The modern Magnetists appear to be connected with them. Though constantly reappearing they are scarcely seen; and wherever truth is, like all occultists, they are hard by, and seem to lie in its shadow.

C. A. WARD.

Haverstock Hill.

The Rosicrucians are now (how I know not) incorporated with, and form one of the highest ranks, if

not the highest rank, of English Freemasons. Consult any authentic book on Masonry. LECTOR.

In reply to CHARLES D. SUNDERLAND, allow me to say there are yet living both Rosicrucians and alchemists. H. OLIVER.

144, Broad Lane, Sheffield.

END OF BOSCOBEL OAK AND PENDRELL (6th S. viii. 166).—Is it not generally understood that the present Boscobel oak was grown from an acorn of the celebrated tree that afforded the fugitive king shelter after the battle of Worcester? According to *Boscobel Tracts* the tree was not blown down, but is stated to have fallen "a sacrifice to the destructive zeal of the loyal during Charles's brief popularity." ALLAN FEA.

Highbate.

As regards the royal oak, the following, from *England under the Stuarts*, vol. ii. p. 451, 1868, will interest T. J. M.:—

"Boscobel house is still standing; indeed, it is in almost the same state as when visited by Charles. Unfortunately the royal oak, the most interesting of these relics, has long since been gathered to its fathers. An offspring, however, sprung from one of the father acorns, still points out the memorable spot. An iron railing protects it from harm. May it ever be regarded with reverence by lovers of the past!"

HENRY G. HOPE.

Freegrove Road.

SPITTING AS A CHARM (6th S. viii. 168).—This subject has been discussed in "N. & Q.," 6th S. vi. 9, 178, 356; vii. 357. R. H. BUSK.

YOKEL: COUNTRY BUMPKIN (6th S. vii. 488).—

"The household had looked for a merry time on the occasion of the wedding, but had not expected such a full cup of delight as had been pressed out for them betwixt the self-importance of the over-weening yokels and the inventive faculties of Tom Fool. Great was the merriment in Raglan Castle over the discomfiture of the bumpkins."—*St. George and St. Michael*, by George Mao Donald, edit. 1878, p. 41.

E. F. B.

LIEUT. CHARLES STEWART (6th S. viii. 187).—The fact of this officer having been in America at the time indicated, and the date of his death, can be decided by reference to the muster rolls of his regiment, which are now in the Public Record Office in London. His regiment was disbanded at the peace of 1783. The question of his falling in a duel is not, I fear, likely to be decided by any official document now extant.

H. M. CHICHESTER.

ARUNDEL, ARUN (6th S. viii. 67, 113, 158).—How far the following quotation bears upon the meaning and derivation of these words I leave to the learned and searching reader. It is found in the "*Dictionnaire des Noms contenant la Recherche Étymologique de Vingt Mille Deux Cents Noms*, par Loricand Larchey, bibliothécaire à l' Arsenal de Paris," a most

conscientious and valuable work: "*Arondeau, Arondel*. Dérivés d'Aronde: hirondelle (langue d'oil). Les Arondel d'Angleterre avaient des hirondelles dans leurs armes."

GEO. A. MULLER.

St. Martin Lantosque.

I fail to see the absurdity of the suggested origins of this name; they are, to say the least, ingenious. *Hirondelle* is in punning allusion to the arms of the borough, *hirondelle* (a swallow); whilst even Tierney, in his excellent *History of Arundel*, does not omit to mention Sir Bevis of Southampton and his horse *Hirondelle*. Bevis's tower and grave are still pointed out at Arundel. The derivation from Arun is old and plausible, and we find in Drayton's *Polyolbion* a reference to the "Arun, which doth name the beauteous Arundel." The place is commonly known as Arndul or Harndul. FREDERICK E. SAWYER. Brighton.

TRANSLATIONS OF JUVENAL (6th S. vi. 388; vii. 76).—I have a copy of Barten Holyday's, dated 1673, which quite sustains your correspondent's description as "correct in sense, but [very] wretched as poetry." My copy includes a translation of the six satires of Aulus Persius Flaccus. The illustrations to Juvenal are curious and interesting, and so are the notes. JN. GREEN.

Wallington, Surrey.

AN EASTER DINNER (6th S. vii. 209).—In Sussex veal and gooseberry pudding are the standing dishes on Whitsunday. Perhaps the gooseberries are used in place of sorrel, as mentioned by MR. OGDEN; but I know that a true Sussex man is grievously disappointed if he does not get gooseberries on that day.

FREDERICK E. SAWYER.

Brighton.

THE BIBLE: J. FIELD, 1658 (6th S. viii. 208).—There is no really complete account of all the Bibles printed in the time of the Commonwealth, and what little Lowndes says respecting them is very far from satisfactory. Of the 24mo. edition there were very many; the first was printed in 1653, and bears the name of John Field, printer; the size is 4½ inches by 2½ inches, and an inch and an eighth in thickness, unbound. Of this there were several editions or issues. In Mr. G. Offor's splendid library, which was burnt in 1865, there were five, and several more are mentioned in Mr. Loftie's *Century of Bibles* (Pickering, 1872). These Bibles were all remarkable for numerous misprints, of which amongst the more important are: Romans vi. 13, "Your members as instruments of righteousness," for "unrighteousness"; 1 Cor. vi. 9, "The unrighteous shall inherit," for "shall not inherit"; St. Matthew, vi. 24, "Ye cannot serve and Mammon," for "God and Mammon." There are copies

of these Bibles with these pages reprinted and the errors corrected; hence their absence is no evidence as to edition. The only one fact, it is said, whereby the first issue may be surely known is the printing of the first page of Psalms. In the first edition the whole of the first four psalms appear on one page; this was not the case in any of the subsequent ones. There is an issue of this Bible on rather thicker paper, said, but upon no evidence, to have been printed in Holland. In this the main errors are all corrected, and only three psalms appear on the first page. When public attention was drawn to the great number of errors in Field's pocket Bible, and it was asserted that there were more than six thousand misprints, the matter was brought before Parliament, much indignation was excited, and the Bibles were ordered to be withdrawn and destroyed, and it is said that more than seven thousand of them were burnt. There was a reprint of this 24mo. edition, usually styled the Pearl Bible, issued in 1658; this is commonly called "The Bastard Field's Bible," and may be readily known by a singular misprint in Jer. ii. 26, "As the chief is ashamed," for "the thief." The errors in these Bibles are of three sorts,—evident misprints, intentional alterations which destroy the meaning of the text, and typographical imperfections; the intentional alterations are the most interesting, such as those referred to by Butler in *Hudibras*, iii. 2, 10:—

"Of Petulant Capricious Sects,  
The Maggots of Corrupted Texts."

See Kilburne's *Dangerous Errors in Several Late Printed Bibles*, 4to. 1659; D'Israeli's *Curiosities of Literature*; the sale catalogue of Mr. Offor's library, 1865, Sotheby & Wilkinson; and a note by MR. OFFOR, 1st S. ix. 563.

EDWARD SOLLY.

STEWART OF LORN (6th S. vii. 248; viii. 18, 278).—In reply to SIGMA's comment on my answer to MR. CALDER's query, I have to say that I correctly stated the marriages of Sir Colin Campbell of Glenurchy and his nephew Colin, first Earl of Argyll, but in the hurry of transcribing I made the obvious omission of the words "third son of" which should have followed "Glenurchy." I was quite aware that Duncan, first Lord Campbell, married as SIGMA states.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

CHURCH CUSTOM (6th S. viii. 268).—The white cloth spread along the altar-rails in Wimborne Minster is nothing but a survival of the old pre-Reformation practice. It may be seen in every Roman Catholic church and chapel at home and abroad. I have never heard of its being retained in any Anglican church except Wimborne.

E. WALFORD, M.A.,  
2, Hyde Park Mansions, N.W.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Alphabet: an Account of the Origin and Development of Letters.* By Isaac Taylor, M.A., LL.D. 2 vols. (Kegan Paul, Trench & Co.)

It cannot surprise us to find that the first sentence in the preface is "This book represents the labours of many years." It is well for the reader that it does so, as the problem of the alphabet is really a very difficult one, and a hurried or careless account of it is worse than none. The labour has been well bestowed, as it involves many points of the highest linguistic and historical interest. Mr. Taylor's book at once supersedes all other accounts, and may be accepted as a standard book of reference. In saying this it will, of course, be understood that many modifications may be necessary hereafter, and that some points will have to be reconsidered. But the main part of the general argument is sound and sufficiently proved, and this is all that can be expected. New inscriptions may any day be found that may throw a new light upon some of the dark places; but all such things are mere matters of detail. The author deserves the highest praise for well-directed industry, clear exposition, and the power of refraining, in general, from too hasty conclusions. The numerous tables of comparative alphabets would alone give a value to the book. Most of them are arranged chronologically, and some of them geographically.

Many of the conclusions are of the highest interest. We here mention some of those which we do not hesitate to accept. The first is the discovery of M. de Rougé, formerly thrown aside, but now revived and more clearly illustrated, that the source of the Semitic alphabet is to be found in an old form of the Egyptian Hieratic writing, which was itself due to the ancient Egyptian hieroglyphics, though it was a true cursive handwriting, in which the hieroglyphical origin is not, at first sight, very apparent. Thus a character which in the hieroglyphics well represented the human mouth, acquired in the hieratic character a downward stroke or tail on the right-hand side, due to the cursive nature of the writing. In the old Phœnician character this reappears as a loop (the mouth) with a straight down-stroke to the right of it. This being reversed gives us precisely the Greek *rho* ( $\rho$ ). The Romans gave this character a fresh tail on the right, thus producing the common capital R. Thus the loop of the R was once a true oval, pointed at each end like the familiar "cat" which the little boys of London are too often in the habit of jerking into the wayfarer's eye, whilst both the down-strokes are developed tails. The left-hand tail was developed in Egypt and the right-hand tail in Italy. The character itself signifies "mouth," and we may be sure that one word for "mouth" in Egyptian began with *r*.

Another important result is that the Phœnician alphabet was the parent not only of the Greek, Latin, and English alphabets, but also of the Hebrew and the Arabic. It is at first startling to find that such an alphabet as the Arabic is related to English, but it can no longer be doubted. Thus, when an Arabic word begins with *b*, this letter is denoted by a curve, which is nothing but a rounded and minimized form (so to speak) of the Hebrew *beth*, and *beth* is merely the lower half of the English B without the down-stroke. How this can be so is clear enough from the various plates. Further, the English or Latin alphabet is very much nearer to the original than the Semitic alphabets. The Hebrew alphabet was ruined by the absurd attempt to force every letter, so far as possible, into a square form, with the result that many unlike letters were brought into

very similar shapes, thus occasioning needless trouble to every reader of Hebrew. To make the matter worse, the Hebrew alphabet now in use happens to be one of the most degraded type. In the Arabic alphabet the attempt to join letters on to one another in a consecutive series of strokes has likewise led to bad results; and, in fact, the Arabic alphabet is rather worse than the Hebrew. Most fortunately the Romans accepted the Greek forms, already fairly distinct, and made further distinctions of their own. The result is the most legible alphabet which the world has ever seen. In the Middle Ages the debased type known as "black-letter" came into general use by the invention of printing—a type to which the Germans still insensately cling with a devotion which would be admirable if it were not ignorant. For the English character is, in reality, due to a much older alphabet, so that the folly of adoring the black-letter type for its supposed "antiquity" is thus made manifest.

Another most interesting point is the distinction between the Roman capitals and the small letters. The former alphabet, or A-B-C, is the older, and is due to the clear, well-formed letters seen in Roman inscriptions. The latter, or a-b-c, is due to the cursive alphabet of the fifth century, as is shown by an excellent plate at p. 165 of the second volume. Mr. Taylor also proves conclusively that the Roman alphabet was borrowed from a Greek alphabet of the Eubœan or Chalcidian type, and from no other. "The modern scripts of Western Europe belong to the Chalcidian type of the Greek alphabet, while those of Eastern Europe are Ionian" (ii. 67).

We have no space to speak of the numerous points of interest with which the work abounds. It must be read with care and attention; the time will not be lost. If there is any weak place in it, it is perhaps in some points which concern phonetics rather than history or script. Such an off-hand utterance as the following is not satisfactory: "Since *g* may weaken into *y* and *u*, we also obtain from *gamma* the second rune *u*" (ii. 219). The reason is weak, and the result a strange one.

*Le Prince Noir.* Poème du Héraut d'Armes Chandos. Texte suivi de Notes par Francisque Michel, Correspondant de l'Institut de France.—*The Life and Feats of Arms of Edward the Black Prince.* By Chandos Herald. A Metrical Chronicle, with an English Translation and Notes by Francisque Michel, F.A.S. Lond., Scot., and Normandy. (Fotheringham.)

In bringing within reach of the general student the curious and valuable metrical record of Chandos Herald concerning the Black Prince, Mr. Fotheringham is rendering a distinct service to literature. The original MS., which is in the possession of Worcester College, Oxford, constitutes a chief treasure of that institution. Formerly in the collection of Sir William Le Neve, first Mowbray and afterwards Clarencieux Herald, it passed through various hands to come into those of Dr. Edward Clarke, Fellow of All Souls', Oxford, and member for the University, by whom, as a part of his valuable library, it was bequeathed to Worcester College. It is an oblong volume of sixty-one vellum leaves, comprising fifty-two lines on a page; is admirably written, as a facsimile in the reprint testifies; and has rubricated titles and illuminated capital letters. Not wholly unknown is it, an edition with an engraved title and facsimile and a translation by the Rev. H. O. Coxe, the librarian of the Bodleian, having been printed, at the expense of the members, by the Roxburghe Club. An edition of this kind is, as every book-lover knows, only less dear than an original, and is for ordinary purposes of study altogether inaccessible. Coxe's version furnishes the basis of the present edition. In M. Francisque Michel, how-

ever, to whom the task of editorial supervision is confided, we have a French scholar of a different type from his predecessor. The errors in the French original, which is the work of a person ignorant of the language he copies, have now for the first time been corrected. Two words in the MS. are frequently run into one, other words are repeated or omitted, and many passages as they appear in the MS. are incomprehensible. These passages, with which Coxe did not care to deal, have been subject to a criticism equally careful, broad, and accurate, the result being a distinct gain to intelligibility. The translation has also undergone supervision, and an important series of notes has been added. Not quite faultless is even now the translation. One curious oversight is, indeed, apparent. This is nothing else than an erratum in an erratum. Lines 2014-21 inclusive are as follows:—

“Seigneur, le temps que je vous dy  
Ce fut après que Dieux nasquy,  
Mille ans trois centz sessante et sis  
Que chanter laist l'oïsel gentils.  
Trois semaines devant le jour  
Que Jhesu-Crist par sa douceour  
Nasqui de la Virge Marie  
Qu'en cely temps, ne doutez mye.”

The date herein given is translated “One thousand three hundred and six years,” which is twenty-four years before the Black Prince was born. In the table of errata it is corrected into “Three hundred and sixty years.” It should of course be “Three hundred and sixty-six years.” The best and most characteristic portion of the metrical chronicle is that in which Chandos Herald describes the incursion of the Black Prince into Spain and the combat he fought in behalf of Pedro the Cruel. In this campaign the writer himself took part, and his descriptions have the vivacity to be derived from personal experience of suffering. The chief fault of his chronicle, not far removed from a virtue, is its brevity. He is at no trouble to explain the manner in which anything came about except the actions with the record of which he is immediately concerned. It is by leave of the King of Navarre, whom the military reputation of the Black Prince seems thoroughly to have daunted, that Edward is enabled to invade Spain. The King of Navarre becomes, indeed, an ally of Edward. In lines 2475 *et seq.* we are simply told that

“Entreves que là se fesoit,  
Fut li roy de Navarre pris  
Par traïson, dont esbahis  
Fut li Prince et ses consiaux.”

How and by whom the King of Navarre was taken, and how his liberty was regained, our chronicler does not stop to explain. It is enough for him, and assumably for the reader, that when the return journey has to be made the King of Navarre is at liberty and is still friendly. That any very important contribution to historical knowledge or to literature is furnished by the chronicle now rendered accessible may not be said. We are supplied, however, with an animated picture of the loyalty of the Bordelais population to the English and of the delight with which the Black Prince was received, and we feel something of that atmosphere of delight in battle which was characteristic of the time.

Chandos Herald, it may be explained, was the domestic herald to Sir John Chandos, appointed, it is surmised, to the post after Sir John was elevated to the rank of banneret at the battle of Najera. Such offices were not uncommon before the foundation by Richard III. of the Herald's College. As Sir John Chandos held the bridle rein of the prince, and as his herald was expected to be in immediate attendance, the opportunity afforded the writer of seeing the actions he describes must have been

exceptional. It is at least certain that the chronicle, in spite of its brevity, is sufficiently animated. The reprint is likely to be highly prized by scholars.

In the list of works for the coming season put forth by Messrs. Griffith & Farran appears a series of interesting facsimile reprints of the original editions of *The Butterfly's Ball*, *The Peacock at Home*, *The Lion's Masquerade*, and *The Elephant's Ball*, the first four books of the well-known “Harris's Cabinet,” published at the beginning of this century. These books have been the subject of recent correspondence in “N. & Q.”

It is pleasant to hear that the Yorkshire Archaeological and Topographical Association proposes publishing a special series of records relating to Yorkshire, which are now scattered over the county, and liable to the accidents and ravages of time. The series will not be confined to the members of the society, but will be open to all special subscribers of a guinea. It is intended to commence at once by the publication of such parochial registers as are prior to the date of the General Register Act. The number of publications issued annually will, of course, depend on the support afforded. Application can be made to Mr. G. W. Tomlinson, F.S.A., The Elms, Huddersfield, the honorary secretary.

THAT most indefatigable of folk-lore collectors, Dr. Pitre, has just brought out the thirteenth volume of *Sicilian Traditions*, one of the most interesting of the series, as it gives an account of the games and sports of the island (*Dei Giuochi Fanciulleschi*). The description is, in some instances, much assisted by plates in *foliotipia*, in which, by the aid of photography, groups of children have been taken in the act of playing the various games.

MR. HODDER WESTROFF will publish shortly, through Mr. Elliot Stock, a volume of promenade lectures on Roman archaeology, treating of the city and its buildings in prehistoric and imperial times. A new volume of essays, by Dr. Francis Hueffer, entitled *Italian and other Studies*, is also announced by the same publisher.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

CHELTO.—The lines you seek are apparently  
“Nought shall make us rue  
If England to itself do rest but true.”

They are the concluding lines of Shakspeare's *King John*.

F. G.—There is, fortunately, no office in England for the sale of the tickets, nor would such an establishment be permitted.

GEORGE MACKENZIE (“Napoleon Prophecy”).—We thank you for your contribution. The anagram has, however, been too frequently discussed to allow of its reappearance.

N. K.—We do not answer legal questions.

H. T. MACKENZIE BELL.—Will appear next week.

MOSCOW is requested to communicate with C. S. K., 73, Elisham Road, London, W.

### NOTICE.

Editorial Communications should be addressed to “The Editor of ‘Notes and Queries’”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 27, 1883.

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## Notes.

## REINTERMENT OF WILLIAM HARVEY.

On St. Luke's Day, Oct. 18, 1883, a ceremony of more than ordinary interest took place in the ruinous church of Hempstead, in the county of Essex. On that day the remains of Dr. William Harvey, the discoverer of the circulation of the blood, were removed from the vault under Hempstead Church, in which they have rested, with others of Harvey's kin, for two centuries and a quarter, and were deposited in a marble sarcophagus, which had been provided by the Royal College of Physicians and placed within the church itself and in the centre of the Harvey Chapel there.

Harvey died on June 3, 1657. On that day the heart of the author of the celebrated treatise *De Motu Cordis* ceased to beat, the blood of the immortal discoverer of the circulation to move. "Gulielmi Harveii fortunatissimi Anatomici *desiit Sanguis Moveri*, tertio Idus Junii '57," wrote his contemporary and friend Dr. Baldwin Hamey (foot-note "*Bustorum Aliquot Reliquiæ*," a MS. in the library of the College of Physicians).

An interval of more than three weeks elapsed between the death of Harvey and his burial. On June 25, 1657, such of the fellows of the College of Physicians as wished to follow the body of its greatest ornament and benefactor the next day on its way to the place of his interment in Essex

were instructed by the College to do so, habited in the gowns of their respective offices or of their university degree (foot-note "*Comitia solennia trimestria 25<sup>o</sup> Junii 1657. Monentur socii, ut togati prosequi velint exequias funeris D<sup>ni</sup> Harveii postero die celebrandas*"). On the morning of the following day, June 26, the body of Harvey was attended by the president and a large number of the fellows of the College far beyond the city walls. Aubrey, who accompanied the body to its destination, and was one of those who bore Harvey's coffin into the vault, tells us "he was buried in a vault at Hempstead in Essex, which his brother Eliab had built; he was lapt in lead and on his breast in great letters his name, Dr. William Harvey."

There for a period of more than two hundred years the body of Harvey remained, if not forgotten, presumably unnoticed and uncared for, alike it would seem by the College of Physicians and by his own family. About the end of that period rumours began to reach the College of the defective and battered, and it must be admitted discreditable state into which the leaden coffin and the remains of its benefactor had been allowed to fall. At the extraordinary comitia of May 13, 1859, the College deputed two of its fellows, Dr. Quain and Dr. Alexander P. Stewart, to visit Hempstead Church, make all necessary inquiries into the subject and report thereon to the College.

Dr. Quain and Dr. Stewart visited Hempstead on June 9, 1859, and from their report, which was read to the College on July 14 following, we gather that the vault which contains the remains of Harvey is a large apartment, the ceiling of which rises a few feet above the floor of the church. In this chamber they found forty-six coffins placed on the floor more or less irregularly. Light and air were freely and abundantly admitted to the vault by three open grated windows. The leaden coffin which contains Harvey's remains was in the more distant part of the vault, in the centre of a row of twelve other coffins, all similar in form and structure. The coffin of Harvey, easily recognized by his name, which appears in raised letters in the usual situation, was placed immediately beneath one of the open windows. The coffins in this row are all peculiar in shape. They resemble Egyptian mummy cases, even to the extent of presenting a mask of the features. Several of these cases or coffins have collapsed in part, leaving a concave or well-like cavity on the upper surface. This is the case in a marked degree with the coffin of Harvey. The result has been that the rain, beating through the open window exposed to the south-east, had accumulated in the hollow on the upper surface and passed thence into the coffin through a fissure situated towards the feet. At the time of the visit certainly the lower third, and most probably the whole coffin, was filled with dirty water. The

attendant told Drs. Quain and Stewart that, to the best of her belief, the coffin had been in that state for many years.

“With a view to remedying this state of things, which,” say the reporters,

“should no longer be suffered to exist, we recommend that means be taken to remove the water; that the coffin be repaired; and that, being removed to a less exposed situation in the vault, it be enclosed in an open stone case.”

The then president of the College, Dr. Mayo, in compliance with a vote of the fellows, having communicated the substance of the report to the representatives of the Harvey family, requested that the College of Physicians might be permitted to undertake the duty of adopting the measures therein recommended for the better preservation of the remains of their great benefactor. But such permission was withheld, and after considerable delay Dr. Mayo was informed that the “necessary repairs” had been carried out by the family.

These repairs proved, however, in the sequel, to be inadequate; and on February 23, 1882, Dr. Benjamin Ward Richardson—who within the last five-and-thirty years has made frequent visits to Harvey’s resting-place, and to whom, more than to any other individual, is due the attention which has been given to Harvey’s remains and the efforts which the College of Physicians has now made to preserve them—informed the College that the great tower of Hempstead Church had fallen to the ground; that the coffin of Harvey, fortunately, had not been injured by the fall; but that it had become, from time and natural causes, so decayed that the rain had again ready access to its interior. A committee of five fellows was at once appointed to visit Hempstead and advise the College what steps should be taken for the more efficient preservation of Harvey’s remains.

In the report which was received and adopted by the College on May 23, 1882, it is stated that many suggestions had been made on the subject to the committee, but that one only of these appeared to them to be deserving of serious consideration, namely, that which proposed to transfer the remains of Dr. Harvey from their present quiet resting-place at Hempstead to Westminster Abbey. But with that suggestion the committee did not concur. They concluded that the most suitable resting-place for Harvey is among his kindred, so many of whom are in the vault at Hempstead in which his body was deposited more than two hundred years since. The committee, therefore, recommended that the leaden coffin containing Dr. Harvey’s remains should be removed from the Harvey vault under the church, and be deposited in a granite or marble sarcophagus to be erected in the centre of the Harvey Chapel within the said church, and situated imme-

diately over the vault in which it has lain so long. This recommendation of the committee being approved by the College, and the permission of the present representatives of the Harvey family, which was readily and graciously given, having been obtained, the works were commenced. On June 24, 1883, the president of the College announced to the fellows that the sarcophagus was completed, and that on October 18, being St. Luke’s Day, 1883, the remains of Harvey would be placed within it.

On that day, at about 4 P.M., the representatives of the family of Harvey, the president, all the office bearers, and many other fellows of the College of Physicians, reached Hempstead Church. The president and most, if not all, of the representative persons present, proceeded at once into the vault to view the mortuary chamber of the Harveys, and especially that which had rendered it remarkable, the coffin enclosing the body, or what remains of it, of Harvey. The mummy-shaped leaden chest, or coffin, as described by Drs. Quain and Stewart, still somewhat collapsed in its lower third, had been thoroughly repaired, and this without any insight into its interior; the water within had been allowed to drain away through a small opening made in the bottom of the coffin, and subsequently closed, and the whole of it had been carefully and judiciously restored. “On his breast in great letters,” as Aubrey tells us, was still to be distinctly seen his name:—

Docter.

William. Harvey.  
Deceased . the . 3.  
of . June . 1657.  
aged . 79 . years.

The President and Officers of the College and the Regius Professors of Physic of Oxford and of Cambridge then withdrew to the vestry, and, having there put on the gowns of their several offices, returned to the steps leading into the vault. The coffin of Harvey having been raised from the vault into the churchyard, placed upon a bier, and covered with a pall, was then borne by eight fellows of the college—Dr. Owen Rees, Sir Risdon Bennett, Dr. Quain, Dr. Sieveking, Dr. Richardson, Dr. Duckworth, Dr. Shepherd, and Dr. Norman Moore—round the eastern end of the church to the south porch, and through it into the church itself. It was preceded in procession by the Vicar of Hempstead, the Rev. R. H. Eustace, and his curate, the Rev. J. Escreet, and immediately followed by the representatives of the Harvey family, Col. Lloyd, Col. Harvey Bramstone, Capt. Lloyd, and Mr. Rossendale Lloyd.

Then came the President of the Royal College of Physicians, in his robes, carrying the silver caduceus, the emblem of his office—Sir William Jenner, Bart., K.C.B., M.D. The college officers in their gowns—George T. Fincham, M.D., Sir



Andrew Clark, Bart., M.D., Frederick W. Pavy, M.D., Wilson Fox, M.D., Censors; Frederic J. Farre, M.D., Treasurer; Sir Henry Pitman, M.D., Registrar; William Munk, M.D., Harveian Librarian; William T. Allchin, M.B., Assistant Registrar.

And next in order George E. Paget, M.D., Regius Professor of Physic at Cambridge, Henry Wentworth Acland, M.D., Regius Professor of Medicine at Oxford, each in the handsome red gown of his respective university, and the following fellows of the College of Physicians: Henry Monro, M.D., Charles B. Radcliffe, M.D., William Wood, M.D., William M. Graily Hewett, M.D., Alfred Meadows, M.D., Richard Douglas Powell, M.D., William G. Hunter, M.D.

The bier having been placed close to the sarcophagus, portions of the Evening Service of the Church of England were read from the desk by the Rev. John Escreet, and of these as singularly appropriate to the occasion may be noted the lesson appointed to be read on the evening of the day, the festival of St. Luke, and beginning "Honour a physician with the honour due unto him for the uses which ye may have of him" (Eccles. xxxviii. 1-15).

The coffin was then carefully and reverently deposited in the sarcophagus, and the last of the prayers in the Burial Service having been read at the head of the sarcophagus by the vicar of the parish, the religious portion of the ceremony was ended.

The president of the college then placed in the sarcophagus, and on the lower part of the coffin, a bound copy, encased in lead, of the handsome edition in quarto of Harvey's works, published by the college in 1766, *Guiljelmi Harveii Opera Omnia, a Collegio Medicorum Londinensi Edita*, and close to it a smaller leaden case, enclosing a glass bottle, hermetically closed, within which was a parchment scroll, on which was engrossed the following account of the proceedings of the day:—

"The body of William Harvey, 'lapt' in lead simply soldered, was laid without shell or enclosure of any kind in the Harvey vault of this church of Hempstead, Essex, in June, 1657.

"In the course of time, the lead enclosing the remains was, from exposure and natural decay, so seriously damaged as to endanger its preservation and render some repair of it the duty of those interested in the memory of the illustrious discoverer of the circulation of the blood.

"The Royal College of Physicians of London, of which corporate body Harvey was a munificent benefactor, and which, by his favour, is the possessor in perpetuity of his patrimonial estate at Burmarsh, Kent, did, in the years 1832 and '83, by the permission of the Harvey family, undertake that duty.

"In accordance with this determination the leaden mortuary chest containing the remains of Harvey was repaired, and, as far as possible, restored to its original state, and on this 18th of October, 1883, in the presence of four representatives of the Harvey family and of the

president, all the office bearers, and many other fellows of the College of Physicians (whose names are hereunto appended), was reverently translated from the Harvey vault to this sarcophagus, raised by the college for its reception and preservation."

(Here follows the list above given in the order of the procession from the vault into the church.)

The heavy monolith cover was then, with some difficulty, rolled on to the sarcophagus and securely fixed there, and the proceedings terminated.

The sarcophagus, of white Sicilian marble, is massive and plain. It is placed due north and south in the Harvey chapel. At its end towards the south is cut "William Harvey. Born 1578. Died 1657"; and on its side looking to the west, "The Remains of William Harvey, Discoverer of the Circulation of the Blood, were reverentially placed in this sarcophagus by the Royal College of Physicians of London in the year 1883."

WILLIAM MUNK, M.D., F.S.A.

#### MAGYAR FOLK-LORE.

If a looking-glass is broken it means trouble (cf. Holderness, where it is said to entail seven years' trouble).

If you touch kittens or puppies while they are blind, your nails will turn black.

Suicides must be buried in the ditch that runs round the outside of the cemetery.

Women after their confinement must go to church first.

Do not throw away hair-combings, lest the birds get them and build them into their nests, for whilst they are so doing you will have headache.

If it rains while the sun is shining, it is a sign that the devil is beating his wife.

A donkey braying is a sign of wind.

It transpired during the late Jewish trial that there is a superstition among the raftsmen on the Theiss to the effect that if they find a body and do not bury it a storm will arise, and they will suffer from it.

When it thunders it is St. Peter playing skittles.

If it rains on St. Medard's Day it will rain for forty days.

St. John Nepomuck was thrown into the Moldau by King Wentzel because he would not reveal the queen's confession, and his body floated down the stream with a circlet of stars round the head; May 16 is now kept as his day, and his image is floated down the Danube, the people following it in boats, and playing popular tunes. This saint is the patron of the fishes.

On All Halloween the people go and decorate the graves of their relations. Cakes are made at this time which look like plaited hair in shape; they are called *heiligen stritzel*.

On December 6 a peasant dressed as a Roman bishop, and with a long white beard, to represent St. Nicholas, accompanied by another peasant

dressed to represent the devil (with cloven feet and a long tail, and with a large sack on his back, such as is used by the people to carry their purchases home from the market), comes round at dusk to the houses to ask after the children. If the little folks have been good St. Nicholas leaves toys for them; but if they have been naughty the devil fills their shoes full of sand and straw.

So soon as you pass the *wirbel* (the whirlpool) on the Danube, a boat puts off from the little town of St. Nikola, and, paddling alongside, the man holds out a box with a figure of the saint on it for the contributions of the passengers. On board the regular passenger boat there is a ceremony very much like that customary in crossing the line. The steersman goes round with a wooden scoop full of water, and those who have never before passed this spot must either pay or be ducked with the element the perils of which they have just escaped.\*

You can see the witches if the following advice be carefully followed: after the sowing is over in the autumn, leave the harrow out in the field during the winter, and go on the morning of St. George's Day and set the harrow up on its end; then stand behind it, and look through it at the cattle as they pass by, and you will see the head witch seated between the horns of the bull, and the minor witches on the other beasts. But woe be to you if you do not know the necessary formula to protect yourself from their spells!

There is another way, which is said to be safer. Dye the first egg of a black hen and take it in your pocket to church on Easter Sunday. Then watch the people as they enter the church, and you will soon see that some have great difficulty in entering on account of the length of their horns. These are the witches; after service you must get out before them and lay the egg on the ground, or go and stand at the meeting of two cross-roads, or else they will carry you off.

If the witch steals your cow's milk, you can compel her to appear by making a horse-shoe red hot, and then placing it on the threshold and beating it with the head of a hatchet.†

A young girl can compel a young man to marry her by obtaining a certain charm‡ and placing it

\* *Vide* Planché's *Descent of the Danube*, London, 1823.

† In Lincolnshire you must boil wicken tree; in Yorks get the heart of a beast that has been "witched," stick it full of pins, and roast it slowly at midnight. I know persons who have seen these charms made, and who fully believe in their power.

‡ The girl steals something from the young man, and takes it to the witch, who adds to it three beans, three bulbs of garlic, a few pieces of dry coal, and a dead frog. These are all put into an earthenware pot, and placed under the threshold with the words, "Lord of the infernal regions and of the devils, and possessor of the hidden treasures, give to N. or M. some incurable illness (or inflame him with irresistible love towards N. or M.), and I will join your party."

under the threshold of the selected one's door; the worst of it is, the girl who does so will die during the year.

The witches can cause serious illness by planting in secret magic plants on any one's property, and the illness will last so long as the plants are there. If you plant these plants *yourself*, they will effectually prevent any charm injuring you.

Magic bullets, that will kill even the most powerful, may be made in the following way. The caster must be the seventh son of his mother, and all his elder brothers must be alive; such a man being found, let him melt the lead in a fire made of wheat straw at the first appearance of the new moon, and the result will be a bullet that will slay even the king of the giants himself.

Another charm is found in the folk tales,\* where the witch's daughter steals into the queen's room while she is asleep and cuts off a lock of her hair with a rusty old knife. The witch then takes the lock, wraps it up with the lungs of a toad, and roasts the whole over the embers of some yew branches cut on Christmas night. With the ointment thus made the witch besmears her daughter, and she becomes the exact image of the queen.

In another tale† the king summons every child born with a caul, a tooth, or a grey lock, as such are said to possess powers of divination.

The last ceremony with a condemned man after he is pinioned is to read his sentence to him once more. This is done by the sheriff, who concludes by saying, "Hangman, do your duty!" After the execution is over the military present are commanded "To prayer," the helmet is removed, the musket taken in the left hand and grounded, and each soldier kneels on his left knee till the command is given "From prayer."

In olden times the sheriff, after he read the sentence, broke his judicial staff in twain and threw the pieces at the culprit's feet; hence the Hungarian saying "To break the staff over any one"; e.g., one may hear a speaker say, "Gentlemen, I have done this, but don't break the staff over my action," i.e., do not condemn it.

#### *Proverbs, &c.*

Do not praise the day before sunset.

A sparrow to-day is better than a bustard to-morrow.

He expects that roast pigeons will fall into his mouth.

If a man stands up, or goes out into the rain bareheaded, it is said that he wants to grow (cf. our own "Stand and grow better").

He sleeps with his eyes open, like the hare.

He sleeps like a fur cloak.

A bad coin never gets lost.

My tooth aches for that, i.e., I long for it.

\* Erdelyi's tales, No. ix., "The Two Orphans."

† Erdelyi, No. ii.

## Rhyme for counting out used by the boys :—

"Egyedem, begyedem,  
Tenger, táncz,  
Hajdú, sógar,  
Mit kívánsz?  
Nem kívánok egyebet,  
Csak egy kopasz verebet."

"[Untranslatable.]  
Ocean, dance,  
Bobby, brother-in-law,  
What do you want?  
I don't want anything  
But a naked sparrow."

*A Cure for Ague.*—A correspondent writes :—  
"Last week the lightning struck an old poplar tree and shivered it into splinters. The Wallachs came from far to gather up the splinters, as, according to popular tradition, if they are burnt to ashes and mixed with spirits they form an effectual cure in cases of obstinate ague." W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

DISPENSAR.—Some time back I asked in "N. & Q." how it was that the Leicestershire estates of the Earls of Chester eventually came to Hugh Dispensar, but obtained no reply. MR. CHESTER WATERS kindly pointed out to me that the Dispensars were stewards to the Earls of Chester, and not (as commonly supposed) to the kings of England, and referred me to the *Chartulary of Whalley Abbey*, published by the Chetham Society, in proof of this. The late Mr. T. R. Potter, in his *Charnwood Forest*, suggested that the Dispensars were not stewards to the kings, and erroneously conjectured that they were stewards to the Earls of Leicester. The pedigree given in his book is more veracious than most of the published pedigrees of the Dispensars (*Charnwood Forest*, pp. 91, 92).

On referring to the *Chartulary of Whalley Abbey* (Chetham Society, vols. x., xi., xvi.), I find three grants made by Ranulph, Earl of Chester, to the Abbey of Stanlawe, amongst the witnesses to these being (1) "Hug. Dispens. Thom. fratre suo," (2) "Thom. Dispensar," (3) "Hug. et Hen. Dispens." (vol. x. pp. 11-13). There is also a charter from William de Stapelford (son of Henry, Lord of Stapelford) granting to Henry Dispensarius the town of Wynlaton, amongst the witnesses being "d'no meo R. comite Cestrie" and "Hug. et Thom. et Rob. et Galfr. fratribus dispensariis." By another charter Ranulph, Earl of Chester, confirmed this grant to "Henr. Dispensario militi meo," "Hug. et Thom. et Rob. et Galfr. dispensar." being witnesses. By another deed Beatrice, daughter of Robert de Mesnilwaryn, formerly the wife of Ade de Stapelford, quitclaimed the town to Henry Dispensar before dom. Ranulph, Earl of Chester, in his court, amongst the witnesses being "D'no Ran. com. Cestr." and "Hug. et Thoma Dispensar." Finally, Hugh Dispensar granted the

town of Wynlaton to the Abbey of Stanlawe, likewise a mill "que frater meus Thomas Dispensarius dedit illis," as the charters of "Henrici fratris mei" bear witness (vol. xi. pp. 467-473). In Domesday Book, Wynlaton (or Willington), co. Chester, was held by Walter de Vernon of the Earls of Chester, by whom it was afterwards resumed, and held in moieties by the families of Stapelford and Dispensar.

These seven charters seem to throw light on the position of the Dispensars in the household of the Earls of Chester, and also elucidate their pedigree. It has, however, yet to be shown how and why it was that the large Leicestershire estates of the Earls of Chester left their family and came to the Dispensars. In one of the above charters of Ranulph, Earl of Chester, Roger de Monte Alto, who signs as a witness, is styled "dapifero meo."

In 1228-9, Henry III. granted land at Worde and Hanley to "Thurstano Le despenser, fil. & her. Almarici dispensatoris, fratris et heredis Walteri, fil. Turstani" (*Cart.*, 13 Hen. III. m. 13). Was not this family entirely distinct from the family named in the charters above referred to?

Potter makes Hugh le Despenser (Justiciary of England, summoned to Parliament 1264, and slain at Evesham) to have been son of Thomas, son of Geoffrey, son of Thomas le Despenser and Recuare.

W. G. D. F.

GREE.—In the church books of the priory church of Cartmell in Lancashire, as quoted in Stockdale's *Annales Caermoesenses*, p. 255, there are many entries of burials early in the seventeenth century "above gree" and "beneath gree," e.g., "Dec. 16, 1610, James Settle of ffellyeat [Felgate] buried beneath gree"; "May 20, 1615, Xfo. Fletcher of Ravenwoode, Gent., buried above gree," i.e., above or below the gree or step from the body of the church into the chancel, the latter being the more dignified place of interment, and commanding higher fees.

This is an interesting survival of a good old English word, which has come to us from the Latin *gradus* and its congener *gressus*, and which, in various forms—*gre*, *gree*, *grise*, *grize*, *grice*, *grice*, &c.—is found in Chaucer, Shakspeare, Ben Jonson, and generally in our early writers. In Wycliffe's Bible we find the exact Cartmell form, Acts xxi. 35, "Whanne Poul cam to the grees." In verse 40 of the same chapter we meet with another form, "Poul stood on the greezen." Chaucer, in the *Romaunt of the Rose*, adopts the former orthography :—

"In thank thy service wol I take  
And high of gree I will thee make."

Those who know Lincoln will remember the steep flight of steps leading from the lower part of the town to the Minster Yard, popularly known as the "Grecian Stairs." The old designation was "the

Greesen," *i. e.*, the stairs ("Trynnye church at the grece ffote," occurs in the Corporation records, 1534). When the word had dropped out of use, and its meaning had been forgotten, the word "stairs" was added to explain it. This is in accordance with a law of language interpreting an obsolete word by one of the vernacular, of which we have examples in *Windermere Lake*, *Westminster Abbey*, *Beauchef* (Beachey) *Head*, *Wady Jehennan* (*i. e.*, the valley of the valley of Hinnom), *Ben-knoll*, *Maxwelltown* (Maccivilla), and the like. In the *Isle of Axcyholm* and *Mount Benjerlaw* the same word occurs no less than three times in different languages.

EDMUND VENABLES.

[CANON VENABLES may care to see yet another form:

"She gan anon by greces to assende  
Of a touret in to an hye pynacle,"

Lydgate, *Troy Book*, bk. i. c. 6.]

RECOLLECTIONS "DE VESTITU" AT OXFORD IN 1808-9.—The following recollections were lately communicated in a letter to a friend. They may be worth recording in the pages of "N. & Q." When I was matriculated and went into residence at Oriel, all the tutors and dons wore black breeches and silk stockings from morn to night. The undergraduates wore breeches and white stockings—a clean pair every day—with capital walking shoes. Dinner at four, where none could appear without silks, and breeches with knee buckles, silver or gilt. I always wore black, others wore white. The gentlemen commoners wore the dress gown at dinner and at chapel, &c. I once saw a New College man jump into the river opposite Mother Hall's boat-house and swim across in his full dress gown, &c. His name was Polton, or some such. Noblemen wore their dress gowns. Gaiters, even, were not allowed with gown. Cloth boots came in; we called them buskins. One day after lecture Copleston asked me if the proctor allowed me to wear gaiters, which I explained. The boots were not allowed. When Rigaud was proctor, we tried to wear trousers, and he allowed them, and gave great offence, it was said, to the dons for the lax discipline. Trousers being established, the white stockings, &c., disappeared, and Wellington (short) boots soon became general. The shorts and whites involved top boots, the general costume till superseded by trousers. Some had leather or brown gaiters. I once travelled outside from Bath with Tom Kennaway in shorts and whites, without any leggings or boots; he caught cold, sickened, and died at Balliol. I attended his funeral in the churchyard hard by. One day, dressing for dinner, I found a hole in my black silks, rushed off to Thorpe's for a new pair at 17s., and put them in my cap. Crossing Redcliff Square, I met the vice with his poker; forgetting my stockings, I doffed my cap, and the stockings fell at his worship's feet.

G. F. Cox, in his very amusing *Recollections of*

*Oxford*, omitted the struggle with the proctors about breeches and trousers; he promised to introduce it in another edition, which never appeared.

Often boated in skiff in cap. Beavers seldom worn within a mile or so of Oxford.

Men were sconed if accidentally they appeared in hall undressed. I think the scone was a quantity of beer to the scouts. The scone table was hung up in the buttery. Furthermore your deponent cannot recollect.

Now the father of the university, and by God's mercy, though without honours, without disgrace.

H. T. ELLACOMBE.

P.S.—My father was at Wadham. I have heard him say that when Provost Eveleigh came to matriculate he had on blue worsted stockings. It was said that at an election for provost the fellows could not decide. As Eveleigh was in bad health, they elected him, expecting another election soon. He was prescribed to eat eggs, and so it was said he was egged into matrimony and lived on. It was said, too, that on an election of fellows they could not decide, and went over to Corpus and pulled Copleston out of bed, and without examination elected him fellow before 12 P.M.

NEW WORKS SUGGESTED BY AUTHORS.—Some time ago there were several lists in "N. & Q." (5th S. ii, iii, iv.) of books that had been suggested as necessary to fill gaps in knowledge. Within a few days I have noticed the following instances:—

"Of some of the manor-houses [formerly belonging to the see of Canterbury] really picturesque descriptions are given. If Mr. Cave-Browne has the time and the patience, the subjects here treated of in a chapter of ninety pages would form an interesting and valuable volume."—*Athenaeum*, Sept. 22, p. 360.

"An essay on the physiognomy of the Roman people, the materials of which are to be gathered in abundance from such vivid likenesses as this boy's and his neighbours' here, might be full of interest."—*Ib.*, p. 377.

"When the free chapels were robbed [temp. Henry VIII.] this one went with the rest; the documents printed by Major Heales are eloquent as to the outrageous manner in which the spoliation was carried out. .... A man of sufficient knowledge of the times, with adequate grasp of history and average literary ability, might make a very telling story out of these painful documents."—*Ib.*, Oct. 6, p. 431.

"Every year the competition for every stool in a counting-house, and every job of copying that has to be done, and every index that has to be made, becomes more and more keen. Does any exhausted writer for the press want to have a good subject for an article, let me recommend him to try his hand at 'The Experiences of a Law Stationer; or, the Romance of Twopence a Folio.'—'Clouds over Arcady,' by Dr. Jessopp, in the *Nineteenth Century*, October, 1883, p. 592.

"A little instructive volume, purely bibliographical, might be written upon all the editions of Fox's *Martyrs*."—Quoted by MR. PICKFORD from Dr. Dibdin, *ante*, p. 245.

J. R. THORNE.

SIR RICHARD FANSHAW.—In *Lusiads*, vol. iii. ("Life and Commentary," i. 137), Capt. Burton gives a very appreciative notice of Sir Richard Fanshawe, the first English translator of Camoens's great work; but, p. 137, after mentioning his services to Charles I., he says:—"During the Commonwealth, or First Republic of England, Fanshawe was sent for a short time (1650-51) as ambassador to Spain." The inference from these words would be that he was so employed by the rebel government, which would be a great slur on that truly loyal servant of the House of Stuart. The fact is, that in January, 1650, he was ordered by Charles II. to repair to Madrid to endeavour to obtain money from Philip IV. W. M. M.

THE GRAVES OF THE SHAKESPEARE FAMILY.—At the present time the following extract may be interesting, as showing what was done with respect to the memorials of the poet's family nearly forty years ago:—

"The thanks of the Shakspeare Society have been voted to the Rev. William Harness for the pains he has taken, and the good taste he has exhibited in the restoration of the inscriptions upon the gravestones of John and Susannah Hall and Thomas Nash in the chancel of the church of Stratford-upon-Avon. Mr. Harness has had the obliterated letters replaced and the other letters picked out in the spirit of a true restorer. A new regulation is strictly enforced by the parish authorities, prohibiting people from trading [*sic*] or standing, on any pretence whatever, on the graves of Shakspeare and his descendants."—*Mirror*, Nov. 2, 1844.

WM. UNDERHILL.

66, Lausanne Road, Peckham.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CRAMP RINGS.—Through the kindness of my Shakespearian friend Mr. S. Timmins I have just perused a pamphlet of about six and a half octavo pages of moderately sized type, whose second title is *The Ceremonies of blessing Cramp Rings on Good Friday, used by the Catholic Kings of England*, 1694, though it seems to have been first (?) published in 1686. While not so stated, it in English is evidently a translation, the Psalms and Gospel being translated from the Vulgate. Also, though called "cramp rings," these rings were considered useful in all diseases: "and that no contraction of the nerves or any danger of the falling sickness may infest them, but that in all sort of diseases by thy help they may find relief." I would ask first for references to any notices of these cramp rings, this being the first time that I have heard of them. Secondly, did this ceremonial exist also—like "the touching for the evil"—among the kings of

France? Thirdly, what is the meaning of the asterisk in each verse of the two Psalms, thus?—

"Blesse, O my soule, the Lord\* and do not forget all his benefits.

He forgives all thy iniquities\* he heales all thy infirmities."

In the accompanying Gloria Patri it occurs after "the Son,\*" and in the responsal portion after the first "ever." That it was not a substitute for the sign of the cross is shown by its not being after "Father" and "Holy Ghost," and that in another Gloria, not following a Psalm, the three are after-marked thus †. Was it a mark in chanting or intoning, or perhaps a mark where a second person took up the verse? BR. NICHOLSON.

[See 5th S. ix. 308, 435, 514. The asterisk denotes the ending of the words sung to the recitative or first note of each line in chanting.]

"YOFTREGERE."—On the south-west pillar of the parish church of Alton, Hants, is placed a brass with the following inscription:—

"Here under lyeth XP<sup>o</sup>for Walas-  
-tō, Who somtyme Was grome of y<sup>e</sup>  
chamber & on of y<sup>e</sup> Yofrtregere unto  
y<sup>e</sup> late kynges & quenes of famous  
Memorye, Henry the VIII: Edwarde  
y<sup>e</sup> syxte, Phylpe and Marye and to  
our Sov'ayn Ladye Elyzabethe y<sup>e</sup>  
Quenes mayesty that now is; w<sup>ch</sup>  
Xp<sup>o</sup>for Departyd they Miserable  
Worlde the xvi daye of y<sup>e</sup> month  
of Yanuari An<sup>o</sup> dni M<sup>o</sup>V<sup>o</sup>LXIII."

The word *Yofrtregere* puzzles me, and I shall be glad of any account of the duties of the office, which seems to have involved no scruples of either politics or conscience.

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

PORTRAITS OF AMERICAN REVOLUTIONARY CELEBRITIES.—During the war of the American Revolution a series of portraits of American generals, commodores, statesmen, &c., three-quarter length and about 8 in. by 12 in., were engraved in mezzotint in London, viz., Putnam, Lee, Gates, Paul Jones, Esek Hopkins, John Hancock, &c. I have those of Paul Jones and Hopkins; the latter is inscribed: "Commodore Hopkins, Commander-in-Chief of the American Fleet. Published as the Act directs, Aug<sup>o</sup>, 1776, by Mrs. Hart, London." A facsimile of this engraving can be seen in my *History of the Flag of the United States*, second and third editions, p. 223. I have been unable to obtain any information with regard to the London engraver of this portrait. Can any of your correspondents give me any information concerning him, or tell me how it was that he engraved the prominent rebels of the American colonies? The portrait of "Horatio Gates, Major-General of the American Forces," is inscribed: "London, published as the Act directs, Jan. 2, 1778, by John Morris." It is possible that all of these mezzotints were en-

graved by the same hand, but found different publishers. I would like to know if such is the fact, and in that case the engraver's name.

GEO. HENRY PREBLE.

Brookline, Mass.

PETRARCH'S "TRIUMPHS."—Can any of your readers kindly tell me when Petrarch wrote his *Triumphs of Love, Chastity, Death, Fame, Time, and Divinity*, and from what, if any, preceding writings he may have derived suggestions for his treatment of these subjects? ALAN S. COLE.

South Kensington Museum, S.W.

[Laura died at Avignon April 6, 1348. A reference to her fate is found in the *Triumph of Death*, which must accordingly be subsequent in date. The *Triumphs* are always regarded as a work of Petrarch's later days.]

AN OLD CARICATURE.—Not long ago I picked up a curious old print, regarding which I should be glad to have some information. It is in size 10½ in. by 7¾ in., upright, and represents a single figure, a gentleman, apparently of the time of James I., wearing the high square-crowned hat of that period, an exaggerated ruff, and an immense cloak which is tilted up behind by the enormous sword of the wearer—a gentleman evidently of the Bobadil type, if one may judge by the clouds of vapour issuing from his mouth, and the following lines, which appear beneath the portrait:—

"Je suis l'espouantail des Braues de la terre,  
Toutes les Nations fêchisent sous ma loy  
Je ne veux point la paix : je n'aime que la guerre.  
Et Mars n'est point vaillant s'il ne l'est comme moy."

The background consists of bare rocks and one or two trees. The signatures are "G. Roussellet fe" and "le Blond ex. auec Priui." No date. Is this engraving rare, or of any value?

ALEX. FERGUSSON, Lieut.-Col.

HERALDIC.—Will you kindly tell me the family belonging to these arms (on stone)?—A plain bordure, on field five roses, two above a crown, three below, on an old house at Bruton, Somerset, built by Prior John Henton about 1450.

F. W. WEAVER.

PIPART: CARY.—Were the Piparts, or Pipards, of Normandy originally the same as the Careys of England? In *The Norman People and their Existing Descendants in the British Dominions and the United States of America*, published by Henry S. King & Co., is a passage as follows:—

"Cary, or Pipart. William, Gilbert, Robert, Ranulf Pipart, of Normandy, 1180-95; Waldin Pipart held Kari, London, 1086 (Domesday); Longdon was held by William Pipart, time of Henry II. (Pole); and in the thirteenth century William Pipart held Kari, whence the name of De Kari or Cary."

Was the ancient shield of Carey, or De Karey, viz., Three swans argent, chevron gules, derived from the Piparts, or Peppards, of Normandy?

T. CAREY.

BROMLEY.—Whom did Sir Edward Bromley, Baron of the Exchequer 1610, marry? His wife's Christian name was Margaret; in her will, proved P.C.C. 1657 (196 Ruthen), she mentions her nephews James Abney, of Wilsley, Esq., and Thomas Abney; her nephew and niece Oliver Bromskill and Sarah his wife; and her cozen Thomas. She was buried in Loughborough Church. Sir Edward Bromley's will, proved P.C.C. by Dame Margaret Bromley 1626 (128 Hele), has been overlooked by Foss. In it he mentions his brother George; Jane, daughter and heir of his deceased brother Francis Bromley, and wife of William Davenport of Hallen, co. Salop, Esq.; his deceased father, Sir George Bromley, Knt.; his three sisters, Lady Susan Pulveston, Cotton, and Wolrich; Thomas Bromley, Esq.; and John Bromley, scholar at Whitchurch School, second son to Sir Thomas Bromley. He directs a monument costing 100l. to be set up in Shifnall Church, or elsewhere. (Is this monument at Shifnall; and where was Sir Edward buried?) He mentions that he was born at Worfield. Who was Sir Thomas Bromley (father of John) above mentioned?

Burke (*Extinct Peerage*, 1883) does not notice Sir Edward Bromley, and only mentions one child of Sir George Bromley, Justice of Chester 1581, viz., Mary Cotton. The above will shows that Sir George had at least three sons and three daughters, viz., Sir Edward, Baron of the Exchequer; George; Francis (whose daughter and heir Jane married Wm. Davenport, Esq.); Mary, wife of George Cotton, of Combermere, Esq.; Lady Susan Pulveston; and the wife of—Wolrich.

Sir Thomas Bromley, Lord Chancellor 1579, was younger brother of the above Sir George. Sir Thomas Bromley, Chief Justice 1553-5, was another member of the same family. I presume that "Thomas Bromley, Esq." (named in Sir Edward's will), was second son of the Lord Chancellor. Where is the best pedigree of the Bromley family to be found?

W. G. D. F.

10, New Walk, Leicester.

DR. JOHN LONDON.—Wanted, some account of this man, who took an active part in the suppression of the monasteries, and afterwards persecuted the Protestants. Some of his letters are given in the third series of Sir Henry Ellis's *Original Letters*.

W. G. D. F.

WILLIAM DE BELWAR.—The author of *The Norman People and their Descendants* (London, H. S. King & Co., 1874), states, under the heading "Cholmondeley":—

"William de Belwar, or Belvar, otherwise Belvoir, son of Berenger de Toden, or Toesni, Baron of Belvoir, 1086, married Mabella, daughter and coheir of Robert Fitz Hugh, Baron of Malpas, Cheshire."

Can any of your readers give me the authority for this statement? In Nichols's *Leicestershire*

Berenger de Todenì is said to have died without issue. In the Cheshire pedigrees the husband of Mabelia, daughter of Robert Fitz Hugh, usually occurs as William *le* Belward.

GEO. RUTTER FLETCHER.

EXPLANATIONS OF LONGFELLOW.—Would any of your correspondents explain the following lines from Longfellow?—

"Wild pigeons and acorns in their mouths."

*Evangeline*, II. v. 49.

"Implacable soul of a chieftain."

*Evangeline*, II. iv. 21.

"Golden silence of the Greek."

*Hanging of Crane*, 62.

"A boy's will is the wind's will."

*My Lost Youth*.

"Spake full well, in language quaint and olden."

*Flowers*, stanza i.

Who is here referred to? This question was asked in "N. & Q." in 1851.

"Slaves of Nature." *Flowers*.

M.A. Cantab.

AURICHALCUM.—Allow me to ask if there is any evidence in support of the belief that *aurichalcum*, or mountain brass, said to be only less precious than gold, was a virgin metal, obtained by mining, from the hill country of Palestine, or elsewhere.

J. F. BROWN.

FAMILY OF LADE OR LADD, EXTINCT BARONETS.—When did the title become extinct?

J. MASKELL.

Emanuel Hospital, Westminster.

COLOPHON.—What is the true meaning of this word, and when were title-pages introduced? Sir W. Scott uses the expression "from title-page to colophon" in the *Antiquary*, vol. i. p. xi, edit. 1829. Webster says that the colophon is "an inscription on the last page of a book, before title-pages were used, containing the place or year, or both, of its publication, the printer's name, &c." The last edition of the *Encyclopædia Britt.* gives as follows: "In bibliography the word *colophon* is employed to designate the concluding lines of early printed works, containing the title, date," &c.

S. T.

[*Colophon* in Low Latin means *fastigium*, apex. "*Colophonem rei alicui addere*" is a proverbial expression, equivalent to "to put the finishing touch to anything." Hence the colophon on an early book is the part last added. It is from the Gr. *κολοφών*, a summit. Consult *Ducange*, *Glossarium*; Skeat, *Etymol. Dicl.*]

"A TOUR THROUGH SPAIN AND PORTUGAL. ....By Udal ap Rhys. 2<sup>d</sup> Ed. London, 1760."

—Can any of your readers tell me anything about the author of the above book? The work contains much curious information. It has evidently been written by some one who knew the country well. I think it is probable that he was a Roman Catholic. My impression is that the name of the author is assumed.

ANON.

SONGS WANTED.—I have been trying, without success, to get the words of two songs which I used to hear many years ago, and should feel obliged if any one would send them to me, or reply giving a reference to where I may find them.

1. The fight between Chesapeake and Shannon to the tune of *Yankee Doodle*.

2. A song beginning:—

"I've heard people say that sham-abram you may,  
But you may not sham Abraham Newland."

GIBBES RIGAUD.

18, Long Wall, Oxford.

AUTHORS OF QUOTATIONS WANTED.—

"Heu! quantum minus est reliquis versari quam tui meminisse."

Shenstone uses the line, but in such a way as to leave the reader in doubt whether the reflection is of his own invention or borrowed from a classic writer. The sentiment is in the vein of Cicero.

RICHARD LEE.

"Tea is a mocker; wine the same,

But in another shape.

What matter if we perish, then,

By canister or grape?"

J. C. WHITE.

"Ce que je sais, je le sais mal;

Ce que j'ignore, je l'ignore parfaitement."

E. F.

"Words are.....

But deeds are trumpet-tongued."

G. F.

["Great thoughts, like great deeds, need no trumpet,"  
Bailey's *Festus*.]

### Replies.

CHARLES II'S HIDING-PLACES.

(6<sup>th</sup> S. iv. v. *passim*; vii. 118; viii. 227.)

MR. ALLAN FEA at the last reference has asked me for my authority for the statement I made (6<sup>th</sup> S. v. 29) that Charles II. had in his wanderings after the battle of Worcester in 1651 visited the manor house of Pilsdon (as it is now spelt), near Bridport, in the county of Dorset. I may say in passing that I only stated that there was a *tradition* to that effect; and I must admit at once that I can find no absolute authority for this tradition, when tested by a reference to those accounts which may be considered to afford us trustworthy information as to the actual course that Charles took in those wanderings—a test, indeed, by which probably more than one-half of the old houses that claim this distinction at the present time must abandon their pretensions. I hope, however, I may be allowed to show, apart from absolute proof, the reasonable probabilities of the tradition in this particular instance being founded on truth, both from the circumstance of the king having been in the immediate neighbourhood of the house itself, and from the fact that its owner was an uncle of Col. Wyndham, who participated in the flight.

Mr. J. Hughes, in the *Boscobel Tracts* (ed. 1857), gives a chart of the places Prince Charles stopped at during his journey, or rather flight, immediately after the battle of Worcester; but we need only concern ourselves with his wanderings after leaving Trent, co. Somerset (the residence of Col. Francis Wyndham), for Charmouth and his return to Trent.

In my note (6th S. v. 29) I stated that the visit to Pilsdon (there misprinted Pilston) was supposed to have been paid by Charles "when on his way to Charmouth." From a careful consideration of the route that, so far as can be, is known to have been taken by the king, I can only come to the conclusion that if Pilsdon was visited at all it was visited *after* the king had retired from Charmouth, and at the time when, finding his enemies too numerous about him, he had formed the resolve of returning once more to Trent. Immediately on leaving Charmouth (Sept. 23, 1651) after his unsuccessful attempt to cross over to France the night previous, Charles seems to have taken the direct road to Bridport, distant some six or seven miles, riding on ahead with Col. Wyndham and Mrs. Coningsby, whilst Lord Wilmot and Peters followed on afterwards. Harrison Ainsworth, in his *Boscobel*, gives a graphic description of the journey from Charmouth to Bridport, and though in a work of fiction, a perfectly correct account of the route they must have passed over on that journey—an account which none but one who knew that part of the county well could have written. The royal party must have toiled up Stonebarrow Hill, on through Moorcomblake; and we can picture them, whilst halting to allow time for Wilmot and Peters to overtake them, admiring the lovely views the wide-stretching vale of Marshwood afforded them on the left, and the glorious gorse and heather covered Golden Cap (a magnificent headland overhanging the sea) on the right. Again, having descended that long and terribly steep hill into Chidiock, we can see them pausing once more on the brow of the last hill before coming into Bridport as they tarry for those that would not yet overtake them—a vantage-spot from which a most delightful peep of the peaceful and smiling village of Symondsburry, nestling at the foot of Colmer's picturesque cone, lies open on the left. Another mile, and they approach the outskirts of Bridport. Thus far fiction and history agree.

On reaching Bridport it was found to be full of soldiers; but Charles, obliged to put a bold face on the matter, entered the stable-yard of the George Inn, a site now covered by the premises of Messrs. Beach & Barnicott, chemists, which to this day bear an inscription commemorative of the event. Fearing pursuit from Charmouth—which, in fact, was already on foot—the royal party, now joined by Wilmot and Peters, stayed no long time in Bridport, but, if we may believe the historical

account, pushed on straight through the town as if to reach Dorchester; then, whether by accident or design, turned off to the left from the Dorchester road when a mile or two out from Bridport and reached the little village of Broadwinsor, about six miles or so distant, whilst their pursuers, we would fain believe, overshot the mark and rode on to Dorchester.

Arriving at Broadwinsor the fugitives repaired to the George, the only inn in the place, kept by one Rice Jones, formerly known to Col. Wyndham, and here they stayed the night. (Curiously enough I have in my possession a seventeenth century farthing token of Broadwinsor, dated 1667, belonging to Alice Jones. Could she have been the wife of the loyal host of the George, but then maybe a widow, from the circumstance of her initials only appearing on the token? This is, I believe, the only token of Broadwinsor known to exist.) It was here, in all probability, that, finding the neighbourhood full of soldiers, drawn together, no doubt, towards Weymouth with the object of joining in the talked-of expedition from that place against the loyal Channel Islands, Charles and his party gave up the idea of attempting to escape to France from the Dorset coast, and formed the resolve of returning once more to Trent for shelter.

It was now, if at all, that Pilsdon, I think, must have been visited. It was the home of Sir Hugh Wyndham, uncle of Col. Wyndham, the companion of Charles's flight; it was close to Broadwinsor; and was, moreover, an out-of-the-way, secluded abode. That such an idea was entertained at that time is extremely probable, and it may be, as Ainsworth has it, that Col. Wyndham "would have proposed Pillesden as a retreat, but he said the house would surely be searched now; so Charles said he would not go to Pillesden, but return to Trent." That such a course was considered to have been in the highest degree probable by Charles's friends we know, from the fact that Capt. Ellesdon, of Lyme, when he learnt the failure of the attempt to cross the Channel from Charmouth, "came to Pilsdon and enquired of Sir Hugh and his lady for the king and colonel, confidently affirming that they must needs be there." (See extract from the *Claustrum Regale Reservatum*; or, *King Charles II.'s Concealment at Trent*, by Mrs. Anne Wyndham, quoted in a note to p. 222 of vol. ii. of Hutchins's *History of Dorset*, third edition.) That such a course would have been extremely hazardous we know, too, because

"at this juncture the report of the king's being at Charmouth was grown so common that the soldiers lying in those parts searched the houses of several gentlemen who were accounted Royalists, thinking to surprise him; amongst which Pilsdon (the house of Sir Hugh Wyndham, uncle to Col. Francis Wyndham) was twice rifled. They took the old baronet, his lady, daughters, and whole family, and set a guard upon them in the hall,



whilst they examined every corner, not sparing either trunk or box. Then, taking a particular view of their prisoners, they seized a lovely young lady, saying she was the king disguised in woman's apparel. At length, being convinced of their gross and rude mistake, they desisted from offering any further violence to that family."—See same account.

I further stated (6th S. v. 29), "That a neighbouring copse, King's Moor or More, is said to have derived its name from the circumstance of this visit."

It would not have been the first time that Charles had taken to a wood in times of danger, and the truth of this part of the tradition, at all events, was always accepted as an undoubted fact by a late tenant of the farm whom I well knew; and as such he received it. It is somewhat of a curious coincidence that Ainsworth, who in his story of the course the king took after reaching Bridport shows a wide divergence from that generally accepted—an intentional divergence, perhaps, to show off his intimate knowledge of the district—states that on approaching Winterborne Abbas the royal party "descried their pursuers and concealed themselves in a coppice till they passed." Possibly he may have heard the tradition in the same form that I have.

As I have said before, the authoritative accounts of the king's wanderings would hardly favour this argument in favour of Pilsdon, for they show that on the evening of the very day the king left Broadwindsor he reached Trent again (September 24), which would leave very little time for any concealment at Pilsdon. I hope, however, I have shown a higher and a more natural probability of tradition in this case being well founded on fact than would be the case in many others of the claims put forward on behalf of our old houses for the honourable distinction of having sheltered the royal fugitive.

It would be interesting could we know the present condition or fate of such of the old houses as did actually conceal the king—an attempt to show which was made by Mr. Hughes in his *Boscobel Tracts*; but that was a long time ago, and there have been changes in some of them since then. "The old house, now a farm-house, still maintains a dignified appearance in its quiet retirement, though shorn of much of its beauty and size" (6th S. v. 29), and I do not know at the present moment a house better adapted for a similar purpose. At a distance from anything that can be called a road, it is fairly inaccessible at the best of times, as I have known to my cost; whilst what it may be in really bad weather, let those who were imprisoned in it during the fearful snow-storm of January 18, 1881, say how many days passed before any food, beyond what happened to be in the house at the time, was able to reach the beleaguered garrison.

J. S. UDAL.

Inner Temple.

I remember Pickersleigh, when I used to be staying a good deal at Great Malvern some years ago, and I have a photograph of the very picturesque old house. I also remember the tradition, then current, of a secret chamber, and I doubt whether Mr. FEA's exploration is adequate to disprove its existence, or even to prove the modern origin of the trap-door, which may be older than the time of the two "nervous old ladies."

Secret chambers are proverbially baffling. They were intended to be so, and it is small wonder if we moderns cannot always discover what the ancients desired to keep secret from all save the initiated. I remain, therefore, with all respect for Mr. FEA's endeavours to penetrate the secret, of opinion that the future may yet lay it bare to us at Pickersleigh as at some other ancient dwelling-places with similar traditions.

With regard to the Denham Court legend, I hope Mr. FEA will take it as a proof of my interest in the general subject of his investigations if I point out that he has somewhat marred the historical value of his recent paper by seriously misspelling the name of the owners of Denham. The family to whom Mr. FEA alludes was named Bowyer, not Bower. The late well-known canonist and constitutional lawyer, Sir George Bowyer, was seventh baronet of Denham, and third of Radley. The original title, that of Denham Court, was created in 1660, while the Radley baronetcy was created in 1794, in the person of Admiral Sir George Bowyer, third son of the fifth baronet of Denham, who himself eventually united the two titles. The Lady Bowyer, of Denham, of Mr. FEA's story, it may be worth while noting, was Margaret Weld, daughter of Sir John Weld, of Arnolds, granddaughter of Sir Humphrey Weld, Lord Mayor of London, and sister of Humphrey Weld, first of Lulworth of that name. Lulworth was purchased by the Welds, in 1641, from the Howards, and it may not be without interest to recall the circumstance that both the Welds and the Howards have in the present century given cardinals to the Roman Church. NOMAD.

I have only just had the opportunity of seeing the paragraph under the above heading in your number for September 22, and cannot now turn to the previous references to the subject, but as no one has since supplied the following information, it may be useful to your correspondent to know that Charles visited Dunster Castle in Somerset. A secret closet is still shown there, called King Charles's closet. The circumstances connected with his visit and other allusions to Dunster Castle in connexion with the Civil War are mentioned in Savage's *History of the Hundred of Carhampton*, p. 436 (only one edition of the book has appeared). The old inhabitants of Dunster firmly believe that Charles also hid in the oak

which still remains on the Priory Green. It appears from Savage that it was the plague, and not the cannon balls, which drove Charles from Bristol to Dunster Castle, and then, as the plague was also in Dunster, he came on to Barnstaple.

W. SYMONS.

#### Barnstaple.

THE REPUBLICAN CALENDAR (6th S. viii. 286).—The Republican calendar was in use from Nov. 26, 1793, to Dec. 31, 1805. It was adopted by the Commune of Paris, April, 1871. We have fourteen years, from 1792 to 1806. They commenced as follows:—

|               |          |          |                           |
|---------------|----------|----------|---------------------------|
| Year I. began | Sept. 22 | was 1792 | (Gregorian leap year)     |
| II.           | Sept. 22 | 1793     |                           |
| III.          | Sept. 22 | 1794     | (first Repub. leap year)  |
| IV.           | Sept. 23 | 1795     |                           |
| V.            | Sept. 22 | 1796     | (Gregorian leap year)     |
| VI.           | Sept. 22 | 1797     |                           |
| VII.          | Sept. 22 | 1798     |                           |
| VIII.         | Sept. 23 | 1799     |                           |
| IX.           | Sept. 23 | 1800     | (no leap year)            |
| X.            | Sept. 23 | 1801     |                           |
| XI.           | Sept. 23 | 1802     | (second Repub. leap year) |
| XII.          | Sept. 24 | 1803     |                           |
| XIII.         | Sept. 23 | 1804     | (Gregorian leap year)     |
| XIV.          | Sept. 23 | 1805     |                           |
| XV.           | Sept. 23 | 1806     | (third Repub. leap year)  |

Hence six begin Sept. 22, viz., 1792, 1793, 1794, 1796, 1797, 1798; eight begin Sept. 23, viz., 1795, 1799, 1800, 1801, 1802, 1804-6; one begins Sept. 24, viz. 1803.

Taking Sept. 22 for the standard, remember this—for all years beginning Sept. 23 the number in col. A is to be reduced one, and for 1803 it is to be reduced two. Then we have the following table:—

|             |                 |         |              |
|-------------|-----------------|---------|--------------|
| 1 October   | corresponded to | Col. A. | Vendémiaire. |
| 1 November  | "               | 10      | Brumaire.    |
| 1 December  | "               | 11      | Frimaire.    |
| 1 January   | "               | 12      | Nivôse.      |
| 1 February  | "               | 13      | Pluviôse.    |
| 1 March     | "               | 11      | Ventôse.     |
| Leap-year   | "               | 12      |              |
| 1 April     | "               | 12      | Germinal.    |
| Leap-year   | "               | 13      |              |
| 1 May       | "               | 12      | Floréal.     |
| Leap-year   | "               | 13      |              |
| 1 June      | "               | 12      | Prairial.    |
| Leap-year   | "               | 13      |              |
| 1 July      | "               | 13      | Messidor.    |
| Leap-year   | "               | 14      |              |
| 1 August    | "               | 14      | Thermidor.   |
| Leap-year   | "               | 15      |              |
| 1 September | "               | 15      | Fructidor.   |
| Leap-year   | "               | 16      |              |

In the exceptional year 1803, called year xii. (which began Sept. 24), October 1 corresponded to 8 Vendémiaire. In the eight years when it began with Sept. 23, Oct. 1 corresponded to 9 Vendémiaire. In the six years when it began with Sept. 22, Oct. 1 corresponded to 10 Vendémiaire. So on through each month.

With these two tables any one can transpose Republican into Gregorian or *vice versâ* in a minute. Take, for example, the three great epochs of the Revolution after the fall of Robespierre, viz., 13 Vendémiaire year iv. (= Oct. 5, 1795), Bonaparte made general; 18 Fructidor year v. (= Sept. 4, 1797), Coup d'Etat; 18 Brumaire year viii. (= Nov. 9, 1799), Directory overthrown. We get these corresponding dates thus: 1795 began with Sept. 23, 1797 with Sept. 22, 1799 with Sept. 23. Take Sept. 23 years, viz., 1795, 1799, when Oct. 1 would correspond with 9 Vendémiaire. We want Oct. 5 and Nov. 9. Oct. 1 = 9 Vendémiaire; add four each side, Oct. 5 = 13 Vendémiaire. Next we want Nov. 9, and we find Nov. 1 corresponds with 10 Brumaire; add eight on each side, and Nov. 9 = 18 Brumaire. Now take the year 1797 (Sept. 22 year). We find Oct. 1 corresponded with 10 Vendémiaire, and Sept. 1 with 15 Fructidor; add three to each side, and Sept. 4 = 18 Fructidor, for 1797 was not a leap year. The reverse of this is just as easy.

E. COBHAM BREWER.

I should recommend to MR. RAYNER M. BOUILLET'S *Atlas Universel d'Histoire et de Géographie*; it contains excellent chronological tables, and *inter alia*, pp. 70, 71, a table of concordance of the Gregorian calendar with the Republican.

The battle of Aboukir was fought on July 25, 1799 (Thermidor 7, year vii.).

The decree of the Conseil des Anciens transferring the legislative body to St. Cloud, and entrusting the execution of the decree to Bonaparte, was issued on November 9 (Brumaire 17).

The forcible expulsion of the Conseil des Cinq Cents from the hall of their sittings took place on the next day, November 10 (Brumaire 18).

The abolition of the Directoire and the elimination of sixty members of the Conseil des Cinq Cents occurred on the day following, November 11 (Brumaire 19).

GUSTAVE MASSON.  
Harrow-on-the-Hill.

The following note may assist your correspondent. I have an engraving in stipple by G. Aliprandi from a picture by F. Vieira, with the following bilingual title: "The Sitting of the Council of Five Hundred at St. Cloud, to whom Bonaparte having presented himself he dissolved, Nov. 10, 1799." "Séance du Corps Législatif à l'Orangerie de St. Cloud. Bonaparte se présente à l'Assemblée et la dissout le 19 Brumaire, 1799." This is one of a set of five plates representing events in France, all about the same period; the artists and engravers are various. The bilingual titles give the information as to what English dates corresponded with the French Revolutionary dates. It may be interesting to give some of the others: Dec. 14, 1793 = le 24 Frimaire, an 2; July 26, 1794 = le 8 Thermidor, an 2; April 20, 1795 = 1 Floreal,

an 3; May 22, 1794=4 Prairial, an 2; June 17, 1794=29 Prairial, an 2. The artist, F. Vieira, mentioned above, was a Portuguese and a friend of Bartolozzi.  
W. H. PATERSON.  
Belfast.

If MR. RAYNER will refer to vol. vi. of *La Correspondance de Napoléon I.* (pp. 1-5) he will there find confirmation of the accuracy of M. Thiers's recital. Bonaparte's addresses to the Conseil des Anciens (still sitting in Paris, but about to remove to St. Cloud), to the Garde Nationale Sédentaire de Paris, and to the army, all bear date the "18 Brumaire, an viii.," which was Nov. 9, 1799. His speech to the Conseil des Anciens at St. Cloud was delivered on the 19 Brumaire, or Nov. 10, 1799, before he proceeded to dissolve the Conseil des Cinq Cents. His proclamation to the army on his return to Paris is dated 11 P.M. on that day. MR. RAYNER will also find, on reference to pp. 536-7 of vol. v. of the said *Correspondance*, that the land battle of Aboukir was won by the French on the "7 Thermidor, an vii.," or July 25, 1799. In the above-mentioned official *Correspondance* the Gregorian date is appended to every date in the Republican calendar. Implicit confidence may be placed in its accuracy. I may add that Sir N. Harris Nicolas's *Chronology of History* contains a complete set of tables showing the years of the French Republic as they correspond with the common year, and the days of the common month corresponding with those of the Republican calendar.  
D. FORBES CAMPBELL.

Conservative Club.

The battle of Aboukir was fought July 25, 1799 (see *Annual Register* for that year, p. 43, *et seq.*). This day coincided with 7th Thermidor (see Sir H. Nicolas's *Chronology of History*, p. 190). Bonaparte dissolved the Five Hundred on Nov. 10, 1799 (see *Annual Register* for 1800, p. 16, *et seq.*). This day coincided with 19th Brumaire (see Sir H. Nicolas, p. 185).  
C. F. S. WARREN, M.A.  
Treneglos, Kenwyn, Truro.

MR. RAYNER will find full details of the "French Revolutionary Calendar" in the *Handy Book of Rules and Tables for Verifying Dates of Historical Events and of Public and Private Documents*, &c., by John J. Bond, Assistant Keeper of Public Records, issued by Bell & Daldy, 186, Fleet Street, 1866. My copy is marked on title-page, "Subscriber's copy," and a "List of Subscribers" is given; but probably the work is on sale. If not, my copy is at the command of MR. RAYNER, or I will send him a copy of the two pages referred to, if desired. According to Mr. Bond's table, the "19 Brumaire" is our November 19.  
ESTE.  
Birmingham.

If the 1st Thermidor represents July 19, the second battle of Aboukir was fought on July 25,

by the Gregorian calendar A.D. 1799, and on November 9 (19th Brumaire) Bonaparte dissolved the Council of Five Hundred. Mr. John J. Bond, Assistant Keeper of Public Records, has published an invaluable *Handy Book of Rules and Tables for Verifying Dates*. In it MR. RAYNER will find the rules for dividing the year and adding the complementary days in Leap Year at the end of September. Each month consisted of thirty days, the year beginning on September 22 till 1800, when September 23 must be taken as the starting point, since it was not Leap Year in the Gregorian calendar, although so reckoned in the Republican calendar. The five additional days at the end of every year were termed *sansculottides*, and were to be kept as festivals; the Leap Year was termed an Olympic year, adding a sixth *fête* to the *sansculottides*. Mr. Bond's calendar for the fourteen years during which this absurd computation of time lasted is most useful.

THUS.

I think MR. RAYNER would be able to work out the Gregorian calendar dates corresponding with those of the French Republican calendar which he names were he to consult pp. 28-29, and 336-339 of a *Handy Book of Rules and Tables for Verifying Dates of Historical Events*, &c., by John J. Bond, Assistant Keeper of Public Records, Bell & Daldy, 186, Fleet Street, 1866.

ALAN S. COLE.

The naval battle fought by Nelson was on Aug. 1, 1798. But in the *Cyclo. Univ. Hist.* the battle of Aboukir and destruction of the Turkish army is given as July 25, 1799. This was a French battle. Nelson's battle is commonly called the battle of the Nile. The French were under Admiral Brueys. But what we call the battle of Aboukir is that in which Sir Ralph Abercrombie lost his life, after effecting a landing in face of a tremendous fire from the French, on March 8, 1801. On the 13th the French were driven in towards Alexandria.

The Revolution of the 18th Brumaire led to the dissolution of the Directory, which took place on Nov. 9, 1799. The new Republican era commenced from Sept. 22, 1792; so that the 18th Brumaire would be about October 26.

C. A. WARD.

Haverstock Hill.

[Consult also *Manuel pour la Concordance des Calendriers Republicains et Grégoriens; ou, Recueil des Annales depuis la Première Année Republicaine*, par A. Renouard, Paris, 1806, 12mo.]

MURDER BY "PRINCE GRIFFIN" AT SAIGHTON, NEAR CHESTER (6th S. viii. 288).—The "Prince Griffin" mentioned here is apparently to be identified with the "Prince Griffith" who is mentioned by Evelyn in the following passage:—"It was ten o'clock at night ere we got to Paris,

guarded by Prince Griffith, a Welsh hero going under that name, and well known in England for his extravagancies" (*Diary*, May 7, 1650). It is stated in "N. & Q." (4<sup>th</sup> S. iv. 343) that the documents and papers relating to the family of Calveley—of which the last heir was Sir Hugh Calveley, of Cheshire, one of whose letters is dated close upon the time which MR. BAILEY mentions on Feb. 17, 1647—have been placed in the British Museum. They may possibly contain some reference to the murder; or it may be noticed, perhaps, in Hodgson's *Hist. of North-umberland*, vol. ii. pt. ii., which speaks of the estates being made over by the Sir Hugh above mentioned to Henry Calverley of Yorkshire. There was also a "Yorkshire Tragedy."

ED. MARSHALL.

THE MIND'S EYE (6<sup>th</sup> S. viii. 188).—MR. F. C. BIRKBECK TERRY asks for an instance of the use of this expression before Ovid (*Ep. ex Pont.*, i. viii. 34). There is a parallel phrase in Aristotle (*Eth. Nic.*, i. vi. 12): *ὡς γὰρ ἐν σώματι ὄψις, ἐν ψυχῇ νοῦς*; and the exact words are found in Cicero (*Or. ad Brut.*, c. xxix.): "Quod nihil est aliud, nisi eloquentia ipsa, quam nullis nisi mentis oculis videre possumus." If MR. TERRY cares for instances of the use of it of a rather later date than the line from Ovid, there is a passage in Quintilian (*Inst. Or.*, viii. iii. 62) where the words occur: "Non enim satis efficit neque, ut debet, plene dominatur oratio, si usque ad aures valet, atque ea sibi iudex, de quibus cognoscit, narrari credit non exprimi et oculis mentis ostendi." In St. Clement's First Epistle to the Corinthians, xix., there is the clause, *καὶ ἐμβλέψωμεν τοῖς ὀμμασι τῆς ψυχῆς εἰς τὸ μακρόθυμον αὐτοῦ βούλημα*, where the old Latin version has "mentis oculis." Plutarch (*De Solertia Animalium*) speaks of the common use of such language as *νοῦς ὀφθαλμῶν* (*Opp. Mor.*, fol. p. 961). In the New Testament, Eph. i. 18, there occurs the expression *πεφωτισμένους τοῖς ὀφθαλμοῖς τῆς καρδίας*; where the reading of some cursives, and of the textus receptus, has *δανοίας*. And so Estius, in his *Commentary*, mentions "oculus mentis" as the proper translation of the Greek. In Tyndale's, Cranmer's, and the Geneva versions the translation is "the eyes of your myndes"; while the Bishops' Bible has the slightly varying form, "the eyes of our mindes"; so that this was a Scriptural phrase in Shakspere's time.

ED. MARSHALL.

To the examples given from Shakespeare's *Lucrece* and Ovid's *Epistles from Pontus* may be added the words of Hamlet, "In my mind's eye, Horatio" (I. ii.), and Cicero (*Orat.*, 102), "*Oculus mentis videre aliquid*"; whence Ovid probably borrowed the metaphor. I am unable to find the line referred to from Ovid in bk. i. ep. viii. l. 34. Homer employs the same figure of

speech when he describes Telemachus as "*eyeing in his mind his excellent father*" (*Odys.*, i. 115), *ὀσσομένοιο πατέρ' ἑσθλὸν ἐνὶ φρεσίν*, a meaning which Buttman (*Lex.*, p. 445) confirms by rendering *Ὀδυσῆα ὀσσομένη* (*Odys.*, xx. 80, 81), "having Ulysses always in her mind's eye."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

The earliest example of the use of this metaphor goes back to the origin of language. They who invented the word *idea* from a verb which meant "to see," and who used the same word *ἴδα* to express "I have seen" and "I know," were using this metaphorical expression.

J. CARRICK MOORE.

DAR-EL-BAIDA (6<sup>th</sup> S. vii. 246).—Anfa, or Anafe, is mentioned by Leo Africanus as a city built by the Romans on the seashore, and which "in old times was fraught with stately temples, rich warehouses and shops, and beautiful palaces." In A. D. 1468, A. H. 872, Prince Ferdinand of Portugal sailed from Lisbon with an expeditionary force of fifty ships and 10,000 men against this city, which was then the flourishing capital of a little republic, whose corsairs had ravaged the banks of the Tagus. The town was destroyed, and remained a heap of ruins until King Emmanuel of Portugal, having taken Azimore, ordered it to be rebuilt *circa* 1515. The first edifice of the new city was a large white one, and from this circumstance the place was called "Casa-blanca," of which "Dar-al-Baida" is the Arabic equivalent. The city was again destroyed, and the present "Dar-al-Baida," or Casablanca, whose whereabouts has so puzzled our legislators, only dates from 1740, when it was rebuilt and fortified by the Sultan Sidi Muhamed.

R. STEWART PATERSON.

Gibraltar.

REV. W. PETERS (6<sup>th</sup> S. viii. 44).—The Rev. William Peters was installed prebendary of St. Mary's Crackpool, in Lincoln Cathedral, June 23, 1792. Seven years later he presented the cathedral with an altarpiece of his own painting, representing, or intended to represent, the Annunciation. The following extract from the Chapter Acts of Lincoln gives the date and history of this picture:

"Audit, 1799. A letter from the Rev. Mr. Peters to the Chapter Clerk being read, in which he informs the Dean and Chapter he has painted a picture which he intends to present to them for the altarpiece, and requests their acceptance of it, it was ordered that a letter be sent to him by the Chapter Clerk, expressing the Dean and Chapter's thanks to Mr. Peters, and their readiness to accept of his obliging offer."

The picture was accordingly placed in the position for which it was designed, and continued to disfigure the cathedral until about thirty years since, when the solid altar screen was found to interfere with the view of the east window, then just filled with stained glass. Accordingly, Peters' picture was

removed, and the wall behind it pierced with open Gothic tracery, through which the window could be seen.

This production of "the very successful pencil of the Rev. W. Peters," as it is ironically styled by Dallaway in the letterpress of Wild's *Illustration of the Architecture of Lincoln Cathedral*, proves the artist's utter incompetence to depict a sacred subject. The Blessed Virgin is a blouzy maidservant, of colossal stature, with very red cheeks and tumbled hair, in a flowing crimson dress, and of a coarse, vulgar figure, as far as possible removed from the ideal of the lowly and devout maiden of Nazareth. The coarse jest on the Virgin's figure made by Paley, who was sub-dean of Lincoln at the time the picture was given, recorded by the Rev. H. Best in his *Personal and Literary Memorials*, p. 213, is too horribly irreverent to be quoted. It is no small evidence of the low tone, both of religion and of morals, at the close of the last century that a dignitary of the Church, of the highest repute in theological literature, should have uttered so disgusting a remark, and that it should have been published without the slightest expression of disapprobation. There is, however, no doubt that the altar of Lincoln Cathedral is well rid of a picture on which such a gross jest was possible.

EDMUND VENABLES.

CARDINAL FESCH'S PICTURE GALLERY (6th S. viii. 269).—I see in "N. & Q." a reiterated inquiry for the catalogue of Cardinal Fesch's picture gallery. I have the catalogue headed *Galerie de Cardinal Fesch, ou Catalogue Raisonné des Tableaux de cette Galerie, accompagné de Notices Historiques et Analytiques: Collection vendue, &c.*, 1845, 3 vols. 8vo., Rome, 1844-5. I also have, under the same title, vol. i. 4to., which contains the 3 vols. 8vo. exactly, but previously printed in Rome, 1843. I think there must be a second volume with the prices and perhaps purchasers' names, but I have never been able to ascertain, and in my advanced age I am less energetic in such matters than I used to be.

I have some recollection of having seen a catalogue of the Fesch gallery in the library of the National Gallery when my friend Mr. Wornum, the director, was alive, and there must be a priced catalogue somewhere, as prices are often quoted. I have one of the cardinal's finest pictures, the Luini, and may have others.

HENRY G. BOHN.

North End House, Twickenham.

Will Miss BUSK oblige with some authority for the statement that the French omit the final *e* from the name Buonaparte? My impression is that such omission is almost unknown. In the *Novelle Biographie Universelle* of Firmin Didot, in Vapereau's *Dictionnaire des Contemporains*, in Thiers's *Histoire du Consulat et de l'Empire*, and

in the *Histoire des Français* of Théophile Lavallée, to mention only works which are generally accessible, the name is spelt Bonaparte. I do not, indeed, remember seeing it spelt in the manner Miss BUSK mentions.

URBAN.

PRENDERGAST (6th S. viii. 20).—The following verse from Skelton's poems contains the words *prender gest*, which may, when explained, throw some light upon the meaning of *Prendergast*. It is entitled *Skelton Laureate against a comely Coystrowne that curiously chauntyd and carryshly cowntred and madly in hys Musikes mokkyshly made, Agaynst the ix Musis of politike Poems and Poetty's matriculat:—*

"Of all nacyns under the Heuyn,  
These frantyke foolys I hate most of all,  
For though they stumble in the synnes seuyn,  
In peuyshnes yet they snapper and fall,  
Whiche men the viij deadly sins call  
This peuysh proud this *prender gest*,  
When he is well yet can he not rest."

The words *coystrowne*, *carryshly*, require explanation; *cowntred* may mean "reckoned" or "sung." The poem contains ten stanzas, and ends with these two lines:—

"Wryten at Croydon by Crowland in the Clay,  
On Candelmass euyng the Kalendas of May."

Skelton died in 1529, and was buried in St. Margaret's, Westminster.

BOILEAU.

KINGS OF ABERDEENSHIRE (6th S. viii. 166, 209).—The three correspondents in "N. & Q." of September 15, on the family of King of Barra, are all more or less wrong, Mrs. BARCLAY especially so. If a descendant of the Barclays of Towie she ought to know that they and the Kings were connected by more than one marriage. The Kings and the Cheynes were quite distinct families as to origin, though located in the same neighbourhood, at one time at *deadlie feude*, at another cementing new friendships by intermarriages. The Eythen, or Ythen, is a *river*, not a lake (loch). It is also a mistake to say that "the old families of King are invariably Irish, not Scotch."

The surname of King in Scotland is older than any family of that name in England, and far older than any of the name in Ireland. The families of King in Ireland are many, but they are all of either Scotch or English extraction. I have never been able to find a family of Irish descent. During the merciless persecutions carried on by the Covenanters against those who refused to sign the Solemn League, many of the Kings fled from Scotland to the north of Ireland, and their descendants flourish there to the present day. The Kings, Baronets of Corrad, are among these. The other families of King in Ireland are all from England. The Kings, Baronets of Roscommon, are descended from a Huntingdonshire family, the first who settled in Ireland being

Dr. Edward King, who was in 1611 appointed Bishop of Elphin by King James I.

The Kings, Earls of Kingston, are descended from a Yorkshire family, and the first who went to Ireland was a John King, *temp.* Elizabeth, who had a grant of the Abbey of Boyle. From her successor, James I., they obtained very large grants of land in various places. The Kings, Viscounts Lorton, are a younger branch of this family. Peter, Lord King, ancestor of the Earls of Lovelace, was a Devonshire man, and son of Jerome King, grocer in Exeter.

As to the antiquity of the name of King in Scotland, MRS. BARCLAY is misinformed. There were members of the family in Aberdeenshire before 1490, the earliest indications reaching back to about the year 1200, at which time I believe the name to have been assumed. An old charter by the prior (White) and brethren of the monastery of St. Andrews, bearing date 1242, mentions a Robert King in Aberdeenshire, who was at that time dead, leaving issue, and who had been a benefactor to the monastery. E. K.

NICHOLAUS [EP. DUNKELDEN] (6th S. viii. 288, 316).—I happen to have been struck some years ago with certain peculiar features in the history of Nicholas, Abbot of Pershore and Rector of Belbroughton, styled Bishop of Dunkeld, or I should never have guessed that he was the person inquired for under so singularly vague a title as "Nicholaus." It would save some trouble if correspondents who send up queries were to give a little thought to the real point on which they desire help, and endeavour to make it appear on the surface. In this particular case the information desired was supplied by an old and valued contributor to "N. & Q.," the late Major-General A. Stewart Allan, in a very interesting historical introduction written by him for the *Register of Cupar Abbey* (Grampian Club, 1879) which was reviewed in the pages of "N. & Q.," where the value of General Allan's "Historical Notices" was duly pointed out.

As MR. WARREN'S reply (*ante*, p. 316) does not explain his position, I would take leave to say that Nicholas of Pershore, O.S.B., is remarkable solely as one of a series of purely titular bishops, designated of Dunkeld, consecrated by the Popes of the Roman line, who were acknowledged in England but not in Scotland, between 1379 and 1457. The facts concerning this line of titulars, whose chief, if not only *raison d'être* was to support the English claims over Scotland, are very carefully and lucidly set forth by General Allan in the volume to which I have referred. I need scarcely say that Bishop Nicholas never set foot in his so-called diocese. He went no further than to have a seal executed, which is described in Laing's *Ancient Scottish Seals*, and is still extant in the Chapter House,

Westminster, appended to a deed of 1402. He was consecrated before 1392, and died *circa* 1426, certainly before 1431, says General Allan. He appears as suffragan for the Bishop of Worcester, 1392-1421. He also acted several times, *sede vacante*, and similarly for Hereford. The exact date of his election as Abbot of Pershore cannot be stated, but General Allan infers, on grounds which it is not necessary to set forth here, that it took place after 1374 and before 1392. He is entered on the books of Belbroughton parish in 1411, and this circumstance has been noted elsewhere, in what periodical escapes my memory, but, in any case, without an accurate apprehension of the true position of Bishop Nicholas. The date of this prelate's death cannot be stated exactly, but a very close approximation may be arrived at through the consecration of his successor in the titular line, William of Gunwardby, Rector of Houghton Conquest, in Bedfordshire, which took place at Rome in the course, it would appear, of the year 1430, as he is found acting in the diocese of Lincoln, *sede vacante*, from January to August, 1431, and again in 1440, as well as in the diocese of Ely, 1448-54. The line of pseudo-bishops of Dunkeld, of whom Nicholas, Abbot of Pershore, was the second, commenced with Robert of Derling, or Darlington, consecrated at Rome by Peter, Bishop of Æmonia, Oct. 30, 1379, and ended with William of Gunwardby. Not one of the list ever set foot in Scotland, or was ever acknowledged in his alleged diocese. In so far as it served the purposes of the Roman line of pontiffs to make such provision for a country which adhered to the Avignon obedience, the cause for such provision ceased on the recognition of Martin V. by Scotland in 1418. But the Dunkeld intruders, as has been seen by the dates given above, did not come to an end till nearly forty years after the healing of the great schism. I strongly suspect some other prelates bearing Scottish titles, whom I have met with at about the same period acting in various dioceses of the province of York, to be persons with a history not dissimilar to that which has been demonstrated as belonging to Nicholas, Abbot of Pershore, in relation to the see of Dunkeld.

C. H. E. CARMICHAEL.

New University Club, S.W.

CHARLES WHITEHEAD (6th S. vii. 288; viii. 233).—Whilst grateful to COL. PRIDEAUX for his letter, which would have been valuable to me some months ago but which has been now superseded in my case by careful research (for my monograph on Charles Whitehead is now far advanced), I wish to call attention to one or two omissions. *The Solitary* was originally published by Effingham Wilson in 1831, and again, as the first poem in a collected edition of Whitehead's poetical works, by Mr. Bentley, in 1849. Allibone

has wrongly attributed a little work entitled *The Cottages of Labourers* to the author of *Richard Savage*; and touching this you will perhaps permit me to tell an amusing anecdote. I wrote to Mr. Charles Whitehead, an estimable magistrate for Kent, knowing that he was the author of several works on economic science, asking if he was also the author of the pamphlet in question. He replied that he was not the author. Second thoughts, in his case, seem, however, to have been the best, for a little while later I was tickled to receive from the same source a note, saying, "Dear Sir,—I have come to the conclusion that I am the author of *The Cottages of Labourers*." It would surely be a fortunate circumstance if the irritable race of authors would become so modestly oblivious as Mr. Whitehead appears to be of their literary achievements.

H. T. MACKENZIE BELL.

NAPOLEON PROPHECY (6th 404; viii. 51, 112, 296).—According to Haydn's *Dictionary of Dates*—a useful, but not infallible source of information—the number of votes given at no election in France coincides with those quoted either by Miss BUSK or Dr. COBHAM BREWER. Will any reader supply me with the source whence the figures variously stated by your two correspondents are drawn?

URBAN.

TENNYSONIANA (6th S. iv. 163).—Since I wrote this note I have lighted upon another misprint (besides that on p. 34) in Mr. R. H. Shepherd's volume (the edition of 1879) named *Tennysoniania*. This is on p. 88, where Mr. Shepherd is pointing out a resemblance between a passage in Tennyson's *Ulysses*, "How dull it is to pause," &c., and one in Shakespeare's *Troilus and Cressida*, III. iii. Most unfortunately Shakespeare's lines are thus quoted:—

"To have done, is to hang  
Quite out of fashion, like a rusty nail  
In monumental mockery."

Mr. Shepherd must have been dreaming of Hood's lines:—

"So there he hung till he was dead  
As any nail in town."

I need scarcely point out that Shakespeare refers to a coat of mail.

Athenæum Club.

C. M. I.

"SANCTA SIMPLICITAS" (6th S. viii. 268).—At the martyr's stake Huss is said to have exclaimed "O, sancta simplicitas!" when he saw a peasant, in his blind zeal, bring his fagot to feed the flames. But the phrase "Sancta simplicitas" has a still earlier place in history,—see the Latin continuation of Eusebius, *Eccles. Hist.*, x. 3. It may be noted that Goethe puts the words "sancta simplicitas" into the lips of the sneering Mephistopheles in a famous passage of *Faust*, see l. 2685.

A. L. MATHEW.

CANTING ARMS OF LORD EGDMONT (6th S. viii. 208).—For what reason does X. attribute the arms he mentions to Lord Egmont? I have an impression of the plate amongst my collection of book-plates with the remark underneath it: "Said to have been designed by Horace Walpole as satirizing the gambling carried on at White's Club..... The plate is now in possession of the Club." Certainly the Earls of Egmont bear no such arms, nor ever did.

D. G. CARY ELWES.

DELAMAYNE THE POET (6th S. viii. 105, 174).—The poem to Francis Bindon, on his portrait of Archbishop Boulter, was announced in the *Gent. Mag.*, 1742, p. 664; published by Cooper, price 6d., without any author's name. See, further, Nichols's *Illust. of Lit. Hist.*, 1828, v. 384-6.

W. C. B.

WOODEN EFFIGIES (6th S. vii. 377, 417, 451; viii. 97).—In the rude and picturesque church of Millom, Cumberland, hard by the ancient stronghold of the Huddlestons, is a wooden effigy, originally about four feet long, representing a man in civil costume, wearing a short tunic and a baudric. The figure is so greatly mutilated that it is little more than an unsightly trunk. It probably represents a member of the Huddlestons family, and, judging from the general character of the costume, its date is about 1360. The Rev. E. A. Allen, a former incumbent, is kind enough to inform me that on his appointment to the benefice in 1854 he found the figure thrown carelessly aside. It was placed by him on the slab of a plain altar-tomb, from which it had probably been ejected, and it happily remains there at the present day. Though so greatly disfigured as to have lost nearly all its details, it is a valuable relic, for effigies in wood, in civil costume, are of very unusual occurrence, while figures in this material are so rare in the north of England that the existence of such a memorial at Millom seems well worthy of record.

ALBERT HARTSHORNE.

"THERE IS NOTHING LIKE LEATHER" (6th S. vi. 515; vii. 232).—I think the little book to which Mr. KARKEEK refers is not Mavor's, but an earlier work, namely, *The Universal Spelling-Book* of Daniel Fenning, London, 12mo., 1756, in which a few moral fables are inserted, with wood-cut illustrations in a high style of ante-Bewickian art, including Harry being eaten up by the lion and the town in danger. The lines in question are nearly word for word as remembered by Mr. TERRY (6th S. vii. 232), only it is a currier, not a cobbler, who

"Said, Try what you please, there's nothing like Leather."  
This is followed by the moral: "Tis too common for men to consult their own private ends, tho' a whole Nation suffers by it. Their own profit and selfish views are all they aim at,

notwithstanding they often undo themselves by betraying and undoing others." Daniel Fenning was formerly a schoolmaster at Bures, in Suffolk; he afterwards entered into the service of the Royal Exchange Assurance Office. His *Universal Spelling-Book* went through many editions.

EDWARD SOLLY.

MADAME CAMPAN AND CARLYLE (6th S. viii. 126).—The following passage, although it was not written by a contemporary of Louis XV., is worth noting, as it shows that Madame Campan's statement, ridiculed by Carlyle, is accepted by at least one subsequent French writer. It is taken from Imbert de Saint-Amand's *Les Femmes de Versailles: Les Dernières Années de Louis XV.*, pp. 157, 158 (Paris, Dentu, 1876):—

"Une bougie, allumée dans la chambre de l'agonisant, et qui devait s'éteindre en même temps que la vie du roi, était le signal convenu des mesures à prendre et des ordres à donner aussitôt qu'il aurait rendu le dernier soupir. Le 10 mai 1774, à deux heures de l'après-midi, la bougie fut éteinte."

A. C. MOUNSEY.

Jedburgh.

In the memoirs of Madame du Barri (ch. c.) is a letter from the Duc d'Aiguillon to Madame du Barri, wherein he says, "Le signal d'une bougie éteinte que l'on avait placée sur une certaine fenêtre avait déjà appris au Dauphin qu'il était roi." R. W. P. must decide whether this "authority" strengthens Madame Campan's case or not. Weber, the "frère de lait," in his highly sensational account of Louis XV.'s death, says nothing about the candle, neither does that detail-loving lady Madame la Marquise de Créquy.

ROSS O'CONNELL.

During the many years my grandfather, Sir Wadsworth Busk, was Attorney-General of the Isle of Man, the night-lamp burning in his bedroom served so effectually as a beacon to the Manx boatmen of his neighbourhood that when my brother, Capt. Hans Busk, was there on the Disafforesting Commission more than half a century later, he came across old fishermen who remembered the circumstance.

R. H. BUSK.

INSTANTLY (6th S. viii. 127, 178).—Mark v. 10 is thus rendered in Matthew's Bible, 1537:—"And he prayed him *instantly* y<sup>t</sup> he wolde not sende them awaye out of the countre." Cranmer's Bible, May, 1541, Becke's, 1549, Bishops', 1572, Breeches Bible, 1583, &c., all have *instantly* = urgently.

R. R.

Boston, Lincolnshire.

"Continuing *instant* in prayer" (Rom. xii. 12);  $\tau\eta$   $\pi\rho\sigma\epsilon\upsilon\chi\eta$   $\pi\rho\sigma\kappa\alpha\rho\tau\epsilon\rho\acute{o}\nu\eta\tau\epsilon\varsigma$ , persisting in prayer. *Instantly* in this case has the meaning of *insistently*. It frequently has this signification, and not that of immediately, or without intervention of time.

C. A. WARD.

DAVIDSON OF TULLOCH (6th S. viii. 276).—Henry Davidson, the purchaser of Tulloch, married Justina Mackenzie, who died his widow and childless, *æt.* seventy. His brother Duncan succeeded to him, and married, first, Lucy, daughter of Thomas Spencer, Esq., and, secondly, in 1788, Magdalen, daughter of William Gemmell. She died *s.p.* It is not Sir Bernard Burke's fault that the above marriages are wrongly given in the *Landed Gentry*; neither of the brothers married a Fraser of Achnagavin.

F. N. R.

P.S. In my previous query, on p. 229, the substitution of the pronoun "his" for *her*, while it brought me valuable information, misled the reader. It is concerning Justina Mackenzie, the wife of Henry Davidson, the purchaser of Tulloch, I seek to know more.

SCANALE (6th S. viii. 26).—Though I am unable to help DR. NICHOLSON to an explanation of this Italian word, I should like to repeat the query which appeared in "N. & Q.," 4th S. vii. 210, and which has hitherto been unanswered. Is it a fact that the word "scamels" is, or used to be, a common name for limpets in Cornwall and also in Ireland? Of course, if this is so, as A FOREIGNER observed in the query referred to, the Shakspearian difficulty is cleared up.

G. F. R. B.

AN IRISH EUPHEMISM: "REMOVE" FOR "MURDER" (6th S. viii. 264).—This is of much older use than Shakespeare. It seems to have been a favourite word with conspirators. At least the use of *ἀναιρέω* and *ἀναιρέωσις* seems to suggest it. See it, *e. g.*, in the Greek of the New Testament, especially in Acts xxiii. Similarly *αἶψα*, which at St. John xix. 15, and Acts xxii. 22, is used of taking away by death, at St. Matth. xxi. 21, and St. Mark xi. 23, is rendered in the A.V. *remove*. *Tollo* has the same double meaning.

W. C. B.

"BRADSHAW'S RAILWAY GUIDE" (6th S. viii. 92).—Can any correspondent inform me how I can procure a few old numbers of this guide between 1842 and 1848? I have applied to the head office, but none can be had there? If any of your correspondents who possess numbers within the above dates (especially those of 1844 and 1845) will kindly lend me three or four for inspection I will undertake to return them in a few days' time.

C. S. JERRAM.

Windleham, near Bagshot.

SQUAIL (6th S. viii. 89, 279).—At the last reference the supposed connexion with *quail* can hardly be right. To *squail* simply means to throw *squails* at anything; *squail* being a substantive. Possibly *squails* are the same as *kails*, in Skeat's *Etym. Dictionary*, but the prefixed *s* is a difficulty.

CELER.



**FULVIUS AGRICOLA AND LENTIL PUDDING** (6th S. viii. 147).—Mr. Hartwell Grissell suggests that the author inquired for is one of the writers named Moebius or one of those named Meibomius, and in all probability the former suggestion is right. There are treatises in late Latin by writers of both names on subjects which justify the supposition that either might have been the author of *De Fartophagis*, but I have not yet met with the actual work.  
R. H. BUSK.

**THE SOCIETY OF THE BLACK PIN** (6th S. viii. 187).—"Conjuration de l'épingle noire" is thus explained by Littré (t. ii. p. 1463, col. 2): "Conspiration, qui se forma sur la Restauration et dans laquelle les conjurés avaient pris pour signe de ralliement une épingle noire." It was established by Capt. Contremoulin, and had for its object the overthrow of the Bourbons.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Fortuné de Boisgobey has a novel about the doings of a secret society at, if I recollect right, about the same date, entitled *L'Épingle Rose*.

R. H. BUSK.

**ANONYMOUS BOOKS** (6th S. vii. 449).—*The History of John de Castro and his Brother Bat, commonly called Old Crab*. My father tells me that this book was published so long ago as 1817 or 1818, and was written by George Colman the Younger. The humour of it depended so largely upon its coarseness, that when, some years later, an expurgated, or partly expurgated, edition appeared the interest was almost destroyed. I must not, however, press the point too far. This second edition was styled merely *Brother Bat*, and was reviewed in *Blackwood* about 1857, not as a new work, but in an article headed "A Quaint Réchauffé."  
EDW. C. HAMLEY.

**AUTHORS OF BOOKS WANTED** (6th S. viii. 289).—*Modern Manicheism, and other Poems*.—I believe the name of the author was W. T. Thornton.  
WM. H. PEET.

**AUTHORS OF QUOTATIONS WANTED** (6th S. viii. 209).—

"We may live without poetry, music, and art,  
We may live without conscience, and live without heart,  
We may live without friends, we may live without books,  
But civilized man cannot live without cooks."  
*Lucile*, by Owen Meredith, pt. I. canto. ii. st. 24.

It will be noticed that Lord Wolsley does not quote with military precision. His lordship, like the rest of us, must verify.  
A. E. F.

"Just for a handful of silver he left us,  
Just for a riband to stick in his coat,"

will be found in a poem of Robert Browning's called *The Lost Leader*, of which they are the opening lines.

M. A. M. J.

### Miscellaneous:

#### NOTES ON BOOKS, &c.

*Sallair na Rann*. Edited by Whitley Stokes, LL.D. (Oxford, Clarendon Press.)

THIS is one of the series of texts which are being published occasionally by the University of Oxford with the title "Anecdota Oxoniensia." Most of these texts are of great interest and importance. It is very desirable that the less-known MS. treasures of the Bodleian Library should be carefully and accurately edited with all convenient speed.

The present text, which, it need not be said, has been prepared with great care, cannot fail to be of high interest to Celtic scholars. It is called the *Sallair na Rann*, or Psalter of the Staves or Quatrains, and is a collection of 162 Early Middle Irish poems. The composition of these poems has been assigned to the ninth century, but they really belong to the tenth. The MS. itself is of the twelfth century. The most important poems are the first, eleventh, and twelfth. The first relates to the creation of the world, with a description of the universe, which contains the earth, surrounded by its firmament like an egg surrounded by its shell, the seven planets, the various heavens, and the depths of hell, corresponding to the usual mediæval descriptions; the second to the penance of Adam and Eve, ending with Cain's death in the valley of Jehoshaphat; the third to the death of Adam, with the usual story of the oil of mercy with which Adam's body was anointed. Here is mentioned a curious tradition that Christ was born from the crown of the Virgin's head. Two of the quatrains run thus:—

"Tarblaing dorchá darcachmag;  
maib thalman arachtatar;  
bathónaig dúili Dé dil  
diar' foduig fial intempuil.  
Ri roches hiciada chain  
croich darcenn claimni Adaim  
iarain ruc creich, calma adrenn,  
cotarat láim darhiffenn."

These the editor thus translates:—

"Darkness spread over every plain;  
Earth's dead arose.  
Dear God's elements were afraid  
When the veil of the temple was rent.  
The king who suffered in (his) fair clay  
A cross for sake of Adam's children,  
Thereafter took a prey (of redeemed souls),  
So that he overcame hell."

We quote this partly for the sake of exhibiting a specimen of the metre. In general, each line of the quatrain consists of seven syllables, the first line rhyming with the second, and the third with the fourth. Alliteration is frequent, as may be observed in the example, and internal rhymes are sometimes superadded. But, as if this were not enough to secure much difficulty in the composition, there is also in most of the poems a curious rule of extreme absurdity, viz., that the number of syllables in the last word of the second and fourth lines in each quatrain shall exceed the number of syllables in the last word of the first and third lines respectively. Thus *intempuil* has three syllables, where *dil* in the preceding line has but one. There is an accidental example of this in the following lines of Milton:—

"Haste thee, nymph, and bring with thee  
Jest and youthful jollity."

But we cannot be too thankful that Milton was unaware that he was complying with this rule, and went on to speak of

"Sport that wrinkled Care derides,  
And Laughter holding both his sides"—

where he actually gives an example of the contrary, and makes *derides* precede *sides*.

The editor concludes by saying that, "though several of the words are explained in the index, it contains so many new vocables, as to the meanings of which I am either doubtful or quite in the dark, that I have called it an Index Verborum rather than a Glossarial Index." Here, in one sense, is excellent news; for Celtic scholars can now go to work as they best may, being assured beforehand that they have plenty to discover, and that is, we may be sure, well worth discovering.

*Lancashire and Cheshire Records preserved in the Public Record Office, London.* Edited by Walford D. Selby. Part II. (Record Society.)

PART II. of Mr. Selby's extracts from indexes and calendars in the Public Record Office forms vol. viii. of the publications of the Record Society, which was established for the purpose of collecting unpublished materials to illustrate the history of Lancashire and Cheshire. The indexes in the Record Office were in former times the private property of the clerks, who exacted a heavy fee from persons seeking to consult them. The clerks were usually professional record agents, and had compiled these indexes for their own use to assist them in their private practice, for it was practically impossible to find any particular record without some such means of reference whilst the public records remained unsorted and unarranged. These indexes are now public property; having been purchased by the Crown. Chief amongst them is the calendar known as the Great Ayloffe, 1692, which is the largest of the MS. indexes compiled by Benjamin Ayloffe, record keeper for more than thirty years of the Duchy of Lancaster. This volume is described in Ayloffe's will as "A book giving an account of all or most of the Records in the Duchy office and how to find them; the compiling of which was 30 years," and has lost little of its original value as a book of reference. The chief defect is that Ayloffe, in referring to original documents, sometimes uses abbreviations which were intelligible to himself, but are hieroglyphics to every one else. Such references as "In the Garrett," "In a bagg," and the like, are, of course, utterly useless. But there are others which only require to be explained to enable the searcher to find the originals, and Mr. Selby has supplied the key in so many cases, that he has materially increased the usefulness of the Great Ayloffe to future inquirers. The rest of the volume is occupied by calendars of all the entries relating to Lancashire and Cheshire which occur in the following records, viz., Reports of Special Commissions returned into the Exchequer, Pleas in Chancery, Licenses and Pardons, Compositions for First Fruits paid by Incumbents on Induction, Royalist Composition Papers, and Calendars of the Patent Rolls from Henry VIII. to Charles II., which are known as Palmer's Indexes. The editor has crowned his work by full indexes of the names and places mentioned in vols. vii. and viii., which add considerably to their practical value.

*The Family Register.* With Explanatory Introduction, and Folded Sheet for Tabular Pedigree. Edited by Alfred George Taunton. (Allen & Co.)

THIS handsome volume seems exactly calculated to answer the requirements to which expression was given in our own pages so far back as 3<sup>rd</sup> S. i. 248—more than twenty years ago. The time that has elapsed can only have increased the need for the supply of a book adequate to the purpose of forming a family register

of births, baptisms, marriages, and burials. Mr. Taunton gives one curiously vague formula throughout for the performance of the rites of baptisms, marriages, and burials in what he calls the "Protestant Church or Chapel of —, in the Parish of —." We presume that by this he means the parish church, or the church of a district or new parish, in the Church of England. The phraseology, however, is somewhat loose, and might well be amended in a future edition of Mr. Taunton's useful *Register*. The folding sheet, intended for a tabular pedigree, will be of special use to genealogically minded heads of families.

THE *Transactions of the Royal Institute of British Architects* for the session of 1882-3 (Offices of the Institute) constitute a volume of goodly size, full of interesting papers and discussions, enriched by excellent engravings, and illustrating architectural history in many different parts of the world. Mr. Ferguson will be read with interest, whether in his paper on "The Temple of the Great Goddess Diana of the Ephesians," or in his note on Mr. W. Simpson's paper on "Architecture in the Himalayas." The mediæval remains in Cyprus, described and illustrated by Mr. Fanson and Mr. Sydney Vacher, are both numerous and exceedingly interesting. They are valuable to the herald and genealogist as much as to the architect.

THE *Liber Pontificalis*, to be edited by Abbé Duchesne, and published in numbers by E. Thorin (Paris, 7, Rue de Médicis) promises to be a work of the highest interest to students of mediæval history. The Abbé claims to have fixed its true date, the Pontificate of Hormisdas, and reign of Theodoric. He proposes to print, *inter alia*, the Liberian Catalogue, and the Verona Capitular Library fragments of the Schismatical *Liber Pontificalis* of 514, besides the actual work which gives its name to the collection. It is estimated that the entire series will cover about 200 sheets, and the mode of publication will be in parts, each containing from 15 to 20 sheets.

A FULL bibliography of the works of the late John Payne Collier, who began to write at eighteen and was still writing at ninety, has been prepared by Mr. H. B. Wheatley, and the first part will appear in the November number of the *Bibliographer*.

MR. CLAPTON ROLFE has lately investigated the disputed question as to the accuracy of the colouring of early illuminated manuscripts, and has written an article on the subject which will appear in the November number of the *Antiquary*.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

THOS. ALLEN.—Each series of "N. & Q." consists of twelve volumes. Two volumes only of *Choice Notes* were issued, one on folk-lore and one on history.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, NOVEMBER 3, 1883.

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## Notes.

## A ROMANO-BRITISH LITURGY OF THE TIME OF THE EMPIRE.

Among the MSS. of the Ashburnham collection is one which antiquaries have agreed to call by the unpretending name of the Stowe Missal. It is in appearance an Irish missal. It is of great antiquity, however, though of uncertain date. It agrees in essentials with the Missale Romanum, but is without the "filiogue" in the Credo. At the same time there are a few peculiarities which some of the readers of "N. & Q." may agree with me in thinking give to this antique service book an interest and a value quite independent of most other liturgies. It has been described by that eminent liturgist Mr. Warren, who has critically examined it. Upon his description, which is to be found in the *Academy*, Nov. 23, 1879, the following remarks are based.

Mr. Warren says of it: "Petitions occur twice for the 'imperium,' the 'imperatores,' and the 'exercitus Romanus.'" Between the epistle and the gospel is one of these petitions in the words following, viz.: "Oramus pro hoc loco et inhabitantibus in eo, pro piissimis imperatoribus et omni Romano exercitu." Another petition occurs in the "Commemoratio pro vivis" within the Canon, viz.: "Pro domino papa, episcopo et omnibus episcopis et presbeteris et omni ecclesiastico ordine,

pro imperio Romano et omnibus regibus subjectis."

It cannot be doubted that prayers such as these do not belong of right or of liturgic propriety to a mere Irish missal. Ireland, all the world knows, never belonged to the empire, and neither emperor nor Roman army had any claim upon the religious suffrages of the Scotti or the Hibernigenæ. Such petitions can only have belonged to the liturgy of some other country, one which had shared in the advantages and obligations of the queen of the world. In other words, a missal in which such prayers are found is, on its own obvious showing, a service book of some country subject to and part of the Western empire. This is a conclusion or presumption which it is quite impossible to deny.

I will not, however, leave this interesting question merely to its own intrinsic evidence. There is evidence obtainable *abunde* which will abundantly corroborate this view. There is ecclesiastical testimony of the third and fourth centuries which explicitly tells us that the Christian Church prayed daily for the *imperium*, the *imperator*, and the *exercitus Romanus*, just as we find laid down in this so-called Irish missal.

In the *Acta Disputationis Sancti Achatii Episcopi et Martyris* (A.D. 250) Achatius said to the *consularis* who was trying him:—

"Et cui magis cordi est, vel a quo sic diligitur imperator, quem admodum ab hominibus christianis; assidua enim nobis est pro eo et jugis oratio ut proximum ævum in hac luce conficiat, ac justa populis potestate moderetur et pacatum maxime imperii sui tempus incipiat. Deinde pro salute militum, et pro statu mundi et orbis."—Ruinart, *Acta Sincera Martyrum*.

This was in the time of the persecutor Decius.

Again, in the time of Valerian and Gallienus, Dionisius, Bishop of Alexandria, says:—

"Huic [*i.e.*, the Almighty] preces offerimus pro imperio illorum [*i.e.*, the two emperors] ut stabile et inconcussum permaneat."—*Epistola Sancti Dionisii Alexandrini, ibid.*

St. Cyprian, under the same emperors, made precisely the same assertion before the proconsul who had summoned him to the court-house at Carthage:—

"Hunc [*i.e.*, the Almighty] deprecamur diebus ac noctibus pro nobis et pro omnibus hominibus, et pro incolumitate ipsorum imperatorum."—*Acta proconsularia Sancti Cypriani Episcopi et Martyris, ibid.*

St. Victor (A.D. 290 *vel* 303) said of himself, "Quotidie pro salute Cæsaris et totius imperii studioso sacrificio" (*Passio SS. Victoris, Alexandri, Feliciani atque Longini Martyrum, ibid.*).

These citations sufficiently prove the right of the Stowe Missal to be considered what I claim it to be—a liturgy of the time of the empire—and I think they settle the question, if there be one.

How this office book came into Ireland is, of course, another and a separate question, and will have to be answered.

There are, presumably, three ways by which its importation into that country may have been effected. St. Palladius, the Menevian missionaries, or one greater still, Calpurnius Patricius, may have carried the book into Ireland; but I think that, as the sacred volume has survived to our own times, it is probable that the Stowe Missal belonged rather to St. Patrick than to the others. The good effected by Palladius and the Menevians was not lasting, and it may be reasonably believed that their sacred books were destroyed by the Irish pagans before the arrival of the last and greatest missionary. If that were so, the book which we now have can only have been a part of the holy furniture of Patricius, who would take with him, into what was afterwards to be the diocese of his province, the office book of Roman Britain, his own native country.

This conclusion will give us in the Stowe Missal a record which it is impossible to over-estimate, for its religious value will in that case be enormous, as being a full and indubitable testimony respecting the ancient British Church, its beliefs and its practices. "Qui orat credit" is an old and incontrovertible maxim, and is strictly applicable here.

There was danger that this priceless monument would leave this country. That danger, however, seems now to have passed away. It is too lamentable even to contemplate. H. C. C.

P.S.—The reviewer of Mr. Maskell's *The Ancient Liturgy of the Church of England*, in the *Times* of Sept. 12, says:—"It is much to be regretted that so little can be ascertained about the venerable 'use' of the ancient British Church." On the above data, however, this regret seems to be without basis.

#### NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

(Continued from p. 262.)

The names in parentheses are the old forms of the names of the parishes, taken from Eyton's *Domesday Studies* and from Collinson's *Somerset*.

*Authorities quoted.*—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Skeat's *Etym. Dict.*, S.

1. Easthams (Esteham); 2. Easton in Gordano (Estona).—The suffix of Gordano in this and several other parishes preserves the memory of a family of that name (Worth's *Somerset*, p. 51).

Elm (Telma).—The elm tree, twenty-three places, E., p. 201. The Domesday form is probably to be accounted for by the article, The Elm=Thelm.

Elworthy (Elwrda).—Ayl, El, from a chief called Ægl, E., p. 167.

Englishcombe (Ingeliscuma).—

"Some three or four miles to the south-west of Bath stands the village of Marksbury, the 'fortress of the

March,' or boundary of the Welsh district. The names of the adjoining villages of Englishcombe and English Batch seem to mark outlying portions of the English territory."—T., p. 177.

"Not far from Bath is English Combe, and you know that there is Wall-combe, that is, Weala-cwm, Welshman's combe, near Wells. These places show how the border ran."—Freeman's *Old Eng. Hist.*, p. 36.

Enmore (Animera).—This place is situated at the foot of the Quantock Hills. I suppose it=Endmoor. The country round Bridgewater is flat, and on the other side is Sedgmoor. Cf. Enfield (Midd.), E., p. 204.

Evercreech (Evercriz) with Chesterblade.—The last letter in Evercriz may be either *z* or the letter *3*, which=*y* at the beginning of words and *gh* at the middle or end. This symbol was used for two centuries or more (twelfth to fourteenth), and then dropped. I do not know whether it occurs in Domesday or whether in Evercriz it is a mere abbreviation. Redlinch is spelt Reliz. Ever=*eofer*, a wild boar. T., p. 250, gives four examples: Evershaw, Evershot, Everton, and Eversley. *Creech*, see *ante*, p. 261.

Chesterblade=the camp of blood.—Just above the village is an encampment called Smalldown; the earthworks still remain. Cf. Bladney, near Wells, and Bledloe (Bucks). T., p. 204=bloody *hlaw* (hill).

1. Exford (Aiseforda); 2. Exmoor; 3. Exton (Essatuna).—For river Exe see Ferguson's *River Names*, p. 31; T., p. 135. The root is the Sans. *ux* or *uks*, to water, whence W. *wysg*, Ir. *wisg*, Old Belg. *achaz*, water or river; hence also Eng. *ooze*; and according to Eichoff (*Parallèle des Langues*), *wash*. See S., list of Aryan roots, No. 337. Other English river names from the same root are Axe, Ash, Esk, Usk; and very many others contain it, as Tees, Thames. *Isca* was the Roman name of the Exe.

Farleigh Hungerford (Ferlega).—The second name of a double place-name is hardly ever contained in Domesday, and it is very often safe to infer that it is a family name, given to the place at a date later than 1085 A.D., to distinguish it (1) as a family possession, and (2) from other places of the same name: this is the case here. For the Hungerford family see Collinson's *Somerset*, iii. 353, and *Guide to Farleigh Hungerford*, by the Rev. J. E. Jackson, p. 19. Farleigh=wayside place. A.-S. *faer*, away, E., p. 206. Cf. *farewell*=may you speed well, S.; *thoroughfare*=a passage through, S.; *welfare*=successful journey, S.

Farmborough (Ferenberga).—A.-S. *feorm*, a farm; the fortified town of the farm, E., p. 206. S. derives *farm* from *firma* (from the *fixed* rent).

Fiddington (Fitintona).—E., p. 208 (note), mentions Feada, a Danish officer of Hardicanute, killed at Worcester A.D. 1042.

1. Fitzhead; 2. Fivehead (Fihida).—To take the latter first, Fihida=five hides, from the Saxon

*hide*, a measure of land. This suggests for the former Fitz's hide. For the Fitz family see Westcote's *Devonshire*, p. 466. T., p. 127: "The hyde, the Saxon unit of land, seems to have been a portion measured off with a *thong*."

Flax Bourton.—The burgh-town where flax was cultivated, T., p. 249. One of the fields in the tithe map of this parish is called Flax Close. Cox (*How to Write the History of a Parish*, p. 104) says:—

"Some field-names will indicate the foolish ways in which special crops were attempted to be forced by law upon the people, for it is few parishes that have not a *Flax Piece* as a witness to the futile legislation of 24 Henry VIII."

Foxcote or Foscode (Fuscota).—This is near the Fossway, the old Roman road between Bath and Ilchester. In a map of 1791 it is spelt Foscot.

Freshford (Fescheforda).—This = the fresh ford. A.-S. *fersc*, fresh, pure, sweet.

Frome (Froma).—Ferguson (*River Names*, p. 152) derives the river name Frome from the sound of its waters. Gr. *Βρέμω*; Lat. *fremo*; A.-S. *bremman*, to roar; W. *ffrom*, fuming; Gael. *farán*, din. There are five rivers of this name in England. Asser the monk, quoted by Richards, derives it from Celtic *ffraw*, fair, E., p. 210.

Glastonbury (Glastingebria).—This is a much disputed name. E., p. 214, says "the fortification of the holm oak," from Celtic *glástennen*, the holm oak. Worth's *Somerset*, p. 100:—

"*Glas* in the old British tongue is *blue* or *green*; and probably the earliest form of the word which has descended to us through the Anglo-Saxon [*Glaestingabyrig*] was simply equivalent to the 'green isle.' *Ynys wïtren*=glassy island, may be dismissed without comment."

An interesting paper on this name is given by MR. KERSLAKE, 6th S. vii. 301.

1. Goathill (Gatelma); 2. Goathurst (Gahers).—The second = the goats' wood, E., p. 215. A.-S. *gæt*, *gát*, a goat.

Godney (Godelege).—

"Godney near Glastonbury, Godmanchester in Hunts, Godmanstone in Dorset, Godley in Cheshire, Godstow near Oxford, Godhill in the Isle of Wight, and Godstone in Surrey, were probably, like Godmundingaham, pagan sites consecrated to Christian worship."—T., p. 227.

Greinton (Graintona).—M.E. *grein*, O.F. *grain*, cognate with *corn*, S.

Halse (Halsa).—B. gives A.-S. *hals*, a neck. Halse is a surname. Mr. Bardsley mentions John Halse as occurring in the Rolls of Parliament. For the Hals family see Harl. Soc., vi. 136.

Hambridge with Earnshill and Goose Bradon.—Earnshill from A.-S. *earn*, an eagle. See S. under "Aery," the proper way of spelling *eyry*, an eagle's nest. It was so misspelt as if connected with M.E. *ey*, an egg. *Aery*, cognate with Icel. *ari*, an eagle, A.-S. *earn*, Gr. *ópvis*.

Hardington Mandeville (Hardintona).—Hard-

ington from the family of the Hardings, E., p. 221. T., p. 85, mentions the Ardings, the royal race of the Vandals, as giving their name to Ardington (Berks) and Ardingley (Sussex). For the Norman family of Mandeville see Harl. Soc., xiii. 22; Hutchins's *Dorset*, ii. 106.

Harpree (Harpetren).—"Perhaps marking the abodes of harpers who held on tenure of service to the king," E., p. 222. A.-S. *hearpe*, a harp. The last syllable, if not *tree*, is the same as *try* in Daventry, Coventry, Oswestry, &c. It is doubtful whether this is the same as the Cymric prefix *tre*, a place or dwelling, so common in Wales and Cornwall. See T., p. 152, note.

Haselbury Plucknett (Halberga).—A.-S. *haest*, the hazel tree, E., p. 223. Plucknett is an old Somerset name; I have found it in the Bruton registers of 1554-1600.

1. Hatch Beauchamp (Hachia); 2. Hatch, West. —A.-S. *haeca*, a bar, hence a dwelling, E., p. 223. The A.-S. form is very rare; S. says that *hatch* is a word presenting some difficulty, probably from the same source as *hook*. In "List of Family Charterularies" in Sims's *Manual for the Genealogist*, 1856, p. 28, there is: "*Beauchamp*: Feodarium Familiae de Bello Campo de Hacche: *Augm. Off.*"

Hemington (Hamintona).—Heming was the name of the leader of the Danish fleet, A.D. 1007, E., p. 221.

1. Hendford; 2. Henton.—A.-S. *hean*, high, E., p. 225.

Henstridge (Hengesterich).—This = Hengist's ridge. It is, of course, a question whether Hengist and Horsa are really historic personages, but we find their names in many places. See an interesting passage in *Words and Places*, p. 209.

Hilfarance (Hilla).—I suspect this = Farran's hill. There is an old family of this name; see *Jewitt's Reliquary*, xii. 62.

1. Hinton Blewitt (Hantona); 2. Hinton Charterhouse; 3. Hinton St. George.—Hinton: (1) E., p. 226, from *hine*, the female deer; (2) T., p. 318, a village *behind* a hill.

1. Blewitt, *Visitation of Somerset*, by Sir T. Phillipps, p. 20.

2. The ruins of the Carthusian priory of Hinton Charterhouse, founded in 1232 by Ela, Countess of Salisbury, still exist. F. W. WEAVER.

Milton Vicarage, Evercrech, Bath.

(To be continued.)

P.S.—Dunster, p. 262.—"According to Worsae (p. 230) the termination *ster* in the names Ulster, Leinster, Munster, is the Scandinavian *stadr*, a place, which has been added to the old Irish names" (Joyce, first series, p. 113).

Curry Mallet, Curry Rivel, North Curry (*ante*, p. 261).—There can be little doubt that these parishes in Somerset represent an ancient religious district, the analogue in an early age of

parishes in later times, and out of which our parishes have often been carved or consolidated. In this instance, as in many others, the ancient large, sparsely populated territory has resolved into several manors, and so into several parishes, all carrying with them the original name. This name is most likely a relic of Celtic Christianity, of which substratum of England Somerset has a considerable outcrop. It will be found that among the dedications, or at any rate the commemorations of the names of saints in the dications of churches under the pre-Roman Celtic apostolate of Western Europe, those few names which are not local or national are of the very earliest Christian ages, chiefly of martyrs. Among these commemorations one of the most favourite in Britain was that of the infant martyr St. Curig and his mother Julitta, who suffered under Diocletian. These two names are often still found together attached to churches, and of this joint survival there is an instance, also in Somerset, at Tickenham. But the friction of popular repetition has sometimes abraded one of the names, most often, but not always, the mother. However, the occasional joint occurrence of the names, in their various orthographies and in the various Celtic parts of Britain, attests the identity of the commemoration in spite of the variations. The first name is sometimes found as Cyricus, Quiricius, Syriac, Curig (*e. g.*, "Capel Curig"), Kirrig, Cyrique, Cyres (twice in Devon), and St. Girig, or Grig, in Gaelic Scotland, and in France has survived as St. Cyr; indeed, it might have been imported into Britain from Auxerre by St. German, except that its universal distribution would scarcely be accounted for by the influence of one person or mission. The name of the mother also varies. Leland says the chapel in Tintagel Castle was St. Uliitta, and in Welsh dedications it is Iliid and Ulid.

In the *Lives of Cambro-British Saints* (pp. 276, 609) are six hymns in Welsh addressed to "Curig therthyr, a Ddwliitta ei fam ef."

Therthyr, a cluster of Somerset Currys (Domesday, Curi, Churi, Cori) may therefore be accepted as the circle of the influence of some long extinct sanctuary in which these two much cherished names were also commemorated.

THOMAS KERSLAKE.

#### FINNISH FOLK-LORE.

(Continued from p. 203.)

It is very lucky to put any article of clothing on wrong side out.

When the cat licks its foot it is a sign of visitors.

If your right ear rings you must ask some one to guess which ear it is. If he replies "The right," then a gentleman is praising you; if he make a mistake and say "The left," then a gentleman is

speaking evil of you. If it is the left ear that rings the same course is pursued, only in this case it is a lady that speaks of you.

A blister on the tongue is a sign some one is slandering you (in Holderness that you have been telling a lie).

A henpecked husband is said to be "under the slipper" ("under toffeln").

If your right hand itches you are about to receive; if the left, to pay.

If the right eye itches you will laugh; if the left, you will cry before long.

If two people shake hands over the sill of the door they will quarrel. The doors are set in a frame of four sides, and are sent out by the joiner door and frame complete, ready for fixing. The lower part of the frame is called the "tröskel," *i. e.*, the sill or threshold, and this piece of wood stands up some inches above the floor. The "tröskel" is fixed to every door in the house, inside as well as out, and is a great comfort in such a land as Finland during the long and cold winters, effectually shutting out the cold winds and preventing draughts. Cf. priest stepping over church door, *supra*; also 1 Sam. v. 5, and the custom in India, where the priests and devotees still leap over the thresholds of their temples.

To see a flea on your hand is the sign of a wedding.

If while you have food on your plate you by mistake take, or ask for, more, it is a sign that there will be hungry visitors in that house within twenty-four hours.

*Curious Expressions.*—I thought the following expressions from Finland might be of interest to folk-lore students, and hope that some one may be able to throw light on their origin and meaning.

"Tuppen värper" (The cock will give you an egg): this expression is one in common use; for instance, if a little child is good it is said "Tuppen värper." Some of the peasants actually believe that the small hens' eggs which one sometimes finds (which are called witch eggs here, and must not be brought into the house, but be broken) are these cocks' eggs. Nearly every Finnish church, in the country at least, is surmounted by a cock.

"I grefvens tid" (In the earl's time): same as our expression "in the nick of time."

When any one walks in the street without a hat or other covering on the head, he is called "Höns tjuf" (a hen thief).

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(To be continued.)

"BETWEEN THE TWO EVENINGS" (Exodus xii. 6).—The Bishop of Winchester, in his well-known work on the Thirty-Nine Articles, has suggested an explanation of the expression "Be-

tween the two evenings" (בֵּין הָעֶרְבַּיִם), used in Exod. xii. 6 to describe the appointed time for killing the paschal lamb, which he thinks will also solve the much-discussed difficulty as to whether the paschal supper was eaten the evening before our Lord's crucifixion—as the synoptic gospels seem clearly to state—or the evening after, as some expressions in St. John's gospel have been thought to imply (particularly John xviii. 28). This suggestion is that "Between the two evenings" means from the evening of the 14th to the evening of the 15th day of the month; so that "many of the Jews may not have eaten the Passover on the morning of the Friday, though our Lord had eaten it on the evening of the Thursday" (Harold Browne's *Exposition of the Thirty-Nine Articles*, twelfth edition, p. 712).

Now, I submit that the other places in which this expression is used (Exod. xxx. 8 and Numb. xxviii. 4) are quite inconsistent with this interpretation. In particular, to refer to the first of these, How could Aaron be said to light the lamps between the evening of one day and that of another? On every ground it is most probable that the meaning is about dusk, some time between sunset and dark. As regards the difficulty about our Lord's last Passover, much more has been made of it than is at all necessary. The word *passover* was often applied (as in Luke xxii. 1) to mean the whole feast of unleavened bread, and not merely the paschal supper with which it commenced. Indeed, the Bishop of Durham has well observed that the account in St. John is itself most consistent with this view, for the defilement contracted by entering a Gentile dwelling could easily have been purified before the evening; so that the Jewish rulers would not have abstained from entering the Prætorium for this reason in the morning, if it was only with reference to eating the paschal supper on the following evening. But there were the festivities called the *chagigah* to be observed, probably the day after (in our reckoning) the evening of the paschal supper, from which they would by their rules be precluded from partaking by the defilement in question. This explanation certainly seems to remove all apparent difficulty in the matter. I do not think we can possibly accept Bishop Wordsworth's idea that the Jewish council purposely deferred eating the paschal feast on the proper evening from their over-mastering anxiety to apprehend and obtain the condemnation of our Lord. The arrangements may have been, and probably were, made with Judas before the time for eating the paschal lamb on the evening of the 14th of Nisan.

W. T. LYNN.

ALI ABBAS'S "LIBER TOTIUS MEDICINÆ."—The curious reader (who may be stimulated by the note of L. L. K., *ante*, p. 106, to inquire further

into the mysteries of Arabian medicine) will find the work registered by Mr. Atkinson (*Medical Bibliography*, London, John Churchill, 1834, royal 8vo. pp. 63-5), with an accompanying dissertation which is full of humour. Atkinson describes Ali (or Haly) Abbas as "a succulent writer," and adds that the edition of 1523 is "a very good one."  
ALFRED WALLIS.

WRONG USE OF THE ENGLISH PRONOUNS IN QUOTATIONS.—I have often noticed a curious error into which English writers fall in making quotations from the Latin. They seem to forget that the Latin verb already expresses the pronominal subject. The instance appended will best explain what I mean:—"Bacon's saying with regard to certain philosophers may truly be applied to most economists, that they *tamquam e vinculis ratiocinantur*" (*Guide to the Study of Political Economy*, by Dr. Luigi Cossa, English translation, Macmillan, 1880). This *they* is, of course, superfluous.

I. ABRAHAMS.

London Institution.

MODERN LETTER-WRITING.—Will you allow me "the poor right of a mouse in a trap, to squeal," and to call the attention of such of your readers as it may concern to an infliction which they probably do not recognize as such? Some people—gentlemen of the law are among the chief offenders in my experience—write their letters in such a manner that it requires a severe exercise of the intellect to read them. Page 1 can generally be found (not quite always!), and sometimes page 2 follows it; but which is page 3 is usually a profound enigma. When the wrong page happens to make sense, you are apt to reply at cross purposes. I venture to think that these gentlemen may reasonably be asked either to write straight ahead or to number their pages. I feel certain that if I put a book into their hands bound as their letters are written, and unpagged like them, what I should earn would in all probability not be their benediction. Do they expect mine? Perhaps I may be allowed to ask also why in some cases the most undecipherable part of a letter is the name of its writer. This is a little hard upon strangers. I have a clerical friend whose writing I happily know when I see it, for his signature is a mystery beyond human ken.

HERMENTRUE.

BEQUEST.—A silk mercer of Newark, during the siege of that place by the Scotch, dreamed that his house was knocked down by a bomb. He awoke, and removed. About an hour after, a bomb fell and destroyed the house he had quitted. To commemorate the mercy this man left an annual donation to the poor, and a sermon to be preached on that day of the month *for ever*. Is that sermon still annually preached now? A contributor to

the *Scots Magazine*, vol. xxv., in 1763, says that he himself had occasionally preached the sermon. Newark surrendered in 1646. C. A. WARD.  
Haverstock Hill, N.W.

REPUTED CENTENARIANS.—I have copied the following from the parish registers of Preston St. Mary, Suffolk:—

"Helen Reeve (*alias* Bullock), a poore old woman & widdowe, being either full five score yeere old or very neere as it was com'only Judged of hir was buried on Sunday the very next day after St. Edmunds day the 21 of November 1630 Regis Caroli Sexto, she lived & dyed in a pore cottage on rookeswood greene.

"Elizabeth Miller, a widdow & a blynde old woman, being a hundred and three yeers old (as I was informed) was buried on fryday the 2 of March being the second week in cleane Lent, which according to the Computation of the church of England was Anno Dom' 1631 Regis Caroli Septimo But according to the date of the Allminacks beginning the new yeers day on the first of January it was anno 1632."

J. J. RAVEN D.D.

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NEGRO FOLK-LORE.—The negroes of Barbadoes were wont to invoke the vengeance of some evil power on their enemies in a manner very similar to that noted (*ante*, p. 246) by MR. AXON as a "Hindoo custom." The offended person would seek the aid of a negro sorcerer or Mandingo priest, and with weird rites and incantations he would concoct the charm or spell known as *obeah*, by the admixture of various substances. This was buried in the night on the threshold of the enemy, and was supposed to affect the first person to leave the dwelling, by causing the limbs to swell and rot. I had this from a Barbadian friend.

ISABELLA BANKS.

RUTLAND PRONUNCIATION OF "SPREAD."—The vowels in the word *spread* are usually pronounced as in *head*, and not as in *read*. But in Rutland I notice that they are commonly pronounced as in the latter word. Thus, a labourer tells me that he is "*spreading* manure." CUTBERT BEDE.

GORDON.—"And: Hay Scriba Signeto Regio Edinburgensi Anno Domini Millesimo Septingentesimo Vigesimo Tertio p<sup>e</sup> me Gargum Gordonum filium Arthuris Gordone De Carnousie Comarelie." The above is one of those scraps of genealogy which may serve most unexpectedly to fill up a gap in a pedigree, and is sent in the hope that it may prove of use. It is written on the back of the dedication "To the Commissioners of, and Writers to His Majesties Signet" (p. 393), preceding the fourth part of the *System of Stiles*, by George Dallas, of St. Martin's, now in my possession. The name of Andrew Hay is repeated, signed on blank spaces throughout a portion of the book, with dates varying from 1723 to 1741.

JAMES DALLAS.

Bristol Museum.

"WHO" AND "THAT."—Mr. R. A. Proctor has been contributing some "Notes on Punctuation" to his paper *Knowledge*. In the issue for Sept. 21, 1883, occurs this passage:—

"The *Brighton Herald* contends zealously for the rights of the humble comma, though now somewhat changing the figure by speaking of the comma as a humble but willing soldier, always ready to do his duty. The *Herald* is with us so far as the appearance of the comma before *who* or *which*, when not wanted there, is concerned. A recent example has illustrated the mischievous effect of such excess of zeal on the part of the humble but willing soldier. Writing of 'the Brighton Liberals who met yesterday,' &c., the *Herald* found a Conservative contemporary had altered the meaning of the words by pressing a humble soldier in before the *who*."

Now the comma has already quite enough to answer for without making it responsible for the consequences of using incorrect or ambiguous English. In the original sentence the mistake was the use of *who* when the writer meant *that*. The rule is very clearly given by Dr. Abbott. "*Who, which, &c.*," introduce a new fact about the antecedent, whereas *that* introduces something without which the antecedent is incomplete or undefined" (*How to Write Clearly*, p. 18). This rule is certainly not observed by modern writers; hence such ambiguities as the one quoted above. Shakespeare almost always uses *that* when the dependence of the subsequent clause is at all marked. *That* is less emphatic, and "therefore less independent than the other two forms" (*Shakespearean Grammar*, § 261).

ISRAEL ABRAHAMS, M.A.

ROYAL MUSIC IN 1779.—The master of the royal band of music was Dr. William Boyce, with 200*l.* a year; conductor, C. Weideman, 100*l.*, and twenty-five members. The serjeant trumpeter had 100*l.* The vocal performer in ordinary was John Beard, Esq., with 100*l.* There were an instrument keeper, instrument maker, and organ builder (John Byfield). The harpsichord maker was James Handcock. Sixteen gentlemen of the Chapel Royal received 75*l.* each; the organists and composers, Dr. Boyce and Dr. James Nares, received 146*l.* each. As violist Dr. Nares had 40*l.*; the lutenist Mr. Friend, 41*l.* 10*s.* The tuner of the regalls had 56*l.* Dr. Nares had, for keeping and maintaining ten children, 24*l.* each, and 80*l.* for teaching them. The queen had a band of music, and also a chamber band of four. The Duke of Cumberland had a band of music. HYDE CLARKE.

HUMAN OBESITY.—The following cutting from the *Leeds Mercury* of August 7 seems deserving of a place in the columns of "N. & Q.":—

"We [*Times*] recorded on Saturday the death of the 'fattest woman in the world,' a member and special curiosity of Nathan's Cleveland Circus in America, who appears to have been smothered in her bed. Miss Conley, though the most enormous of her sex, weighing



as she did 497 lb., fell far short of that prodigy of human bulk, the famous Daniel Lambert, who died in 1809, during Stamford Fair, at the age of forty. Lambert weighed no less than 52 stone 11 lb., that is 739 lb., or close upon half as much again as the American lady. Daniel Lambert's coffin with his body could not be brought down the stairs of the house in which he died, and the wall at the sides of the window had to be broken away to provide an exit. He was 5 ft. 11 in. in height, measured 9 ft. 4 in. round the body, and 3 ft. 1 in. round the leg. He never drank any beverage but water, and slept less than eight hours per day. The 'Claimant' at his stoutest weighed only 26 stone, or less than half the weight of Daniel Lambert."

F. C. BIRKBECK TERRY.

[The particulars concerning Daniel Lambert supplied by the *Leeds Mercury*, with many other facts regarding him, are given in that curious work the *Eccentric Magazine*, vol. ii. pp. 241-8. A portrait of Daniel Lambert also appears.]

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BARCLAY'S "APOLOGY."—I lately picked up in the "fourpenny box" at a second-hand bookstall a Spanish translation of Barclay's *Apology: Apologia de la Verdadera Theologia Christiana como ella es professada y predicada por el Pueblo llamado en Menosprecio los Tembladores*. The imprint states it to be "Impresso y vendido en Londres por J. Sowle en la Corte llamada del Ciorvo Blanco in Gracious Street, 1710." The translator is "Antonio de Alvarado, Originario de Sevilla," who says that he has put forth his version "por el Bien de Todos, especialmente de la Nacion Española." I have also the English edition, the fifth, likewise published by "J. Sowle in White Hart Court, in Gracious Street, 1703." The English version makes an octavo volume of 574 pages, exclusive of the tables of contents and authors cited. The Spanish version runs to 638 pages, also exclusive of the tables, of precisely the same format. Who was Antonio de Alvarado? Was he a Spanish member of the Society of Friends, or merely a bookseller's hack? G. A. SALA.

46, Mecklenburgh Square, W.C.

ANSELM'S SYNOD.—In 1100 Archbishop Anselm called a synod to consider the propriety of the king's marriage with Maud, sister of the King of Scotland. I want as good an account as possible of the circumstances leading up to and surrounding this event. What authorities shall I consult? Any information will oblige. SENEX.

[A life of St. Anselm, by his friend and spiritual director, Eadmer or Edmer, was printed in Antwerp in 1551 under the title *Fratris Edmeri Angli de Vita D. Anselmi Archiepiscopi Cantuariensis*, libri duo, 12mo. It is included in the *Anglia Sacra* of Henry Wharton,

London, 1691, 2 vols. folio. This life forms the basis of that included in the *Acta Sanctorum* of the Bollandists, vol. ii. p. 685, and of the life by Gabriel Gerberon affixed to his edition of the *Opera Omnia* of Anselm, Paris, 1721, folio. Among books which may be consulted are a life of Anselm by Hasse, Leipzig, 1843, 8vo.; one by Frank, Tubingen, 1842; Baineri *Istorica Panegirica di S. Anselmo*, Modena, 1693-1706, 4 vols. 4to.; Horéau, *De la Philosophie Scolastique*; and Bouchitté, *Le Rationalisme Chrétien à la fin du Onzième Siècle*, Paris, 1842, 8vo. Lingard's *History of England* and Ampère's *Histoire Littéraire de la France* also supply information.]

CAXON.—I shall be much obliged if any reader of "N. & Q." can tell me the derivation of the word *caxon*. Halliwell explains it "a worn-out wig (Somerset)." Miss Mitford, in "A Country Barber" (*Our Village*, vol. iii. pp. 164-177, edit. 1828), uses the word several times. In one instance it means a new wig, one just finished and still in the barber's shop. Elsewhere it seems to be used as a synonym for wig.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

BUTTER CROSS, ALVELEY, SALOP.—I shall feel much obliged if one of your readers will furnish me with some historical account of the above cross. It stands in a lane, about midway between Turley Green and "Hampton Loade Ferry," on the left bank of the Severn, Alveley. The residents about, chiefly agricultural labourers, could give me no account of it. It stands on a round thick stone, much like an inverted pat of butter. The shaft is square, with a circular head. There was nothing decipherable upon it, the head being weather-worn. It has a history, and I should like to know something of it, and I dare say some of your numerous readers will also feel interested.

JOSEPH RIDGWAY.

Dudley.

"MANY HANDS MAKE LIGHT WORK."—I have recently met with this proverb in William Patten's *The Expedition into Scotland in 1547*, printed in 1548 (ed. Arber, 1880):—

"It was a wonder to see, but that as they say 'many hands make light work,' how soon the dead bodies were stripped even from as far as the chase went, unto the place of our onset, whereby the personages of the enemies might, by the way, easily be viewed and considered."

It occurs also in John Heywood's *Proverbs*, first printed in 1546:—

"Flattring knaves and flering queanes being the marke,

Hang on his sleeve; many hands make light warke."

Ray gives this proverb, and quotes from Homer: *πλεόνων δέ τε ἔργον ἄμεινον*. Can any correspondent quote passages of earlier date than 1546?

F. C. BIRKBECK TERRY.

Cardiff.

THOMAS FULLER.—In his *Environs of London*, under "Carshalton" (p. 74), Mr. J. Thorne ascribes to Thomas Fuller the following words:

"In Cash-Haulton there be excellent trouts: so are there plenty of the best wall-nuts, as if nature had observed the rule of physic, *Post pisces nuces*." Can any of your readers tell me (1) in which of Fuller's writings this passage occurs; (2) what is the above-mentioned "rule of physic," and where it is to be found? E. WALFORD, M.A.  
2, Hyde Park Mansions, N.W.

"ANARCHIA ANGLICANA."—Could any of the readers of "N. & Q." give me any information regarding the following work?—

"Anarchia Anglicana; or, the History of Independence, with Observations Historical and Politique upon this present Parliament. Begun Anno 16 Caroli Primi, Annoq. Domini 1640; together with the Rise, Growth, and Practises of that Powerfull and Restless Faction. By Theodorus Verax. The First Part, Printed in the year M.DC.XLVIII."

The second part in 1649. To me it seems an interesting and valuable political tract of the times, and I should be glad of any information as to it or its author. No copy of it exists in the Dublin Library (Trin. Coll.), the only one I have had the opportunity of consulting. B.A.

RAVENNA.—Can any of your readers oblige me with names and publishers of English or French books or periodicals containing a history of Ravenna, its antiquities, mosaics, and general information? Any expense for a few weeks' loan of such books now out of print would be gladly paid. Hare's *Cities of Northern Italy* and Hodgkin's *Italy* not required. Address MISS RANSOM, Bancroft, Hitchin.

RALLYE-PAPERS.—In a French novel by Ludovic Halévy, entitled *L'Abbé Constantin*, Paris, 1881, I find the following passage (p. 31): "Un mouvement! un tapage! des voitures à quatre chevaux, des postillons poudrés, des rallye-papiers, des chasses à courre, des bals, des feux d'artifice." *Rallye-papiers* is printed in italics, and is apparently intended for English. What does it mean? The word can hardly be a printer's error, for the volume is of the twenty-sixth edition.

JAYDEE.

SIR WILLIAM PAINEMAN.—I have before me a copy of a will of a soldier under Sir William Paineman, dated May 18, 1639, at Great Ayton, in Cleveland. Who was he, and what side did he fight for? Any information about him will be welcome. Also, in the same will there is this clause: "Item, I give to my father the *Coro prisse* that is sold." Can anybody give any meaning of the words *Coro prisse*?

NICHOLAS ROBINSON.

Frankton Grange, Shropshire.

MATTHEW SUTCLIFFE.—A work *De Turcopapismo* (London, 1599, printed by Bishop, Newberie & Barker) is generally ascribed to Dr.

Matthew Sutcliffe, Dean of Exeter. I should be glad to know what evidence there is for this belief. It should be added that some writers state that the author signs himself T. M. S. (e.g., Ant. à Wood in the *Athenæ Oxon.* when speaking of Will. Gifford's book *De Calvinoturcismo*, to which the present work is an answer), but I cannot find this to be the case in the edition of 1599.

R. S.

LONDON STREET CRY.—Mr. Sala was good enough to recently insert a question for me in his interesting and amusing "Echoes of the Week" in the *Illustrated London News*, as to the meaning of the old London cry, "Buy a fine mousetrap, or a tormentor for your fleas," which, up to the present time, has not met with any response. Mention of it is found in one of the Roxburghe ballads dated 1662, and, amongst others, in a work dated about fifty years earlier. The cry torments me, and only its elucidation will bring ease.

ANDREW W. TUER.

Ye Leadenhalle Presse, E.C.

KNIGHTS OF ST. GEORGE IN IRELAND.—In Archdall's edition of Lodge's *Peerages of Ireland* (1789), vol. iii. p. 187, it is said of Sir Robert St. Lawrence, therein called fifteenth Baron of Howth, that he was "one of those thirteen honourable persons elected knights of the order of St. George in Ireland, which was set aside in 1494 by Act of Parliament." Can any of your readers indicate where the names of the rest of these knights can be found, or any good account of the order?

G. E. C.

YEARDLEY.—A place called Yeardley, co. Worcester, is mentioned in a 1600 document. Where is it? I find no such name in my list of English villages.

J. O. H.-P.

[Yeardley is no doubt only a different spelling of Yardley, which is described in Lewis's *Topographical Dictionary*, 1831, as "a parish in the upper division of the hundred of Halfshire, county of Worcester, 4½ miles (E.) from Birmingham."]

GREEN APRON.—Abraham Tucker says that "the gifted priestess among the Quakers is known by her green apron" (*Light of Nature*, vol. ii. p. 451). Was this a usual distinctive dress; or is it connected with the epithet *green-apron*, apparently applied to Nonconformist ministers in the seventeenth and eighteenth centuries? As, for example, Warren's *Unbelievers*, p. 145: "It more befits a Green-apron - Preacher then such a Gamaliel." Hickerlingill, *Priest-craft*, pt. i. p. 21, "Unbeneficed Noncons (that live by Alms, and no Paternoster no Penny, say the Green Aprons)." What was the origin of the latter? N. E. D.

TOUCH-PIECE.—I should be glad of information about a touch-piece lately found, having the in-

scription on one side, "Domine in furore tuo," and on the other a ship on the waves, with the words, "Edwardus Rex," &c. Is this a piece of Edward VI.? The legend is almost indecipherable. Can any one tell me to which of the Edwards it is to be assigned, and what are the precise inscriptions? In the *Archæological Journal*, vol. x., is a good account of our touch-pieces, but I have not access to it.

F. H. ARNOLD.

ARMS OF BERGAMO.—Can any of your readers, learned in Italian heraldry, supply me with a description of the arms of the town of Bergamo?

P. S. H.

34, Abingdon Villas, Kensington, W.

LITTLE DUNMOW PRIORY, ESSEX.—Can any of the readers of "N. & Q." tell me of any views extant of this grand old historical pile previous to its demolition, from which, and from what part, the present little portion of the priory church left and used as the parish church can be identified? Also of any engravings of the Dunmow fitch of bacon presentation other than David Ogborne's of 1751 and Dicey's of 1701, mentioned by MR. TAYLOR (6th S. viii. 138)? Mr. William Andrews, in his excellent *History of the Dunmow Fitch of Bacon Custom*, published in 1877, says, p. 15: "William Hone, in his *Every-Day Book*, reproduces a print of great rarity, 'sold by John Bowles, Map and Printseller, in Cornhill,' entitled 'The Manner of Claiming the Gammon of Bacon, &c., by Thos. Shakeshaft and Ann his Wife.'" This would, of course, refer to the same presentation as Osborne's in 1751. There is Stothard's beautiful picture of the happy couple, on one horse, emerging from the priory gates with the fitch in their possession. These are, so far as I know, the only three that have been engraved, and of them Ogborne's is the most popular, due, no doubt, to the quaint humour conveyed, being, as Mr. Andrews says, "worthy of Hogarth." Dicey's is incorrect, and, I am inclined to think, copied from Bowles's. MR. TAYLOR's description of it coincides exactly (except the heading), and not being published till after 1751 makes me think the Messrs. Dicey made the plate do duty for an award in 1701. In 1751 there was a mixed jury of six maidens and half a dozen bachelors; in 1701, five spinsters only. Are there any other prints known of this time-honoured custom, now "grey with age"?

J. W. SAVILL.

Dunmow, Essex.

ARMS WANTED.—Among the relics of the old Benedictine monastery which are preserved in the museum at Arras, there is a high chimney-piece with the date 1701. At the back are displayed these arms, surmounted by a mitre:—The field semée de fleurs-de-lys; a label of three points, on each of which are three castles of Castille.

Supporters, a lion and greyhound. Whose arms are these?

SEBASTIAN.

"RED TAPE."—When did this phrase first appear? Is there an earlier use of it than the following, which I extract from a letter written by Sir Gilbert Elliot, afterwards Lord Minto, dated Aug. 31, 1775:—

"Howe gets the command. The ships are in great forwardness. I can't say so much for the army. Your old friend (Lord Barrington) sticks to rules, tape, and packthread."

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

GORDON OF LESMOIR.—I am anxious for any information concerning the Gordons of Lesmoir. James Gordon was created Nova Scotia baronet in September, 1625; a branch of the family came to England the latter half of the last century. Information is wanted to attach this portion of the family to the Aberdeenshire elder branch. I shall be greatly obliged if this can be mentioned in your valuable paper.

A. C. S.

### Replies.

#### STANDING STONES, CLENT HILLS.

(6th S. viii. 247.)

I have known these "Four Stones"—as they were usually called—for nearly fifty years. It must be borne in mind that a portion of the Clent Hills is in Staffordshire—a fragment of that county being mysteriously inserted into Worcestershire, like an oasis in a desert. My teaching, as a schoolboy, was that these "Four Stones" were erected by the first Lord Lyttelton, who ornamented his park with "Thomson's Seat," "The Grotto," and various other temples and structures, including the sham ruin called "The Castle," which is on the edge of Hagley Park, just beneath the ascent to "The Four Stones." I used to be told that this first Lord Lyttelton had these four stones placed in their present position in order to mark the divisions of the counties; and I can very well remember that we schoolboys used to amuse ourselves by stretching our legs from one stone towards another, in order to say that we had, at one and the same time, stood in two counties. Thus I grew up in the belief that "The Four Stones" were placed in their position by order of the first Lord Lyttelton not only as an ornament to the hill summit, but also to mark the boundaries of the counties, and that in antiquity they rivalled the ruined "castle"—in which, however, he inserted some genuine "remains" from Halesowen Abbey. I do not venture to pass an opinion on these stones being "Druidical." There is an excellent handbook to Hagley and Clent, called *Clentine Ram-*

bles, by William Harris. The illustrated and enlarged edition that I possess is dated 1868, and has received additions by W. Stephens, the Hon. and Rev. W. H. Lyttelton, and W. Mathews, jun. Its only description of "The Four Stones" is at p. 59: "There are four stones on the summit of Clent Hill, supposed to be Druidical." And then follows an account of the Druids and their practices. Mr. Allies, in his *Ancient British, Roman, and Saxon Antiquities and Folk-lore of Worcestershire* (second edit., 1852), does not mention the "Four Stones," but gives an account of the Roman remains found at Clent (pp. 135-6) and also at Hagley (p. 137). Murray's *Handbook to Worcestershire* is very meagre. It does not mention the "Four Stones"; but, although pressed for space, and giving only two lines to the important parish of Belbroughton, near Clent, the editor twice relates, at some length, the Clentine legend of St. Kenelm (see pp. 31 and 110). I have a copy of *A Description of Hagley, Envil, and the Leasowes*, printed at Birmingham by M. Swinney some time in the past century. There is no date or author's name. Is this the same work, under another form, as Joseph Heeley's *Letters on the Beauties of Hagley, Envil, and the Leasowes, 1777?* In the work to which I have referred no mention is made of the four stones on Clent Hill.

CUTHBERT BEDE.

The question of the origin of the four stones on Clent Hill was discussed in "N. & Q.," 3rd S., vols. vii. and viii., and among the correspondents was the late LORD LYTTELTON. Mr. A. H. BATES sent a communication to the effect that in *Clentine Rambles* it is said that there are "four stones on Clent Hill, erected by George, Lord Lyttelton, in imitation of a Druidical monument." To this LORD LYTTELTON promptly replied: "The book called *Clentine Rambles* is waste paper..... There is no doubt at all that the stones are older than George, Lord Lyttelton's time." There the discussion ended. I think LORD LYTTELTON was wrong. It may be taken as certain that the stones were not in their present position in 1686, when Dr. Robert Plot wrote his *History of Staffordshire*. That painstaking observer makes no mention of them in his account of Clent (chap. x. p. 412), as he would doubtless have done had they been as conspicuous as at present; for in his minute description he mentions several things in the parish much less striking than a Druidical monument. I do not know whence the author of *Clentine Rambles* derived his information. In Timmings's *Guide to Clent*, published in 1835, from which the former book is in the main copied, it is simply said: "Upon the summit of Clent Hill are placed four large red rag-stones, which were intended to mark out the cardinal points." There was clearly no tradition about them in the

parish at that date. The stones all belong to the conglomerates of the permian measures, and stone of precisely the same kind may be seen in a quarry in Hagley Park, just below the rectory, hardly a mile away. Taking the character of the neighbourhood into account, it is not difficult to see the origin and reason of these stones. They are close to Hagley Park, a neighbourhood George, Lord Lyttelton (died 1773) delighted in ornamenting. There are, among many other objects, a Palladian bridge and a sham castle in the park itself, a Temple of Theseus and a tall obelisk, commemorating nothing, just outside its bounds, while the adjacent hill is fitly crowned by a Druidical monument.

VIGORN.

Clent, Worcestershire.

NEWBERY THE PUBLISHER (6th S. vii. 124, 232, 336).—Since last writing on this subject I have become possessed of a diminutive work, which from its size I should judge to belong to the same series as that which includes the *Circle of the Sciences*. It also confirms the suspicion expressed by MR. CHARLES WELSH nearly three years ago in "N. & Q." (6th S. ii. 333), that at one time there were rival houses in St. Paul's Churchyard. The following is the title of the book:—

"A New History of England; from the Invasion of Julius Cæsar to the End of George the 2d. Adorned with Cuts of all the Kings and Queens who have reigned since the *Norman Conquest*. [English quotation from Herodotus.] London, printed for T. Carnan and F. Newbery, Junior, at No. 65, in St. Paul's Church Yard, (but not for F. Newbery, at the Corner of Ludgate-street, who has no Share in the late Mr. John Newbery's Books for Children). MDCCCLXXII. (Price Sixpence Bound and Gilt.)"

On the back of the title, facing a dedication "To the Young Gentlemen and Ladies of Great Britain and Ireland," is the following notice:—

"\* \* \* The Public are desired to observe that F. Newbery, at the Corner of St. Paul's Church Yard and Ludgate-street, has not the least Concern in any of the late Mr. John Newbery's Entertaining Books for Children; and to prevent having paltry Compilations obtruded on them, instead of Mr. John Newbery's useful Publications, they are desired to be particularly careful to apply for them to T. Carnan and F. Newbery, jun. (Successors to the late Mr. John Newbery), at No. 65, near the Bar in St. Paul's Church Yard."

It will be seen from this that there was no concealment of the far from cordial feelings that animated the rival firms. Carnan and Newbery were Goldsmith's publishers, and I have a suspicion that he had a hand in this little book, if, indeed, it is not an abridgment of the *History* which had been published in four volumes the preceding year, and which I have not with me for reference. The following extract from the Introduction, if the Editor can afford me space for it, will not only exhibit the general style of the little book, but will show that the compiler was fully abreast of

the spirit of the times, if not a few paces in advance of it :—

"I shall say but little of the character of the inhabitants: every man knows his own constitution best. I am an Englishman, and an encomium from me might be suspected. I must observe, however, that they are, upon the whole, a very good people; yet here, as in other places, odd compounds are to be met with. They are for the most part ingenious and industrious, generous and humane, strong and brave; rather kind, than civil to strangers; faithful and friendly; they are great lovers of liberty, which, however, they do not always endeavour to preserve by the most prudent means; and one thing I must take notice of, which is rather the effect of inconsiderate wantonness than a bad heart, we see, and especially among the lower class, daily instances of inhumanity to animals."

I may add that the "cuts" with which the work is "adorned" are of the same description as those which appeared in Thomas Thumb's *History of England*, 1749, and that the quatrains which accompany the portrait of each monarch are identical in both works. The letterpress is, however, entirely different.

W. F. PRIDEAUX.

Calcutta.

"GEORGE ELIOT" AND "ADAM BEDE" (6th S. viii. 266).—Except that Miss Evans's Christian name was Mary Ann, and not Marian, the letter quoted by MR. WALFORD from the *Globe* is accurate. Thus much I may venture to say, because I heard the story on the spot and at the time. In the year 1859, shortly after *Adam Bede* had appeared, I was staying in the parish of Rocester, where I had never been before. The scenery of the neighbourhood, the character and dialect of the people, were so like what I had just read of in that brilliant book, that one could not but suspect their identity. And shortly after my arrival we went over to stay with Sir Christopher Lighton, a genial and kindly Irish baronet, who at that time was the Vicar of Ellastone. From him and from his gracious wife we learnt that Ellastone was certainly Hayslope; that Miss Mary Ann Evans had near kinsfolk at Ellastone, who were of the farming sort; and that her uncle William Evans—"a highly respectable man"—was (I think at that very moment) churchwarden of the parish. These things, of course, were the subject of much talk at the vicarage and at neighbouring houses; and there seemed to be a curious feeling about them among the "quality." They were charmed with the book; they were not unwilling to have their neighbourhood made popular and distinguished in literature; and yet was it not somewhat of a social impertinence that all this should be done by a self-made and purely agricultural young woman? "Is not this the carpenter's daughter?" they appeared to be saying, though, of course, they did not say so in words.

One worthy of the country side I remember with special regard—a man after George Eliot's

own heart, and whose dwelling looked like a picture out of her book. This was William Webb, of Clownholme, who was not, indeed, of the "quality," but who was one of the best examples I ever saw of that honourable and decaying class, the English franklin. His homestead, half hall, half farm, and all his own, on its sunny slope above the river Dove; the plenteous and wonderful early dinners that he gave; his burly strength of build; his simple, courteous, earnest character; his pleasant parlour, with its organ, on which his daughter played melodious hymns while the old man listened with intense and innocent delight,—all these things are fresh as yesterday, though William Webb, like the good Sir Christopher, has long since gone to his rest.

I think I shall not err in adding that the best and most accurate biographies of George Eliot which have yet appeared are these two—the memoir of her by Miss Mathilde Blind, in the "Eminent Women" series of manuals; and the sketch of her life which is to be found in Mr. Kegan Paul's collected *Biographical Sketches*.

A. J. M.

THE MAYFLOWER (6th S. viii. 188).—The old English mayflower, which gave name to the ship, is the pretty little spring flower known botanically as *Cardamine pratensis*, and popularly as the cuckoo-pint or meadow-lady's-smock. It is still the "mayflower" of the North of England. In the South the hawthorn is termed "may," a name it never obtains in the North. HERMENTRUDE.

The London Custom House was destroyed in the Great Fire of 1666 and again in 1718 and 1814. There are, consequently, no official records of any antiquity.

C. A. PYNE.

REDNESS FAMILY (6th S. viii. 188).—In the churchyard of Hessett, near Bury St. Edmunds, a little distant from the east wall of the chancel, is the slab of the tomb of William de Redeness, who was instituted to the rectory in 1359 and deceased in 1381. Upon it are these leonine verses, in raised capitals: "Redenes Rector, ores pro quo rogo lector, Vermibus hic ponor, sic tranat omnis honor." His name stamps him a Yorkshireman, of Redness, a township of Whitgift parish, in the West Riding. During his incumbency the living of Hessett received a considerable benefaction.

W. COOKE, F.S.A.

END OF BOSCELOE OAK AND PENDREL (6th S. viii. 166, 317).—To me it is very surprising that, after this matter had, as I thought, been finally set at rest, correspondents of "N. & Q." are still "Wanting to know, you know." As the son of the representative of one branch of the Penderel family—the line of Humphrey Penderel of White-ladies—I may be permitted to say what is the belief not only of my family, but of nearly all who

have investigated the history of the present Boscobel oak. We have the authority of tradition for the belief that the tree in which Charles II. was hidden perished almost two hundred years ago. Dr. Stukeley, who visited Boscobel a few years after the Restoration, says that the oak was even then "almost cut away by travellers whose curiosity leads them to see it. Close by the side grows a young thriving plant from one of its acorns." King Charles himself distinctly stated that he "got up into a great oak that had been lopt some three or four years before, and being grown out again very bushy and thick could not be seen through." The present Boscobel oak has never been polled; and thus, it seems to me, the whole question is disposed of. There can be no reasonable doubt that the existing tree is the "young thriving plant" seen by Stukeley. The traditional belief that the present oak is not that in which Charles was hidden is expressed upon a tablet which was placed in front of the tree in 1817. It is, I fancy, only in very recent years that this claim of greater antiquity for the successor to the royal oak has been set up. I should be delighted to think that this is the identical tree which sheltered the king; but all the evidence goes to prove that it is not.

J. PENDEREL BRODHURST.

Bedford Park, Chiswick.

The statement from *The London Post* (1700) does not agree with what is recorded in Chambers's *Book of Days*, vol. i. p. 695:—

"Dr. Stukeley, who visited the place [= Boscobel House] in the early part of the last century, speaks of the oak as 'not far from' Boscobel House, 'just by a horse track passing through the wood.'..... The tree is now enclosed with a brick wall, the inside whereof is covered with laurel. Close by its side grows a thriving young plant from one of its acorns."

I believe the above quotations are from Stukeley's *Itinerarium Curiosum* (1724), though I cannot verify them, as I have no access to the book.

F. C. BIRKBECK TERRY.

Cardiff.

BERKELEYS AND FITZHARDINGS (6th S. viii. 146).—It is possible that there may be no more trustworthy foundation for the tradition of a cousinship existing between Roger de Berchelai and Edward the Confessor than the imagination of some monk. I was not aware that the sister of Edward, Goda or Godeva, had been married twice. In the interesting Norman chronicle, *Les Ducs de Normandie*, published by M. Francisque Michel, there is so much to be found regarding the Conqueror and his followers that one would have expected to find some trace of Roger under his territorial name; but such is not the case. Goda is there stated to have married Wimarce, a Norman, and the son of Goda and Wimarce is called "Ranulf (or Ralph), son of Wimarce." The

absence of surnames makes it difficult, indeed, to trace the history of any of the followers of William; there are Ralphs and Rogers in abundance. Is the abbey of St. Martin d'Auchy the abbey to which Roger de Berchelai retired in his latter days, or that of St. Peter's, Gloucester? The first Roger appears to have died some time after 1091. I agree entirely with EQUUS that "the history of the early Berkeleys remains to be written." But when we consider the imperfect records of men of the time even of the highest rank, and the narrow escape from destruction that all such records had at the time of the suppression of the monasteries, it becomes truly wonderful that, after the lapse of eight centuries, any record of individual men who were merely knights or smaller barons should exist. EMILY BARCLAY.

Wickham Market.

ST. MARGARET, WESTMINSTER (6th S. v. 72, 128, 171, 213, 239, 295, 319, 351, 436, 486; vi. 83, 136; vii. 264).—In the Lansdown MS. X. No. 26, under date of 1568, there is the record of "a benevolence graunted towards the buyldinge of a marquete house" for the parish of St. Margaret, Westminster. The subscribers' names are given according to the streets and other localities included in the parish, viz., "The newe and olde pallace, the Longe Wolstaple, the Rounde Wollstaple, the Kynges Streete, St. Stephen's Alleye, Pettie Fraunce, Totehille Streete, Longeditche, Thievinge Lane, the Sanctuary, the Almonry, the Bowlinge Alleye, and Knyghtsbrige." Under head of the last place there is only one subscriber. These local names are very interesting, as serving to show how much the Abbey quarter of Westminster has changed since the days of Elizabeth. Market House, Woolstaples, the Almonry, the Bowling Alley, and Thieving Lane, have all been swept away, and the Long Ditch, as well as Petty France, has lost its ancient name. All classes are represented on the subscription list, but the only name of much interest is that of Warner Jonson, of King's Street, evidently Ben Jonson's father. As the subscription is confined to the localities mentioned, it is plain that the parish, if formerly as extensive as Loftie's *History of London*, ch. xvi., would lead us to believe, was in 1568 confined within very narrow limits, and had but few inhabitants. The total subscription amounted to 25*l.* 13*s.* 2*d.* Where was the market-house?

In the Lansdown MS. 878 there is also a list of eminent persons buried here, with monumental inscriptions remaining, circa 1650.

J. MASKELL.

Emanuel Hospital.

ROGER WENTWORTH (6th S. viii. 249).—The result of a comparison of the rather confusing and contradictory statements in the *Visitation of the Northern Counties* by Tonge (1530), and that of

Yorkshire by Dugdale (1665-6), both printed by the Surtees Society, with the Yorkshire *Visitation* of 1564, printed by the Harleian Society, may be worth offering to "N. & Q." I think that I have the clue to the true description of Barbara Wentworth, wife of William Reignolde (or Reynolds), of Shotley, which seems to be inaccurately given in the Suffolk *Visitation* of 1561, printed by Mr. W. C. Metcalfe. Three Barbaras are recorded in the several Wentworth pedigrees in the *Visitation of Yorkshire*, 1564 (Harl. Soc.). If REGINALDUS looks at the quarterings on the Wentworth impalement as set forth in the Suffolk *Visitation* of 1561, he will see why I identify Barbara the second with Barbara Reignolde or Reynolds.

1. Barbara the first, described in the Yorkshire *Visitation* of 1564 as daughter of Roger Wentworth, of Elmsall, and wife of Robert Holgate, Archbishop of York, is conclusively shown in a note by the editor, citing Drake's *Eboracum* and information furnished by Canon Raine, to have been in reality daughter of Roger Wentworth, of Adwick-le-Street, a second son of the house of North Elmsall—married, circa Nov. 11, 1531, at the very early age of between four and five years, to Anthony Norman, of Arksey, then eight years of age. The depositions taken in the proceedings for their divorce furnished Canon Raine with his authorities in support of Drake. This Barbara was remarried very shortly after her divorce, but not to a Reynolds.

2. Barbara the second is described in the Yorkshire *Visitation* of 1564 as daughter of Thomas Wentworth, son and heir of Roger of South Kirkby, by Elizabeth, daughter and coheir of John Wentworth, of Pomfret. According to Dugdale's *Visitation of Yorkshire*, Roger Wentworth, of South Kirkby, married Elizabeth, daughter of John Went, of Pomfret.

If Barbara II. was daughter of a Thomas of South Kirkby, she must, according to Dugdale, have been really either Isabel or Elizabeth, and in neither case the wife of a Reynolds. I conclude that the Suffolk *Visitation*, 1561, not the Yorkshire *Visitation*, 1564, is to be followed on this point, and she would then be sister, not daughter, of Thomas of South Kirkby. If we follow the Yorkshire *Visitation* of 1564, she would be sister of a later Thomas of South Kirkby, and of a later Roger, who was of Stubs Walden. I must leave REGINALDUS to reconcile these antinomies as he can, but I should be very glad if Mr. Norcliffe or Mr. Metcalfe could be induced to favour us with an opinion in "N. & Q."

3. Barbara the third, daughter of Thomas Wentworth, of Wentworth, "dyed young."

Barbara the second seems to me the only one of the three who, on any view of her true parentage, was entitled to quarter Mirfield.

C. H. E. CARMICHAEL.

HANGING IN CHAINS (6th S. viii. 182).—One of the last criminals, if not the very last, who, after execution, were gibbeted and "hung in chains" must have been Cook, the murderer of Mr. Paas at Leicester in 1833 or 1834. Some of the elder of your readers may recall the horrible details of the murder. If I remember rightly, Cook, being in pecuniary difficulties, knocked his victim on the head with a crowbar for the purpose of robbery during a business call, and endeavoured to make away with the body by burning it piecemeal in the fireplace of his warehouse or office. So much horror was called forth by the atrocity of the crime that it was (strangely enough) thought advisable to hang the body of the murderer in chains, somewhere in the neighbourhood of Leicester, "in terrorem homicidarum." But the gibbeted corpse proved so powerful a magnet to the lovers of the horrible that people came from all parts to see the ghastly spectacle, until, as I remember its being described to me by the gaoler, "it was like a fair under the gibbet." The scenes of riot and debauchery which ensued led very speedily to an order for the removal of the body. As a boy I visited Leicester Gaol in 1834, and there saw the so-called "chains" in which the murderer's corpse had been suspended. They consisted of a set of iron straps, framed together so as to encase the whole body, head, arms, and legs, with a hideous resemblance to the human form. At the time I speak of, hard upon half a century ago, these irons were kept in a kind of museum in Leicester Gaol, together with casts of murderers' heads and other ghastly curiosities of the same kind. Perhaps some of your Leicester readers can say whether "Cook's irons" are still preserved there and are "on view."

EDMUND VENABLES.

Precentory, Lincoln.

MR. ALBERT HARTSHORNE says: "I have been assured that bodies of pirates have been seen in chains at the mouth of the Thames within living memory." I am not a very old man, but I well remember the excitement I felt when I made my first excursion in a steamboat to Margate and beheld the gibbets on which swung the slender remains of several so-called pirates. The men had committed robbery from a vessel in the Thames, and had thus incurred the guilt of piracy. The gibbets were not "at the mouth of the Thames," but near Blackwall. Those who were brought up in their childhood upon Mrs. Sherwood's *Fairchild Family* will remember the awe felt by the children who were taken to see the man hanging in chains. At the present day there seems to be a strange belief that the criminals so treated were hung in chains while alive. They were hanged in the usual way, and their bodies were afterwards suspended in chains *in terrorem*. SURRIENSIS.

At an exhibition of antiquities, &c., lately

held in aid of the completion of the new Norfolk and Norwich Hospital, there was shown what was described in the catalogue as an "Iron Gibbet Frame, recently dug up on the Gibbet Common at Bradenham, lent by Mr. W. Haggard." In the corridor where this dismal instrument was suspended was also hung an extract from the parish register of West Bradenham (Norfolk), stating that a man (whose name was given) for the murder of his wife had been condemned to be executed and hung in chains; date, I think, about 1790, as it seemed very late, but unfortunately I omitted to make any note of it. The frame, very much corroded with rust, appeared to be a cage constructed of hoop iron, with stout iron at the top to bear the strain. There seemed to be no chains or leg irons, which had probably been lost; but a piece of iron projected over where each arm would be, and at the part where the top of the head would be remained a portion of what was perhaps the cranium of the criminal named in the parish extract, and doubtless the last whose body occupied the "iron suit." CHAS. T. THOMPSON.  
Norwich.

The following is an extract from the account of a journey taken in 1826 in my father's possession:—

"We had a delightful sail down the Thames. On the sea-shore, not far from Gravesend, we saw about seven men hanging. They were pirates who had been caught and hung in chains. They looked very shocking."

J. T. D.

THE RIVER YTHAN (6th S. viii. 210).—I beg to thank F.S.A. SCOT for his correction of the statement regarding the course of the river Ythan. It was taken, I believe, from what is called *The New Statistical History of Scotland*, published about 1834, Aberdeen. The Ythan is there stated to flow into the sea below Ellon; but I cannot find the name on modern maps.

EMILY BARCLAY.

Wickham Market.

CYPRUS LAWN (6th S. viii. 258).—*Cyprus lawn* would be *lawn* from Cyprus, as *calico* was from Calicut, *muslin* from Mosul, *Persian* (silk) from Persia. *Ganges* and other diaphanous fabrics had all their origin in the East. *Levantine* (silk) took its name from the Levant. ISABELLA BANKS.

INSCRIPTIONS IN CHELTENHAM CHURCHYARD: WOOLY H. (6th S. viii. 308).—The surname Wooly H. has been the subject of inquiry and reply at 5th S. ix. 188, 255. It is possible that both ABHBA, the original querist, and DR. CHARNOCK, who sent the reply, may by this time have collected more materials on the subject, which is a curious branch of patronymics. NOMAD.

The family of Fetherstonhaugh, baronets, and also the Cumberland branch were in the habit of

signing Fetherston, H. Very likely the name referred to in query was originally Wooleyhaugh, *i. e.*, *haugh*, an enclosure or paddock.

B. SMITH.

WHILE=UNTIL: MOVE (6th S. iv. 489; vi. 55, 177, 319; vii. 58, 516; viii. 278).—Let me assure A. J. M. that his test for detecting a Yorkshireman is extremely fallacious. A Lincolnshire man would use the same words in precisely the same way, and so, I believe, would natives of the Midland counties. As regards *move=bow*, I have an impression that a fair Devonian told me that she always "moved" to her friends until her husband, a Londoner, taught her to "bow."

ST. SWITHIN.

LILITH (6th S. viii. 248, 296).—PENWITH will find what he desires in Hershon's *Talmudic Miscellany* (1880), and Schultz's *Handbuch der Ebräischen Mythologie* (Leipzig, 1882)—in fact, allusion is made to the legend in almost any work pertaining to the Talmud. The name occurs only once in the Bible (Isaiah xxxiv. 14), where it is translated "screech owl." The serpent form of Lilith is represented in mediæval missals and in Michael Angelo's Sistine fresco. A. R. FREY.  
Astor Library, N.Y.

In connexion with this subject there are two points which have not been touched upon. First, as Mr. Bayard Taylor writes in the notes to his translation of *Faust*:—

"And from the Latin exorcism *Lilla abi!* sung by the mother, some have derived our word *lullaby*, although it has also a more obvious derivation."

And, second, as regards the continuance of the belief in Lilith's malign influence, it is stated in Conder's *Handbook to the Bible* (1880) that

"the modern Jews inscribe on the walls of the room, when a birth is expected, the names Adam and Eve, with the words 'Avaunt Lilith' (a spectre inimical to infants), and below this the names of the angels Senoi, Sansenoi, Samnangelaph."

E. H. MARSHALL, M.A.

Library, Claremont, Hastings.

PUBLIC WHIPPING (6th S. vi. 67, 157, 294, 338, 477; vii. 318).—The late Mr. Gabriel Neil—in his time, I believe, a correspondent of "N. & Q."—at one of the early meetings of the Glasgow Archaeological Society, furnished interesting recollections of the social history of the city. Of public whipping he says:—

"The delinquent was stripped to the bare back, attached to a cart tail, and attended by the town officers, the hangman presiding in his uniform. So many lashes were given at the Cross; and next this deplorable procession moved through several of the contiguous streets, and at each of certain stations or halting-places were laid on a number more, we suspect, in whole, exceeding the Jewish 'forty stripes.' The last instance of female whipping was in 1793. A case happened within my own recollection (perhaps thirty-five to forty years ago) of two



men publicly whipped and pilloried for, I think, cutting or weakening the rope of a hutch by which the operatives descended to a coal pit, but timeously discovered to save life."—*Transactions of the Glasgow Archaeological Society*, vol. i. pp. 21-22.

Mr. Neil's paper was read on Nov. 2, 1857, so that, allowing forty years, we have public whipping in Glasgow in 1817.

WILLIAM GEORGE BLACK.

Glasgow.

FIELDINGIANA (6th S. viii. 161).—In the Wye Valley, in the county of Monmouth, about a mile above Tintern, at a place called Tintern Parva, are the remains of an ancient building, which, according to tradition, was the lodging of the Abbot of Tintern. This is said to have been at one time the residence of Henry Fielding. It is also stated that it was here he wrote *Tom Jones*. Is there any authority for, or probability in, this latter tradition?

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

JUVENILE PURSUITS (6th S. iii. 165).—Another curious fashion, not mentioned in the original note, is the collection of used postage stamps. I have known a score of persons collect them, but none ever gave an intelligent reason for so doing. Some thought the Post Office authorities would pay something for a million; others said that poor people, &c., could be got into hospitals, almshouses, &c., by collecting a certain number of used stamps. The only practical answer was from one man, who said they were used to paper a "certain place" I need not further describe. As regards the hospitals, &c., I shall be glad of any information. The subject is almost worthy of attention of folk-lore students as involving a wide-spread delusion.

FREDERICK E. SAWYER.

Brighton.

Some time since I noticed in these pages the juvenile and apparently absurd fashion of collecting railway tickets. In Macaulay's *Essay on History*, 1828, is an allusion to "the series of turnpike tickets collected by Sir Matthew Mite." As the coaching days were before my time I should like to ask, Were such collections general, and who was the (fictitious?) collector above named?

H. DELEIVINGNE.

Chiswick.

OLD LONDON AND PROVINCIAL NEWSPAPERS (6th S. vii. 368).—I learn from inquiry that the large collection of old newspapers (weighing about six tons) which was at Peele's Coffee-house, Fleet Street, London, after having been offered to the Trustees of the British Museum and refused, was sold, eight or nine years ago, as waste paper. I think it worth recording that the collection comprised the *Morning Advertiser* from 1794, *Morning Chronicle* from 1773, *Morning Herald* from 1777, *Morning Post* from 1773, *Times* from

1787, and *London Gazette* from 1762, a large number of which papers are wanting in the British Museum. The collection also included the more modern papers from their establishment. I understand that the proprietor was willing to present the collection to the Museum or to allow the authorities to select any volumes they did not possess. The neglect on the part of the British Museum authorities, and also of the Guildhall Library (to either of which it would have been an important acquisition), in not securing this collection, invaluable to the historian, antiquary, and genealogist, involves what may be considered a national loss, as such an opportunity may not occur again.

H. P. B.

BURRETH (6th S. vi. 168; vii. 376).—This is one of the words of which I am seeking the meaning, and I hope that if Mr. BUCKLEY can make any discovery on the point he will be good enough to record it in "N. & Q." The ancient words *burherd* and *burcote* seem to suggest that the first syllable stands for some animal. Perhaps *berwards* was not a keeper of bears, as some appear to have decided, but was the same as *burherd*. *Berta*, it seems, was a very old Low Latin word for a barren ewe. May this, and the place-name Shepreth, in Cambridgeshire, assist in the investigation?

M. A. Cantab.

CORDUROY (6th S. viii. 167).—Mr. Josiah Rose, in his *Leigh in the Eighteenth Century*, describing the dress and appearance of the inhabitants at the opening of this century, says

"the poor wore suits of hoden grey; the middle class women dressed in good homespun cloth, and the men wore bottle green or brown coats, *cord breeches*, decorated with large brass buttons, woollen hose, and stout shoes."

The buttons I suppose decorated the coat. I know not what authority Mr. Rose had for *cord breeches*. Was *corduroy* introduced so early as the beginning of the eighteenth century, and did it form at that time the general wear of any class of people?

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

OXFORD JEU D'ESPRIT (6th S. viii. 186).—A copy of this Sapphic skit now lies before me, taken from Mundy and Slatter's *Oxford Herald*, either in November or December, 1823. At the time its authorship was attributed to the accurate and elegant scholar Henry Hartopp Knapp, one of the masters of the Lower School at Eton (1808-1830), who had a wondrous facility for classical *jeux d'esprit*, and under whose roof, adjoining the Old Christopher, Charles Mathews, during the Ascot week and on other occasions, was ever a welcome guest.

WILLIAM PLATT.

HANDY-DANDY (6th S. vi. 533; vii. 234).—In North Lincolnshire, in my young days, this game

was played with marbles. Putting our hands behind us, we placed, either in the right hand or the left, according to our own pleasure, one or more marbles. Closing the hands, and putting one fist on the top of the other, we said:—

“Handy dandy,  
Picady pandy,  
High Church or Low.”

Should the marbles have been placed in the upper hand and our opponent should say “High,” he got the marbles; should he say “Low,” of course he lost, and had to pay his opponent the number of marbles disclosed; and so *vice versa*.

W. ENGLAND HOWLETT, F.S.A.

Kirton-in-Lindsey.

Your correspondents have quoted several versions of the rhyme, but do not mention the one I heard when a child, viz:—

“Handy spandy, Jack-a-Dandy,  
Loved plum-cake and sugar-candy.”

FREDERICK E. SAWYER.

Brighton.

LITERARY PARALLEL (6th S. viii. 284).—“*Tout est perdu fors l'honneur.*” MR. UNDERDOWN will find an extract from the letter of Francis I. to his mother after the battle of Pavia, which probably was the original of the current version of this famous sentence, in Mr. A. Hayward's article in the *Quarterly Review* of April, 1861, entitled “The Pearls and Mock-Pearls of History,” reprinted in Mr. Hayward's *Selected Essays*, 2 vols. (Longmans, 1879). Mr. Hayward refers to two works by M. Edouard Fournier—*L'Esprit des Auteurs* (Paris, 1857) and *L'Esprit dans l'Histoire, Recherches et Curiosités sur les Mots Historique* (Paris, 1860)—for many of the famous sayings that have little or no historical foundation.

WM. H. PEET.

HOLT FAMILY (6th S. vii. 186, 514).—The following extract from Harl. MS. 1437 may be of interest to H. F. H., or in any case may be worth recording in “N. & Q.”:—

“Holt of Whitwell. Memorand. that this Charles holt of Whitwell could not prove himself descended out of the house of Stubble for his father was never accepted but a yeoman untill this Charles married with Marye the da' and coheire of Holt of Stubble and therefore there is noe coate due unto him.

Charles Holt of=Marye, da' and coheire of Holt of  
Whitwell. Stubble.

John Holt sonne and heire=Dorothy, da' of Nich.  
now of Stubble, living 1615. Banester of Altham, in  
Com. Lanc.

Robert Holt sonne & heire, Charles Marye Dorothy  
*et al.* 11, A.D. 1615. 2<sup>nd</sup> Sonne. 1<sup>st</sup> Da'. 2<sup>nd</sup> Da.

“Memorand. that Charles holt of Whitwell who married Mary the da' and coheire of Holt of Stubble could not prove himself to be descended out of the

house of Stubble as he pretendeth for his father and ancestors before were always reputed yeomen they usurpe the coate of Holt of Stubble without any right at all and indeede at this daye they have noe coate at all and are but yeomen.”

These are said to be “loose papers of the Visitation, by Richard St. George, Norroy.”

In reply to the original query of H. F. H., there are some Lancashire pedigrees from the Visitation of 1567, with continuations, by the last two Randle Holmes, as low as the year 1704, in Harl. MS. 1987. Perhaps that is the authority required.

JOHN H. CHAPMAN.

Lincoln's Inn.

[It would be desirable to be assured that the above strong statements really were originally made in “loose papers of the Visitation by St. George, Norroy”; and, if so, that they were made by Norroy himself. For Holt family, reference may also be made to 5th S. vii. 410; viii. 36, 133. For Fr. Holt, *z. Eliz.*, 5th S. vi. 289, 431; Dorothy Holt, 5th S. iii. 385.]

A NORTH COUNTRY BALLAD (6th S. viii. 309).

—The verses of which your correspondent quotes a variant are to be found in Mr. Halliwell-Phillipps's *Nursery Rhymes of England* (p. 150) and in other collections of like treasures. That eminent antiquary prefaces the lines by a note: “The tale on which the following story is founded is found in a MS. of the fifteenth century preserved in the Chetham Library at Manchester.”

ST. SWITHIN.

THE CURFEW NORTH AND SOUTH (6th S. v. 347; vi. 13, 177, 318; vii. 138, 158; viii. 158).—The curfew is still rung at Carnarvon, in North Wales, at 6 A.M. and 8 P.M., for about three-quarters of a minute. So much was thought of the old custom that when the old Guildhall, containing the town bell, was taken down for the purpose of rebuilding, the corporation ordered the bell to be hung in a temporary belfry, and the curfew rung at the usual hours. I am not certain whether the curfew is still rung at Swansea, but I know it was up to a very recent date.

W. JONES.

My authority for stating that Alfred the Great presented a horn to Ripon was an article on “Two Old Customs” which appeared in the *Queen* of November 4, 1882, signed with the initials “S. M. G.” I have referred to a few books on Ripon, and though I find the custom of blowing the horn nightly corroborated, I do not find Alfred the Great's name associated therewith. The custom, Mr. G. P. Bevan says, in his *Guide to the West Riding of Yorkshire*, “was originally intended to notify the setting of the watch.”

ALPHA.

The curfew is still rung on the great bell of Durham Abbey so soon as the clock has struck nine, daily throughout the year except on Saturdays. The ringing consists in raising and ceasing the bell, and lasts for about five minutes. I have

sometimes wondered whether the silence of the curfew on Saturdays points to an ancient relaxation of the ordinary custom.

J. T. F.

Bp. Hatfield's Hall, Durham.

FRENCH PROVERB (5th S. viii. 406, 516; ix. 138).—"Nulle maison sans passion," no house without its ailment. "There is a death's-head in every cupboard." Has this been since pointed out as an English equivalent? Curiously enough, I cannot find the French proverb in Bohn's *Foreign Proverbs*, nor the English in Bohn's *Handbook of Proverbs* nor in Hazlitt. Both Bohn's books are rendered almost useless for reference by the alphabetical arrangement, where there may be some forty pages of sentences beginning with "The." If the Index Society would undertake a verbal index to such books it would confer a boon on literary men generally.

C. A. WARD.

Haverstock Hill, N. W.

[The French proverb in question appears in the *Tresor des Sentences Dorées, Dicts, Proverbes, et Dictions Communs* of Gabriel Meurier, the Belgian grammarian (Lyon, 1577), as "Nulle maison sans croix et passion," and is thence transferred into the collection of Le Roux de Lincy.]

THE ACRE A LINEAL MEASURE (6th S. vii. 287; viii. 12).—There is this use of the term "acre" in recent times. In describing the results of the battle of Friedland on June 7, 1807, Sir Robert Wilson wrote:—

"I estimate, and I am certain without exaggeration, that this battle cost the French twelve thousand men, and the Russians seven thousand, the greater part of whom lay in a piece of land not above eighteen acres in length by one in depth."—*Life of Sir R. Wilson, from Autobiographical Memoirs, &c.*, edited by H. Randolph, London, 1862; see *Quart. Rev.*, vol. cxvii. p. 132, for the passage.

ED. MARSHALL.

Allow me to supply a very singular omission in the note at the last reference. I had intended to mention, as I have in the communication to the Liverpool society, that there is frequent use of the lineal acre in Domesday. JOSEPH BOULT.

SKELLUM, &c. (6th S. vii. 413).—I note the following citations containing this word from Nares's *Glossary*:—

"He long for sweet grapes, but going to steale 'em.  
He findeth soure graspes and gripes from a Dutche  
*skellum*." Coryat's *Crudities*, 1611.

"He ripped up Hugh Peters, calling him the execrable *skellum*."—Pepys's *Diary*.

"Give way (quo' the palatine) and let me send that *skellum* to perdition."—*Pagan Prince*, 1690.

Your correspondent MR. F. C. HUNTER BLAIR says it is "undoubtedly the same word as *sclém*." This seems very probable, but it would be interesting to have the identity proved. The term appears to be used in other parts of Scotland besides Ayrshire—in the Lothians, for example, and in Fife,

as well as in Caithness and the extreme north. From the quotations in Nares and from MR. PEACOCK'S note I should imagine it to have been pretty well distributed in former times, more especially, perhaps, in the North Country. Perhaps PROF. SKEAT can tell us whether the hard *k* sound points to a Scandinavian origin, as in *Slipton*, compared with *Shipton* and other like forms. Who wrote the *Pagan Prince*? C. S. JERRAM.

"THOU SLEEPEST, BUT WE DO NOT FORGET THEE" (3rd S. x. 373).—W. H. S. asked, *u.s.*, where this line, which he had seen on various tombstones, came from; but no reply was given. Having, in answer to a similar query in another serial, sent a notice of it, I enclose it for "N. & Q." The line is an adaptation from *Iliad*, xxiii. 69, and is the opening of the speech of the shade of Patroclus to Achilles: Εὐδεις, ἀντάρ ἐμέο λελασμένος ἔπλε, Ἀχιλλεύ; ED. MARSHALL.

THE AURORA BOREALIS (6th S. vii. 125, 415).—The "golden" weather is a translation of the Septuagint at Job xxxvii. 22, in which there is ἀπὸ βορρᾶ νέφη χρυσαυγούοντα, and which is more nearly parallel with the aurora. The Vulgate has "aurum"; the Geneva Bible has "fairnesse," with this note: "In Ebrew, gold: meaning, faire weather and cleare as golde." The A.V. has "fair weather," with "gold" in the margin.

ED. MARSHALL.

WOODEN EFFIGIES (6th S. vii. 377, 417, 451; viii. 97, 337).—Nearly sixty years ago there was a wooden effigy, apparently much neglected, in a church about two miles east of Newport, Isle of Wight, at the south foot of Pan Dawn. The note on the desecration of Stephen Radcliffe's effigy (6th S. vii. 418), reminds me that a photograph which I have of Peeping Tom of Coventry suggests that the "trunk" was originally that of a wooden knight. Will some local antiquary examine the figure?

CALCUTTENSIS.

DRESS SWORDS IN THE HOUSE OF COMMONS (6th S. viii. 308).—Although not quite to the point, perhaps this information may be of service. I have a copy of *Stenography Completed; or, the Art of Shorthand brought to Perfection, &c.*, by James Weston. Title unfortunately missing, but the book contains a copy of the royal letters patent dated March 2, 1724/5, therefore it must have been printed after that date. In this book there are three engravings (by J. Cole), representing the interiors of the House of Lords, a court of justice, and Westminster Abbey (?). In the first of these the king appears to be opening Parliament, as he wears the crown, and all the state officers are in attendance, and the spiritual and temporal peers in their places, while the House of Commons is at the bar. All the "honourable members" represented wear large wigs and dress swords. In the engrav-

ing of the Abbey interior only one gentleman has a sword, and in that of a law court none, though in both cases all have wigs. I may add that the engravings are very carefully done. MURANO.

THE X CLUB (6th S. viii. 208).—The writer of the memoir from which your correspondent quotes appears to have borrowed his information about the X Club from an article in the *World* of August 20, 1879, entitled "Mr. William Spottiswoode in Grosvenor Place," being No. clvii. of "Celebrities at Home." In so doing he has reproduced the misspelling of Prof. Hirst's name, and has added some inaccuracies of his own. The "mystic symbol" is made more mystic still by a miscopy or misprint of the second term; it should be  $x+yvs=9$  (of course "yvs" spells *wives*). And the memoir is also incorrect in stating that Mr. Spottiswoode belonged to no other club than the X. He belonged to the Athenæum and also to the Royal Society Club (formerly called the "Club of the Royal Philosophers"), which was founded in 1743, and has numbered among its members many of the most eminent Fellows of the Royal Society.

HERBERT RIX, B.A.

Science Club, Savile Row, W.

YOFTRERE (6th S. viii. 327).—Christopher Walston was doubtless one of the Yeomen of the Guard of the sovereigns named in his epitaph at Alton. The *y* stands for yeomen, the next two letters form *of*, the next three are, or ought to have been, *the*, and not *tre*, and *ere* was a mistake for *ard*. The stonemason seems to have been as much puzzled by the inscription as MR. JOY.

WINSLOW JONES.

Might I ask MR. JOY to kindly verify his inscription, as I think that this word might be found to be a variant form of "Astringer, Ostringer, Ostregier, a falconer," introduced by Shakespeare as a presumably favourite attendant on royalty, *All's Well*, V. i.: "Enter a gentle *astringer*?"

BR. NICHOLSON.

JOHN PARLBY (6th S. viii. 187).—In answer to the inquiry as to the origin of this surname, I believe it to be derived, like many similar names, from Bartholomew. The well-known Scotch clan of the Macfarlanes undoubtedly is, and the paternity is more evident in the other forms of the name, viz., Pharlan and Parlan. I believe great numbers of names are derived from this same source, varying according as the name Bartholomew varies in different languages. For instance, a common German name is Bartle, and Von Bartles, Baerlein, and similar names are probably of the same origin. We have in England Parle, Parley, Bartlet, Barnaby, Barley, Bartley, Barlee, Barlow, and even Barton, a very common name, is, I believe, derived from the same apostle, either his Greek name or his Latin one of

Bartolus or Bartholinus. On referring to the *London Directory* I find the only Parlby in it is Moses Parlby. This rather tends to show that the name came, like Bartholomew, from Cana of Galilee or the neighbourhood. J. P.

SCANDINAVIAN NAME FOR STRAITS OF GIBRALTAR (6th S. viii. 209).—According to Dr. Vigfusson's *Icelandic Dictionary*, Njörvi is a mythical proper name (of a Norse king?). It occurs in "Thorstein's Saga" (*Fornaldar Sögur*, ed. Rafn, ii. 400 sqq.), "Njörva-Sund," as stated by Dr. Vigfusson, was the name given by the old Norsemen to the Straits of Gibraltar, which were for the first time passed by a Norse ship in A.D. 1099 (led by a Norse viking called Njörvi?) Or, if Njörvi is merely the name of a mythical sea-king or giant, may this Scandinavian appellation of the Straits of Gibraltar not be a classical reminiscence of the ancient "Fretum Herculeum"? H. KREBS.  
Oxford.

BERWICKSHIRE SANDIE (6th S. viii. 168).—I have a copy of this author's book, with portrait by Kay, probably inserted. Upon the following internal evidence I identify him as Alex. Brown. On p. 35, if we substitute Sandie Brown for the two dashes, we fit the rhymes and unveil the poet; on p. 90 we further find the jilted S\*\*\*\* B\*\*\*\*; confirmation strong enough, without the fact that his largest subscriber is one A. Brown, to whom he addresses a familiar epistle. J. O.

QUEEN CAROLINE (6th S. viii. 208).—Queen Caroline took possession of Brandenburgh House, Hammersmith, May 3, 1820, and died there on Aug. 7, 1821 (see Faulkner's *History of Hammersmith*, pp. 291–294). I have a great many papers relating to Queen Caroline's connexion with Hammersmith, and should be happy to show them to MR. WARD if he would favour me with a call. G. L. GOMME.

The Queen left the residence of Lady Anne Hamilton, in Portman Street, on Thursday, Aug. 3, 1820, at four o'clock, "in a carriage drawn by four beautiful bay horses," and proceeded to Brandenburgh House, Hammersmith (Adolphus, *Memoirs of Caroline, Queen Consort*, ii. 332). Brandenburgh House was built by Sir N. Crispe in the reign of Charles I.; improved by the celebrated G. B. Dodington, Lord Melcombe; and afterwards the residence of the Margrave of Anspach. The Queen died there on Aug. 7, 1821; and the house was sold and pulled down in October, 1822 (see Faulkner's *History of Hammersmith*, 1839, p. 278, and the *Gentleman's Magazine*, xcii. pt. ii. p. 297). In the time of Lord Melcombe it was called "La Trappe"; and only received the name of Brandenburgh House in 1792, when it was bought by the Margrave of Anspach. EDWARD SOLLY.

CRAMP RINGS (6th S. viii. 327).—DR. NICHOLSON will find a reference to these in *Chambers's Encyclopædia*.  
ERNEST BRAIN.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 329).—

"Tea is a mocker" does not occur in the original *Lieutenant Luff*, by Thomas Hood, but the fourth line will be found in that punning poem:—

"Says he, Let others fancy slops,  
And talk in praise of tea;  
But I am no Bohemian,  
So do not like Bohem.

If wine is poison, so is tea,  
But in another shape.

What matter if a man is killed  
By *canister* or *grape*?"

ESTE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The English Village Community examined in its Relations to the Manorial and Tribal Systems and to the Common or Open Field System of Husbandry.* By Frederic Seebohm. (Longmans & Co.)

It is quite impossible for us, within the limits of the space at our disposal, to give an adequate idea of the amount of patient research that has been expended in the production of this important contribution to history. That it is a most important book admits of no question, whatever we may think of some of the main contentions of the author. Mr. Seebohm is of opinion that those investigators of our early institutions who hold that the English villages were for the most part formed by free communities have overlooked certain facts which tell in an opposite direction. His view is that the tillers of the soil here, when they first came within the range of historic vision, were in a state of villenage. The matter is of grave importance to all of us who desire to have accurate ideas as to our national growth. It is far too intricate a question to be discussed here. We may remark, however, that our ideas of villenage have been distorted by modern notions as to slavery, and that many of us have imported into the question conceptions that could never have entered into the minds of our ancestors, whether Celt, Saxon, or Scandinavian. The villain was only unfree in a very limited sense. His personal liberty, it would not be difficult to prove, was in many instances at least quite as little shackled as was that of our farm labourers under the old poor law, or even down to that very recent period when the odious law of "settlement" was abolished.

To many of our readers the most interesting part of Mr. Seebohm's book will be that in which he explains the mediæval customs of various English manors—customs which, in some few cases, have lingered down to very modern times. He gives us a reproduction of a map of the township of Hitchin, made less than seventy years ago, in which the hundreds of little strips into which the field lands were divided are carefully shown. So much have modern enclosures altered the face of the country that most persons are unaware that until the era of the great enclosures of the last century very much of the soil of England was cultivated by owners who held their land not all in a piece, but in a multitude of little strips scattered over a wide district. This most inconvenient arrangement dates from a time at least as remote as the Teutonic settlement, and must have been when it grew up the best arrangement. In recent times it had become an almost unmixed evil,

as it added much to the expense of cultivation, and rendered farming of a high class almost impossible. We ourselves know of a manor where this arrangement is yet in force. A landowner told us some years ago that his estate consisted of a plot seven yards wide and upwards of a mile in length.

Mr. Seebohm is not a discursive writer; he has his imagination well in hand, and is seldom led away to discuss side issues. His book, notwithstanding this, contains many curious things which only indirectly relate to the main subject. For instance, we are told that in the manor of Winslow the tenants in villenage, and even the *nativi*, could make wills, which were proved by the *cellerarius* of the abbey of St. Albans, and that in the same manor, when disputes arose as to the feudal services that a court for their settlement was held under the shadow of a great ash tree. Mr. Seebohm, from careful calculation, has come to the conclusion that a far larger portion of England was under cultivation at the time of the Domesday Survey than historians generally allow. He puts it at from one-third to one-half of the acreage now in arable cultivation.

*The Organs of Speech and their Application in the Formation of Articulate Sounds.* By G. H. Von Meyer, Professor of Anatomy at Zürich. "International Scientific Series." (Kegan Paul, Trench & Co.) PHONOLOGY has long been recognized as a true science, and not a mere collection of rules for calculating a derivation from any given word. Historical evidence culled from old authors and manuscripts alone furnishes satisfactory proof of the changes in form and signification which words undergo, and their relations to some alleged parent tongue; and a dialect is now recognized as a relic of the past, and not as the vulgar counterfeit of a written language defaced by boorish articulation. The author of this work and others have gone a step further, being convinced that a true knowledge of the laws which govern the transformation of the elements of speech in the formation of dialects or derivative languages can only be obtained from a study of the physiological laws of the formation of articulate sounds. On this account the philologist must be thoroughly acquainted with the structure and functions of the organs of speech, the subject of Prof. Meyer's manual. Much of the more purely philological part of the work is based on the variations of dialect in German-speaking countries, especially as regards vowels. The anatomy and physiology of the voice become matters of more immediate interest when we have to consider the presence or absence in any language of the English *th*, the German and Celtic *ch*, the French *j*, and the Welsh *ll*. It is precisely such questions that are discussed with great ability by our author in this valuable addition to the "International Scientific Series."

*The Registers of the Parish Church of Calverley, in the West Riding of the County of York.* With a Description of the Church and a Sketch of its History. By Samuel Margerison. Vol. II. (Bradford, Sewell.)

We reviewed the first volume of the Calverley registers some time ago (6th S. ii. 400). We spoke highly of Mr. Margerison's labours at that time, and are bound to repeat what we then said. We have, indeed, seldom met with documents of this nature edited with such reverend care. The time has passed by when it was thought a sensible thing to make fun of persons who devoted their time to the study of genealogy. The student of "musty old manuscripts" was once thought of as a harmless imbecile; now even the densest persons have attained to the notion that there is both pleasure and profit to be gleaned by those who will intelligently study the registers of the humblest village church. Genealogists

of former days were in some degree to blame for the slight esteem in which they were held. When the pedigrees of men of rank were alone thought worth chronicling there was much excuse for those who looked upon such studies as *timu misspent*. The modern school of genealogists know well that a parish register, to be of any service for historical purposes, must be given entire, and that it is as silly to publish excerpts only as it would be to treat a chronicle or a poem that existed only in one copy in a similar manner. We have read every word of this Calverley register, and feel assured that it will be found very useful for many purposes but remotely connected with the history of Yorkshire families. The present volume extends from 1649 to 1680. It is not very long ago that a novelist was taken to task for introducing a lady called Clare in a tale laid in the seventeenth century, the critic quoting an entry of the year 1700 as the first Clare he had met with. If the Calverley registers had then been in type it would have been easy to demonstrate that it was not the novel writer who had fallen into error, for among the burials in 1650 we find, "Clare, wife of Thomas Briggs of Apperley." Edith, too, is sometimes spoken of as a modern name. It occurs here in 1662. The account of the church is short, but sensibly written, and there is a useful appendix, containing information as to the families of Calverley, Longfellow, and several others. The monumental inscriptions in the church, and a list of the churchwardens from 1653 to 1881, is also given.

*Sussex Natural History, Folk-lore, and Superstitions* form the subject of a paper read before the Brighton and Sussex Natural History Society by our correspondent Mr. F. E. Sawyer, of Brighton, in which a good deal of weather lore and medical, or quasi-medical, legend and superstition is brought together within a short compass, and arranged under the most prominent headings available for reference and classification.

Among articles of literary or antiquarian interest in the *Edinburgh* are essays on Copernicus; on early law and custom, as illustrated by Sir H. S. Maine, Sir A. Lyall, and Mr. F. Seebohm; on Cardinal Allen and the penal laws against English Catholics; and on Jamieson's *Scottish Dictionary*.

The *Quarterly* supplies, among other matter, a paper on the use and importance of unauthoritative tradition, and a second upon St. Teresa.

In the *Nineteenth Century* Sir Henry Taylor advocates the establishment of an Academy of Literature, and supplies a long letter of Robert Southey to Lord Brougham on the subject.

THE "Chronicles of English Counties" in *All the Year Round* pass in the present number from Durham to Lincolnshire. There is also a paper on werewolves. The *Cornhill* supplies an essay on Madame D'Arblay.

THE current number of Mr. Walford's *Antiquarian Magazine* contains, *inter alia*, papers on "The Talbots of Malahide," on "The Literary History of Gray's 'Elegy,'" and on the old archiepiscopal palace at Croydon, by the Rev. J. Cave-Browne.

MR. THOMAS NORTH, F.S.A., having some time ago secured by purchase a large MS. volume (771 pages) of the ancient accounts of the churchwardens of St. Martin's, Leicester, proposes (before handing it over to its proper custodians) to print 200 copies of careful transcripts and selected extracts. He invites applications (by post, addressed to him at Llanfairfechan, North Wales) for a detailed prospectus from such of the readers of "N. & Q." as are interested in the contents and the preservation of such records.

AN illustrated work on the cries of London, by Mr. A. W. Tuer, will shortly be published by Messrs. Field & Tuer.

MR. G. L. GOMME has been engaged for some time past in classifying and arranging the entire contents of the *Gentleman's Magazine*, from the first volume, issued 1731, to the year 1868, with a view to reprinting all that is permanently of value. Each volume of the reprint is to contain the entire articles, letters, and contributions on a given subject, these being arranged under various heads and indexed. Thus in the set of volumes which is to constitute the work the whole of the subjects of importance in the *Gentleman's Magazine* will be arranged and classified. The first volume will be issued immediately, and will be entitled *Manners and Customs*. This will be followed by others on dialect, popular superstitions, archæology, numismatics, topography, natural history, &c., in the writing of which Mr. Gomme will be assisted by several specialists. The series will be published under the title of "The Gentleman's Magazine Library," and will consist of about fifteen volumes. The work will be published by Mr. Elliot Stock.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

R. LEE ("The Maiden").—The Regent Morton is believed, on no very clear authority, to have introduced the "maiden" into Scotland. It was at least in operation in Edinburgh some years before his death. He is thought to have taken the idea from a similar instrument which long stood near one of the gates of Halifax, Yorkshire. It was not long styled the "maiden," the name of the "widow" being substituted. The name is supposed to be a corruption of the Italian name for a similar instrument, *mannaria*. See "N. & Q.," 5th S. x. 366, and Chambers's *Book of Days*, *passim*.

D. HIPWELL.—"Entry in a Parish Register" will shortly appear. As the amount of original matter of importance and interest is always in excess of the space at command, extracts from newspapers which are sent have constantly to be deferred, and sometimes omitted.

J. HOOPER.—"The Devil quoted Genesis," &c., is from *The Devil's Walk*, the authorship of which is claimed by Porson, but generally attributed to Coleridge, in whose works the poem appears.

E. FRAMPTON ("Saturday Review").—The explanation you mention appeared in "N. & Q.," 6th S. vii. 87.

R. B. WHIST.—We have a letter for you. Please forward address.

D. K. T. (Papworth's "Ordinary").—Mr. W. Papworth advertised in "N. & Q.," Dec. 25, 1880. His address then was 35, Bloomsbury Street, W.C.

F. H. ("Lord Howe's Victory").—By communicating with Mr. John Heath, 2, Avenel Villas, Chelsea Road, Southsea, you will obtain the desired information.

J. M. ("Parcels Post").—Your complaint has been anticipated; see *ante*, p. 268.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, NOVEMBER 10, 1883.

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## Notes.

## THE MOST NOBLE ORDER OF BUCKS.

Almost in the infancy of "N. & Q.," so long ago, indeed, as 1853, the late MR. EDWARD HAWKINS (the numismatist of the British Museum) put a question (1<sup>st</sup> S. vii. 286) concerning the Order of Bucks (based upon a scarce book in his possession). He asked whether any lodges of the society still existed. Did they issue medals, badges? Who wore these—officers only, or all members? &c. So far as I am aware this query elicited no response; but in 1861 (2<sup>nd</sup> S. xii. 436) another correspondent, having seen in the *Public Advertiser* of May 15, 1770, an announcement that "this evening will be performed *The Orphan*, by command of the Grand Buck," asked who and what was he. The editor appended an interesting foot-note to this query, in which a variety of references (MR. HAWKINS'S book included) were given to songs of the order, especially to one entitled, "A New Bucks' Song, humbly addressed to the Gentlemen of that Noble Order by a Brother, 1756," an illustration to which represents

"their club-room, decorated with a buck's head and antlers; and the social brotherhood, surrounded with bottles, bowls, and glasses, appear somewhat elevated with conviviality and good cheer; but they are not distinguished by any peculiarity of dress, as the Freemasons are in their lodges."

Here the subject seems to have dropped, and the answer to the original query stands, by implication, that the Bucks were "a convivial club consisting of poets, wits, and players," whose members wore no regalia or jewels of any description in their lodges.

At the sale of the late MR. HAWKINS'S library the book in question, bearing his autograph upon the title-page, came into my possession; and, having been interested a score of years ago in the history of Freemasonry and its many imitations, I studied it with some care. It is thus entitled:—

A | Candid Enquiry | into the | Principles and Practices | of the | Most Ancient and Honourable Society | of | Bucks. | Together with | some Thoughts on the Origin, Nature, | and Design of that Institution. | Dedicated to | the Brethren of the Order. | By P. D., Esq.; | Omne tulit punctum qui miscuit utile dulci. | Horace. | London: | Printed for the Editor, by C. Kiernan, in Ful- | wood's Rents, Holborn. MDCCLXX.

Pp. xii, 131, in eights, with a frontispiece. This illustration does not confirm the editorial opinion that the Bucks were not distinguished by any peculiarities of dress. It is partly heraldic, partly allegorical in character, the arms, a stag trippant (the motto "Freedom with Innocence" on a ribbon), being placed between two medallions, of which the lower illustrates the fable of the bundle of sticks; the upper contains, apparently, the heads of Bacchus and Ceres. The whole is surmounted by the crest, a buck's head erased, arrayed proper, placed upon a plough instead of a helmet. This device is associated with a pedestal, of which it is the centre, and on either side stand the supporters—two huntsmen, each with a bugle-horn suspended from a baldrick, waist-belts (the dexter bearing the words "Be Merry," the sinister "& Wise"), and long official wands tipped with the buck's head and antlers. Under the feet of each huntsman is the sentence "We obey," and the base of the pedestal is inscribed with UNANIMITY . IS . THE . STRENGTH . OF . SOCIETY." Finally comes this dedication:—

—Hoc Vobis Amicis—  
Grati Animi Opusculum  
—Offero—

By a stroke of very apparent imitation, the inventors of the order went to Nimrod, "the mighty hunter," for their pretended founder; and attentive readers of this book will (if at all acquainted with the rituals of other secret societies) find little difficulty in constructing for themselves the skeleton of a ceremonial of initiation and a system of government. The writer, MR. P. D., indeed remarks, at the close of his pseudo-history, "Thus we have brought Nimrodism [*sic*] and masonry almost to signify one and the same thing, and made them coeval. If they are not one and the same thing, they are not unlike in their effect"; and it is worthy of remark that the charge delivered to a newly initiated Mason, or "entere-

apprentice," is largely drawn upon in a similar "situation" by the Noble Grand of the Order of Bucks. The city of Babylon, with its palaces and hanging gardens, and the temple of Belus serve, in like fashion, instead of the grandeurs of Jerusalem and Solomon's Temple; whilst the worshipful masters, wardens, deacons, &c., of Freemasonry are replaced by chiefs, rangers, foresters, and keepers. The history of Nimrod's proceedings sheds more light upon this part of the constitution:—

"To each province he [Nimrod] appointed one chief commander, whose genius, capacity, and inclination seemed best calculated for the cultivation of the product of his province; he was to have a sufficient number of officers who were limited to that of seventeen, two of whom were particularly appointed by him to govern or rule in his absence, and to procure four more for approbation, and those four to procure eight, which number was to procure one, whose virtue and integrity might be confided in, and whose business it was to minute down the transactions of the establishment, and to prepare all accounts to be laid before the chief, who, in his turn, was obliged to carry the same to the mighty Nimrod with a stipulated sum as a tribute, besides the first fruits to show their subordination and dependence. The scribes were ordered to produce two members for approbation whose place it was to be always in readiness to carry despatches, and do whatever they were desired.....The number of five or more was sufficient to prepare or make a law for the approbation of the whole.....They held their places but for one year, unless re-chosen by their next commander, who himself (after the first appointed by Nimrod) was to be chosen by the voice of the people.....At the time they held their anniversary and election for a new ruler, four or more were ordered by the equal to provide an entertainment for the whole."

This spurious history gives a sufficient clue to the principles of government, and assists the reader in understanding the "Abridgement of the General Regulation of the Brethren of the M.N. and M. Ancient Order of Bucks, for the use of the particular Lodges," which follows it. Promotion came by seniority; a minute-book was kept by the secretary, in which all transactions of the lodge were entered; a candidate could not be balloted for until eight clear days had elapsed between his proposition and his personal application, "in order that his character may be enquired into"; no Buck could be a member of two lodges at one time; and "should any set or number of Bucks take upon them to form a lodge without a legal constitution," they were "to be looked upon by the whole order as heathens, publicans, and lawless men," &c.

It will be evident from the foregoing data that a society thus framed as a burlesque upon Freemasonry, must necessarily have adopted a system of distinguishing badges for its officers; and, accordingly, we find that this was actually the case. In the *Sporting Magazine* for 1802 there is an account, apparently written by an expert, of "The Institution of the Most Noble Order of Bucks," in which Nimrod, by the name of Bar-chus, or the son of Chus (evidently a pass or watch word), is identified with Bacchus, "the

god of wine and cheerfulness." It states that the founder having given to each man a portion of land, and instructed him in the art of culture and management of the vine, reserved to himself a yearly stipend called a *quit-rent* as a testimony of allegiance to him. "This custom," says the author of the magazine article, "of giving estates to the Bucks is, therefore, *still* kept up, though now it is merely nominal." Lodges were, therefore, existing in 1802.

From other sources we are enabled to get at what the old writers call the "Mind of the Frontispiece" in MR. HAWKINS'S little book. There were five mottoes, designating the five principal grades: "Freedom with Innocence," "We obey," "Industry produces Wealth," "Unanimity is the Strength of Society," "Be Merry and Wise." "The first," it is stated, "was worn by the Chief Commander, with the emblem of Freedom and Innocence [evidently the buck] engraven on a breast-plate, and otherwise equipped as an Eastern Hunter. The second by his two first officers [the supporters with their wands] with this difference, that they had the emblem of Obedience and equipped with bows and arrows; the third was that of Industry, to wit, the Plough; the fourth of Unanimity, the old man with his children and a bundle of rods; the fifth, that of two trumpets by the Couriers. When thus clothed, the Chief-elect conferred the honorary badge of merit on the Past, who until then was silent, on his private instructions from his lord and master."

The account in the *Sporting Magazine*, already referred to, also mentions the "regalia" of the society:—

"Once a year it was customary for each society to pay a grand visit to a sister lodge, at which time the Grand and his officers go in their regalia, and make a splendid appearance."

The "making" of a Buck was originally 5s. 6d., and when he attended the lodge he spent 1s. 2d. There was no fine for non-attendance, and only sixpence per annum paid to the society "as quit-rent for the estate of Five Hundred Pounds per year which the Grand Buck makes a present of to every new-made brother, and of which he is ordered to take possession, *as soon as he can.*"

The Museum of Practical Geology contains (in wall case No. xxxix., marked S. 7) a pint mug of Liverpool printed ware, thus described in the catalogue:—

"Subject, the Buck's Arms: coat of arms with stag in centre and motto, 'Freedom with Innocence'; crest, a plough with motto, 'Industry produceth Wealth'; supporters, two huntsmen; and legend, 'We obey'; below, a figure-group inscribed 'Unanimity is the Strength of Society'; and on each side allegorical figures."

The most curious illustration of this discussion has, however, very recently come into my hands, and is, indeed, the foundation of the present sketch. It is an old oil painting, 20 inches by 16 inches, in Hogarth's manner, which has been very carefully lined and retouched, here and there



not so skilfully. Hanging unframed upon the top rail of a bookstall in Derby Market Hall (where patient search amongst much rubbish has occasionally been well rewarded), it presented a dingy aspect, but (having become my own for a very moderate sum) the judicious application of soap-and-water brought out a convivial scene which I will try to describe. In the foreground a large buckskin lies in folds, as though the upper fastenings, which held it up like a curtain, had given way, and the skin in falling had disclosed to the uninitiated a Grand Lodge of Bucks during the hour of refreshment. The Grand Master, or Grand Buck, sits in a chair of state, high-backed, lined with crimson velvet, and surmounted by a large heraldic device. A garter backed by a mace and sword in saltire and surrounded by oak leaves, contains these arms: Azure, a fess erminois between two lions passant or; ensigned with a demi-lion rampant of the field, langued gules, and armed argent. The Grand Buck is dressed in snuff-coloured coat and breeches, white waistcoat and stockings, filled and ruffled shirt, and shoes with broad silver buckles. A white bob-wig surmounted by a tricorne hat completes the ordinary costume of a gentleman living in the second Georgian period. In addition, as denoting his rank in the society, a blue collar sustains an oval gold medallion around his neck, and upon a crimson sash fringed with gold lace, falling from the right shoulder to the left hip, one may see that the words "Freedom" and "Innocence" are embroidered in gold. With a jovial expression of countenance he flings aloft a goblet in his right hand, as in the act of proposing a toast; a buck's head wreathed with green leaves is placed before him upon a table (replenished with glasses, a bottle, a punch-bowl, and candles), around which several *covivres* are seated, one of whom (the chaplain, as I guess by his cauliflower wig) is smoking a long "churchwarden" pipe with great gravity of demeanour. Bucks' heads and antlers adorn the walls of the apartment, upon which also hang various hats and coats. Upon the right-hand corner of the fallen buckskin curtain, in the foreground, is a mark  $\text{H}$ , resembling the astrological sign of Saturn or a Gothic H.

The principal figure (the others being merely accessory) is evidently a portrait, and I shall be glad to know the family whose arms are tricked upon the chair in which he sits. The jewel worn pendent from a broad blue collar is an oval star of gold with jewelled rays, enclosing a medallion bearing three bucks' heads arrayed, two and one.

ALFRED WALLIS.

#### THE ORIGIN OF CERTAIN STORIES AND SAYINGS.

The Bishop of Autun had very likely broad enough shoulders, on which it has been the custom

to lay many of the good sayings whose real authors have come in time to be forgotten. Even such a taker of notes as Sainte-Beuve, who rummaged out everything, and for whom public and private history had scarcely a secret, follows the example of Michaud, Talleyrand's biographer in the *Biog. Universelle*, and attributes to the prince the idea "language was given us to disguise our thoughts," which many sustain is to be found somewhere in Macchiavelli. It is not uninteresting from time to time to come on a saying or story in existence at an earlier date than that usually ascribed to it. For instance, it has probably been remarked before that the familiar words, for which so many have searched their Bibles in vain, "God tempers the wind to the shorn lamb," were in use before Sterne. The Duke of Orleans, later Regent, writes to his mother, Elizabeth Charlotte, from the Spanish campaign, July 30, 1707, "A breby tondue Dieu lui mesure le vent."

"Méfiez vous du premier mouvement c'est toujours le bon" is generally given as a maxim of Talleyrand. Madame de Sévigné, however, relates that on Louis XIV. mischievously handing a madrigal of his own composition to the Maréchal de Grammont for his opinion, the Maréchal found it commonplace, and desiring to retract his words when he discovered the royal author, was stopped by the king: "Non, M. le Maréchal, le premier mouvement c'est toujours le bon."

"If you ask for many more sacraments I shall think you need baptism also," or some such words, conveyed the reproof Dubois is supposed to have drawn on himself when he confessed to the prelate who was to consecrate him Archbishop of Cambrai that he was only yet in minor orders. In reality, however, they had been said before to Cosnac, afterwards Bishop of Aix, the friend of the unhappy Madame Henriette and Madame de Sévigné, when he was made Bishop of Valence while yet only a sub-deacon.

"Paris vaut bien une messe" has been lately found attributed to Sully, not to Henry IV., at a very early date. In the *Caquets de l'Accouchée* Henry is asking Sully why he does not go to mass like himself. Sully answers, "La couronne vaut bien une messe, aussi une espée de Connétable donnée à un vieux voutier de guerre, mérite bien de déguiser pour un temps sa conscience, et de feindre d'être bon Catholique."

"Why do you run away; an old man's blessing can do you no harm?" has always been set down to the genial Pio Nono. M. d'Haussonville, I think it is, tells us that Pius VII., in his captivity, used to walk about the galleries of the Louvre, blessing the passers-by, and spoke the words to a *libre penseur*, whom he saw hurriedly making his escape to avoid a benediction.

Even "Your poor feet" has a more ancient and distinguished origin than the London streets. I

have unfortunately lost the reference, but a French writer, lately quoted by an "Intermédiaire," asserts that it was already known in the blue drawing-room of the Hotel Rambouillet, and that the lower extremities of the divine Julie and her attendant muses and graces were commonly called by the *précieuses* "Ces chers souffrants."

K. H. B.

D. G. ROSSETTI.—In the *Athenæum* for Aug. 21, 1852, No. 1295, p. 901, is a letter signed "D. G. R.," which has not, I think, been noticed by the biographers of the poet-painter. It points out that the stanzas commencing

"Is there any room at your head, Emma?"

are given in the *Memoirs of Robert Surtees* as the genuine production of that gentleman, whereas they are "in their chief idea, and in whatever beauty they contain, a pretty close transcript from 'Clerk Saunders,'"\* an old ballad published in the *Border Minstrelsy*," and, as D. G. R. believed, of undisputed authenticity. He goes on to say that as the ballad of "Clerk Saunders" has long been with him a peculiar favourite, it is but a debt of gratitude on his part to help the unknown writer in claiming his own, even from so equitable a double-dealer as Mr. Surtees. This confession of poetical taste on the part of Mr. Rossetti eighteen years before the publication of his own first volume of poems, which bears so marked an impress of the influence of such balladry as "Clerk Saunders," is, I venture to think, a fact deserving note. I do not know whether this was Rossetti's first contribution to the *Athenæum*, but a few weeks afterwards (Oct. 23, 1852, No. 1304) there appeared in the same journal the first sketch of *The Card Dealer*, signed with the initials "H. H. H." The full title of the sketch is *The Card Dealer; or, Vingt-et-un. From a Picture*. A note adds the information that "the picture is one painted by the late Theodore von Holst, and represents a beautiful woman, richly dressed, who is sitting at a lamp-lit table, dealing out cards with a peculiar fixedness of expression." In the edition of 1870 one stanza of the original poem is omitted and another is added, while the significance of the *motif* is deepened by an alteration of the wording in several passages.

W. F. PRIDEAUX.

Calcutta.

WESTERN PROVERBS IN EASTERN AUTHORS.—In his most interesting *Life of Edward Henry Palmer*, Mr. Walter Besant quotes a passage from Palmer's introduction to his English edition of *Behá-ed-din Zoheir* illustrating the strange appearance in the works of Oriental writers of proverbs

\* "Clerk Saunders" has been selected by Mr. A. Lang as a "specimen of the popular treatment of the supernatural" (*v. Ward's English Poets*, vol. i. second edition, p. 226).

and metaphors which are regarded as peculiarly Western in character and origin:—

"The introduction to the *Sháhnáma*, the great national epic of Persia, enunciates in so many words the axiom that 'knowledge is power'; the proverb 'L'homme propose et Dieu dispose' exists in Arabic with even the same alliterative jingle, *El 'abdú yudabbir wa 'Uláhu yuqaddir*. The poems of El Behá Zoheir contain numerous instances of these curious parallels; in one case, addressing his mistress, he says:—

'But, oh! beware lest we betray  
The secrets of our hopes and fears,  
For I have heard some people say  
That "walls have ears,"—

which is absolutely identical with the English proverb."  
—*Life of E. H. Palmer*, p. 163.

Later on in the volume Mr. Besant quotes from *Temple Bar* a poem composed by Palmer in illustration of Arab humour. This species of verse is one in which Palmer greatly excelled, and many such poems were given by him to the Rabelais Club, and were printed in the first volume of that Society's *Recreations*. The hero of this particular story is "the famous Abu Nawás, poet and jester to the Caliph Haroun Alraschid":—

"One fine evening the Caliph  
Had indulged in heavy wet,  
Till he didn't know an *alif*  
From the neighbouring minaret."

This allusion Palmer explains thus:—

"*Alif* is the first letter of the alphabet. The proverb quoted, '*Ma ya'rifsh alif minnal mádneh*,' is equivalent to the English 'He doesn't know big B from a bull's foot.'—*Ibid.*, p. 170.

I may add that Jewish children frequently quote this proverb in a form even nearer the Arabic. "Not to know aleph [which is also the name of the first letter of the Hebrew alphabet] from a bull's foot" is to be quite ignorant of Hebrew and things Hebrew. Curiously enough, *aleph* means "a bull."  
I. ABRAHAMS.

BARROW GURNEY COURT.—As the old Tudor mansion, Barrow Gurney Court, near Bristol, has been undergoing a complete restoration for two years, perhaps an extract showing what it formerly was would not be out of place in the pages of "N. & Q.":—

"This mansion is a remarkably fine example of the Elizabethan gabled style, having been preserved in its original state, both as regards its internal arrangement and its exterior appearance, the spacious courts and straight avenues never having been modernized. The great hall is a handsome apartment, with some family portraits and other paintings, and a few coats of arms in the windows; at one end is a music gallery, at the other a library. In the great dining-room is a fine equestrian portrait of Charles I. passing under an arch. The ceilings are many of them richly decorated, especially that of the principal staircase, which is curiously groined, with a deep and handsome pendant in the centre, and on its walls are several portraits. In the small drawing-room is a curious mantel-piece, surrounded by figures of Innocence and Justice, with the arms of Gore in the centre. In one of the sleeping apartments

are four ancient pieces of tapestry from Scripture subjects, and the ceiling of another is most elaborately moulded in a very curious and unusual style."—Rutter's *Delineations of the North-Western Division of Somerset*.

It is, indeed, melancholy to see the house as it is now after this fascinating description; it is little better than a "modern antique," and would certainly be taken for such by one previously unacquainted with the locality. The house, which no doubt formerly was unmolesed, now that it has entirely lost all of its ancient character by what is miscalled "repair," is evidently the sight and pride of the neighbourhood, as people from the surrounding country flock to see it. When one of our few remaining ancestral mansions is burnt or pulled down its loss is mourned, but when it is turned into a modern house (which, indeed, is quite as bad if not a worse calamity) the transformation seems to be considered as a praiseworthy action!

ALLAN FEA.

Highbate, N.

TO DAZE.—Prof. Skeat considers this to be of Scandinavian origin,\* and ignored, apparently, at the time he wrote his article that the word is to be found in Old French; yet this is undoubtedly the case. I find in Godefroy the verb *daser* interpreted "rêver, être en proie à l'illusion, au vertige"; and the substantives *daserie*—"rêverie, illusion, erreur, folie, vertige," and *dastion*—"vertige." Here, in the case of the verb, there is almost absolute identity of form—one of the Scotch forms is *dase* (Jamieson)—and the resemblance in meaning also leaves little, if anything, to be wished for. So that I think I may without danger assume that the verb *to daze* came to us directly from the French. The French word may, of course, be of Scandinavian origin, though, as Godefroy has not yet published a list of his authorities, and the names of the authors and writings which he quotes are given in such an abbreviated form that I am unable to say to what part of France they belonged, I cannot tell whether they, or any of them, belonged to Normandy† or its neighbourhood. This it will belong rather to Prof. Skeat than to me to investigate.

It is true, indeed, that this volume of Godefroy

\* Prof. Skeat gives the Icel. reflexive verb *dasask* as meaning "to daze oneself, to become weary and exhausted"; but, so far as I can make out, the "to daze oneself" has been put in by Prof. Skeat himself, for in Cleasby and Vigfusson's *Dict.* the only meaning given is "to become weary and exhausted." I must say that I myself see but little connexion between "being stupefied" and "being weary and exhausted"; and it will be observed that in the French forms I give in the text there is no notion of weariness or exhaustion.

† Words, however, that were brought into Normandy by the Normans might, of course, have been adopted all over France. Whether many Scandinavian words really have found their way into French I cannot say, but my impression is that but few have done so, and of these I suppose *joli* is the best known.

has only just been published, but the verb *daser* and the substantive *daserie* are to be found also in La Curne de Sainte-Palaye's *Dict.*, and might have been seen there by Prof. Skeat before his own *Dictionary* appeared in print. Sainte-Palaye also gives the form *daserie*, and this, if taken together with the Scotch form *dase*, already quoted, may be said to complete the chain of evidence in favour of the identity of the English and French verbs.

F. CHANCE.

Sydenham Hill.

VISITS OF THE DEAD TO THE LIVING (see 6th S. vii. 322, 401).—I have another anecdote to relate on this subject, which seems to me worthy of a place in "N. & Q."

When Marshal Bazaine, in 1865, assumed command of the French army in Mexico, he found a complete want of discipline and order among his troops. Marauders had been allowed to wander about with impunity, and the Mexican villages, friendly or hostile, were plundered by the French soldiers. The marshal resolved to stop these excesses with a strong hand, and an order was issued that any soldier discovered in the act of pillaging should, at the end of the march, be brought before a council of war, and, if found guilty, suffer the penalty of death.

A few days afterwards, a corporal of a battalion of Chasseurs, commanded by Prince Napoléon Charles Bonaparte (head of the Roman branch of the family), was arrested by the military police on a charge of marauding. At the end of the march, so soon as the camp was pitched, he was tried by a council of war, found guilty, and sentenced to be shot. The sentence was carried out on the spot, and, as it had become quite dark, a lantern was attached to the prisoner's breast to enable the firing party to aim correctly. The corporal fell dead at the first discharge. A grave was hastily dug, and the wretched man was buried exactly as he fell, in his uniform, with the lantern still on his breast.

The same evening Prince Bonaparte was sitting in his tent, talking with one of the military chaplains who had attended the prisoner at his execution, when he heard a man's voice outside the tent. The prince called to the man to enter, and the soldier whose execution and burial he had just witnessed walked into the tent, still wearing his uniform and with the lantern on his breast. "My commandant," said the soldier, "my family lives at Marseilles in the Rue —; be so good as to inform them of my fate." The prince, suspecting some trick, rushed at the man with the intention of seizing him. The corporal, however, was too quick. He ran out of the tent and fled, closely followed by the prince, who was guided in his pursuit by the lantern on the man's breast. The prince, after a short chase, overtook the fugitive,

and was on the point of seizing him when he (the prisoner) tore the lantern off his breast, threw it away, and managed to escape in the darkness.

The prince at once reported the affair to the marshal, and an order was given that the corporal's grave should be opened. This was done, and the corpse was found lying in the same state as when it was buried, *but the lantern was gone*.

I have only to add that on his return to France the prince ascertained that the address at Marseilles was, in fact, the dwelling-place of the prisoner's family. The unfortunate abbé was so much affected by the circumstance that he lost his reason, and is (or was a few years ago) in a *maison de santé*.

Prince Charles Bonaparte himself always believed that the affair was a hoax. F. G.

THE "FOXGLOVE," MEANING OF THE WORD.—The following note on the name of this plant is from a source which is not likely to be widely known, and may therefore be worthy of a place in "N. & Q." It is from a small work treating of the history and topography of the parish of Llanfechain, in Montgomeryshire, published by Richards, Great Queen Street, London, 1872. At p. 24 the author, speaking of the remarkable growth of the foxglove (*Digitalis*) in the parish, writes thus:—

"As to the origin of the name of this latter plant the writer would venture to give a solution. In Welsh its name is 'menygyr ellyll,' or the 'fairy-glove.' Might not its English name be probably the 'folk's-glove,' as in days of yore the fairies were termed the 'little folk,' as in Welsh they are still called 'y tylwyth teg,' or the 'fairy-folk'? It would be hard to say what connexion the plant has with the fox, or what affection or predilection the animal has for the plant, so as to have it called *foxglove*."

The Germans call the plant "Fingerhut," while the French call it "gants de Notre Dame," each looking to a different origin. The Welsh, after all, seems the least far-fetched and most probable derivation of the English name.

C. W. HOLGATE.

DAUBATIO: STODE.—The *Church Quarterly Review* (Oct. 1883, p. 239) is troubled by these words in some old Churchwardens' Accounts. For the former it suggests *dealbatio*, whitewashing, although it admits that the context suggests plastering. And *stode* in the entry "pro impositione unius stode" it "cannot explain." The entries really refer to the old method of building houses, viz., by making a wooden framework and filling up the spaces by rushes, small branches of trees, or laths, and covering them with clay or plaster. The uprights were called studs or standers, and the plaster-work was called daubing (see Ezekiel, xiii.). Thus in the Ludlow Churchwardens' Accounts, p. 44, there are charges for two loads of clay, four burdens of rods, and for "dawhyng" a house (1550). In the *Yorkshire Archaeological*

*Journal*, vii. 55–6, a manorial custom is mentioned that the tenants may take wood out of the lord's woods for "daubing-standers" to the houses (1578); and in the *Diaries of Philip Henry*, p. 287, "to thatch & dawb & glase the house" (1680). I was told lately that in Doncaster such a house was said to be built of "stud and mud"; and the former word still remains among builders, who apply the term "stoothing" and "stoothed-wall" to such inner walls of houses as are made simply of uprights or "studs," to which are nailed laths, upon which the plaster is laid. The old cottages in Worcestershire are nearly all made of stud and dawbing, and I believe the extraordinary little old church at Newland, near Malvern, was also of that description. W. C. B.

NELSON'S SIGNAL AT TRAFALGAR.—Mr. J. W. Thompson, writing from Cardiff to the *Standard*, with reference to a statement recently published about the well-known "Every man to do his duty" signal at Trafalgar, says:—

"W at actually happened before the action was this. The admiral gave the order to telegraph to the whole fleet—'Nelson expects every man to do his duty.' This order was given, not to the Signalling Lieutenant of the Victory (who had been disabled, I believe), but to my grandfather, the late George Lewis Browne, who was then serving on board the flag ship. My father has more than once heard him relate the incident which then occurred—the young lieutenant's suggestion, half hint, half request, that 'England' should be substituted, as that word was in the signal code-book, and could be run up at once; whereas 'Nelson' would require six sets of flags, displayed one after the other, and Nelson's prompt and hearty reply, 'Right, Browne; that's better.'"

EDMUND WATERTON.

CURIOUS ENTRY IN PARISH REGISTER.—Aldfriston, near Seaford, Sussex:—

"Burial.—1816. M. R., January 12th, 24 years.—J. B., curate. Note.—A rumour having gone abroad that this young woman was buried alive, her grave was opened eleven days after her interment, in the presence of the minister of the parish, one of the churchwardens, the medical gentleman who attended her in her last illness, and a great multitude of people, all of whom, on inspection of the body, were perfectly satisfied that the rumour was unfounded; although one old man, who is very deaf, said he heard a noise proceed from the grave two or three days only before the event."

DANIEL HIPWELL.

10, Myddelton Square, Clerkenwell.

EXTREMES MEET: PURITAN AND ANGLICAN.—

"In progressu Boreali,  
Ut processi ab Australi,  
Veni Banbery, O prophanum!  
Ubi, vidi Puritanum,  
Fœlem facientem fœrem  
Quia Sabbatho stravit murem."

Braithwait's *Barnabæ Itinerarium*, vol. ii. p. 22, Haslewood's edition, 1820.

"He was usually followed to church by nine or ten cats, which entered the chancel with him. Whilst saying

prayers, Mr. Hawker would pat his cats or scratch them under their chins. Originally ten cats accompanied him to church, but one having caught, killed, and eaten a mouse on a Sunday was excommunicated, and from that day was not allowed again within the sanctuary."—Baring-Gould's *Life of R. S. Hawker, Vicar of Morwenstow*, 1876, p. 100.

J. M.

FOLK-LORE.—The following cutting, from the *Leeds Mercury* of October 26, is worth preserving in the pages of "N. & Q." :—

"A Press Association dispatch says:—Adelaide Amy Terry, servant to Dr. Williams, of Brentford, was sent to a neighbour with a message on Sunday evening, and as she did not return and was known to be short-sighted, it was feared she had fallen into the canal, which was dragged, but without success. On Tuesday an old barge woman suggested that a loaf of bread in which some quicksilver had been placed should be floated in the water. This was done, and the loaf became stationary at a certain spot. The dragging was resumed there, and the body was discovered."

K. P. D. E.

NANCY DAWSON'S TOMBSTONE.—As the burial-ground of St. George the Martyr, Bloomsbury, is to be converted into a public garden, I beg to recall attention to my note 6th S. iv. 205, and to suggest that the stone in memory of the once notorious dancer should be looked for, and, if still objected to, be "put in the corner."

CALCUTTENSIS.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHURCH OF ST. JOHN LATERAN IN PARIS.—Frequent mention is made of St. John Lateran, its college and cloisters, by Father Blackhal and other Scottish writers of the sixteenth and seventeenth centuries. I was, therefore, induced to inquire from a friend in France about its present condition, and I received the following reply :—

"The church of St. Jean de Lateran exists no longer. It was situated in the Rue de Cambrai, opposite to the present Collège de France. But this part of the street itself has been demolished to make way for the new Boulevard St. Germain. The church was especially remarkable for the number of monuments and epitaphs of Scotchmen which it contained. In the nave there were some monuments of celebrated Frenchmen, as, for instance, Crébillon, the tragic poet, and Jacques Souvré, grand prior of France, and in the side chapels there were many dedicated to eminent Scotchmen. I only remember now the monument of Bethune, the archbishop of Glasgow, who was buried there in 1610. But there were many others, especially tablets. Among these were some of officers belonging to the Archer Guard. The cloisters attached to the commandery were used as a kind of hostelry by Scotchmen of rank, and the courtyard of the cloisters was in former years a rendezvous for the Scotch in Paris."

So far my informant. Is there anywhere an accurate description of this church, with copies of the inscriptions it contained? This would be interesting to many Scotch families, and would be a valuable addition to the material I am collecting for a work on the Scotch in France.

GALLAS.

WARNOT.—I shall be grateful if any one will interpret for me this word, which occurs in a charter of Henry III. to the nuns of Heynings: "Duas hirstes circumjacentes, et sartum juxta mariscum et warnotum de Linley" (*Monasticon Anglicanum*, vol. v. p. 732). "Terris de Warnoth" occurs in a charter of the Abbey of Newhouse (*Ibid.*, vol. vii. p. 865).

ANON.

WHITTLING AN AMUSEMENT OF ENGLISH ORIGIN.—The practice of whittling is considered so distinctive of a genuine American, that any attempt to claim for it an English origin would require ample corroboration. In a little work published in London in 1774, entitled *The Sentimental Exhibition; or, Portraits and Sketches of the Times*, we find the following statement :—

"Monsieur Grosse or some other Frenchman remarks that when we English have no other employment we are sure to do mischief, and therefore when a parcel of Sailors go into an Alehouse at Wapping, the Landlord delivers to each of them a stick and a knife to amuse themselves with while the Flip is preparing, that they may not destroy his furniture."

Who was M. Grosse or the other Frenchman who describes this practice; when did it commence; and at what period was its decline?

W. FRAZER, F.R.C.S.I.

UNASSOILED.—"The Cecils have been a peaceful and eminently useful stock. Their annals are bloodless. They are untainted with robbery; unassailed by violence" (*Times*, October 29, in a leader). What is the meaning of the word *unassailed* in this passage? Its ordinary sense would be "unabsolved," but this does not suit the context.

A. L. MAYHEW.

MATHEW ROYDON.—On what ground is the *Elegie; or, Friends Passion for his Astrophell*, attributed to Roydon? Mr. Ainger has no doubt it is written by him, judging from a note in his recent edition of *Elia* (p. 385). Is he known to have written anything else? A poem of such beauty could scarcely have been the result of one casual meeting with the muse on "the mountain Partheny."

W. F. P.

"THE WARRES OF HUNGARIA, WALLACHIA, AND MOLDAVIA," by Francisco Frenza (? Fernandes).—Can any of your readers kindly inform me where a copy of the above-mentioned book is to be seen, either in original or a translation? Capt. John Smith refers to it, under the above title, in his *Fine Travels, &c.*, written in

1629, and describes the author as a learned Italian, secretary to Prince Sigismund Barttiori, and translated by Mr. Purchas. The Rev. Samuel Purchas, in vol. ii. p. 1364 of his *Pilgrimages*, published in 1625, refers to events happening in 1601-3 as extracts from Capt. Smith's Transylvanian acts, out of *Fr. Fer. his Storie*, which appears by his list of authors to be an abbreviation for "Fran. Fernandes." The book is not in the library of the British Museum or that of the Guildhall.

W. CABELL.

Noel House, Streatham Place, Brixton Hill.

"THE VYSEHRAD."—In Mr. Morfill's very interesting book on *Slavonic Literature*, in the chapter on the early literature of Bohemia, mention is made of the song on the Vysehrad. Lumir the bard is said to have been able with his voice and song to move the Vysehrad. A Slavonic school is said to have existed in the Vysehrad. Query, the meaning and etymology of this word.

A. L. MAYHEW.

UNDERTAKER.—By whom and for what reason was the word "undertaker" first applied to a conductor of funerals? The earliest use of it I can recall in this special sense is by Young, who has the couplet:—

"While rival undertakers hover round,  
And with his spade the sexton marks the ground."

Clarendon, in his *History*, gives the word with a general meaning in the line "Antrim was naturally a great undertaker," and I find it so applied down to the time of Addison.

RICHARD LEE.

[Honeywood, in *The Good Natured Man* of Goldsmith, speaks thus of Croaker: "His very mirth is an antidote to all gaiety, and his appearance has a stronger effect on my spirits than an undertaker's shop." This use of the word is, however, later than that by Young.]

ALAPINE.—A clergyman, now eighty-six years old, remembers hearing from his father that he had upon a certain interesting occasion paid a visit (perhaps more than one) clad in a cherry-coloured velvet coat, an "alapine" (spelt phonetically) waistcoat, pea-green silk breeches, white silk stockings, shoes with buckles, and sword. Can any one throw light on the word "alapine"? Does it refer to the fabric, or to the colour, of the waistcoat?

C. B. M.

HALFPENNY OF 1668.—I wish to know the value of a coin inscribed "John Wraighth. His halfpenny, Westgate [? Canterbury], 1668."

RALPH N. JAMES.

Ashford, Kent.

MARROW.—

"Busk ye, busk ye, my bonny, bonny bride;  
Busk ye, busk ye, my winsom marrow!"

What is the etymology of this old Scottish word *marrow*? It is generally glossed "mate, equal,

husband." I can find no cognate in a Teutonic language.

A. L. MAYHEW.

18, Bradmore Road, Oxford.

SOURCE OF STORY WANTED.—In one of our essayists there is a tale of an Oriental monarch who, refusing to believe that Mahomet had been carried round the seven heavens by the archangel Gabriel and restored to his chamber before the water had all run out of a pitcher, upset as he left the room, was cured of his incredulity by being bidden by a dervish to dip his head into a tub of water, and passing through a long series of calamities in the second or two that elapsed before he drew it back again. Can any of your readers tell me where this tale is to be found?

D. S.

"HUNDRED OF LAUNDITCH."—Can any one kindly tell me where I can meet with the work Carthew's *Hundred of Launditch*, which contains the pedigree of the family of De Dreux?

VERAX.

SKILLA.—In a report of the proceedings of the Somerset Archæological and Natural History Society of March 12 the above word is used in reference to the habits of Cistercian monks: "They slept till 6 A.M., when there rang the *skilla*, which proclaimed that it was time to go to the lavatory." Can any one give me the derivation of the word?

S. T.

[*Skilla*, originally *skella*; Italian *squilla*, Tintinnabulum, campanula (Ducange, *Glossarium Manuale*). Assumably from Latin *scilla* or *skilla*, a squill; Gr. σκίλλα. See Skeat's *Etymological Dictionary*, under "Squill."]

CROMWELL.—Pope, in a letter to his friend Cromwell, criticizes Crashaw as writing like a gentleman rather than as a poet to establish a reputation, and concludes, as I think most absurdly, that "no man can be a true poet who writes for diversion only." Who was this Cromwell? Was he of the Protector's family?

C. A. WARD.

Haverstock Hill, N.W.

SIMON BROWNE.—Can any of your readers give me any information concerning Simon Browne, of Norwich, grandfather of the late very learned Henry Browne, Vicar of Pevensey, and also of Hablot K. Browne (Phiz), the illustrator of Dickens's works? Simon Browne was an excellent artist in pen and ink, and, I believe, an etcher. His wife, born 1734, lived to the age of one hundred. Both died at Norwich.

A. S. B.

PHIZ.—Hablot Knight Browne was born at Kennington. Can any reader of "N. & Q." fix the exact locality?

ALDINE.

"WINE AND WALNUTS" (2 vols., 1823, Longmans & Co.).—Who was the author of this book,

mentioned by Leigh Hunt in *The Town* when speaking of Chas. Mather's shop in the Strand?

EPHRAIM HARDCASTLE.

LEOFRICUS, FIRST BISHOP OF EXETER: RING.—About the years 1837-40 my father possessed an antique massive silver ring, inscribed, in Gothic characters, "Leofricus." I think he obtained it from a curiosity dealer named Burt, who resided in the High Street, Exeter. What eventually became of this ring I do not know, but I trust it may be found amongst some antiquary's treasures. I shall be glad to know of its whereabouts.

G. H. H.

COCKSHUTT.—Can any one give me the derivation of the above name of a place? What is the meaning of the prefix *Cock*? Does it mean *little*, and so *Little Wood*? The Welsh *cock*, red, would not apply, as it is a Saxon district.

NICHOLAS ROBINSON.

Frankton Grange, Shropshire.

ISLE OF MAN COINS.—I have in my collection of Manx coins a penny and a halfpenny with the date 1841. I have hitherto considered 1839 as the last issue. Can any one give me any information on the subject?

J. H.

ADUMBRATE.—Can any of the readers of "N. & Q." enlighten me as to the earliest use of this word?

J. S. M.

DELAROCHE'S "CROMWELL."—Can any of your readers inform me in what collection, or in whose possession, the original picture by Paul Delarocche of Cromwell looking into the coffin of Charles I. may be found?

J. A. W.

MILES BLAND, D.D.—I have lately purchased several volumes of theological literature containing the book-plate of this divine, and am curious to know something concerning him. Can the readers of "N. & Q." assist me in this matter, either by giving some account of him, or else references where such may be found?

J. COOPER MORLEY.

Liverpool.

FIELDEN OR FELDEN FAMILY.—Can any of the readers of "N. & Q." refer me to earlier notice of this family (in any part of England) than 1570?

H. FISHWICK, F.S.A.

The Heights, Rochdale.

HOLE FAMILY.—I am indebted to your readers who kindly furnished me with information respecting this family. Can any one tell me the birth-place of or anything concerning John Hole, who died at Watchet, Somersetshire, June 19, 1799, *æt.* sixty-nine? He came from somewhere in Devonshire. I am anxious to discover whence.

RANDOLPH HUNTER.

6, Walcot Parade, Bath.

SHUTFORD, GREAT AND LITTLE TEW, HOGGESTON, DORTON, AND THE BIRMINGHAM FAMILY.—Can any one tell me how these manors came into the Birmingham family? Great and Little Tew, in Oxfordshire, belonged to them at least as early as the beginning of the fifteenth century; Shutford, or Shitford, in Oxfordshire, they owned in the fourteenth century; Dorton, in Bucks, they appear to have obtained with an heiress named Sibill in the time of Henry III.; Hoggeston, in Bucks, they held of the baron of Dudley in 1166, "de veteri feoffamento." I have access to Lipscombe's *Buckinghamshire* and the Wm. Salt Society's volumes, but should be glad of any other references or information.

WILLIAM F. CARTER.

Union Club, Birmingham.

JACKSON OF WINSLADE, CO. DEVON.—Will any reader kindly tell me where I can find a pedigree of the above family, or give me any particulars concerning it?

F. W. D.

THOMAS TOLL.—Amongst the names of "The Knights, Citizens, and Burgesses of the Parl., May 27, 1652," as printed in a small quarto volume purchased at the recent sale of the Towneley library, appears the name of "Thomas Toll, Gent.," as one of the members for Lynn Regis. I shall be glad to learn if anything is known of the pedigree or descendants of this gentleman.

F. A.

HERALDIC.—To what family belongs the crest, a skull with a butterfly on the top, and the motto "Que sais-je"? In a window at Newark, an old house near Gloucester, and a dependence of the lesser Llantony Abbey, are these arms: 1 and 4, Argent, a chevron between three stags' heads; 3 and 2, Sable, a pile argent. To what family do these last belong? There is a date of 1589.

W. M. M.

GRANT OF CREST TO A LADY.—Is there any instance in heraldry of the grant of a crest to a lady?

H. C.

### Replies.

BRUMMAGEM.

(6th S. viii. 185, 233.)

In contradistinction to the "classic pronunciation," as mentioned by DR. EVANS at the former reference, compare the following, from Dryden's Prologue to the *Spanish Friar*, produced in 1681 (same date as Dugdale's *Short View of the Late Troubles in England*, mentioned in latter reference):

"Take you in the mood, whate'er base metal come,  
You coin as fast as groats at Birmingham."

And, again, in *Abalom and Achitophel* (in "To the Reader") is "anti-Bromingham," and in a note to this (in Christie's edition) are the following two verses from two ballads of the time:—

"Old Jemmy is the top  
And chief among the princes,  
No mobile gay fop  
With Bromingham pretences";

and

"Let Whig and Bromingham repine,  
They show their teeth in vain;  
The glory of the British line,  
Old Jemmy's come again."

I think if in these instances "Brummagem" had been intended we should have had a different spelling.

JOHN R. WODHAMS.

As the derivations of the name of Birmingham supplied at the above references are such as I cannot agree with, I should feel obliged by your allowing me to state my views on the subject. The site of Birmingham was very watery (see Hutton), and abounded with springs sufficiently powerful to supply an extensive moat, which was both deep and wide, and from those springs, or burns, or burns, as they appear to have been called, the town derived its name. Brun or Burn in the singular became Brunen in the plural, which, with the termination *ham*, made Brunenham, or Burnenham. To give a fuller sound, Brun, or Burn, became Brum, or Burm—there is a similar instance in Stamford which formerly was Stanford—and, again, for the sake of euphony, the plural *en* became *eng*, or *ing*, which with *ham* made Brumingham, or Burmingham. There are many instances where in towns' names the *en* has become *ing*, in fact it is only where the change would not improve the pronunciation that the *en* has been retained, as in Luffenham and Lubbenham, &c. The moat filled up and the burns all drained away, little now remains to show its former state. Birmingham has been spoken of in the lapse of ages under different names, all, however, still retaining the original Brun, or Burn, as Brunsbury, Brunanburg, Bruneford, and, more recently, Brum and Brummagem. History relates that it was fortified by Ethelfleda together with Tamworth, Bridgenorth, and other places in that part of Mercia, and under the name of Brunanburg gave its name to the great battle fought between Athelstane and Anlaf, like the battles of Hastings and Waterloo. It probably took place at some distance from Birmingham. There was a tradition that a great battle had been fought on the Clent Hills between the Danes and the Britons. The name of the "Lickey" close by suggests a conflict of some kind. The editor of *Yorkshire and Lancashire*, speaking of "Brunanburg," said when found it would be at a place of springs of water. As the names and sites import, Birmingham, or Burnenham, and Brunanburg were one and the same place.

J. B.

In P. Holland's translation of Camden's *Britannia*, at p. 567 (ed. 1610), Birmingham is called Bremicham :—

"Next after this, to keep on the journey that my selfe made, I saw Solyhill: but in it, setting aside the Church, there is nothing worth sight: Then, Bremicham, full of inhabitants, and resounding with hammers and anvils, for the most of them are smiths."

The map of Warwickshire (*ibid.*) has: "Bromicham vulgo Bermicham." Dr. Charnock, in his *Dict. of Local Etymology*, says, s. "Birmingham," "Found written.....in the Letters Patent of Edw. VI. Brymymcham, and in other old writings Brumwycheham." F. C. BIRKBECK TERRY. Cardiff.

[In an illustration supposed to present Prince Rupert given in facsimile in Mr. Aston's *Humour, Wit, and Satire of the Seventeenth Century*, the town, which is exhibited on fire, is spelt Brimidgham.]

PAPA AND MAMMA (6th S. viii. 128, 172).—The last reference supplies another instance of the habit I have had occasion to notice in another place of putting "French" for "foreign." The use of *papa* and *mama* prevails over the greater part of the Continent, and not in France\* merely. In Germany it is, perhaps, a refinement of the educated classes, as it used to be with us. But in Italy and Spaint *papa* and *mama* are household words to the lowest classes.

I should have thought the use of these words in England was originally a late educational distinction, and not a Norman survival. In this I find Prof. Skeat, in his *Etym. Dict.*, bears me out so far as *papa* is concerned, as he says the earliest quotation for it seems to be from Swift, and adds, "There is no proof that it is of native origin," and "We may rather look upon it as borrowed." I am bound to confess, however, that of *mama* he says, "Most likely it is not borrowed," and he quotes its use so long ago as Prior.

With regard to the present disuse of the words, I do not perceive any intention to exercise or ape humility in the families I know where they are discarded; it is a simple retort to the habit of people beneath them in station who adopt their customs.

R. H. BUSK.

\* The French, too, say *maman*, while the others say *mama* as we do. The substitution of *mère* and *père* (without possessive pronoun) for *papa* and *maman* is also coming into vogue among the upper classes in Paris.

† I remember the incongruity of the sound to English ears impressing me on a very touching occasion in a Roman hospital, when a Spanish Zouave of full age, and not of the *gentil* class, who was dying from a wound, in great physical suffering, was yet entirely absorbed by the thought of what would be his mother's grief, and kept sighing, "La pobre de mi mama!" The distinction between *pāpa*=Pope, and *papā*=papa, has maintained itself in Italian without the use of the accent, which is almost universal for such cases (*e.g.*, *compito*, a task, and *compito*, accomplished). It is very funny if one hears, as I have, people not very perfect in Italian talking of the Pope with the stress on the second syllable. *Babbo* is a more homely word for father, but is not confined to the poor. I think that *tāta* (6th S. vi. 416) is.



If FABIAN means to say that these words have lingered among us since the Norman conquest, he is surely under a mistake. *Mamma* appears to have come in with Queen Henrietta Maria, and *papa* somewhat later. *Pappa* and *mamma* are the old forms, still to be seen in some books of the last century. To me, in whose childhood *father* and *mother* were thought vulgarisms, except as used by adults, to hear them from the lips of very little children is simply ludicrous. I have always understood that royalty set the new fashion. Is this the case? HERMENTRUDE.

The following is worth recording:—

"And in our speech, our Scripture and old Scots names are gone out of request; instead of *father* and *mother*, *mamma* and *papa*, training children to speak nonsense, and what they do not understand. These few instances, amongst many that might be given, are additional causes of God's wrath."—"Life of Mr. Alex. Peden," in *Buckle's History of Civilization*, vol. iii. p. 262.

EDWARD H. MARSHALL, M.A.

I entirely disagree with your correspondent ENGLISHMAN as to the value of "the influence that has driven *papa* and *mamma* out of the mouths of our boys and girls during the last decade." It is the same wholesome influence which in literature discredits grandiloquence and affectation, and in conversation leads us to call a spade by its homeliest and simplest name—an excellent sign of sound culture, showing the superiority of our "high schools for boys and girls" to the "educational establishments" at which "young gentlemen and ladies" used to "pursue their studies." Among the lower classes\* it is often found a point of ambition to make children use the imported terms; but I, for one, rejoice that those who set the fashion now prefer plain honest English words to express the heartiest and most sacred affections. What business have Italian words in our nurseries? I trust another decade will see *papa* and *mama* (the latter the less objectionable) swept away with the whole wreck of a past generation's "gentility."

ANGLUS NON ANGELUS.

RALLYE-PAPERS (6th S. viii. 348).—"Rallye-papier" is the more usual form. It means a paper-chase. The paper-chase is now more common in French than in English society. D.

A "rallye paper" was never, so far as I know, either English or French. The English for it is "paper-chase," the French "rallie-papier," which latter word is duly entered by Littré in his supplement, with an excellent definition. He takes the trouble to add an English equivalent, in which, though erroneous, the word *rallye* does not occur,

\* At a suburban tea-garden I once heard a respectable-looking woman rebuke her child for not calling her *mama* "when any one was listening"!

namely, "papier-hunting." JAYDEE will find a full account of a modern French "rallie-papier," or "rallye-papier," as the authoress spells it, in chap. xv. of *Autour du Mariage*. Oddly enough, a contributor to the *World*, in describing the play adapted from the novel, recently produced at the Gymnase, mentions as the subject of one of the scenes a "rallye-paper," the very spelling quoted by JAYDEE. But this may fairly be attributed to the printer, particularly as, a few lines previously, in the same review, I see quoted as the last words of the novel, not the play, "Puisque j'ai les ennemis de la situation, j'en aurais du moins les avantages," where *ennemis* forms a puzzling substitute for *ennuis*. KILLIGREW.

This compound word seems to mean a species of paper-chase, and is doubtless supposed to be English. It occurs also, in italics, in the following extract from Emile Augier's comedy, *Les Fourchambault*:—

"FOURCHAMBAULT. Qu'est-ce que cette besace?

BLANCHE. C'est mon sac à papiers.....nous venons de faire à nous trois un rally papers.....Dieu! que c'est amusant!

FOURCHAMBAULT. Un rally papers? Qu'est-ce que c'est que ça?.....

BLANCHE. C'est une espèce de chasse à courre. Un des cavaliers est le cerf: on lui donne cinq minutes d'avance; il a un sac plein de papiers qu'il sème en courant; c'est sa piste. Il s'agit pour lui mettre la meute en défaut, comprends-tu? J'étais le cerf, je les ai dépietés, distancés, perdus.....Ils me cherchent par monts et par vaux."

H. E. W.

Dorchester.

DOUBLE CHRISTIAN NAMES (6th S. viii. 153, 273).—I should like to be allowed an early opportunity for pointing out that several of the cases brought forward by Mr. H. G. HOPE are clearly *not* instances of double Christian names at all, but rather of what practically amount to double surnames, or are "to-names," and not even surnames. "Petit Creux" is an evident "to-name," like that of Ludovic "le Balafré" in *Quentin Durward*. "Jehan Bron de Barbune" is clearly John Brown, or Broun, with the affix probably derived from lands in France, if it is not a distortion of some Scottish place-name; so with the other Jehan Bron "de Saint Sever," which last no doubt represents a French place-name. "Jehan Bel dit Wilson" seems to be a case of an *alias*, John Bell *alias* Wilson, not at all remarkable for a borderer, as a Bell would almost certainly be. "Jehan Weil dit Boulle" may possibly be a Wyllie, and "Boulle" may be his "to-name." "Jehan Makey Donistote" must be John Mackay, and "Donistote," if one could identify it, a Scottish place-name. "Jehan Jacques de Conigan" is certainly a Cunningham, and his case seems to me to be the only apparently clear case of a double Christian name adduced by Mr. HOPE. Several

of the families whose surnames form part of Mr. Hope's list are mentioned in the classic work *Les Ecosais en France*, by M. Francisque Michel. In vol. i., p. 233, will be found an engraving of a plain coat of "Conigan," and a quartered coat of "Conyghan," the former "de sable au paille d'argent," the latter "d'argent au perle de sable." The French Cunninghams were probably all more or less nearly related to Robert Cunningham, one of the conquerors of Normandy and Bayonne from the English, 1450-51. They attained to high distinction in the country of their adoption and in the order of Malta. Of the name of Wilson, the herald Marc Vulson de la Colombière is an eminent instance, though somewhat too effectively disguised by his territorial affix to be readily recognized by other than keen Scottish eyes. M. Michel gives two examples of the name among the Scottish archers—Robin Wilson, 1450, and Robin Woulson, 1470; and they were the only two that he had found on the more ancient registers in the "Chambre des Comptes." It is possible from the dates that Mr. Hope's "Jehan Bel dit Wilson" may have been related to the Robin of 1450; but it is easy to see how he would escape M. Michel's research as coming under "Bel." It may be worth remarking that Vulson de la Colombière claimed to come of a Nithsdale stock, and therefore from the near neighbourhood of the Border clan of Bell in the Debateable Land. "Michel Nacniquen Saneloré" may possibly be a MacNicol, the name of a West Highland sept, with which Mr. BLACK has, perhaps, made some readers of "N. & Q." familiar. "Saneloré" is highly tempting for a suggestion of dichotomy, as "Sandy Laurie"! But it is probably a distorted place-name. Froissart made quite as great a hash of our names as did the French registrars of those of the Scottish Archers of the Guard.

C. H. E. CARMICHAEL.

New University Club.

ANTHONY UPTON, OF CADIZ (6th S. vi. 514; vii. 217).—In answer to LAC, and in addition to the information given him by STRIX and HIRONDELLE at the latter reference, I beg to say John Upton, whose pedigree is given (not quite correctly) by Burke, was born 1589 or 1590, married Dorothy, daughter of Sir Anthony Rouse, and had, besides eight daughters, seven sons, as follows: 1. Arthur, of Lupton, b. 1614, ancestor of Upton of Ingmire Hall; 2. John, b. 1616, d. 1689, merchant in London; 3. Anthony, b. 1621 (of whom presently); 4. Ambrose, b. after 1620 (of whom presently); 5. Rev. Thomas, buried March 6, 1693/4; 6. Hugh, "sixth son," living in London 1670, dead 1689; 7. Gilbert, merchant in London, died January or February, 1683/4. All of these sons, except Anthony and, perhaps, Thomas, left large families. Gilbert, the youngest, in his will, dated Dec. 11,

1693, says, "Whereas I have paid my [fourth] son, Gilbert Upton, sundry sums, and have been at great expense for his education in Spain, I now give him 500*l.* more." Anthony, concerning whom LAC inquires, in his will (to be found in P.C. Canterbury, 11 Penn)—written in Spanish, dated May 8, 1663, codicil dated Seville, July 18, 1669, proved by his brothers Gilbert and Thomas Upton, Jan. 25, 1669/70—calls himself "Englishman, at present [1663] residing in the city of Sivill, son of John and Dorothy Upton, deceased, late of Oton, near Dartmouth, where I was born." He mentions his brothers Hugh, Thomas, and Gilbert, and his nephew Mr. William Champneys. He gives "to Christopher Boone, of London, 500 reals for a jewel for my friendship for him, to my partner Benjamin Bathurst and my bookkeeper Joseph Gilbert each 500 reals, and to John Matthews, dwelling in Cadiz, 200 reals—surplus of my estate to go to my nephews and nieces." He mentions neither wife nor child. He was buried beside his father in the parish church of Brixham, Devon, and the following inscription marked the spot:—

Defuncti Cineres, ex Hispania  
transmissos, quinque fratres  
Totidemque Sorores, luctuosi|  
Funeris Comites, dolentes  
Composuerunt, eosdemque  
Gilb. et Tho. Upton, Familie  
Hirciscundæ Arbitri, hoc  
saxo perennes Volunt.

We have "quinque fratres totidemque sorores" because one of his brothers and three of his sisters were dead.

The Ambrose Upton mentioned by LAC as deputy consul at Andalusia in 1689 I cannot identify so easily. One "Ambrose Upton, merchant of London," married Jane Wright at Oxford, Nov. 17, 1687, and had several children. "Ambrose Upton, of Hendon, Middlesex, Gent.," had a daughter Mary, aged seventeen, who married Charles Vermayden, Dec. 20, 1667 (query, is she the lady who married Henry Howard, Earl of Suffolk, and died January, 1721/2?). An "Ambrose Upton, of Oxford, Gent.," had a son Francis, aged sixteen, matriculated at Pembroke College, March 24, 1624/5. I have some account of several other persons of the name. Of Ambrose Upton, son of John and Dorothy Rouse, I know but little. After his brother Anthony's death he was called a "third son," but I think he was always called "fourth son" before that. We know that he was dead in July, 1689, and there are reasons to believe he died as early as 1670, or even 1663. Had he been in Spain, or even living, he would probably have been named in Anthony's will. From his father's will we know that his widow Mary and his daughter Arabella (unmarried, and probably under twenty-one) were living July 22, 1689. I know of no other children that were certainly his. He is usually identified (on what

authority I know not) with Rev. Ambrose, rector of Kilneebay, &c., who had by his wife Anna three sons: 1. Francis; 2. Ambrose; 3. Christopher Henry, ancestor of Upton of Glyde Court. Ambrose, the son, may have been the deputy consul. He married the coheirress of James Gledstones, of Fardross, co. Tyrone, and had children.

Mem., 1752, as stated by STRIX, could not have been the date of the death of any son of Dorothy Rouse. It is nearly half a century too late. John Upton, son of John and Dorothy (Rouse), in his will mentions "my sister Thurler" (*sic*), who was doubtless wife of Secretary Thurloe, referred to by LAC.

The name of the Chevalier Repton, Knight of Malta, was not John, but Nicholas, Upton (see "N. & Q.," 2nd S. ix. 227). He was not brother, but was *uncle* of Arthur Upton, who married Gertrude Fortesque.

I have in preparation a history of the various Upton families, and should be very much pleased to hear, by letter, from LAC, STRIX, HIRONDELLE, and all other persons interested in the name.

WM. H. UPTON.

Walla Walla, Washington Territory, U.S.A.

JEREMY TAYLOR'S "MARRIAGE RING" (6th S. viii. 187, 258).—No. 4 of MR. COUTTS'S queries may thus be treated:—

"Hi dominam Ditis thalamo deducere adorti."

*Æneid*, vi. 397.

"The others attempted to carry off the queen [Proserpine] from Pluto's bed-chamber" is Davidson's translation, barring the word Proserpine. Conington, on this passage, says that it was doubted in Servius's time whether *Ditis* went with *dominam* or *thalamo*. He then says there seems no authority for the use of *domina* with a genitive in ordinary writing for *uxor*, nor for the Greek *δέσποινα*, aduced by Servius, and more to the same purpose. He takes the construction to be *Ditis thalamo*, and that is now disputed by no one. The Delphin note on the passage runs, "Ideo melius hic legendum putem, Ditis thalamo, quam Dominam Ditis." I do not know in what way Conington arrived at his idea that *domina* is not used for *uxor*. Freund specially says that it is used as a term of endearment for *wife*, and cites this very passage, as also for *sweetheart*, citing Tibullus and Propertius. Myself, I do not know how it can be disputed when Ovid calls his wife *dominam* (*Trist.*, IV. iii. 9). Taylor at this very passage cites two places establishing it—one from Catullus, the other from Martial. Suetonius in *Claudio*, xxxix., is quoted in the Delphin edition, "Occisâ Messalinâ, paulo post quam in triclinium decubuit, cur domina non veniret, requisivit." Here it is plain that *domina* stands for the *wife*, and for neither mistress, lady of the house, nor sweetheart. *δέσποινα* is the equivalent in Greek,

as Servius says, and its appositeness is proved out of Pausanias, who calls Proserpine *δέσποινη*.

5. "Though the sun hath drawn a cypress over him."—This passage does not take the form of quotation, so we may assume it to be one of those phrases of poetical blandishment in which Taylor shows such affluent facility. It simply means the woman in her heart would believe him fair, though the sun had dyed him to an Æthiop stain, as, on the other hand, the male lover in Shakspeare,

"Sees Helen's beauty in a brow of Egypt."

It was a lawn, white or black; supposed to have come first from Cyprus—the same thing as *crape* now, and, like that, used for mourning and symbolical of blackness:—

"La triste main de la nature

Étend un crêpe sur mes jours." Voltaire.

And possibly the *crepsine*, a head-dress mentioned in the *Roman de la Rose*, is analagous. It is commonly associated in all our old poets with blackness and mourning:—

"Lawn as white as driven snow,  
Cyprus black as e'er was crow."

*Winter's Tale*.

"Your picture—one half drawn  
In solemn cyprus, th' other cobweb lawn."

Jonsou's *Epig.*, 73.

"And sable stole of Cyprus lawn."

*Il Penseroso*.

"A smoky lawn, or a black cyprus."

*Every Man in his Humour*, I. 3.

Crape was worn by highwaymen to hide the features. As Swift puts it:—

"To thee I often called in vain  
Against that assassin in crape."

The phrase is equivalent to "the sun hath drawn a crape over him," either by tanning or disguising him as a cut-throat, or as a sable-hooded mourner.

C. A. WARD.

Haverstock Hill, N.W.

WORPLE (6th S. vii. 348; viii. 54).—An old Sussex surveyor and valuer told me that a *whappleway* was "a road which could be used for riding on horseback or driving stock, but was not wide enough for carts, &c."

FREDERICK E. SAWYER.

Brighton.

CANTING ARMS OF LORD EGMONT (6th S. viii. 208, 337).—It is incorrect to attribute the arms referred to by X. to Lord Egmont, or to say that they were designed solely by Horace Walpole. John Timbs states that

"in 1756 Walpole and a party of friends [Dick Edgcombe, George Selwyn, and Williams] composed a piece of heraldic satire—a coat of arms for the two gaming-clubs at White's (which was 'actually engraving from a very pretty painting of Edgcombe, whom Mr. Chute, as Strawberry King at Arms' appointed their chief herald-painter). The blazon is Vert (for a card-table), three parolis proper on a chevron sable (for a hazard-table); two rouleaux in saltire between two dice proper,

on a canton sable; a white ball (for election) argent. The supporters are an old and young knave of clubs; the crest, an arm out of an earl's coronet shaking a dice box; the motto 'Cogit amor nummi'; and round the arms is a claret bottle ticket by way of order."—*History of Clubs and Club Life*, London, 1872.

HENRY G. HOPE.

The design for the arms of the two clubs at White's, drawn by the second Lord Edgecumbe and invented by him, Mr. G. A. Selwyn, Mr. Geo. J. Williams, and Mr. Hor. Walpole, at Strawberry Hill, is as follows: Vert (for the card-table), on a chevron sable (for the hazard-table), two rouleaus of guineas in saltire between two dice proper, the chevron between three parolis at pharaoh, proper; on a canton sable a white balloting ball. Crest, an arm and hand holding a dice-box, issuant from an earl's coronet. Supporters, an old and young knave of clubs (for the two clubs). Motto, "Cog-it amor nummi." The arms are surrounded by a bottle ticket inscribed "Claret," in the manner of an order. In the Strawberry Hill sale catalogue they are described as invented for "Arthur's"; bought for Arthur's Club for 1*l.* 2*s.* The earl's coronet was intended for Lord Darlington. I do not think Lord Egmont can have had any connexion with the arms. H. S. W.

X. will find an engraving and account of this satirical drawing in Chambers's *Book of Days*, vol. i. p. 791. Nothing is said about Lord Egmont.

CALCUTTENSIS.

SONGS WANTED (6th S. viii. 329).—My father wrote two songs, which were very popular at the time. One, to the tune of *Yankee Doodle*, appeared at the commencement of hostilities. I can only recall the verse,—

"As the war they did provoke,  
We'll pay them with our cannon;  
The first to do it will be Eroke  
In his gallant ship the Shannon."

When Broke took the Chesapeake the author was designated by Joyce Gould, editor of the *Naval Chronicle*, "the prophetic bard." Upon the report that, at the time of the action between Lawrence and Broke, a good dinner for the captured Britons was being prepared on shore, it was said and sung, in nigger parlance:—

"Yankee got good dinner hot,  
But himself did go to pot!"

CALCUTTENSIS.

I can give to GEN. RIGAUD the songs that he requires, and may perhaps print them in "N. & Q.," as they deserve to be accessible.

1. I have not only the five-verse song of *The Chesapeake and the Shannon*, to the tune of "Yankee Doodle, dandy, O!" beginning,—

'The Chesapeake so bold,  
Out of Boston, I've been told,  
Came to take a British frigate,  
Neat and handy, O!"—

but two others on the same gallant engagement of June 1, 1813. One begins:—

"At Boston one day as the Chesapeake lay,  
The Captain his crew thus began to:  
'See that ship out at sea? she our prize soon shall be;  
'Tis the tight little frigate the Shannon.'  
Oh, 'twill be a good joke  
To take Commodore Broke,  
And add to our navy the Shannon."

Four verses. The other begins:—

"She comes, she comes! in glorious style;  
To quarters fly my hearts of oak!"—

the title being *The Shannon and the Chesapeake; or, the Rival Frigates*. The "Abraham Newland" song, with mention of its companions, I promise to give a week later. J. W. EBSWORTH.  
Molash Vicarage, by Ashford, Kent.

The fine old song on the fight of the Chesapeake and Shannon, inquired for by GEN. RIGAUD, may be found in *A Pedlar's Pack of Ballads and Songs*, by W. H. Logan, Edinburgh, 1874. An officer of the Royal Navy tells me he has often heard it sung in the navy within the last twenty years. Also that the "Yankee ensign" taken on the memorable occasion by the "Brave Broke," used to be hoisted by his son, Capt. Brooke Middleton, R.N., on board the *Gladiator* "on Sundays," when my informant first joined the service.

ALEX. FERGUSSON, Lieut.-Col.

The song with reference to Abraham Newland is, according to *Old and New London*, vol. i. p. 459, attributed to Dibdin. Newland was chief cashier at the Bank of England, and retired in 1807 with a large fortune. His picture is, I think, still to be seen in the Bank parlour.

W. C. F. H.

Streatham.

[GEN. RIGAUD begs to thank the kind readers of "N. & Q." who have sent him the words of both the songs he wished for.]

DEVICE OF EAGLE AND SOW (6th S. viii. 168).—The great emblematiser, Andrea Alciati, has introduced the sow into one of his epigrams (No. xlv. ed. Patavii, apud P. P. Tozzium, 4to. 1621) to illustrate the sentence "In dies meliora." Above the back of the animal (which is ploughing up the soil with its snout) is the word "Uterius," and a countryman points to it with one hand whilst extending the other towards a hill whose summit is crowned with two columns wreathed with a riband inscribed "Plus oltre." The allusion is to the symbol of the Emperor Charles V. As the nature of the sow is to proceed onward with diligence, never turning back, but always hopefully advancing in search of better things, the animal, base though it be, may readily be taken as a symbol not unworthy of those who, having an object in view, strive for it with perseverance, or, as the old saying goes, "leaving no stone unturned" in its pursuit. In this sense the device

of a winged sow appears to be neither far-fetched nor hard of comprehension. I have referred to the large Paduan edition of the *Emblemata* of Alciati in preference to any other, on account of the copious commentaries with which it is enriched. The eagle was the symbol of Roman power, and the sow, also, was the symbol of some small state, the name of which has just now escaped my memory. The sow in the talons of an eagle may thus commemorate a Roman victory.

ALFRED WALLIS.

MARGARET LESSAMORE (6th S. viii. 128).—COLON has mistaken the title of the drama about which he inquires, which is *Pedlar's Acre*; or, *the Wife of Seven Husbands*, Margaret Lessamour being the name of the wife. The piece was written by George Almar, an actor at the Surrey Theatre, at which house it was produced in 1834. I saw it acted there, and have the printed copy now before me. There is nothing in it to indicate that the story had any foundation in fact.

W. H. HUSK.

JOHN BULLOCH, ABERDEEN (6th S. viii. 163, 214).—In the P.S. to DR. INGLEBY'S reply to MR. VAUGHAN (p. 163) a reference is made to my father, rightly ascribing to him the honour of the "conclusive restoration" of the crux under discussion. It is but right to notice that MR. VAUGHAN'S mistake of the name originated with the editors of the Cambridge *Shakespeare*, who, unfortunately, always refer to "Mr. Bullock." Although noticed in the *Times*, *Athenæum*, &c., at the time, it seems to have escaped DR. INGLEBY that the subject of his appreciative remark died on Dec. 17, 1882, but not before he had reached his seventy-eighth year, having been born in Glasgow Oct. 25, 1805.

JOHN BULLOCH.

WILLIAM III. (6th S. viii. 8).—The author of the little chap-book which forms the subject of MR. FÉRET'S query is, no doubt, identical with the "J. S., Gent.," who compiled *The True Art of Angling*, for other Little Britain publishers, in 1696. He is to be found in various publications of a similar sort about this period, and Messrs. Westwood and Satchell think they have identified him in the person of "John Smith, Gent.," author of *Profit and Pleasure United*; or, *the Husbandman's Magazine*, 1684 and 1704 (*Bib. Piscatoria*, p. 196). I believe this to be a correct supposition; for in *The Universal Library*, "printed for George Sawbridge, at the Three Flower-de-Lys in Little-Britain, 1712," the writer of the article on "Angling" concludes thus: "He who desires to read more at large of this Art of Angling, let him peruse, among others, the following Authors, J. S., Gent., his *True Art of Angling*; Smith's *Royal Fishing*." The latter was Simon Smith, who in 1641 published *A True Narration of the Royall*

*Fishings of Great Britaine and Ireland*, and was, in all likelihood, a relative of the John Smith who wrote *The Trade and Fishing of Great Britain Displayed*, 4to., 1661; and *England's Improvement Revived*, 4to., 1673, which treats of fish-ponds, &c. Under these circumstances, the association of "J. S., Gent.," and Simon Smith (in a book printed for one of the "clannish" publishers of Little Britain) seems to me an indication that Messrs. Westwood and Satchell are right in their conjecture, and that MR. FÉRET may also place the authorship of his chap-book to the credit of one of the numerous family of Smith. ALFRED WALLIS.

FINNISH FOLK-LORE (6th S. viii. 202).—Is the Finnish name of the ox-eye daisy, *prest-krage*=priests' bands, derived from any such performance with the flower as this, to which I was lately introduced by a young lady of the High School of Truro? You take an ox-eye and a sharp pair of scissors; you snip off level with the green calyx all the petals except two, almost close together, so as to make a narrow white border; you take a fine pen and make eyes, nose, and mouth on the yellow centre; you have then produced an old lady in her night-cap, the two remaining petals being the strings; and certainly if you do it neatly (I do not wish to boast, but I may say that under my young niece's able tuition I have attained perfection in the art) the result is most comical; still it must be confessed that the two remaining petals are quite as like bands as night-cap strings. MR. JONES of course does not need to be reminded that very much of his list is common to England and Scotland—I hardly need give instances—and I have little doubt to other countries also.

C. F. S. WARREN, M.A.

Trengelos, Kenwyn, Truro.

THOMAS BAMBRIDGE (6th S. viii. 187).—Hogarth's picture of the examination of Bambridge before the Committee of the House of Commons is in the collection of the Earl of Carlisle, but whether at Castle Howard or Naworth Castle I cannot say. It was exhibited at the British Institution in the year 1855.

RICH. T. SMART.

"Bambridge was disqualified by a special Act of Parliament [1729, see Hansard's *Parl. Hist.*, viii. 753], and it appears by a MS. note of Oldys that he cut his throat twenty years after."—Nichols and Stevens's *Hogarth*, vol. iii, p. 91.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

SKELLUM (6th S. vii. 413; viii. 357).—In reply to MR. JERRAM, I have to say that *sk* does not always point to a Scandinavian origin for a word. It may point to a Dutch origin, as in *landscape*, the Dutch *sch* being difficult to an Englishman, who likens it to *sk*. *Skellum*, as in Nares, was borrowed immediately, in the Tudor period, from

*Du. schelm*, explained by Hexham as "a rogue, a villaine, or a wicked person." The etymology is given by Weigand. The *m* is a noun suffix, and the root-verb is the same as is seen in *E. skill*. The original sense was a thing separated or cast away; hence M.H.G. *schelme*, carrion, offal, whence finally it came to mean a worthless fellow. See Weigand, *Etym. G. Dict.*, and the remarks on Dutch words in the preface (p. xiv) to my *Etymological Dictionary*.  
WALTER W. SKEAT.

A NORTH COUNTRY BALLAD (6th S. viii. 309, 356).—The ballad to which Mr. BLYTH refers differs little, apparently, from a well-known Scottish song, "John Grumlie," which will be found in *The Songs of Scotland*, edited by Dr. Charles Mackay, (London, Boosey & Co., 1877), p. 216, and in *The Book of Scottish Song*, by Alexander Whitelaw (London, Blackie & Son, 1875), p. 464. The Scotch version begins:—

"John Grumlie swore, by the light of the moon,  
And the green leaves on the tree,  
That he could do more work in a day  
Than his wife could do in three."

The English version begins:—

"There was an old man who lived in a wood,  
As you can plainly see,  
Who said he could do more work in a day  
Than his wife could do in three."

A copy of the English version (without a name) will be found in *Pretty Peggy and other Ballads*, illustrated by Rosina Emmet (London, Sampson Low & Co.), a very pretty children's book, enjoyable also by "children of a larger growth."

J. B. FLEMING.

This ballad is reprinted in Harland's *Ballads and Songs of Lancashire*, p. 9.

CAROLINE FISHWICK.

MODERN LETTER-WRITING (6th S. viii. 345).—I beg leave to endorse the statements made at the above reference. I frequently receive letters which are perfectly legible throughout, except that *neither the name nor the address can be deciphered*. How to reply to these is a most harrowing question. I also observe a growing tendency, chiefly in correspondents of whom one knows nothing, to exact immediate answers, regardless of the trouble they may cause. In particular, I would allude to the subject of place-names. I am often expected to solve the sense of a place-name, though it might cost a week's labour to collect the old spellings and all the available facts. I find the answering of letters of this class is harder task-work than any book writing. A little mercy would be much appreciated.  
WALTER W. SKEAT.

AN OLD FRENCH PRINT (6th S. viii. 289, 313).—Middlemead is still to be found "on the west side of Moldon" in maps current to-day, e.g., the *Post Office Directory (Home Counties), Essex, 1883*.

There it appears, where your correspondent CALCUTTENSIS says it should be found, on the high road between Harwich and Gidea Hall, Romford. It is a hamlet of Little Baddow, and under the latter title it is, by a misprint, mentioned in Lewis's *Topographical Dict.* as Little Mead; but under its own proper title, in a subsequent volume of the same work, it is correctly given as Middle-Mead. I am not disposed to accept Mr. SOLLY's theory of the engraver's mistake by a substitution of Middlemead for Mulsham, though, of course, I write with great diffidence in venturing to differ from so competent an antiquary. The only ground I can see upon which that hypothesis can be supported is that in 1638—not 1640 as CALCUTTENSIS has it—Mulsham and Middlemead were both the property of Sir Anthony Mildmay, but that baronet had a seat at Little Baddow then, and in that quarter of it known as Middlemead, as well as at Mulsham, being owner of a part of the manor of Middlemead or Middlemet, as also of Mulsham and several other manors in various parts of Essex. But Middlemead, otherwise Videlews, had by 1638 become divided into two estates, each containing its manor house, viz., "Tofts" and "Bassets," each indifferently known as Middlemead. The former was then the property of Sir Anthony Mildmay, and that gentleman perhaps entertained the king one night at his mansion near Chelmsford, conducting him next day to meet his royal mother-in-law at his other seat in Little Baddow. Perhaps a reference to De la Serre's pamphlet might settle this, if the point be worth investigating, but I do not know where to get a sight of this *brochure*, inasmuch as the British Museum library does not possess a copy. In 1638 the other portion of Middlemead at Little Baddow, with its manor house called "Bassets," was the property of Henry Pennyng, Esq., who, a few years afterwards, sold it to Sir Mondeford Bramston, third son to Sir John Bramston, Lord Chief Justice (*temp.* Car. I.). See Wright's *Essex*, vol. i. p. 120; Morant's *Essex*, vol. i. pp. 23, 24. For these reasons I think that probably the engraver was historically accurate in assigning the meeting of Charles I. and Marie de Médicis to Middlemead—one or the other of these two adjacent estates in the very locality he has apparently indicated.  
NEMO.

THE TITLE OF MONSEIGNEUR (6th S. viii. 107, 155).—Victor Hugo, in the *Légende des Siècles*, puts the following words into the mouth of the Marquis de Fanal:—

"Fais-toi belle; un seigneur va venir; il est bon;  
C'est l'empereur; un roi; ce n'est pas un barbon,  
Comme nous; il est jeune; il est roi d'Arle en France;  
Vois-tu, tu lui feras ta belle révérence,  
Et tu n'oublieras pas de dire: monseigneur."

*Ratbert, La Confiance*, iii. viii.

ROSS O'CONNELL.

**PUNCH** (6th S. vii. 287, 376).—In 1851 there was published, by Thacker & Co., London and Calcutta, *Bole Ponjis*, two volumes of humorous prose and verse, by Henry Meredith Parker. This gentleman held high office in the service of "John Company," and contributed much to the amusement of society in Calcutta as a poet, dramatist, and amateur actor, until superseded by the dynastic change of government in India. His "*Bole Ponjis*" of the Bengalees is our "bowl of punch," and here are the origin and composition of it according to my authority:—

"Perhaps, honoured reader, you may have heard of the Punjab or region of the Five Waters; pretty certainly you never did hear, unless you have sojourned in British Asia, of a Punchayt or Jury of Five. But you have heard of Punch, the jovial and joyous drink, without either knowing of, or caring for, the great fact, that the name and the thing, which is also a mystical combination of the number five, came from

'Where the gorgeous east with lavish hand  
Showers on her kings barbaric, pearl and gold':

thus, however, it is. An old writer, one of the early voyagers to India, says that he arrived at a place called Sootanooty (now Calcutta), where certain of our countrymen, servants of the Merchant Adventurers, trading to the East Indies, managed a small factory; and 'There,' he proceeds to state—I quote from memory, for I am ashamed to say that I could never in all my life keep a common place book—'There I did get huge contentment and delight; and more specially from a certain delectable liquor which was called "*Bole Ponjis*," a drink prepared and wondrously affected by the Moors, and the secret of which the worthy gentlemen of the Factory had won, being the best thing they could win, from the heathens aforesaid. Now it was surely a drink most curious and delicate, being made in this wise; that is to say, with two portions of the spirit called Rak or Arakky, and one portion of fair water, and one portion of the juice of the sugar-cane, and one portion of the juice of a little fruit, called in that country of Bengalla, by the Portingalls and Moors, limboo, nimboo, or lime. Now truly this compound of five, in the Moors' language, "*Paunch*," pleasant proportions, did procure for our company, at the Factory of Sootanooty aforesaid, mirth and jollity and great entertainment; and I did mind to bear with me to England the secret of this excellent "*Bole Ponjis*," being, methought, as good and savoury as the tobacco carried by Sir Walter Raleigh, Knight, from the Virginias, or as the tea which hath now in our days been brought from Cathay.' This, friendly or inimical reader, is the veritable history of the discovery, by civilized man, of that rare composition '*Paunch*,' Anglice '*Punch*,' the thing of five proportions: 'Two of strong and one of weak, one of sour and one of sweet' (according to the old distich), so wonderfully affected by the infidel Moors, its inventors, who cannot drink wine, and styled by the old voyager '*Bole Ponjis*,' being his version of what his entertainers at Sootanooty no doubt called a '*bowl of punch*.'" J. O.

**Fog** (6th S. viii. 206).—I do not know how far in a southerly direction Mr. LYNN considers the North to extend. *Fog* is a word constantly in use here. I have explained it in my *Glossary of Words used in the Wapentakes of Manley and Corringham* as "the latter grass, aftermath, or

eddish." In this I was correct in a limited sense. I gave the secondary meaning only. Since that work was published I have ascertained that the primitive signification of *fog* is the rough coarse grass of spring growth which is found in pastures; cattle will not eat this unless suffering from shortness of food. That it is also used in the sense I have given in my glossary is proved by the following quotation from the *Crowle Advertiser* of October 19, 1878, "Fog for 60 head of cattle." In Miss Baker's *Glossary of Northamptonshire Words and Phrases* it is defined as "coarse grass which cattle will not eat." She, moreover, gives marks of reference showing that the word occurs in Moor's *Suffolk Words and Phrases*, Wilbraham's *Cheshire Glossary*, Forby's *Vocabulary of East Anglia*, and Evans's *Leicestershire Words and Phrases*. Henry Hexham's *English-Dutch Dictionary*, 1660 (English part), has, "Fogge or after-grasse of hey."

I should be guilty of rashness were I to make a guess at the derivation of *fog*. It seems, however, improbable that an old folk-word like this should have come to us from the Latin. It is more in keeping with what we know of the relation which the Latin of the Middle Ages bore to other European tongues to assume, at least provisionally, that *fogagium* is a Latinized form of some non-Latin word already in the mouths of the people. It may be well to note that Mr. Atkinson, in his *Glossary of the Cleveland Dialect*, derives *fog* from the Welsh *fwg*, and that Jamieson's *Dictionary of the Scottish Language* has *fog*, *fonge*, meaning moss, which is traced to the Danish *fug*, mossiness.

The earliest instance that I have met with of *fog* in our language occurs in Morris's *Early English Alliterative Poems in the West Midland Dialect of the Fourteenth Century* (E.E.T.S.). The writer is telling of what befel Nebuchadnezzar:—

"His hert heldet vnhole, he hoped non oþer  
Bot a best pat he be, a bol oþer an oxe.  
He fares forth on alle faurs, fogge wat; his mete,  
& ete ay as a horce when erbes were fallen."

P. 88, l. 1631.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

In Derbyshire this word is in common and regular country use. Cattle turned out in the winter season to find a precarious subsistence in the fields are said to "go a-fogging." We speak of "a foggy meadow" in this sense; and if a farmer should desire to express his opinion of a piece of poor land he would probably describe it as 'a coud, wet bit, full o' nought bu' fog and rushes." ALFRED WALLIS.

[The word *fog* in Yorkshire is generally used for aftermath.]

MODERN ROSICRUCIANS (6th S. viii. 168, 317).

—See *Hudibras*, pt. ii. canto iii.:—

"As for the Rosy-cross philosophers,  
Whom you will have to be but sorcerers,  
What they pretend to is no more  
Than Triemegistus did before,  
Pythagoras, old Zoroaster,  
And Apollonius their master,  
To whom they do confess they owe  
All that they do and all they know."

CHAS. A. PYNE.

Hampstead, N.W.

LOOBELLING (6th S. viii. 228).—Guesses as to the derivation of words should be sternly repressed. I will, however, venture on one. It seems to me not improbable that this word, which has now suffered such degradation as to be used for a loud noise made with pots and pans, has come down to the Marston Priors folk from the days when it was the practice of gentlemen to net partridges at night by the aid of what went by the name of a *low-bell*. An account of how this was done may be seen in a curious seventeenth century book by Gervase Markham, entitled *Hunger's Prevention; or, the whole Arte of Fowling by Water and Land*, p. 92. I have given a description of this extinct form of sport in a novel called *Ralf Skirlaugh*, vol. i. p. 235. My knowledge of the use of the low-bell comes not from books, but from the conversation of those who had known old men to whom this method of taking game had been in youth a common amusement.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Wright, in his *Provincial Dictionary*, s. "Low-bell," has, "To serenade a quarrelsome man and wife. A Northamptonshire custom, resembling the old one of riding Skimmington." The name is apparently taken from the bell used on the occasion. The *low-bell* was a hand-bell used in fowling, for allusions to which *vide* Nares's *Glossary*. For cognate customs cf. riding the stang in Yorkshire, and riding the ram in Cornwall.

F. C. BIRKBECK TERRY.

THE JEWS IN RUSSIA (6th S. viii. 287).—I shall be greatly obliged to PENWITH if he will kindly let me know the numbers of the *Revue Contemporaine* in which the articles mentioned by him appeared, and also the name of the publishers. A letter addressed by me to the "Directeur de la *Revue Contemporaine*, Paris," has been returned by the Post Office with the intimation "Adresse inconnue." EDITOR OF THE "GIORNALE DEGLI ERUDITI E CURIOSI."

Padua.

DIE SONNE (5th S. x. 513; 6th S. vi. 520; vii. 114; viii. 173).—MR. F. C. BIRKBECK TERRY asks whether the moon is masculine in Surrey and Sussex. I think I may safely say that in Surrey the moon is feminine, and *not* masculine; I always hear the moon called *she*, although I have often framed

insidious questions in the hope of hearing her called *he* by persons who had already in my hearing called the sun *she*. As to Sussex I am not so sure; but I think the same practice prevails there.

MISS BUSK, in her last note on this subject, states that my supposition about *her* supposition is "unimportant," and is erroneous. I regret the error; and freely admit that any supposition of mine, about the general scheme of things or about Miss BUSK's part in it, is unimportant. But a man would have thought it hardly courteous to direct the readers' attention gratuitously to this humiliating fact.

A. J. M.

CONCORDANCE TO MILTON (6th S. viii. 229).—Guy Lushington Prendergast's *Concordance to the Poetical Works of Milton* was not published at Calcutta, but at Madras, in 4to., 1857-9, pp. 416. This is the information given by Allibone under "Prendergast," but under "Milton," p. 1300, giving the same date, he says it was published in London, and compiled from Sir Egerton Brydges's ed., 6 vols., 1835. It appears to be a much better and fuller index than that of Prof. Cleveland, 1867, which was based on Todd's blundering *Index*, in which were found 3,362 errors. Cleveland's, unfortunately, is very ill compiled, and should run to a work of double the size. To be useful, an index should, with each reference given, contain a few words of the context, as in Cowden Clarke's *Shakespeare*. Under the word *doom*, for instance, there are thirty-two references. It is so oprobious to have to turn up each of these cases that, in the hurry of writing, you are apt to throw it aside unverified; had the context been given you could have turned straight to the required passage. Should anybody print a new concordance I trust this will not be forgotten.

C. A. WARD.

Haverstock Hill, N.W.

HAS MR. BRIGHTWELL ever seen the "Verbal Index" appended to Cleveland's excellent edition of Milton's *Poetical Works*? The book was stereotyped and published in Philadelphia in 1853, and reissued in London, with a new title-page, by Messrs. S. Low, Son & Marston, in 1865. The index extends to 153 pages of small type, and is a model of care and accuracy.

J. DIXON.

SCRATCHING NAMES FROM THE FAMILY BIBLE (6th S. viii. 225).—Our Editor has started an instance of this from fiction; I will follow with the twenty-fourth chapter of the first volume of *Vanity Fair*.

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

To complete the literature of this subject readers of "N. & Q." will hardly need to be reminded of the scene in *Vanity Fair* (chap. xxiv.), where, after George's marriage to Amelia, old Osborne shuts himself up in his study, takes down the family Bible, adorned with a frontispiece repre-



sending Abraham sacrificing Isaac, and draws a pen through his son's name in the family register written on the fly-leaf.

EDWARD H. MARSHALL.

**LIST OF ENGLISH LOCALITIES** (6th S. viii. 223).—This list has already been published, with explanations by Mr. Francis Nicholls, in the *Gentleman's Magazine* for January, 1862, and received further elucidation from other writers, including Mr. T. Wright, in the numbers for February and March. Scarcely more than half a dozen of the places or characteristics remain unexplained, though the explanation is in many cases little more than conjectural. C. B. M.

The curious list of English towns and their characteristics which Mr. ROGERS has forwarded to you was edited by Mr. Francis Nichols in the *Gentleman's Magazine*, 1862, vol. i. p. 60. That gentleman added many interesting notes, though some of his identifications are open to question. Correspondence relating to it may be seen in the same volume, pp. 196, 341.

EDWARD PEACOCK.

SCRIBE'S "VERRE D'EAU" (6th S. viii. 167).—Your correspondent will find the information which he seeks for *ante*, 6th S. v. 293.

F. C. BIRKBECK TERRY.

**AUTHORS OF QUOTATIONS WANTED** (6th S. vii. 109).—

"That violent commotion which o'erthrew," &c., can be found in Wordsworth's *Excursion*, bk. vii. *sub fin.* HENRY W. HAYNES.

#### OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Cameos from English History.—England and Spain.* By the Author of "The Heir of Redclyffe." Fifth Series. (Macmillan & Co.)

MISS YONGE has written many books, and we cannot call to mind one of them that is not interesting, though all are in some degree coloured by the theological views of the writer. There is, however, less of this partisanship—to use too strong a word—in these Tudor cameos than we have before encountered. In her statements of fact Miss Yonge is conspicuously fair; it is only in her estimates of character that we have anything to call in question. With the Puritanism of the sixteenth century we have little sympathy; but it is hardly fair to speak of that form of belief as having "twisted the denunciations of the Old Testament into authorization for every imaginable atrocity in falsehood and murder against the enemies of the faith" without also bringing before the reader's mind the shocking fact that forms of opinion as widely separated from Puritanism as the north is from the south taught the same shocking doctrine, and acted upon it with a fierceness which equals—it could hardly

surpass—that of persons like Sussex and the Regent Moray.

There are thirty-eight cameos in the volume. The earliest relates to the compact of Bayonne and the last to the follies and misfortunes of the Earl of Essex. It is not easy, among so much bright and powerful writing, to point to any one of them that is specially worthy of note, so very much depends on individual prepossession. We think the "Siege of Leyden" is, on the whole, as a work of literary art, the most faultless in the volume. Those who are familiar with the late Mr. Motley's graphic word picture will not find much that is new, but they will be pleased to hear the heroic tale retold, "The resolute passive determination" of the Netherlanders is brought before us in a way beyond all praise. The story of the rising in the North is told most excellently. It was the last time that a portion of the baronage of England pitted itself against the Crown. The fall of the great houses of Percy and Nevil produced a change in the whole character of the North which we cannot believe would ever have taken place if wiser counsels had prevailed, or if either of the earls had possessed the military capacity of their great forefathers. Before that ill-fated rebellion the North was in thought and feeling almost purely mediæval. When

"The Percy's crescent set in blood"

the modern era was ushered in. The crimes of the Duke of Alva and the maddest of the French revolutionary fanatics find a horrible parallel in the doings of the royal agents when the insurrection was over. The vengeance was terrible and complete. In two days "sixty-six persons were hung in Durham alone; gibbets studded the country. In some places every fifth man was put to death, and the numbers were so large that trial by jury could only be allowed to the gentlemen." Miss Yonge does not point it out, but there is no doubt that the reason why trial by jury was allowed to those of gentle blood was to ensure the confiscation of their estates. Had they been put to death by martial law forfeiture would not have followed. Very few of the gentry, except the prime movers, whom it was impossible to spare, were put to death. The Earl of Sussex, writing to Sir George Bowes as to the executions that were to take place, says, "Ye may not execute any that hath freholds, or noted welthe, for so is the Quene's Majesties pleiser, by her speycall comandment." We doubt whether the annals of any civilized land contain a more revolting order. The rich were to be spared, the poor, who had followed their leaders with dog-like fidelity, were to suffer without mercy. The letter may be seen in full in the *Memorials of the Rebellion of 1569*, a book published anonymously by Sir Cuthbert Sharpe in 1840. Miss Yonge's estimate of the character of Mary of Scotland is fair and just.

*The Genesis of a New England State—Connecticut.* By Alexander Johnston, A. M. "Johns Hopkins University Studies." (Baltimore, published by the University.) We looked out with no little curiosity in perusing this interesting essay for something that we could lay hold of in the shape of "Blue Laws." But they seem, like the snakes in Iceland, conspicuous by their absence; and the nearest approach we can make to this celebrated code (equally celebrated whether actual or imaginary) is the fact, which clearly appears from Mr. Johnston's account, of the strongly Theocratic attitude of New Haven—which was not united with Connecticut till 1664—and that in April, 1644, the "Laws of God, as they were delivered by Moses" were adopted by the General Court of New Haven as the criminal code of the Commonwealth. Has not the "somber tone" (as our Johns Hopkins friends write it) of New Haven

Theocracy been saddled upon Connecticut? Mr. Johnston himself draws a very clear distinction between the free town community system of Connecticut and the "centralized Theocracy" at which New Haven aimed. The story of these early Anglo-American communities, reproducing in so many points the early history of the mother country, is well worth studying. And, so far as we have been able to judge from the specimens sent to us, the Johns Hopkins University deserves the thanks of students on both sides of the Atlantic for its carefully planned and well executed series of studies in historical and political science.

- (1) *The Elephant's Ball.* (2) *The Lion's Masquerade.*  
(3) *The Butterfly's Ball.* (4) *The Peacock at Home.*  
(Griffith & Farran.)

In republishing in facsimile Nos. 1 to 4 of "Harris's Cabinet," Messrs. Griffith & Farran render a service to antiquaries as well as bibliophiles. These interesting toy books have already become curiosities, and as such have been the subject of frequent allusions in "N. & Q." Those who are unable to possess the originals may well content themselves with the reprints, which leave nothing to be desired. The introductions of Mr. Charles Welsh supply all needful and much interesting information.

*Lancashire and Cheshire Antiquarian Notes* (No. 1, Sept., 1883), edited by our correspondent Mr. W. D. Pink, and printed at the *Leigh Chronicle* office, starts this autumn as a new vehicle for the preservation of historical and antiquarian matter relating to two counties which contain many historic families and not a few zealous antiquaries. The Houghtons of Houghton, Brettarghs of Brettargh Hoult, and other old names, furnish the subject-matter of some of the early notes, while the folk-lore is taken in hand by Mr. Robert Holland, who commences an interesting series on the "Old Sayings, Customs, and Superstitions of a Cheshire Farm." Mr. Pink's undertaking is all the more welcome owing to the recent conclusion of the good work carried out by Mr. Rose in the *Lancashire and Cheshire Genealogical Notes*, reprinted by him from the *Leigh Chronicle*.

In their "Vellum-Parchment Shilling Series" Messrs. Field & Tuer include a facsimile reprint of *Round about our Coal Fire; Christmas Entertainments Illustrated with many Diverting Cuts*. The original is now, it is stated, worth twice its weight in gold. Very quaint and curious is the matter, and the reprint constitutes a desirable possession. In the same series appears the second part of the amusing *English as She is Spoke*.

THE collection of *English Lyrics* added by Messrs. Kegan Paul & Co. to their "Parchment Library" is probably the amplest as well as the prettiest work in its class in existence. A larger share might be accorded George Wither and Andrew Marvell, and a few other changes might with advantage be made. Where, however, a selection is so excellent in the main, and so comprehensive, to hint of shortcomings is ungenerous.

ONE more has to be added to the large list of descendants of "N. & Q." The first number of the *Panjab Notes and Queries* has been published at Allahabad. It is promoted by a number of officers, and is edited by Capt. Richard Temple. A periodical of this nature should glean much curious and valuable information concerning Indian customs and antiquities.

THE prospectus of the Oxford Historical Society has been issued. Abundant materials illustrative of the history of the University and City of Oxford remain unpublished, or in forms that are practically inaccessible. The

aim of the Society is to publish these, to re-edit Antony à Wood, and to follow out in all respects the principles suggested by the late John Richard Green. The list of council, resident and non-resident, is headed by the Duke of Albany, and includes many distinguished names. The subscription is to be one guinea.

A SERIES of papers on the "History and Antiquities of the House of Lords," by Mr. J. Gairdner, Mr. J. H. Round, Miss Toulmin Smith, and Mr. J. S. Udal, will appear in the *Antiquary* for next year.

MR. JAMES HILTON is engaged on a second volume of *Chronograms*, which is to be published by Mr. Elliot Stock.

### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

E. P. (Wolferston).—The lines you send are met with in an imitation of Horace by Thackeray. They are part of a free rendering of the ode *Ad Puerum*, lib. i. Carm. 33, commencing—

"Persicos odi, puer, apparatus."

The true reading of the line you advance is—

"But a plain leg of mutton, my Lucy,

I prithee get ready at three;

Have it smoking and tender and juicy,

And what better meat can there be?"

W. H. H. R. ("Epitaph").—The epitaph you send is one of the most familiar on gravestones of a certain age. It appears in the *Festoon*, ed. 1767, but is probably a century earlier in date. See Dodd's *Epigrammatists*, p. 527, and "N. & Q.," *passim*.

W. T. ("Plato wearing Earrings").—An elaborate article on earrings, introducing the quotations you advance and many others, and dealing with people of distinction in all ages who wore earrings, will be found 5th S. viii. 361-4. It is from the pen of M. L. Barbé.

C.—The edition of Sophocles published under the care of Gul. Canter by Plantin, of Antwerp, is worth a few shillings, five at the outside. Subsequent editions, such as that you name, have no intrinsic or commercial value.

F. N. ("The Devil's Walk").—It would have been accurate to say that the poem had been claimed for Porson. This was what we intended to convey, but failed, as you point out, to express.

C. W. ("Bloody").—This unavoury word has been fully discussed in "N. & Q.," 4th S. xii. 324, &c.; 5th S. vols. i., ii., and vii.

W. J. WEBBER-JONES.—The address of the Archæological Institute is Oxford Mansions, Oxford Street, W.

J. D.—Received, and will appear in its turn.

J. E. ("Songs Wanted").—Received with thanks, and forwarded to GEN. RIGAUD.

J. P. EARWAKER ("Giddy Gadbye").—No such communication has been received.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, NOVEMBER 17, 1883.

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## Notes.

## CHAUCER AND HIS FIRST EDITOR, WILLIAM THYNNE.

Has it been clearly ascertained whether William Thynne edited any other edition of Chaucer than that printed by Godfray in 1532? There are two copies of this impression in the library of the British Museum, one in the general library, imperfect, and the other in the Grenville collection, perfect and in excellent condition. This edition is a black-letter folio of 383 leaves—an odd number—in consequence of an error in the numbering, printed in double columns with forty-eight lines in each full column. The title, within a square compartment and ornamented border containing naked boys in procession with drum and horn, carrying one on four others' shoulders, runs thus: "The workes of Geffray Chaucer newly prynted with dyuers workes which were neuer in prynt before: as in the table more playnly doth appere. Cum priuilegio." The preface consists of a dedication to King Henry VIII. by "William Thynne, chefe clerk of his kechyn." The colophon has, "prynted at London by Thomas Godfray. The yere of our lorde M<sup>D</sup>XXXII. cum priuilegio a rege indulto." The compartment of the title is repeated seven times in the book, before each principal poem, and there are woodcuts to nearly

every one of *The Canterbury Tales*. This is said to be the only known work printed by Godfray with a date to it. It contains many spurious works attributed to Chaucer, but not *The Plowman's Tale*. This, which I shall call No. 1, is evidently the first edition of Chaucer's complete works collected by William Thynne in 1532.

There are also in the Museum two copies of an edition printed in 1542, both exactly alike, although attributed to different printers. One of these is a beautiful copy in the Grenville collection, printed by Bonham, a black-letter folio with double columns, having the printer's name on the title-page. The title is like that of No. 1, and is included within a compartment representing an arched window-pane with a semi-circular top, and at the bottom, "prynted by Wylyam Bonham dwellynge in Paules Churcheyarde at the sygne of the Kynge Armes, 1542." There are fifty-one lines to each full column, 372 leaves, and illustrations similar to those in No. 1. The compartment of the title-page is repeated before every principal poem, and it contains the letters "W. R.," showing that it once belonged to the printer Rastell. The date of 1542 is found in the colophon, but no printer's name. This edition, which I mark as No. 2, is exactly the same as the copy in the general library, attributed to the printer Reynes. This copy of No. 2 is, however, imperfect; the true title-page is missing, and the present title is made up out of a sheet of blank paper with a compartment cut out of some book printed by John Day (for it contains his name and motto) pasted on, and there is no proper title; but at the bottom, in MS., there is, "printed by John Reyne at the sigue of the St. George in Paul's Churchyard." The colophon bears no printer's name, but is dated 1542, and the book is in all respects (except the inserted title-page) the same as Bonham's No. 2. Both these copies contain Thynne's original preface, and the poems as arranged by him, with the addition of *The Plowman's Tale* after *The Person's Tale*. The copy attributed to Reynes has many MS. notes, and has belonged to Dr. S. Wotton and to Mr. Tyrwhitt.

There are also in the Museum library four copies of an edition, No. 3, without date, but probably nearly contemporaneous with No. 2. This work is also a black-letter folio with double columns of fifty-three lines each; all four copies exactly alike, but attributed each to a different printer. The copies do not much differ from No. 2, but they have *The Plowman's Tale* before, instead of after, *The Person's Tale*, and they are not so well printed. They are attributed severally to "Wylyam Bonham, dwellynge in Paules Churcheyarde at the sygne of the reed lyon"; "Thomas Petit, in Paules Churcheyarde at the sygne of the Maydens heed"; "Robert Toye, in Paules Churcheyarde at the sygne of the Bell"; "Richard Kele,

in Lombard Strete nere unto the Stockes Market at the sygne of the Egle." All these copies of No. 3 have the same title-page, surrounded with a square window-frame compartment, and within it, "The workes of Geffray Chaucer newly prynted with dyuers workes which were neuer in print before: as in the table more playnly doth appere." They all have Thynne's preface and the same table of contents. There are no dates, and the name of the printer is in the colophon only. Evidently these four are from one impression with a different colophon for each printer. Thus it seems clear that there were three editions of Chaucer's whole works printed between 1532 and 1550 with Thynne's preface, and all founded on Thynne's first edition, viz., Godfray's of 1532. Godfray was the only printer of No. 1; No. 2 was the joint production of Bonham and Reyne, or Reynes; No. 3 the joint production of Bonham, Petit, Toye, and Kele. After 1532 the first really fresh edition is that of John Stowe, in 1561, which, however, contains Thynne's preface. But it is not so clear to me that Thynne is responsible for any other edition than that of 1532.

J. MASKELL.

Emanuel Hospital, Westminster.

P.S.—There is, I believe, an example of Reynes's edition (No. 2) in the Lambeth Library (see Maitland's *Early Printed Books*, 1843). It bears the name of John Reynes at the foot of the title-page in print, and not merely in MS.

#### A BIBLIOGRAPHY OF BEAUTY THEORIES.

(Concluded from p. 361.)

1845. Oersted (Hans Christian). *Naturlehre des Schönen*. Aus dem Dänischen von Zeise. Hamburg, 1845. 8vo.

The soul in nature, with supplementary contributions. By Hans Christian Oersted. Translated from the German by Lenora and Joanna B. Horner. London, Henry Bohn, 1852. 8vo.

The principles of beauty in colouring systematized. By [David] [Ramsay] Hay. W. Blackwood & Sons, Edinburgh. 1845. Macpherson & Lyne, printers. 8vo. viii+72. Fourteen coloured plates. M.

The orthographic beauty of the Parthenon referred to a law of nature. To which are prefixed a few observations on the importance of æsthetic science as an element in architectural education. By D. R. Hay, F.R.S.E. William Blackwood & Sons, Edinburgh...1853. 8vo. pp. 44. Twelve plates. M.

The science of beauty, as developed in nature and applied in art. By [David] [Ramsay] Hay, F.R.S.E... William Blackwood & Sons, Edinburgh...1856. 8vo. pp. 12+108. 23 plates. M.—A résumé of D. R. Hay's previous writings on beauty.

1846. *Acsthetik, oder wissenschaft des schönen* von Friedrich Theobald Vischer. Reutlingen, 1846-57. 4 vols. 8vo.

*Aesthetik, oder Wissenschaft des Schönen*. Von Friedrich Theodor Vischer. Stuttgart, 1854. 2 vols. 8vo.

1843. *Réflexions et menus-propos d'un peintre Gênois; ou, essai sur le beau dans les arts*. Par R[odolphe]

Topffer...Précédé d'une notice sur la vie et les ouvrages de l'auteur, par Albert Aubert...Paris, J. J. Dubochet...1848. 12mo. 2 vols. I. pp. 4+36+342; II. pp. 4+350. 7 fr. M.

Hogg's Instructor. London. Vol. ii. p. 326, *The Beautiful*. By J. G. Whittier.

1849. An historical inquiry into the true principles of beauty in art, more especially with reference to architecture. By James Fergusson. Part the first. London, printed [by G. Barclay] for Longman, 1849. 4to. pp. 16+538. M.—Pp. 135-146, *On beauty in art*.—Note. Projected to consist of three parts, see p. xv, "I consider it [the introduction pages 1-174] the text, and the rest of the work merely the illustration of what is there stated."—Preface, p. xv.

Westminster Review. London. Vol. liii. p. 1, *Jeffrey's theory of beauty*.

1850. *Études céramiques. Recherche des principes du beau dans l'architecture l'art céramique et la forme en général. Théorie de la coloration des reliefs*. Par J. Ziegler. Paris, Mathias...1850. 8vo. pp. 4+348. Fourteen plates in folio. M.

Chambers's Edinburgh Journal, No. 330, N.S., April 27, 1850. *Ideal beauty*.

1852. *The Leader*. London. January, 1852, to May, 1854. *Use and Beauty, Personal Beauty, Gracefulness*. By Herbert Spencer.

Essays: scientific, political, and speculative. By Herbert Spencer...London, Williams & Norgate, 14, Henrietta Street...1868-68-74. 3 vols. 8vo. I. 8+452, II. 418, III. 12+342. Vol. i. pp. 429-433, *Use and Beauty*; vol. ii. pp. 149-162, *Personal Beauty*; pp. 312-318, *Gracefulness*. M.

The principles of psychology. By Herbert Spencer. Second edition, stereotyped. Vol. ii. Williams & Norgate, 15, Henrietta Street, Covent Garden, London...1872. 8vo. pp. 8+648. Pp. 627-643, *Æsthetic Sentiments*. M.

Form and sound, can their beauty be dependent on the same physical laws? By Thomas Purdie. Edinburgh, A. & C. Black, 1852. 8vo.

Art Journal. London. Vol. iv. p. 215, 1852, *Natural philosophy of the beautiful*. (Notice of works of Oersted and Purdie.)

1853. *Blackwood's Edinburgh Magazine*. Edinburgh. Vol. lxxiv. pp. 726-755, December, 1853, *Real and ideal beauty*.—A review of writings by Francis Jeffrey, J. G. Macvicar, and D. R. Hay. (By — Patterson). M.

1855. *Ästhetische forschungen von Adolf Zeising*... Frankfurt-a-M. Verlag von Meidinger Sohn & Co., 1855. Druck von C. W. Leste in Darmstadt. 8vo. pp. 16+568. Erster Theil, Ueber das schöne überhaupt. Zweiter Theil, Ueber die verschiedenen Modificationen des Schönen. Dritter Theil, Ueber das Verhältniss der verschiedenen Künste zu den verschiedenen Modificationen des Schönen. M.

1856. *Du beau dans la nature, l'art et la poésie, Études esthétiques*. Par Adolphe Pictet. Paris, Joel Cherbuliez...1856...12mo. pp. 4+4+386+errata leaf. 3 fr. 50 c. M.

1857. *Platon considéré comme fondateur de l'esthétique. Leçon d'ouverture du cours de philosophie Grecque et Latine faite le 12 Février, 1857*. Par M. [Jean] Charles Lévêque...Paris, libraire d'Auguste Durand, Rue des Grès, 7, 1857. 8vo. pp. 4+52. M.

La science du beau, étudiée dans ses principes, dans ses applications, et dans son histoire. Par [Jean] Charles Lévêque...Ouvrage couronné par l'Institut (Académie des sciences morales et politiques)...Paris, Auguste Durand...1861. 8vo. 2 vols. I. pp. 36+412; II. pp. 4+570. 15 fr. M.

The beautiful in nature, art, and life. By Andrew James Symington. In 2 volumes. Vol. i. London, Long-

man, Brown, Green, Longmans & Roberts, 1857. 2 vols. 8vo. I. pp. 20+446; II. pp. 8+322. 21s. M.

The principles of beauty. By John Addington Symonds [the elder]...London, Bell & Daldy...1857. 8vo. pp. 16+72. Eight plates. M.

1858. On beauty: three discourses delivered in the University of Edinburgh. With an exposition of the doctrine of the beautiful according to Plato. By John Stuart Blackie, Professor of Greek in the University, and of Ancient Literature to the Royal Scottish Academy, Edinburgh. Edinburgh, Sutherland & Knox. London, Simpkin, Marshall & Co., 1858. 8vo. pp. 16+270. M.

Tait's Edinburgh Magazine. Edinburgh. (New Series) vol. xxv. p. 245, 1858, Blackie on beauty.

The Contemporary Review. London. Vol. xliii. p. 813, June, 1883, Philosophy of the beautiful. By J. S. Blackie.

Littell's Living Age. Boston, U.S.A. Vol. clviii. p. 67, July, 1883, Reprint of last-noted article.

1859. Aesthetik. Die idee des Schönen und ihre Verwirklichung durch Natur, Geist und Kunst. Von Moriz Carrière...Leipzig. F. A. Brockhaus, 1859. 2 vols. 8vo. I. pp. 14+532; II. pp. 14+634. M.

The emotions and the will. By Alexander Bain. London, 1859. 8vo.

1860. Du beau dans la nature et dans l'art. Par Victor Courdurveaux, docteur ès-lettres. [Quotation.] Paris, Didier, libraire, Quai des Augustins, 35. Troyes, [Typ.] Bouquet, libraire, Rue Notre-Dame, 43, 1860. 8vo. pp. 12+246. M.

The conduct of life. By R. W. Emerson. London, 1860. 8vo.

Culture, behavior, beauty. By Ralph Waldo Emerson. Boston [U.S.A.], James R. Osgood and Company...1876.—Printed at Cambridge. Copyright, 1860. 24mo. pp. 108. 50 cents. Being a volume of Vest-pocket series of standard and popular authors.

1861. Studien zur Geschichte der Aesthetik. Von Dr. Theodor Sträter...I. Die idee des schönen in der Platonischen philosophie. Bonn, bei Adolph Marcus, 1861. 8vo. pp. 18+92. M.

Recherches philosophiques sur les principes de la science du beau, ouvrage auquel l'Institut Impérial de France (Académie des sciences morales et politiques) a décerné une mention honorable au concours de 1860. Par Paul Voituron...Tome i. Paris, A. Bolmé...Bruxelles, A. Lacroix [printer]...1861...8vo. pp. 393. Tome ii, Paris...E. Jung-Treuttel...Bruxelles, A. Lacroix...[printer] 1861. Pp. 516. 12fr. M.

1862. Matters of taste among common things. With a theory of taste applicable to them. London, W. Kent & Co., 1862. 8vo. pp. 8+78. M.

Æsthetics; or, the science of beauty. By John Bascom, professor in Williams College, Boston, Crosby & Ainsworth, 117, Washington Street, 1867. Entered 1862. Printed and stereotyped at Cambridge. 8vo. pp. 8+256.

1863. Winckelmann's Lehre vom Schönen und von der Kunst. Ein vortrag zur Winckelmanns-feier am 9 December, 1862, in der akademischen Aula zu Greifswald gehalten von Dr. A. H. Baier, ordentlichem professor der philosophie. Greifswald, Druck der Königl. Universitäts-buchdruckerei von F. W. Kunike in Greifswald [1863]. 8vo. pp. 30. M.

The Contemporary Review. London. Vol. i. p. 279, 1866, French Æsthetics. By E. Dowden.

1869. The theory of the arts; or, art in relation to nature, civilization, and man. By George Harris. London, 1869. 2 vols. 8vo.

1871. Sermons preached before the University of Oxford and on various occasions. By [James] [Bowling] Mozley, D.D., Regius Professor of Divinity, Oxford, and

Canon of Christ Church. Rivingtons, London, Oxford, and Cambridge. [Printed by R. & R. Clark, Edinburgh.] 1876. 8vo. pp. 2+12+345. Pp. 133-163, Sermon vi., Nature. Preached Sunday afternoon, May 7, 1871.

1872. The science of aesthetics; or, the nature, kinds, laws, and uses of beauty. By Henry Noble Day. New Haven, Conn., U.S.A., 1872. Crown 8vo., plates. Another edition, with new title: The principles of aesthetics. New York, Putnam, 1872. Another edition, 1876. 12mo. 2 dols. 25 cents. Illustrated.

1873. Tyler (Samuel). Theory of the beautiful. New York, Murphy, 1873. 12mo. 50 cents.

Southern Review. (New Series.) Baltimore. Vol. xv. p. 243, Tyler's theory of the beautiful.

1874. Lectures on the beautiful and sublime in nature and morals. By the Rev. George Mather. London, Wesleyan Conference Office, 2, Castle Street, City Road, 1874. 8vo. 2s. 6d.

The descent of man and selection in relation to sex. By C. R. Darwin. Second edition. London, J. Murray, 1874. 8vo. Ideas of beauty, pp. 92, 410-414, 540, 541, 573-585, 595, 596. M.

1875. Eclectic Magazine. New York. Vol. lxxxvi. p. 291, Beauty and utility. By W. E. Gladstone.

1876. The witness of art, or the legend of beauty. By Wyke Bayliss...London, Hodder & Stoughton, Paternoster Row, 1876. 8vo. pp. 214. M.

Vorschule der Aesthetik von Gustav Theodor Fechner. Erster Theil. Leipzig. Druck und Verlag von Breitkopf & Härtel, 1876. 8vo. pp. 8+264.

Mind. London. Vol. ii. p. 102, 1877, Fechner's Æsthetics. By J. Sully.

1877. Physiological Æsthetics. By Grant Allen, B.A. Henry S. King & Co., London, 1877. 8vo. pp. 12+234. M.

The colour-sense: its origin and development. An essay in comparative psychology. By Grant Allen... London, Trübner & Co...1879...8vo. pp. 12 and 282. M.

1873. The philosophy of the beautiful. By George John Romanes. A discourse arranged to be delivered before the Royal Institution of Great Britain on the 5th of April, 1873.—This discourse was not delivered, and has not yet been published.

Die Physiologie des Schönen. Von S. A. Byk. Leipzig, Verlag von Moritz Schäfer, 1878. 8vo. pp. 8+238. M.

Revista Contemporánea. Madrid, 1875, &c. 8vo. Eight numbers, ending Feb. 23, 1879. Las causas de lo bello segun los principios de Santo Tomás. Being a translation by Prof. E. Danero from the original of Luigi Tapparelli d'Azeglio.

L'Esthétique. Par Eugène Véron...Paris, C. Reinwald & Cie...1878. 8vo. Pp. 26+480. Chapitre vi. M

Æsthetics. By Eugène Véron. Translated by W. Armstrong. London, Chapman & Hall, 193, Piccadilly, 1879. 8vo. 7s. 6d.

The Quarterly Journal of Science. London. 8vo. Vol. viii. (N.S.) pp. 374-385 (No. 59, July, 1878), The Evolution of Beauty. By F. T. Mott, F.R.G.S. M.

Western. St. Louis, U.S.A. Vol. iv. p. 73, 1878, Principle of beauty in ancient sculpture. By J. M. Tracy.

1879. The science of taste; being a treatise on its principles. By G. L. With 105 illustrations by the author. London, Edward Stanford, 55, Charing Cross, S.W., 1879. 8vo. pp. 8+250. Portrait and two plates. 12s.—P. 1: "Taste may be concisely defined as the capability of appreciating the beautiful, and the beautiful is, primarily, that which by attracting the eye satisfies and elevates the mind." M.

The cause of colour among races, and the evolution of physical beauty. By Wm. Sharpe, M.D...London, David

Bogue, 3, St. Martin's Place, Trafalgar Square, 1879. 8vo. Pp. 22. M.

1879-80. Proceedings of the Musical Association, London. Session 6. 1879-80. On beauty of touch and tone. By Orlando Steed.

The Nation. New York. Vol. xxix. p. 380, 1879. Is there a science of aesthetics? By G. S. Hall.

1880. The beautiful in sacred, dramatic and chamber music.—The Accademia Filarmonica of Bologna offered in the spring of 1880 a prize of 500 lire for the best work on the above subject.

Mind. London. No. 18, April, 1880, Pleasures of visual form. By James Sully.

The Contemporary Review. London. Vol. xxxvii. p. 474, March, 1880, Hellenic and Christian views of beauty. By Richard St. John Tyrwhitt.

Eclectic Magazine. New York. Vol. xciv. p. 587, 1880, Reprint of last-noted article.

The Monthly Packet. Edited by Charlotte M. Yonge. London, Walter Smith, 34, King Street, Covent Garden. Third Series. No. 5, May, 1881, 1s. The argument from natural beauty. By R. St. John Tyrwhitt.

The natural theology of natural beauty. By Richard St. John Tyrwhitt. London, S.P.C.K., 1882. Post 8vo. 1s. 6d.

The Contemporary Review. London. Vol. xxxviii. p. 300, 1880. Comparative aesthetics. By V. Lee.

The Globe. London. Nov. 11, 1880. Beauty. M. 1881. The science of beauty: an analytical inquiry into the laws of aesthetics. By Avery W. Holmes-Forbes, M.A., of Lincoln's Inn, Barrister-at-Law. London, Trübner & Co., Ludgate Hill, 1881. 8vo. Pp. 6+200. 6s.

The nature and function of art, more especially of architecture. By Leopold Eidlitz, architect. London, Sampson Low, Marston, Searle & Rivington, Crown Buildings, 188, Fleet Street, 1881. London, Gilbert & Rivington, Limited, St. John's Square, printers. 8vo. pp. 22+494. Chapter xiii, Of beauty, pp. 141-163. M. 1882. The Journal of Science. London, February, 1882, No. 98, pp. 76-81, and March, 1882, No. 99, pp. 129-134. Beauty in the eyes of an evolutionist. By F. Ram.

M.—P. 78: "The visible signs of the possession of those qualities of body and mind which have tended in the environment of a race to the production of the largest number of descendants constitute beauty among that race."

The Journal of Science. London, April, 1882. No. 100, pp. 201-207, Science and the sense of beauty. By J. Munroe, C.E. M.

Sunday Lecture Society, St. George's Hall, Langham Place, London, October 29, 1882. Prof. William Knight, LL.D., of St. Andrew's University, On the true, the beautiful and the good.

On imitative art, its principles and progress, with preliminary remarks on beauty, sublimity and taste. By Thomas H. Dyer, LL.D. London, George Bell & Sons, 1882. Demy 8vo. 12s. 6d.

Beauty, and the laws governing its development; with suggestions on education, relative to the attainment of beauty. By Joseph Hands, M.R.C.S. London, published by E. W. Allen, 4, Ave Maria Lane, E.C. [1852]. 8vo. pp. 88. 2s. 6d.

The following title got mislaid, and so is misplaced:—

1810. Philosophical essays. By Dugald Stewart. Edinburgh, 1810. 4to. On the beautiful.

FRED. W. FOSTER.

FRENCH FOLK-SONG.—A story entitled "Ange et Bête," by M. L. Gagneur, is now appearing in

the *feuilleton* of the *Paris National*. The issue for Sept. 18 contains the following:—

"Elle chantait cette vieille chanson villageoise, appelée la *Chanson des Quenouilles*, touchante dans sa naïveté, malgré ses fautes de prosodie:—

'A ta quenouille au ruban blanc,  
File, file, pour ton galant,  
La chemise à plis qu'il mettra  
Bientôt quand il l'épousera.

A ta quenouille au ruban bleu,  
File en priant le bon Dieu,  
L'aube du pasteur béni  
Qui vous dira: Je vous unis.

A ta quenouille au ruban vert,  
File la nappe à cent couverts,  
Sur laquelle, de si bon cœur,  
Nous boirons à votre bonheur.

A ta quenouille au ruban gris,  
File, file les draps du lit,  
Pour la chambrette dont vous seuls,  
Lui et toi, passerez le seuil.

A ta quenouille au ruban d'or,  
File, file et refile encor  
Les béguins, langes et maillots  
Pour ton premier gros poupenot.

A ta quenouille au ruban roux,  
File un mouchoir de chanvre doux,  
Qui servira à essuyer  
Tes yeux quand ils vontred pleurer.

A ta quenouille au ruban noir,  
File, sans trop le laisser voir,  
Le lineol dont, quand tu mourras,  
L'un de nous t'enveloppera."

These quaint verses seem to me worthy of a corner in "N. & Q." WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

LA PEROUSE, THE NAVIGATOR.—According to news just received from Noumea, New Caledonia, the French war steamer Bruat has recovered from the island of Vanikoro some further remains of the wreck of the expedition of the famous navigator La Perouse. The Bruat has conveyed to Noumea three cannons, three anchors, some sheets of tin, and some tubes of a pump. One of the anchors was broken in halves by the dynamite which had to be used in order to release it from the incrustations of coral that had grown over it during nearly a century. A public demonstration was organized to mark the reception of these interesting relics, and was attended by representatives of all branches of the public service. On landing the relics two salutes of twenty-one guns were fired, and at the conclusion of the formal ceremony an address was delivered by the Governor, who was surrounded by his staff and all the high officials of Noumea. It is stated that the relics are to be sent to France. Those interested in Australian history will remember that La Perouse, with the ships Boussole and Astrolabe, was at Port Jackson in 1788, having arrived there a few days after Governor Phillip, who founded the colony of New South Wales. All trace of the vessels was lost from the

time they left Australia until 1827, when it was ascertained that they were wrecked on one of the islands of the New Hebrides, and when some relics of the expedition were discovered and transferred to the Museum at Paris, where, no doubt, these additional mementoes will soon be found.

JOHN LANGDON BONYTHON.

Adelaide, South Australia.

PARALLEL PASSAGES.—May I claim for the following quotations the honour, with MR. BUCKLEY'S citation from Lockhart (6th S. vii. 325), of having *unconsciously germinated* in the Laureate's celebrated line,

"Better fifty years of Europe than a cycle of Cathay"?

"One crowded hour of glorious life  
Is worth an age without a name."

Sir Walter Scott, *Old Mortality*, ch. xxxiv.

"A day, an hour, of virtuous liberty  
Is worth a whole eternity in bondage."

Addison's *Cato*.

"The life of a man of virtue and talent, who should die in his thirtieth year, is, with regard to his own feelings, longer than that of a miserable priest-ridden slave who dreams out a century of dullness."

"Perhaps the perishing ephemeron enjoys a longer life than the tortoise."—Shelley, *Notes to Queen Mab*.

WALTER HAINES.

Faringdon, Berks.

"Her beauty hangs upon the cheek of night  
Like a rich jewel in an Ethiop's ear."

*Romeo and Juliet*, I. v.

These words of Shakspeare have been re-echoed by William Habington (1605-54) in the first stanza of his poem on *Starlight* :—

"When I survey the bright  
Celestial sphere,  
So rich with jewels hung, that night  
Doth like an Æthiop bride appear."

ALPHA.

FRAMEWORK KNITTERS.—A volume in the library of the City Liberal Club contains a list of a poll for M.P. for Nottingham in 1774, and another of 1796, also of a poll for Senior Councillors for 1774. These lists give not only the usual particulars of the hereditary freemen of the borough, but also the outvoters, with a special list for London. It appears that there was at both epochs a considerable body of Nottingham framework-knitters dispersed in London, chiefly in Whitecross Street, with a framesmith. There were also several cordwainers. John Twells, a bookseller in St. Paul's Churchyard, was a freeman, and is recorded in 1776 and in 1796.

HYDE CLARKE.

DEATH OF THE PIONEER OF CHEAP LITERATURE.—Mr. John Limbird, the once eminent printer and publisher, of the Strand, whose premises were for many years all but contiguous to Somerset House, died on Tuesday, the 30th ult., at his residence in Wandsworth Road, at the advanced age

of eighty-eight. He was both the projector and proprietor of the *Mirror*, the first weekly magazine that was published at the then low charge of twopence. It consisted of sixteen pages 8vo., neatly printed on good paper. It made its appearance in public on Jan. 1, 1823—more than sixty years ago—and, as every six months completed a volume, it must have served the reading public with nearly sixty volumes before becoming extinct. It was well known in all polite circles throughout the kingdom. There was not, I believe, an hotel, nor a respectable coffee-house, where its pages could not be seen.

I deem this succinct and respectful mention of Mr. Limbird due to the memory of one who, after a long and useful life of untiring industry, ought not to

"Go down  
To the vile dust, from whence he sprang,  
Unwept, unhonour'd, and unsung."

Happening to pass down Wandsworth Road on the 2nd inst., and seeing the sable planks in front of the shop-window, the real state of the case occurred to me, on reflecting upon the advanced age of Mr. Limbird as related to me by himself, less than a year ago.

H. SCULTHORP.

James Street, Buckingham Gate.

"GOD BE WITH US!"=THE DEVIL.—The other day, when looking out for a word in a German dictionary, my eye accidentally lighted upon the expression (written as one word) *Gottseibeins* (i.e., God be with us)=Teufel (or devil). Examples\* are: "Der Gottseibeins hat ihn geholt" (the devil has carried him off), "Ein Schwarzkünstler ist er oder der Gottseibeins selbst" (he is a sorcerer or the devil himself). The origin of the expression, which is curious, and I think worth noticing, is obvious. If a person, in the company of others, saw, or thought he saw, the devil, he might naturally exclaim, "God be with us!" or "God help us!" (which latter gives more exactly the force of the Germ. *bei*); and the exclamation has, somewhat oddly, come to be taken to mean the being who might provoke the exclamation or against whom it might be used. Is there anything similar in old English; and can any one give me an instance of the similar use of an exclamation, or rather invocation?

F. CHANCE.

Sydenham Hill.

A PIGEON PAIR.—It may interest some of the male readers of "N. & Q." to learn that when twins are born, and one is a boy and the other a girl, the correct name is "a pigeon pair." The lady who told me this was, I believe, born in London, but she may, of course, have picked up

\* The first of these examples is borrowed from Hilpert's *Germ.-Eng. Dict.*, and the second from Sanders's famous German dictionary, where other examples may also be found.

the expression elsewhere. I ought to have inquired whether there was any special name when the twins were of the same sex, but I, unfortunately, omitted to do so. F. CHANCE.  
Sydenham Hill.

**BRINE AS A FEMALE CHRISTIAN NAME.**—In the registers of this parish (Milton-Clevedon) there are the following entries:—

"1744, Nov. 18. W<sup>m</sup>, s. of James and Brin Green, bapt."

"1747, March 6. Thos., s. of Jams and brine Green, bapt." (Three other baptisms of their children.)

"1773, Feb. 23. Brine Green buried."

"1745, June 16. Tempe Wilcom buried."

Neither Brine nor Tempe is to be found in Miss Yonge's *Christian Names*, so I suppose they are uncommon. I must add that the spelling in this part of the register is eccentric, for the next entry to the first of the above is:—

"1744/5, Jan. 29. Milyear, d. Gils and Mary Chambers, bapt."

Amelia is the usual form of this name.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

**THE TALISMAN OF CHARLEMAGNE.**—In 5<sup>th</sup> S. iv. 28 I asked a question, which remained unanswered, about this talisman. It was said to consist of a splinter of the true cross in an antique setting, and to have been taken by the municipality of Aix-la-Chapelle from the body of Charlemagne to present to the Emperor Napoleon I., who left it to Queen Hortense. Since then I have discovered that it was worn by the ill-fated Prince Imperial, and was recovered after his death. An engraving of it was given at the time in the *Allgemeine* or *Leipziger Zeitung*. To-day I have come across an abstract of the will of Napoleon III. In it are these words, "Quant à mon fils, qu'il garde comme *talisman* le cachet que je portais à ma montre, et qui vient de ma mère." I presume it is now in possession of the Empress, having failed to prove a talisman to any of its possessors, notwithstanding their faith in its virtues. K. H. B.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**MISSING BRASSES.**—It is well known that many brasses, formerly in churches, have found their way into private hands, and I wish, through "N. & Q.," to appeal to those who have any in their possession to help in a search for some shields of arms which were formerly in Lowick Church, Northamptonshire, on the altar tomb of Henry Green. They were originally six in number.

Three have disappeared within the present century, and three were gone when the tomb was drawn by Schnebbelie in 1789. See Gough, *Sepulchral Effigies*, vol. v. p. 215. The arms were Quarterly, Chequy or and az., a bordure gu., and Arg., a cross engr. gu., impaling Quarterly, Gu., three water-bougets erm. or arg., and Quarterly, Or and gu., a bordure sa., bezantée, and in the first quarter a fleur-de-lis of the last, for Henry Green, of Drayton, and his second wife, Margaret Roos. It would be very satisfactory if, as the result of this inquiry, we could restore these shields to the matrices. There is also missing one scroll with the motto—"Da gliam Deo."

S. G. STOPFORD SACKVILLE.

Drayton House, Thrapston.

**CHURCH BRASSES.**—At Wixford there is a brass in memory of Thos. de Crewe. Between each word of the inscription there is a human foot, believed to be the badge of the family. Is anything known of the origin of this badge? At Ufton is a brass to Richard Woddomes, "parson, patron, and *vossioner* of the Chand parish." What is a *vossioner*? These churches are in the county of Warwick. CHAS. WILLIAMS.

**A BURIED HOUSE.**—A copy of the late John Wesley's *Journal* has recently been placed in my hands, and under date July 1, 1776, I find the following statement:—

"I preached about eleven to a numerous and serious congregation at Pocklington. In my way from hence to Malton, Mr. C. (a man of sense and veracity) gave me the following account. His grandfather, Mr. H., he said, about twenty years ago, ploughing up a field two or three miles from Pocklington, turned up a large stone, under which he perceived there was a hollow. Digging on, he found at a small distance a large magnificent house. He cleared away the earth, and, going into it, found many spacious rooms. The floors of the lower story were of mosaic work, exquisitely wrought. Mr. C. himself counted sixteen stones within an inch-square. Many flocked to see it from various parts, as long as it stood open. But after some days Mr. P. (he knew not why) ordered it to be covered again; and he would never after suffer any to open it, but ploughed the field all over."

Can any of your numerous readers throw light upon this? Has this rather astounding assertion received any confirmation? If so, when, and of what nature? CANTAB.

**NICHOLAS BRETON.**—I have in my hands a dainty little book, entitled "*The Soules Heavenly Exercise* .....", by Nicholas Breton, Gent., ....., London, 1601," in small 8vo. This is not included in Dr. Grosart's splendid edition, nor mentioned in Mr. Corser's *Catalogue*, nor in any bibliographical work with which I am acquainted. Before hastily concluding that it is unknown I should like to ask whether any of your readers have ever heard of it. J. F. PAYNE.

Wimpole Street.



**BASARIOTTS.**—The Wardens and Company of Shearmen of Southampton having complained in 1504 of wrongs done them by strangers, it was agreed before the mayor and his brethren that, while the shearmen should be protected in the usual ways, merchant strangers and *Basariotts* having servants skilful “in takkyng and foldyng” cloths and kerseys might avail themselves of their skill, but only for their own uses. Who were Basariotts? Were they Levanters?

J. SILVESTER DAVIES.

Vicarage, Enfield Highway.

“LA VERGE DE JACOB; OU, L'ART DE TROUVER LES TRESORS, &c. Par I. N. A Lyon, chez Hilaire Baritel, rue Merciere, à la Constance, 1693.” With frontispiece.—Can any one tell me who “I. N.” was? There was another treatise on the divining rod published at Paris in the same year (1693), by P. L. L. de Vallemont. G. L. FENTON.  
San Remo.

**POLAMPORE.**—In a will proved 1805 the testator bequeaths “the polampore lying in the chest of drawers.” What did the legatee get?

J. E. J.

**SILENT=DARK.**—Can any Semitic scholar give me an instance in any Semitic language, other than Hebrew, of a word primarily meaning *silent* being used in a secondary sense for *dark*, *obscured*? I know of the instances in Latin and Italian.

A. SMYTHE PALMER.

Woodford.

**ST. DONWYN.**—Who is St. Donwyn, whose image, costing three pounds, was to be erected in Kensington Church, A.D. 1535, pursuant to the will of William Walwyn?  
THUS.

**CRINOLINE.**—In what year did crinoline go out of fashion? This ridiculous piece of information is wanted for the sake of accuracy, so that a person shall not be described as wearing crinoline at a date when it was *not* worn. Perhaps there may hereafter be creatures so ignorant as not to know what crinoline was. I will, therefore, though with rude and faltering hand, describe it. A crinoline was a sort of cage, or hencoop, devised and worn by the ingenious and much-enduring race of woman. It was made of ribs of whalebone or fine steel; it had a hole atop and a vertical slit, by means whereof the hapless female placed herself inside it, carefully disposing her gown and petticoats outside of it. Thus she seemed to stand waist-deep in a haycock of silk or gauze, whereby the inferior sex were made to keep their distance. This last object is now achieved in a different way: woman has reduced her circumference to the very narrowest of its natural limits; but *en revanche* she spreads forth her skirts on the floor in a fan-like train, nicely adapted to trip

up the encroaching male. Beholding such versatility of resource, such happy adjustment of various means to one desirable end, I at once became a member of the Women's Suffrage Society.

A. J. M.

“**PIG IN THE GUTTER.**”—Under the heading “Saffron Walden,” the *Herts and Essex Observer* of May 5, 1883, has the following:—

“The 1st of May was observed, as is customary, by large numbers of children perambulating the streets from morning to about midday with garlands of flowers. The time-honoured ‘Pig in the Gutter’ found about 300 lads to join in the sport. This commenced about 7.30 P.M., and finished up in the market about 8.30.”

I shall be greatly obliged if any of your readers can tell me in what the sport consists, and the origin of the custom. I cannot find any notice of it in Hone.  
M.A.Oxon.

**MARY BERCLAY OR BARCLAY.**—Can any of the learned genealogists who contribute to “N. & Q.” assist me in tracing the family to which the above-mentioned person belonged? She married William Rumbold, an active and a devoted Royalist, who at the Restoration was made “Comptroller of the Great Wardrobe and Surveyor-General of all the Customs of England.” She died on Aug. 21, 1667, and was buried with her husband (who died on May 27 preceding) in the chancel of All Saints' Church at Fulham. The inscription on the stone which covers the remains of the couple describes Mary as “only daughter of Wm. Berclay (Esq. of y<sup>e</sup> Body to His late Maj<sup>tye</sup> of Blessed Memory King Charles y<sup>e</sup> First).” A coat of arms above the inscription exhibits Rumbold (Or, on a chevron gu. three cinquefoils of the field; a canton of the second charged with a leopard's face erminois) impaled with a coat which looks to me like that of Barclay of Pierston (baronets), namely, Az, a chevron between three crosses patée or. Mary Rumbold (Berclay) left four children. Her eldest daughter, Mary, married James Sloane, Esq., M.P. for Thetford, elder brother of Sir Hans Sloane, Bart. In her will, dated July, 1720, Mary Sloane makes several bequests in favour of some Irish, or Welsh, Hamiltons:—

“To the Hon. Mrs. Hamilton, of Tullimore, ten guineas, and six pictures: one of her Ladyship's self; one of her Ladyship's son, the Right Hon. Lord Viscount Skerin, when he was a child; one of Mrs. Cary Hamilton, one of Mrs. Elizabeth Hamilton, both of them daughters of the Hon. Mrs. Hamilton aforesaid; one of the Hon. Mrs. Hamilton, of Bangor, and one of the Right Hon. Viscountess Skerin.”

Who were these Hamiltons, Viscounts Skerin? The fact of Mary Sloane having all these pictures of the family would seem to point to a connexion.

LAC.

JOHN CHEEK. — In *The Second Part of the Marrow of Ecclesiastical History*, book i., pub-

lished in 1650, at p. 157 "Mr. John Cheeke," tutor to Edward VI., is said to have taught that monarch "the languages of Latine and Greek." Further allusion is made to "Master Cheek" at p. 173. This John Cheek is claimed by a family now long settled in this part of Essex. If the claim is correct (as I believe it is) his descendants have been parish clerks at Dunmow for about a century, and the office is now held by a John Cheek. Others have also held the office at Little Dunmow and Felstead. Another John Cheek, a native of Dunmow, died in the City of London Dispensary on December 11 last year, aged ninety-six; the *City Press* gave some particulars of him at that time. I should be glad to know whether John Cheek, tutor to Edward VI., was ever knighted, and if so by whom. He certainly was not by Edward VI., and, Protestant as he was, it would be hardly feasible in Mary's reign. The family has been noted for longevity, and it is possible that honour was conferred by Elizabeth, if at all, which I must doubt, failing any proof of knighthood. Can any correspondent inform me when and where he died, and where he was buried, or refer me to any mention of him after Edward's death? I have only read of him in the work quoted, which, instead of being ecclesiastical history, consists wholly of biographies. It is "by Sam<sup>l</sup> Clark, pastor of Bennet Fink, London," and is extremely anti-Papal and of very questionable veracity. J. W. SAVILL.

Dunmow, Essex.

"Thy age, like ours, O soul of Sir John Cheek,  
Hated not learning worse than toad or asp,  
When thou taught'st Cambridge and King Edward  
Greek." *Milton*, Sonnet xi.

"He [Sir John Cheek or Cheke] was the first Professor of the Greek tongue in the university of Cambridge, and was highly instrumental in bringing that language into repute, and restoring the original pronunciation of it, though with great opposition from the patrons of ignorance and popery, and especially from Gardiner, bishop of Winchester, and chancellor of the university. He was afterwards made one of the tutors to Edward VI. See his life by Strype or in *Biographia Britannica*."—Note in Newton's *Milton*. Sir John Cheke was knighted in 1551, the fifth year of Edward VI., and assumably by that monarch. The following year he was made Clerk to the Council, Privy Councillor, and Secretary of State. His subsequent recantation of his religion, his presence at the examination of Protestants, and his death, at the age of forty-three, of shame, are described in *The English Cyclopædia*, in Chalmers's *Biographical Dictionary*, and in other well-known compilations.]

"FROM DISTANT CLIMES," &c.—In the *Annual Register* for 1801 there is a "Prologue; by a gentleman of Leicester; On opening the theatre at Sydney, Botany Bay; to be spoken by the celebrated Mr. Barrington." It begins thus:—

"From distant climes, o'er wide-spread seas we come,  
Though not with much *écclat* or beat of drum;  
True patriots all; for be it understood  
We left our country for our country's good."

Who was the author of this squib? Barrington was the celebrated pickpocket, and no doubt in 1801 it seemed a great joke that a theatre should be opened at a place only known to the public as a penal settlement. JAYDEE.

"LIFE OF HENRY JESSEY."—I want much to see the *Life and Death of Mr. Henry Jessey*,\* 1671; and not being able to find it at the British Museum or at Williams's Library, appeal to your readers. W. RENDLE.

PERIODICAL LITERATURE.—Reading about Maty's *New Review*, in 9 vols. 8vo., reminds me of a want in bibliography that I think is very pressing, viz., a catalogue of periodical literature—reviews, magazines, quarterlies—from the earliest times to the present. Has any such thing been attempted? Of course I know of Poole's *Index*; but that, though invaluable in its own way, does not in the least meet the want. C. A. WARD.  
Haverstock Hill, N.W.

STINNYARD.—A large meadow, adjoining what must have been the Priory grounds here, is called the Stinnyard (so pronounced). It is suggested that it was a place where the casuals broke a certain amount of stones (*stein*) before leaving the Priory, in return for their lodging. This is hardly probable, as the field is low-lying and marshy, there being no quarry near. Moreover, it is a very large field, and a smaller place would have done for the purpose. P. R.  
Repton.

PYSE.—Does your correspondent COL. PRIDEAUX know the origin of the warning called out by buggy drivers to pedestrians in Bombay, "Pyse"? I have heard the origin discussed, but never explained. It is not Hindustani.

FLEUR-DE-LYS.

GONZAGAS OF MANTUA.—When looking, the other day, for an address in Kelly's *Post Office Directory* I was not a little surprised at finding the name "Prince of Mantua and Montferat" in that book. Historians tell us that the dynasty of the Gonzagas of Mantua became extinct on the death of Carlo IV., who died without issue in 1708. Can any reader clear up this matter? L. L. K.

Hull.

COCKERAM'S "DICTIONARY."—My copy wants its title-page, and I wish to know its date. The page measures 5½ inches by 3½ inches. The book begins with "Dedication to the Right Honourable Sir Richard Boyle.....Earle of Corke....." on A 2. Next following comes, on A 3, "A Pre-

\* Rector(?) of St. George's, Southwark, and third pastor of probably the first Nonconformist meeting in Southwark.

monition from the Authour to the Reader" (3½ pages). There is no pagination, but the signatures run on to V [8]. Lowndes mentions only one edition, "Lond. 1632, 8vo.," but the size of my copy is 16mo. Burke says that Richard Boyle was created Earl of Cork on October 16, 1620.

J. DYKES CAMPBELL.

[The editions given by Lowndes are 1623, 8vo.; 1632, 8vo.; 1655 and 1659, without indication of size.]

"THE GRAND OLD MAN."—I have lately seen, I think in the *Daily News*, that this term was first used by Dean Hook, in respect of Archbishop Theodore, in his *Lives of the Archbishops of Canterbury*. What is the origin of the now familiar appellation? It is not altogether unlike the stanza in the *In Memoriam*:—

"And there he bore without abuse  
The grand old name of gentleman,  
Defamed by every charlatan,  
And soil'd by all ignoble use."—cix. 6.

ED. MARSHALL.

INK BLOTS.—Will some correspondent kindly tell me a simple way of removing a fresh ink blot from an old (1727) book without seriously injuring the paper?  
Chiswick.

H. DELEVINGNE.

BOND OR BONDE FAMILY, OF THORPE.—Wanted, any particulars respecting the family of Bond, of Thorpe, Surrey. William Bond was an officer in the household of Henry VII. and VIII., and his son has a monument in the chancel of Thorpe dated 1578?

J. MASKELL.

Emanuel Hospital, Westminster.

DUC DE CHAMBORD.—At the moment of the death of the Duc de Chambord, the priest in attendance exclaimed, "Montez au ciel, fils de St. Louis" (*Times*, Aug. 25, 1883). A similar form was made use of by the Abbé Edgeworth as Louis XVI. laid his head upon the block. Is this a recognized formula for such a time, or upon what other particular occasions is it known to have been used?

ED. MARSHALL.

THE FAMILY OF BAYLEY, OF THORNEY.—A family of foreign Protestant refugees, named Le Bailleul, settled at Thorney, in Cambridgeshire, in 1656, and acquired the name of Bayley. Is there any branch of this family now in existence beside that to which Sir Emilius Bayley, Bart., belongs?

FR. BAYLEY.

MARKS ON SEALS.—Can any of your readers inform me if seal engravers of former days were in the habit of putting a private mark on seals. I have an old seal with a small mark on it, which on being magnified appears like a stag's head. I have seen a similar mark on another old seal? Both the subjects were human heads in profile. Mine, an old family seal, might pass for Milton, but

that the hair is short. One owner to whom I trace it was an ardent Jacobite. FLEUR-DE-LYS.

THE "ORIGINAL."—In his tribute to the memory of the late John Payne Collier, MR. THOMS incidentally refers to a "weekly paper, the *Original*," which he started in 1832. I should like to possess a copy. Will some reader of "N. & Q." inform me if such is to be had? JAMES NICHOLSON.

GIBBON AND GIBBONS FAMILIES.—Will you allow me to place on record in your pages that in the course of researches which I have had occasion to make I have accumulated a very considerable mass of materials relating to various branches of the Gibbon and Gibbons families, an epitome of which I intend at some future time to have printed for private circulation; and that I shall be much obliged by any communications which may be addressed to me on the subject?

A. W. GIBBONS.

68, Lincoln's Inn Fields.

"A LOST SONNET."—Can any of your readers tell me the author or translator of a sonnet, said to be translated from the Italian, and beginning thus?—

"A LOST SONNET.

"Last night I made a sonnet in my dreams,  
And gave it to my love across the sea;  
I saw her read it, saw bright, happy gleams  
Flash from her down-dropp'd eyes, for love of me."

I am anxious to publish it as words to a song, and having searched and inquired everywhere for the author, as yet in vain, I apply to "N. & Q." as a last resource.

A. A. H.

AUTHORS OF QUOTATIONS WANTED.—

"The aged man, that coffers up his gold,  
Is plagued with cramps, and gout, and painful fits,  
And scarce hath eyes his treasure to behold,  
But like still-pining Tantalus he sits."

J. D.

Replies.

LASS.

(6th S. vi. 366, 396; vii. 277; viii. 96, 278.)

I believe that the names colloquially given to young unmarried women in Britain are four in number, and may be tabulated thus: *Lass* is emphatically the Scottish and Northern English name, and Warwickshire is probably its southern limit. In Lancashire and Yorkshire, especially, a pretty girl is a bonny *lass*, a maidservant is a servant *lass*; and there is, I think, nothing in Southern England that answers to the hearty, "Now, my lass!" which is one's friendly greeting to a girl of the working classes. *Wench*, which occurs also at times in the North, is the name especially used in Shropshire and Staffordshire, and perhaps in other midland counties too.

Literature has been less kind to this name than to the other; but in common speech *wench* is a word just as hearty and endearing as *lass*; and both words are used by girls in addressing one another. Often, in our "flithering" days, I have heard "Coom on, lasses!" echo along the Holderness shore; and in Staffordshire have heard the "Heave away, wenchies!" wherewith the girls encourage their mates at work. *Damsel* is, so far as I have observed, the chief name in Wales, or at any rate in South Wales; and a very pretty name it is, suggestive of chivalry and romance. Once, being desirous of learning how far the word *wench* was known in Monmouthshire, I used it in talking to a group of pit-girls—modest, gentle creatures all—who were having their dinner on the mountain side. "Do you call yourselves *wenchies*?" "Yes, indeed," said Mary Lewis, the spokeswoman; but she felt that it was not the usual name, after all, and so she looked up at me and added, in the sweetest of voices, "And we do call us *damsels*." The fourth name is *maiden*, and of this I speak for the most part only at second hand; but I have heard it in Devonshire, and I fancy it is common also in Somerset and Dorset. See, for instance, the West Country evidence taken before the Commissioners appointed under the Act 5 & 6 Vict. c. 57. Mary Puddicombe, for one, after describing how she drove bullocks afield, says, "*Maidens* would not like that work now"; and again, "I told my father and mother, and they told me to be a better *maiden* next time"; and again, "I think it was a good thing for young boys and *maidens* to be apprenticed." If there are other names than these four, I should be glad to know of them. A. J. M.

P.S.—Since the above was written, I have recollect-ed that there is at least one other local name in Britain for a young unmarried woman: it is the curious word *mauther*, which is familiar in Norfolk and Suffolk. A *mauther* is a girl; and I believe, but am not sure, that it is used colloquially; that you would say "Well, *mauther*," or "Now, then, *mauther*," in speaking to a girl. There are examples of the word in that excellent and amusing Suffolk tract, *The Adventures of Sally Miggs*:

THE WILLIAMITE AND JACOBITE WARS IN IRELAND (6th S. viii. 8, 375).—At the first reference I noticed a query relative to the authorship of a *Life of King William III.*, published in London in 1702. Having in my possession a small volume, which I have reason to suppose is by the same pen, I have been looking with some interest for a reply. So far, MR. WALLIS alone among your correspondents has thrown some light on the question of the author's name. Perhaps a short description of the book, which forms part of my own collection, might put some of our friends on

the right track. The title-page, which I slightly curtail, runs as follows:—

The True Impartial | History and Wars | of the | Kingdom of Ireland | describing | Its Situation, Division into Provinces | Shires, &c. &c. &c. | With the several Revolts and Rebellions of the Natives, | &c. &c. &c. | more particularly relating to all the memorable | Skirmishes, Battels, Sieges and other Extraordinary | Transactions, since the Grand Revolution | under the Reign of their present Majesties | K. William and Q. Mary, to the Siege and | Surrender of Limerick and that has since happened | to June 1692. Being a History full of | variety and worthy the perusal of | the Ingenious Reader. | The second Edition, with additions. | London: printed for Nicholas Boddington at the Golden Ball in Duck Lane, 1692.

The frontispiece is a rude engraving by Van Hove, and represents King William III. handing an olive branch to the genius of Ireland. Underneath appear the following lines:—

"See Ireland rising from a bed of war  
Receiving peace from her kind Conqueror  
With arms unfettered she her king receives  
Who's sword protects whilst heaven plenty gives."

Though but a mere sketch of the Irish war, it is, on the whole, energetically written, and, from the author's evident acquaintance with the places and districts described, one would almost be led to think that he had served in the campaign. Of course the tone of the work is essentially English and Protestant. In the writer's eyes Dutch William was a heaven-sent general, and the Revolution a great and unmixed blessing. That the English have an inalienable right to rule the Irish, as a superior race rules an inferior, is the leading dogma in the historical creed of this writer, and to a reflecting mind his pages afford a sad, yet sometimes amusing, proof of what little progress has been made, even in our own days, in the seemingly hopeless task of loosing the Gordian knot of Irish difficulties. Yet our author is far from incapable of seeing many good points in the Irish character. It is true he deprecates that

"the people of the Ancient Stock do not accustom themselves to Labour, but rather to Spoil and War, desirous to live idly upon the product of the Country and industrious English by such unlawful ways as Opportunity has put into their Hand."

Still, he says

"it must be confessed, by all unbiassed persons, that the Irish Gentry are qualified sufficiently (at least the greatest number of them) for great Undertakings, if they would, according to what they understand, labour to improve their own Advantage by putting themselves forward in the World to acquire those Preferments and Undertakings they are capable of."

He also regrets, and with evident sincerity, that they have not paid more attention to the development of their country's resources, as the prosperity and trade which would have ensued would have proved

"a comfortable Maintenance to some thousands who, for several years past, have been destitute of such a

Livelihood as might render them capable of subsisting, for want of which they have been forced to travel abroad and serve other Nations, where they are for the most part treated little better than Slaves, as well in War as in other Employments, many of them, if we impartially consider their Merits, as to Education and Natural Endowments, deserving better Usage."

Taken altogether the work is an entertaining production, and a pretty fair record of the events of which it treats, making due allowance for national and religious prejudices. The preface is signed, "The Candid Reader's Well-wisher and most humble Servant, J. S." Is anything known of the author, or does the British Museum possess a copy of the work? LEONARD D. ARDILL.

18, Aytoun Street, Manchester.

THE CROSS ON LOAVES (6th S. vii. 427).—It is stated in a back number of "N. & Q." that it is the general practice in Austria-Hungary to mark bread with a cross. I have lived some years in this country, eat "kaiser semmel" every day, and have never yet met with one that had a cross on it. The "kaiser semmel" is not a loaf, moreover—it is a small roll, about the size of an English bun. I have often seen these "semmel" made, and though, as a Viennese baker once told me, their manufacture is "das Heiligste" of the art, they receive no other baptism than a twenty minutes' baking in a brick oven.

Viennese bread is celebrated. It may interest you to know something about it. The excellence of the bread is attributed in Vienna to three reasons—the oven, the men, and the yeast. I think another may be added, and that is the dry climate. An ounce of yeast (three décagrammes) and as much salt is taken for every gallon (one litre) of milk used for the dough. The yeast is a Viennese speciality, known as the "St. Marxner Pressheffe," and its composition is a secret. It keeps two days in summer and a little longer in winter. The ovens are heated by wood fires lit inside them during four hours; the ashes are then raked out and the oven is carefully wiped with wisps of damp straw. On the vapour thus generated, as well as that produced by the baking of the dough, lies the whole art of the browning and the success of the "semmel."

As to the workmen, perhaps their advantage consists in the cheapness of labour and the traditions of their trade; but neither the one nor the other prevents strikes, which sometimes end disastrously. EVERARD PRIMROSE.

BYRON'S "THE BLUES" (6th S. viii. 266).—The answer to JAYDEE's query is that Wordsworth, having been appointed a Collector of Stamps—as to which see an amusing anecdote in Haydon's *Autobiography*—would needfully receive sums paid on account of the hat tax, an imposition which was still current in Byron's time. Hat-makers were compelled to place inside their goods certain

stamps which signified that the tax had been paid. The buyer of a new hat might, therefore, well think of Wordsworth when he found the stamp inside that garment. The waste-paper was to be had at Grange's, not needfully the hat-stamp. Although there are, doubtless, many other examples of these stamps still preserved in old hats, the sole instance known to me is within the hat on the head of that curious funeral effigy of Admiral Nelson, which is a member of the so-called "ragged regiment" in Westminster Abbey. I noticed this under the following circumstances. While Maclise was painting, in the Royal Gallery at Westminster, the "Interview of Wellington and Blucher" and the "Death of Nelson," I often stayed to gossip with the artist while he worked upon the walls. On one occasion he lamented that, having taken no end of pains to verify the costumes of his soldiers and sailors, he had never been able to get hold of a hat of Nelson's such as he wished to represent on or near the dying admiral in the latter design. Bearing in mind the costume of the effigy in question, which I had often studied, remembering that it included a cocked hat, and having no doubt that the whole suit had belonged to Nelson at the period of his death, I told Maclise that he had only to cross the street to secure what he coveted. "Why, in Heaven's name, didn't you tell me so before?" cried he, jumping up. "How could I know you wanted it?" was the return query. Instantly we set off. Maclise saw Dean Stanley, who caused the glass case of the effigy to be opened, and there, sure enough, we found not only the very thing the artist craved for, but the strongest presumptive evidence that the hat at least, if not, as was most probable, the entire suit which clothes the figure, had belonged to, and even been worn by, the admiral. Grease and sweat-marks stain that part of the lining of the hat which had touched the wearer's head, except where the edge of the eyepatch attached to the inner rim of the lining had protected that lining. There the patch itself is soiled. The maker's name is inside the hat as usual, together with the stamp acknowledging the payment of the tax on the garment. I forget the name of the maker, but remember that his address was somewhere in St. James's Street. Maclise borrowed the hat and painted from it. It was duly restored to the effigy. I beg you will allow me to place on record this testimony of Maclise's honourable care in painting his noble pictures. Moreover, it is well the world should know that a very precious personal relic of Nelson is shut up with the "ragged regiment."

F. G. S.

10, Hammersmith Terrace, W.

COMPTON-WYNYATES (6th S. viii. 163, 295).—In December, 1862, I had occasion to be much in the neighbourhood of Compton-Wynyates. At that time the late Sir Digby Wyatt was employed in

restoring and putting in order this old mansion for the occasional occupation of its noble owner. One wing, or a portion of it, was inhabited by the steward, from whom and his family I received many civilities. I perfectly remember asking if he could help me to the origin of the name Wynyates. He replied that it was thought to be a corruption from *vineyards*, and some colour for this supposition is found in the fact that a plot of ground skirting the house is still called the Vineyard. In the common dialect of the country side Vineyard might readily slip into Wynyates. Possibly during the long period the house was deserted and allowed to fall into decay the corrupted name (very diversely spelt) gradually fastened upon it. A reference to the early county histories and old maps might settle the point. Wm. Howitt, in his *Visits to Remarkable Places*, gives an interesting notice of Compton-Wynyates, but he prints it Winyates.

Jos. J. J.

The origin of this name, according to Dugdale (see Dugdale's *Warwickshire*), is taken from the vineyard which is supposed to have been existent there. The word is spelt Winyate and Wyniate.

F. W. J.

Compton-Wyniates, or, as Camden designates it, Compton-in-the-Hole, derives its name from the Saxon word *comb* or *cumbe*, a deep valley, and the adjunct Winyate was added to distinguish it from the other Comptons in the county, that word originating from the fact that a vineyard was formerly cultivated in the lordship. With the Marquess of Northampton's kind permission, I had the fortune a few months ago to see every nook and corner of the grand old house, and so far as my experience goes I should class it as the finest specimen of a Tudor mansion we possess.

ALLAN FEA.

Higgate.

Probably from British *wyn*, white, and *iat*, a gate. Compton is the family name of the Marquess of Northampton.

HIRONDELLE.

There is an interesting description of this fine old mansion, built in the reign of Henry VIII., circa 1520, in vol. i. of Howitt's *Visits to Remarkable Places*, published in 1839; and an engraving of it in Nash's *Mansions of England in the Olden Time*. It is sometimes locally styled Compton-in-the-Hole, from its situation in a hollow. Wynyates is affixed to distinguish it from several other places named Compton, and perhaps may be a corruption of Wynyard, a well-known patronymic, said to be derived and altered from *vineyard*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In corroboration of the derivation of the name Wynyates as given by your correspondent MR. WILFRED HARGRAVE at the second reference, I

may be allowed to state that the name is found in the North Riding of Yorkshire. The road from Askrigg to Swaledale by Summer Lodge is so called in its highest portion, and the inhabitants talk about "ganguin' ower Windyettes." Windy enough is the passage along the high moorland, as I on horseback have many a time experienced.

F. C. BIRKBECK TERRY.

FOXGLOVE (6th S. viii. 366).—I beg leave to protest against the etymology (!) from *folk's glove*. I do so on principle; it seems to me most mischievous to suggest how a name *might* have arisen, when all the while the facts are on record. As to the suggestion itself, I have heard it only too often, and it is given in Brewer's *Dictionary of Phrase and Fable*. Any attempt at ascertaining the facts would have disposed of the theory at once; for it is perfectly well known that the A.-S. name was *foxes glofa*, meaning fox's glove, which occurs in vol. iii. p. 327 of Cockayne's *Anglo-Saxon Leechdoms*. It is obviously impossible that the A.-S. *foxes* can be a corruption of a form *folk's*, which is of later date. The Norwegian name *revhandskje*, foxglove, is derived from *rev*, a fox, and *handskje*, a glove; and how are we to explain this away? The fact is that Englishmen are always making "suggestions" of this character, being apparently of opinion that unaided guesswork is the only method of value; yet we do not thus attempt to explain the ordinary facts of botany and chemistry. Dr. Brewer explains *foxes glofa* by "red or fox-coloured glove." It means nothing of the kind; it means just simply "glove of the fox." It is only another example of "suggestion"; it is far better to take the fact as it stands. A study of such a book as Earle's *Plant-Names* will show that our ancestors delighted in names formed from the names of animals; and this fact cannot be upset by merely modern notions as to their inappropriateness. If we exercise our imagination by making bad guesses we should not blame our ancestors, who exercised theirs quite harmlessly.

WALTER W. SKEAT.

"THE LIBERAL" (5th S. vii. 388).—So long a period has elapsed since the question under this heading was asked, that I may be allowed to repeat it.—Who was the author of two articles in the above-named periodical, signed "Carlone" and "Carluccio," on "Les Charmettes and Rousseau" and "On Shakspeare's Fools"?—your correspondent suggesting that the one might have been written by Lamb and attributing the second to Charles Cowden Clarke. I have no hesitation in saying that neither supposition is correct, and that both articles were written by Charles Brown, whose name is well known in connexion with Keats, and whose invitation to "domesticate with him" Keats accepted.

In my youth Mr. Brown was so kind as to allow me to read under his guidance, and I well remember that both Rousseau and Shakspeare were favourite authors of his, and that he was of opinion that Shakspeare's life, so much as we are likely to know of it, might be written from his sonnets, and an article of his was published in some periodical in support of this view previously to the time I am speaking of. I know he was a contributor to the *Liberal*, and I know he contributed to other periodicals under the signature of "Carluccio"; for instance, a charming story in the *Examiner* of 1823, called "La Bella Tabaccaia." Still, proof might be wanting to convince other persons that he was the writer of the articles in question in the *Liberal*, and therefore I wrote to his son, who resides in New Zealand, for information, and he tells me that both articles were written by his father, whose signature to that effect he has. This conclusively disposes of all doubt on the subject. Other writers in the *Liberal* were Lord Byron, W. Hazlitt, W. Hogg, Leigh Hunt, Percy Bysshe Shelley, Mrs. Shelley, &c.; but I am going beyond the question.

W. DILKE.

Chichester.

LONDON STREET CRY (6th S. viii. 348).—Was not this really a "tormentor for your flies"? The mouse-trap man would probably also sell little bunches of butcher's broom (*Ruscus*, the mouse-thorn of the Germans), a very effective and destructive weapon in the hands of an active butcher's boy, when employed to guard his master's meat from the attacks of flies.

EDWARD SOLLY.

LIST OF NEW TESTAMENT MSS. (6th S. viii. 269).—Was the distinguishing letter not first added to the original name of the different MSS. by C. Tischendorf, than whom no other scholar of our generation has more thoroughly investigated and elucidated the most trustworthy text of the Greek New Testament? It is a common usage to designate the priority of MSS. by the successive letters of the alphabet. Now Tischendorf, after having discovered, in 1859, the Codex Sinaiticus (written in uncial characters of the fifth or sixth century), which he found to be still earlier than the Codex Alexandrinus (already called Cod. A) had to designate this newly discovered MS. as Cod.  $\aleph$  (Aleph). It is upon this Codex Sinaiticus or  $\aleph$ , regarded by him as the most ancient, that he has based his last critical edition of the Greek New Testament (first published in 1862).

H. KREBS.

Oxford.

According to Scrivener, who says (*Plain Introduction*, p. 75, ed. 1883) that the custom "originated in the accidental circumstance that the Codex Alexandrinus was designated as Cod. A in the lower margin of Walton's Polyglott," Wetstein

(1751-2) was the first to adopt the present system of notation of New Testament MSS. Uncial MSS. were by him distinguished by capital letters, cursive MSS. by Arabic numerals. The method once accepted, the list would, of course, grow, as new MSS. were discovered, or applied to the purposes of textual criticism.

W. F. R.

Worle Vicarage.

"RED TAPE" (6th S. viii. 349).—The question raised is, I presume, When did the term "red tape" become equivalent to official obstruction? and not the minor ones, When was red tape first made? and When did it become a necessary article in the office of the lawyer or the precincts of a "department"? Johnson, in 1755, after defining tape as "a narrow fillet or band of linnen," quotes Gay:—

"This pouch that's ty'd with tape  
I'll wager, that the prize shall be my due."

This quotation, which has been reprinted scores of times, is wrong, for Gay wrote (*Shepherd's Week*, 1714, p. 5, *Poems*, 1720, p. 79):—

"This pouch, that's ty'd with tape of reddest hue  
I'll wager, that the prize shall be my due."

Showing that red tape was a well-known article in 1714, though perhaps not then used in the way to which Mr. WALFORD refers.

EDWARD SOLLY.

An advertisement in the *Public Intelligencer*, Dec. 6, 1658, offers a reward for the restoration of "a little bundle of papers tied with a red tape which were lost on Friday last was a sevensnight between Worcester House and Lincoln's Inn."

WILLIAM PLATT.

Callis Court, St. Peter's, Thanet.

THE REPUBLICAN CALENDAR (6th S. viii. 286, 332).—My best thanks are due to those correspondents who replied to my questions on this subject, and especially to Dr. COBHAM BREWER for his valuable table whereby the dates in the Republican calendar can be easily exchanged for the dates in the Gregorian, and *vice versa*. An analysis of the replies, however, presents curious results. The questions are:—On what date in the Republican calendar did Bonaparte disperse the Council of Five Hundred? What is the equivalent date in the Gregorian calendar?

To these questions Dr. COBHAM BREWER, Mr. W. H. PATTERSON, Mr. D. FORBES CAMPBELL, and the Rev. C. F. S. WARREN, M.A., answer 19th Brumaire = Nov. 10, 1799.

M. GUSTAVE MASSON replies, "18th Brumaire = Nov. 10, 1799."

ESTE, on the authority of Mr. Bond's table, sends, "19th Brumaire = Nov. 19, 1799."

Thus gives another choice of dates, "19th Brumaire = Nov. 9, 1799."

Mr. C. A. WARD concludes his communication

on the subject with the following words: "The 18th Brumaire would be about October 26."

It would be easy for me to give other variations in the dates to be found in books which I have consulted; but I refrain from so doing, as my desire is to find the truth, and not to increase the confusion. I believe the date given by four correspondents, "19th Brumaire=Nov. 10, 1799," to be correct.

A reference to DR. COBHAM BREWER's plan will show how difficult it is for the uninitiated to transmute the dates correctly. The process abounds with pitfalls for the unwary, and a mistake is speedily made. It is, however, extremely surprising to find the mistake so frequently made (even in works of importance) of mixing up the events of the 19th Brumaire with those of the 18th Brumaire. Bonaparte's revolutionary proceedings lasted two days, culminating on the second day (19th Brumaire) in the dispersal of the Council of Five Hundred. It is this which causes the confusion. An error in transmuting can be easily rectified; but when historians and writers mistake the actual day upon which a most important event in French history occurred, then the confusion becomes worse confounded. WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

HANGING IN CHAINS (6th S. viii. 182, 353).—I have a very vivid recollection of the circumstances connected with the murderer Cook, as given in the communication of CANON VENABLES. The atrocious murder was committed by Cook (who was a book-binder), with the iron handle of his press, on May 30, 1832, and he was executed in front of the county gaol on August 10 following, the body being then hung in chains (so called) in Saffron Lane, outside the town.

Like CANON VENABLES, I was a boy at the time, and, together with a cousin, was taken by my father to see the murderer hung in chains, he telling us that he did so because he had no doubt it would be the last time such an event would ever take place in England, as I believe it was. The scene around the gibbet was certainly most disgraceful, and truly was "like a fair." Among the crowd, mounted on the top of a barrel, was a well-known local Dissenting preacher and Town Councillor, holding forth in loud tones to the people, who only laughed at him. He was ever afterwards popularly known in the town as "Gibbet W-s."

I saw Cook's irons many years ago, as seen by CANON VENABLES; but I have just ascertained from my friend the present worthy governor of the gaol that they have long since ceased to be on view, and are stowed away in a kind of lumber-room in one of the towers of the gaol. The iron framework was made by a framesmith in Leicester, and so constructed that the body was suspended

from the gibbet by a swivel passing through the iron bar over the head, so that the body moved freely with the wind.

A brother of the murderer, a highly respectable man, in good circumstances, who was, I believe, the last relative, died only a few months ago at an advanced age.

WILLIAM KELLY, F.S.A.  
Leicester.

At Rye there is still shown the iron case in which the murderer of a local magnate was hung about a century ago. It is kept, I believe, in the Town Hall, and it was exhibited at the late congress of the Archaeological Institute at Lewes.

E. WALFORD, M.A.

PHIZ (6th S. viii. 368).—Hablôt Knight Browne, my uncle, was born June 11, 1815, in an old red-brick house, still standing, opposite the Carlisle Congregational Chapel, in Lower Kennington Lane. Can any one tell me the derivation of the surname *Hablôt*, and in what part of France it is found?

A. S. BICKNELL.

Reform Club.

ALAPINE (6th S. viii. 368).—Since this query was sent I have found what is no doubt the right word, *alépine*. Littré has, "*Alépine*, sorte d'étoffe de soie et de laine"; and in his Appendix "*Mots d'Origine Orientale*," "*Alépine*, étoffe qui tire son nom de la ville d'Alep." C. B. M.

*Alapeen* is given in *The Drapers' Dictionary*, and defined as

"A mixed stuff either of wool and silk or mohair and cotton; mentioned in *Observations on the Wool and the Woollen Manufacture*, by a Manufacturer of Northamptonshire, 1739."

F. C. BIRKBECK TERRY.

MODERN LETTER-WRITING (6th S. viii. 345, 376).—I have also a very large correspondence with strangers, and fear that some must think me discourteous for not answering the letters sent. I have a small box full of letters returned from the Dead Letter Office. Sometimes I have sent the signature to the Post Office of the address, and have thus got over the difficulty. On one occasion I thought a name was Gorm, which proved to be Smith, and this letter, strange to say, found its destination. I advise that all who cannot or do not choose to write their names distinctly should use paper with name and address printed, and then they might sign anyhow.

E. COBHAM BREWER.

I once received a very courteous letter from the late Dean Stanley, whose penmanship is well known to have been the reverse of calligraphic. With great difficulty I deciphered his well-nigh undecipherable writing, of which the only legible word was the signature, and that, unmistakably, was A. P. Staley.

FREDK. RULE.  
Ashford, Kent.



FUDGE (6th S. viii. 225).—Some time about 1830 there appeared in the *Monthly Magazine* some verses which were thus introduced: "Fudge!!! In reply to a Foreign Friend, who inquired the meaning of Burchell's favourite Exclamation in the *Vicar of Wakefield*." W. C. B.

Whatever may be the reason on account of which the term "fudge" became applied to a captain of that name—and perhaps it was after the manner of schoolboys now—there is the better way of arriving at its origin in Wedgwood's *Dictionary*, where it is compared with similar forms of exclamation in other languages, as in the extract from Hécart, "Picard ta maison brûle. Feuche! J'ai l'cle' dans m'poque."

I have noticed in another work of D'Israeli, who is the authority for the supposed derivation of *fudge*, in his *Remarks on the Navy*, what appears to me a similarly unfounded statement of the creation of a "new word." In the *Curiosities of Literature*, p. 389, Lond., 1866, he observes:—

"There are two remarkable words created by the Abbé de Saint Pierre, who passed his meritorious life in the contemplation of political morality and universal benevolence, *bienfaisance* and *gloriolo*. He invented *gloriolo*, as a contemptible diminutive of *gloire*, to describe the vanity of some egotists so fond of the small talents which they may have received from nature or from accident."

This seems a curious statement to make, when Cicero uses the same diminutive, "Et nosmet ipsi vivi gloriola nostra perfruamur" (*Ep. ad Fam.*, v. 12), and "Etiam hisce eum ornes gloriolæ insignibus" (*Ib.*, vii. 5). Besides Isocrates employs a similar diminutive, *δοξάριον*, as a term of contempt: *τί δῆτα τὸ κενὸν τοῦτο δοξάριον ἐπὶ τοσοῦτον τὸν πῆλινον ἀσκὸν διεφύσσει*; which is translated by Wolf: "Cur igitur inanis ista gloriola fictilem utiem inflavit" (*Ep. ix. ad Dion.*, *Opp.* p. 638, 1686). The word *gloriola* was in use with scholars at the time to which *gloriolo* is referred for its introduction as a new term.

ED. MARSHALL.

PRINTED COPIES OF PAROCHIAL REGISTERS (6th S. viii. 249).—The registers of Aston-juxta-Birmingham are now being reprinted, fully and exactly, in Mr. W. F. Carter's *Midland Antiquary*, a review of which appeared in a recent number of "N. & Q."

Birmingham.

ESTE.

FAMILY OF LADE, OR LADD, EXTINCT BARONETS (6th S. viii. 329).—There have been two baronetcies in this family. John Lade, who was a rich brewer in Southwark, and member for that borough in the time of Anne and George I., was created a baronet in 1730. His nephew John, the second baronet, died unmarried on Feb. 12, 1747, when the first baronetcy expired, and a considerable part of the fortune of the second

baronet passed under his will to his cousin John Inskipp. John Inskipp assumed the name of Lade, and was created a baronet in 1758. His only son John, the second baronet, died at Egham in his eightieth year, on Feb. 10, 1838. He married a Mrs. Smith, but there was no issue, and the second baronetcy expired at his death. See *Burke's Extinct and Dormant Baronetcies* (1838), p. 297, and the *Annual Register* for 1838, p. 200.

G. F. R. B.

John Lade, of Warbleton, co. Sussex, created baronet March 11, 1730, with remainder to his nephew John (son of his sister Elizabeth by her husband John Whithorne), who took the name of Lade and succeeded as second baronet on the death of his uncle, aged eighty, unmarried, on July 30, 1740; he likewise died unmarried, Feb. 12, 1747, when the baronetcy became extinct, but was, on March 17, 1758, revived again in the person of his cousin, John Inskipp, Esq., who inherited his fortune and assumed the name of Lade, whose only and posthumous son, Sir John Lade, in 1837, *Burke* states, was then baronet; and Debrett in 1840 states that this baronetcy became extinct in 1838.

D. G. C. E.

Sir John Lade was, I believe, coachman to the Prince Regent, who conferred on him not a baronetcy, but a common knighthood—it is said for marrying one of H.R.H.'s cast-off mistresses. Lady Lade died about 1825, and is buried in the churchyard at Staines. See my *Greater London*, vol. i. p. 189.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

The following references may be useful. Arms of Lade family in Horsfield's *History of Sussex*, s.v. "Warbleton." Poem by Dr. Johnson on Sir John Lade's coming of age, in *Boswell's Life*. Notice of death of Sir John Lade's widow (Mary Thrale), at St. Alban's, March 22, 1802, in *Annual Register*, 1802.

EDWARD H. MARSHALL, M.A.

COLERIDGE AND LESSING (5th S. viii. 164, 200, 276; 6th S. viii. 195).—The poem by Coleridge may be found in *Arundines Cami* (editio quarta, MDCCCL.), p. 80, and is headed

"WHAT'S IN A NAME?"

"I asked my fair one happy day,  
What I should call her in my lay,  
By what sweet name from Rome or Greece;  
Lalage, Naxara, Chloris,  
Sappho, Lesbia, or Doris,  
Arethusa or Lucrece?"

'Ah!' replied my gentle fair,  
'Beloved, what are names but air?  
Choose thou whatever suits the line:  
Call me Sappho, call me Chloris,  
Call me Lalage, or Doris,  
Only, only, call me Thine.'"

The annexed translation into Latin verse, from the

pen of that accomplished scholar Archdeacon Wrangham, accompanies it, in which several alterations of the proper names are made. It is entitled

Πόλλων ὀνομάτων μύθη μία.

“Quonam nomine vellet illa, nostris  
Ut sese canerem in modis, amicam  
Rogavi: sit Amanda, sit Melissa,  
Græco e fonte petita vel Latino,  
Sit Chloris, Nea, Laura, Dorimene,  
Seu quæcumque aliam magis probaret?  
‘Ah! quid me rogites?’ reponit illa:  
‘Nil sunt nomina sola præter auram.  
Si qua vox melior sonet canenti,  
Hanc dicas, sit Amanda, sit Melissa,  
Sit quæcumque alia aptior Camænæ;  
Sed tantum Tua nominer memento.’”

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MR. CAMPBELL is in error when he says these lines “first appeared publicly in the *Keepsake* for 1829.” If he will consult the edition of Coleridge published by Pickering in 1877, vol. ii. p. 305, he will find it there stated that they appeared in the *Morning Post*, August 27, 1799. R. R.  
Boston, Lincolnshire.

CAXON (6th S. viii. 347).—In the *Antiquary*, the probable date of which is 1794, and which was originally published in 1816, Sir Walter Scott has assigned the name Jacob Caxon to the barber of Fairport, who laments the dishonour which had fallen on his office. Only three wigs remained in the parish, those of Sir Arthur Wardour, Oldbuck, and the minister, Mr. Blattergowl.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Is not *caxon*, a wig (which Webster calls a cant word), derived from the other *caxon*, a box or chest, which comes to us from the Latin *capsa* through the Spanish *caxon*? If so, the word would signify a wig, as a *box* in which to put a gentleman's head, just as another part of his body is sometimes said to be put into his *bags*. The word must have been in pretty general use before Miss Mitford's time, as is proved by Sir Walter Scott's character of Caxon, the barber, in the *Antiquary*.

EDWARD H. MARSHALL, M.A.

YOFTRERE (6th S. viii. 327, 358).—I have again looked at my rubbing of the brass in Alton Church. The word is certainly *yoftrere*. Acting upon a suggestion, I have referred to *The Booke of Hawking | Huntynge and Fysshynge, wyth all the | Properties and Medecynes that | are necessary to be | kepte*, and I find, on signature c ii, the following: “¶ Ostregers, Speruiteres, Faukeners. Now because I speake of ostregiers, ye shal understa'd y<sup>t</sup> thei ben called ostregiers y<sup>t</sup> kepe goshaukes or tercels, & those y<sup>t</sup> keep sparehaukes & musketts, bene called speruiteres, & keepers of al other haukes are called faukeners.” Thus, I think, my difficulty

is solved by supposing that the engraver has misread the old-fashioned *s* for *f*, and that *yoftrere* is simply a mistake for *yostregere*, the same word as above. FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

EPITAPH IN CHIGWELL CHURCH (6th S. viii. 267, 298).—Thanks to C. S. for his suggestion. The letters are, however, far too clear to admit of doubt. Other similar suggestions have been made, which similarly fail of point. The entire epitaph runs thus: “G. S. E. | Henricus Layton | vir | simplex fidelis sincerus | obiit 2 April: 1800 | ætat: 50 | hoc marmor | nominis instar | mæreus posuit | T. L.” I should much like to know the meaning of the above “G. S. E.” E. A. B.

ELF ARROW-HEADS (6th S. viii. 225).—I think it is not difficult to guess why these objects are not to be found when looked for. I live in a neighbourhood where many have been picked up; but, to the best of my remembrance, I have never found but three, though I have at times been a most diligent searcher. The reason is that they occur only in sandy places, and are only laid bare after high winds have moved the surface of the sand. ANON.

THOMAS SCOTT, THE REGICIDE (6th S. vii. 264, 513; viii. 230).—Whether it is just to call Scott a fanatic or not depends much on the meaning we attach to the word and the way we interpret the history of the troubled days in which his lot was cast. That he was a purchaser of a part of Lambeth Palace is, I apprehend, certain; but if Noble is to be trusted (*Lives of the Regicides*, vol. ii. p. 197), it cannot have been held by grant from Oliver Cromwell, as a petition was presented to Scott and the other purchaser, Matthew Hardy, “about their division of it,” in 1648.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

EXECUTIONS AT KENNINGTON COMMON (6th S. viii. 267).—In 1746 many persons suffered here as traitors. Shenstone's ballad of *Jemmy Dawson*, who was one of the sufferers, is in *Percy's Reliques*. C. G. BOGER.

BARNABEE MONDAY (6th S. viii. 268).—St. Barnabas's Day in former times was observed as a general holiday, when it appears to have been the custom to decorate the churches with flowers and garlands. St. Barnabas's Day is on June 11, but before the change of style it was the day of the summer solstice; hence the proverbial saying:—

“Barnaby bright,  
The longest day and the shortest night.”

F. C. BIRKBECK TERRY.

For some particulars as to the ancient—as early as 1485—observance of St. Barnabas's Day as an

occasion of especial holiday-making, see Brand's *Popular Antiquities*, Bohn's edit., vol. i. p. 293.

EDWARD H. MARSHALL, M.A.

PARALLEL PASSAGES (6th S. viii. 266).—The quotation from *The Mystery of the Good Old Cause* is, no doubt, very important and very much to the purpose; but it is just possible that Shakspeare may have inspired the metaphor both in that work and in Gray's *Elegy*. See *Macbeth*, III. iv. 135 :—

"I am in blood  
Stepp'd in so far that, should I wade no more,  
Returning were as tedious as go o'er."

THOMAS BAYNE.

Helensburgh, N.B.

"THE SEVEN WISE MISTRESSES" (6th S. viii. 263).—I have a copy, clean and perfect, of this book, which has "Twenty-seventh edition" on the title-page. But this must be a mere guess, because the editions have been almost innumerable. My copy appears to have been printed about the middle of the eighteenth century. It is very similar to the *Seven Wise Masters*. But I will describe it no further until I see whether MR. SOLLY responds to H. C. C.'s invitation. I will now only give an extract from another work, showing that these books were very popular in Ireland at an early period, which H. C. C. may be glad to have brought to his notice.

Francis Kirkman says, in the preface to his edition of *The History of Prince Erastus, Son to the Emperour Doclesian, and those famous Philosophers called the Seven Wise Masters of Rome* (1674):—

"About 18 Moneths agoe I did write and publish The Famous History of *Don Bellianis of Greece*, or the Honour of Chivalry, in three Partes. In my Preface to the Reader I gave an account of most of the Histories that are Printed and published in our *English Tongue*. I did recommend them in general to thy reading, but I was more particular in my recommendation of one entitled, *The Seven Wise Masters*, for I placed it in the Front naming it the first of all others. It being of so great esteem in *Ireland*, that next to the Horn-book and knowledge of Letters, Children are in general put to read in it, and I know that only by that Book severall have learned to read well, so great is the pleasure that young and old take in reading thereof."

R. R.

Boston, Lincolnshire.

In the publications of the "Société des Anciens Textes Français," Paris, Le Puy, (printed) 1876, 8vo., will be found "*Deux Redactions du Roman des Sept Sages de Rome*, Publiées par G. Paris."

H. F. H.

ST. MÉDARD, THE FLEMISH ST. SWITHIN (6th S. vii. 467; viii. 69, 315).—I think the following may be of interest :—

"The anniversary of St. Simon and St. Jude [October 28], was deemed as rainy as St. Swithin's. A character in the *Roaring Girl*, one of Dodsley's old plays, says, 'As well as I know it will rain upon

Simon and Jude's Day.' And afterwards, 'Now a continual Simon and Jude's beat all your feathers down as flat as pancakes.' Hollinshed notices that on the eve of this day in 1536, when a battle was to have been fought between the troops of Henry VIII. and the insurgents of Yorkshire, there fell so great a rain that it could not take place. In the Runic calendar the day is marked by a ship, because these saints were fishermen.'" —Hone's *Every-day Book*, vol. i.

CELER ET AUDAX.

I see this question has remained unanswered satisfactorily. Some weeks ago the Marquis de Cherville, author of *Mémoires d'un trop bon Chien*, and a devoted lover of nature, in his fortnightly *feuilleton* contributed to the *Débats* or *Siècle* (I forget which), gave the following explanation of the legend. St. Médard was Bishop of Tournai, and had converted all but one village within his diocese. When he arrived there the peasants were suffering from drought, their only spring being dried up. Here was an opportunity. At the prayers of the saint the spring flowed afresh. The grateful inhabitants pressed round the bishop for instruction and baptism, when, lo! the devil, distressed at losing his last stronghold in that country, made the pure waters ferment with a decidedly beery element. The astonished saint the next morning found his catechumens the worse for liquor. He prayed that enough rain might fall to quench the devil's spirituous fountains; and it accordingly rained for forty days without intermission. Alas! the good people of the village had in those few days acquired a taste for the alcoholic element, and succeeded in introducing within a few years Flemish beer, which had an immense success.

K. H. B.

JOHN MILTON (6th S. viii. 166, 214).—The quotation from *Rise and Progress of the late Troubles in England* (1685) may be paralleled by the following extract from *The Royal Martyr* by Dr. Perenchief. Speaking of the king's enemies and the impression made by the *Eikon Basilike*, he says :—

"But their Fury became ridiculous, while they thought by their present Power to corrupt his memory, and take off the Admiration of the following Ages; for the more they hinder'd the Publication the more earnestly it was sought after: yet they endeavoured it another way, and therefore hired certain mercenary Souls to despoil the King of the credit of being the author of it. Especially one base Scribe, naturally fitted to compose Satires and invent Reproaches, who made himself notorious by some licentious and infamous Pamphlets, and so approved himself as fit for their service. This Man they encouraged (by translating him from a needy Pedagogue to the Office of a Secretary) to write that scandalous book."—*The Royal Martyr*; or, *the Life and Death of King Charles I.*, London, 1727, p. 177.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

HOHENLOE-BARTENSTEIN (6th S. vi. 310, 350).—Will MR. WOODWARD kindly enlighten my

ignorance as to the meaning of the word *champagne*, twice used in describing this coat? I do not find it in heraldic works to which I have access.

W. M. M.

PUNCH (6th S. vii. 287, 376; viii. 377).—In *Cups and their Customs*, by Dr. Porter and G. E. Roberts, F.G.S. (Van Voorst, 1863), is the following:—

"Punch.—The origin of this word is attributed by Dr. Doran, in his *History of Court Fools*, to a club of Athenian wits; but how he could possibly connect the word Punch with these worthies, or derive it from either their sayings or doings, we are totally at a loss to understand. Its more probable derivation is from the Persian *Punj*, or from the Sanskrit *Pancha*, which denotes the usual number of ingredients of which it is composed, viz. five. The recipes, however, for making this beverage are very numerous; and, from various flavouring matters which may be added to it, Punch has received a host of names, derived alike from men or materials."—P. 39.

Mark Lemon was accustomed to say that the composition of his *Punch* required three lemons, viz., *Leman Rede*, *Laman Blanchard*, and *Mark Lemon*.

CUTHBERT BEDE.

WOODEN EFFIGIES (6th S. vii. 377, 417, 451; viii. 97, 118, 337, 357).—Two remarkable recumbent wooden effigies are preserved in the church of Weston-under-Lyziard, near Weston Hall, the seat of the Earl of Bradford, five miles from Shifnal, Staffordshire. They are said to be of the thirteenth century, or earlier.

Birmingham.

ESTE.

PILL GARLICK (6th S. viii. 168, 299).—In Bailey this is given; "*Pild Garlick*, one whose hair is fallen off by a disease, also a person slighted and had in little or no esteem." In Motteux's *Don Quixote*, 1743, vol. iii. p. 216, the following lines occur:—

"A plague on ill Luck! Now my Ready's all gone,  
To the Wars poor Pilgarlick must trudge:  
Tho' had I but Money to Rake as I've done,  
The Devil a Foot wou'd I budge."

The word is by no means out of use to describe people of the Mrs. Gumidge type. Webster follows Bailey, and derives from *peeled* and *garlic*. It would seem that an equivalent phrase was current in French, as in a French version of Erasmus's *Praise of Folly*, Amsterdam, 1731: "*L'un teint ses cheveux blancs; l'autre cache sa tête pelée sous une perruque.*" In German *kahlkopf* is translated "baldhead," and (of a debauchee) "*Pilled-garlick.*"

JAMES HOOPER.

7, Streatham Place, S.W.

Whatever may have been the origin of this term, it was used in Staffordshire in my boyhood, say sixty years ago, by old people to describe some one, frequently themselves, on whom some unfortunate responsibility had fallen, in which they were likely to be the scapegoat, or "poor Pill Garlick," as they put it.

GEORGE WALLIS, F.S.A.

South Kensington Museum.

R. M. I. inquires for the origin of Pill Garlic or Phil Garlic. You reply that a curious novel describing the adventures of one Pill Garlick is supposed to have supplied the origin of the name. I beg to enclose a slip from the *Evening Transcript* of Boston, which I communicated to that journal of March 5 last. The novel you refer to did not originate, but adopted the appellation, and is undoubtedly the book referred to in my communication as mentioned in the catalogue of Garrick's library. I should be glad to know if there is any authority for connecting the name in any way with Liverpool.

GEO. S. HALE.

39, Court Street, Boston, U.S.

[The contribution to which MR. HALE refers, which is too long for our columns, deals happily with the subject, and introduces many references to the name in early literature.]

THYNNE, THE ACQUAINTANCE OF ERASMUS (6th S. viii. 248).—Anthony Wood and Mr. Botfield (*Stemmata Botevilliana*) both distinctly say that William Thynne, the Chaucer editor, and Thynnus Aulicus, mentioned by Erasmus, were the same person. But see Mr. Furnivall's edition of Francis Thynne's *Animadversions upon Speght's Chaucer*. It is here said that Thynnus was a foreigner, a man settled abroad, near Erasmus's friend Vitruvius; also, that Mr. Bradshaw and Mr. Hales have looked carefully into the question and are quite certain of this fact. They give no evidence to prove who Thynnus Aulicus was. I do not think he could be William Thynne, a man whose after life seems to be before us in so much worthier an aspect.

ADIN WILLIAMS.

Thynnus Aulicus appears to be intended for Mr. Thynne, the courtier, or of the Court; William Thynne, known to us as a Chaucerian, was Master of the Household to Henry VIII. Erasmus delighted in puns, and most probably was well aware that "Thynnus Aulicus" is a reduplicated name, that patronymic being an abbreviation of "of the inn," i. e., "of the inn" of court; so it reads "the inn of the court or of the hall." This reminds me of a tale-writer who proposed a work entitled "The Hills of the Hall and the Halls of the Hill," both words being convertible as family and place names; the book was really published under a far better title.

A. H.

DELAROCHE'S "CROMWELL" (6th S. viii. 369).—This masterpiece is now at Nîmes, in the museum which is located in the beautiful Roman temple known as the *Maison Carrée*. E. S. D.

Delarocche's "Cromwell" is in the museum at Nîmes, which in 1880 was in the famous *Maison Carrée*. I was told that the pictures were to be removed so soon as a fitting gallery could be erected or found in some public building.

THUS.

**HERALDIC SHIELD VERSUS HERALDIC LOZENGE** (6th S. vii. 187, 418, 475, 496).—Absence during some months from England has delayed my thanks to P. P. for the prompt and courteous withdrawal of remarks made under misapprehension. The queries submitted by me are, I trust, not unworthy the attention of those skilled in heraldry, and if P. P., or any other learned contributor, will favour me with a reply, many of your readers will unite with me in esteeming it an obligation.

FUSIL.

**THEL** (6th S. vii. 249, 293; viii. 217).—A friend has pointed out to me (what had escaped my eyes) that "xvj deles" were brought to Hull in the year 1400 in the ship *Mary Knyght de Dansk*, and are so entered in the contemporary roll printed in *Frost's Notices of Hull*, 1827, App., p. 6.

W. C. B.

**ADUMBRATE** (6th S. viii. 369).—The noun *adumbration* occurs in the first part of the *Religio Medici*, sect. x.: "Where there is an obscurity too deep for our reason, 'tis good to sit down with a description, periphrasis, or *adumbration*." The *Religio Medici* was written by Sir Thomas Browne about the year 1635. Dr. Greenhill, in his glossary to the "Golden Treasury" edition, remarks: "*Adumbration*, a faint sketch, like that which shadows afford of the bodies which they represent (found also in the *Garden of Cyrus*, vol. ii. 551, 18, Bohn's edit.)." The *Garden of Cyrus* was also written by Sir T. Browne. It was published in 1658, fifteen years after the first authorized edition of the *Religio Medici* (1643). Prof. Skeat gives an earlier instance of the noun from Sir Thomas Elyot's *The Governour*, bk. iii. c. 25 (1531).

I. ABRAHAMS.

London Institution.

#### OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*On the Development and Distribution of Primitive Locks and Keys.* By Lieut.-General Pitt-Rivers, F.R.S. (Chatto & Windus.)

GENERAL PITT-RIVERS is an unwearied worker in the fields of archaeology. At one time we find him exploring Mount Cabourn or some other early encampment; at another, devoting his attention to the evolution of the common objects of domestic life. If we were to judge of him only by the work before us, we should be led to assume that he had been a locksmith all his life.

How very little we know of the history of the simplest objects we use is not realized by those who are not in the habit of looking back into the past. For example, who can tell us when arm-chairs were first used in England for purposes of comfort, not as thrones? We believe that the earliest known instance of the word dates from

1663, yet they must have existed for ages before that. We are in the same position as to the mortar for pounding and the handmill for grinding. All have originated at a very early period, but no one has as yet endeavoured to work out their history. General Pitt-Rivers has done this for locks and keys in a most thorough manner. His book will, of course, never be popular, for it is hard reading; but it must remain for a long period the standard work on the subject. New evidence may, and we trust will, soon be accumulated; but no discoveries can overthrow the main conclusions of the General's treatise. That all our complex locks have been developed from the simple pin or bar with which the hut of the half-wild man was fastened when he was from home is now certain. In remote places—Scandinavia, Farøe, and the North of Scotland—there are locks still in use which clearly show their origin. The book is illustrated by ten plates, which add very much to the usefulness of the text.

*Shropshire Folk-lore: a Sheaf of Gleanings.* Edited by Charlotte Sophia Burne from the Collections of Georgiana F. Jackson. Part I. (Trübner & Co.)

MISS JACKSON'S *Shropshire Word-Book* takes very high rank, if, indeed, as some have affirmed, it be not the very best glossary of a local dialect that modern research has produced. Illness, we are sorry to hear, has prevented Miss Jackson from completing her labours by the publication of the work the first part of which is before us. Her materials have been handed over to her friend Miss Burne, who has proved to be a most careful and accurate editor. Books on folk-lore are, for the most part, not pleasant reading. The one before us is certainly an exception. The stories are told in good English when the local dialect is not used, and a rational system of classification has been followed, so that the reader is not puzzled by being compelled to think of a multitude of things at once. The folk-lore of Shropshire is more interesting than that of many of our other shires. Shropshire lies near enough to Wales to be affected by purely Celtic influences, and, for some reason which we shall not endeavour to explain, the traditions have been better preserved. Witchcraft, ghosts, charms, and spells exist everywhere; but it is with no little pleasure that we come upon a people who still believe in a race of giants. Legends of the wild huntsman class, which mythologists trace back to Woden, are not quite extinct anywhere, but their traces are very faint in the Eastern Counties. In Shropshire they seem to have survived in profusion, though, of course, in a degraded form.

The heathen notion of hell, not as a place of eternal torture, such as is described in Pinamonti's *Hell opened to Christians*, but "merely as a less desirable abode than Valhalla, the Hall of the Chosen," lies at the root of several of the stories recorded here—tales which have their counterparts in Germany, Scandinavia, and, indeed, wherever the Teutonic religious systems had ever a firm hold on the imaginations of the people. Those souls too bad for heaven, but who yet by cunning escape hell, are doomed to wander about for ever, misleading benighted wanderers, under the form of Will-o'-the-wisp. The story how, when the wicked city of Uriconium was overwhelmed by a flood, "the cattle in the stalls knelt in thanksgiving to God that he had not permitted such wickedness to go unpunished," is curious, as showing the fixed belief that in some undefined way the beasts of the field were in the hand of God and showed their allegiance to him. It reminds us of a well-known belief in Nottinghamshire that at midnight on Christmas Eve the horses and oxen fall on their knees in prayer in honour of our blessed Lord's nativity.

*Fairishes* seems to be the old name for fairies at

Bridgenorth. Prof. Skeat has appended a note here, pointing out that it is a double plural, like *postesses* for "posts." These double plurals are often confusing, and send dictionary makers who are not on their guard off on an entirely wrong scent. This word *fairishes* appears in more than one glossary which we have consulted under the corrupt and misleading form of "Pharisees." Double plurals are, so far as we have observed, not uncommon in any of our dialects. A man named Hyde kept a public-house in a shire on the Eastern seaboard. We once heard a conversation which took place after an auction sale where some growing clover had been disposed of. "It's all very well for him to say it's cheap," remarked one of the company, "George wouldn't have given so much for it by a five-pound note if he had not been to Hydyses afore."

The chapter on "Names of Places" is worth special attention. Folk-etymology is still an unworked mine.

*Folk-Tales of Bengal.* By the Rev. Lal Behari Day. (Macmillan & Co.)

STUDENTS of folk-lore will prize this collection of Eastern tales. The author, or we should rather say the collector and translator, informs us that they have all been taken down from the lips of persons who were ignorant of English—"they all told the stories in Bengali." The tone of these wild stories differs much from our Western folk-tales, and, as it seems to us, still more widely from the Moslem legends, such as we find them in the *Arabian Nights*. There is, of course, underlying the difference of vesture a unity of design which cannot be mistaken by those whose knowledge of the dream-world in which our forefathers lived, and from which so many of us even now are not entirely freed, is not of the most superficial nature. The Rakshasas, the demon giants who eat whole oxen, and even elephants, but who specially delight in human flesh, are a kindred conception to that of our own somewhat less horrible giant community. The writer believes that they probably are a dim remembrance of the chiefs of the aborigines whom the Aryan conquerors of India overthrew. It is, perhaps, rash to speculate where there is so very little direct evidence. We would, however, suggest whether it may not be that the idea of huge monsters of this sort, who delighted in human flesh, was common to the race when the whole Aryan family was one, and spoke the same tongue.

We believe that Mr. Lal Behari Day has learnt English as a foreign tongue. If this be so, he has acquired a remarkable mastery over our language. There is not a line that might not have come from the pen of a cultivated Englishman. There is reason to believe that the stories given in this interesting volume are only a very meagre sample of what was to be heard in Bengal but a few years ago. The author says that when a little boy he heard "hundreds—it would be no exaggeration to say thousands"—of them. Surely all the old story-tellers are not yet dead. We hope it may be possible to glean some more, which, if not so amusing as most of these prove to be, will be helpful in building up that science of comparative mythology from which we may hope eventually to derive much information concerning the very remote past.

We wish we had been told whether these tales are now understood to be tales only, or whether among certain classes of the natives of India there yet lingers a belief that they may be true history.

THE late Mr. James Crossley is the subject of a sympathetic memoir, by Dr. Samuel Crompton, of Cranleigh, in the *Palatine Note-Book* for October, edited by our valued contributor Mr. J. E. Bailey. It is a long time since we have seen the *Note-Book*, so we are glad

to take this opportunity of remarking upon its continued life and vigour. A pedigree of Mr. Crossley, which is included in the notice, gives it a special interest to the genealogist.

MR. EDWARD ARBER, to whom English scholarship is under deepest obligations, has issued the thirteenth list of his new publications. Most appetizing to all lovers of old literature are the series now in progress, consisting of "An English Garner" and "The Scholar's Library." For these books direct application must be made to Mr. Arber, at 1, Montague Street, Birmingham.

A BIBLIOTHECA DORSETIENSIS, proposed by our correspondent the Rev. C. H. Mayo, M.A., whose excellent account of the *Mayo and Elton Families* we noticed in these pages, cannot fail to appeal to the bibliographers and delvers into county history and antiquities among our readers. There should be ample room for a work to rank alongside of the well-known *Bibliotheca Cornubiensis* of other correspondents of ours. *Floreat ambo.*

The publication is announced by the Librairie Muquard, Brussels, of a new work by Count Goblet D'Alviella, entitled *L'Evolution Religieuse Contemporaine chez les Anglais, les Américains, et les Hindous*, the result of the author's personal investigations among each of the races named.

MR. WALTER DE GRAY BIRCH will contribute a set of articles on "Ancient English Seals" to the next volume of the *Antiquary*.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

HISTORICA.—The *Works* of Sydney Smith are published by Messrs. Longman & Co., and are easily accessible in a popular edition, obtainable through any bookseller and visible on most bookstalls. Sydney Smith has written no avowedly humorous works. His humour overflows when he is treating the gravest subjects.

G. WINTER.—FOR an account of Eugene Aram see *Biographia Britannica*, ed. Kippis; *Genuine Account of the Trial of Eugene Aram*, London, 1759; the *Gentleman's Magazine*, and the *Annual Register* for the same year, 1759; Chalmers's *Biographical Dictionary*; Rose's *New Biographical Dictionary*; and the *Nouvelle Biographie Universelle* of Michaud.

J. MANUEL ("Thence and Whence").—These forms are correct. "From thence" and "from whence," though employed by many writers, including one or two of position, are wrong.

W. T.—We believe that no portrait or bust of Plato showing him with earrings is in existence, and are not disposed to reopen the subject of men of distinction who have worn those ornaments.

F. C. HUNTER BLAIR.—Your contribution shall appear next week. It did not arrive in time for the present issue.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, NOVEMBER 24, 1883.

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## Notes.

## CURIOSITIES OF SUPERSTITION IN ITALY.

(Continued from p. 302.)

The most noted instance of the agency of familiar spirits which Italy affords is the case of Tasso, concerning which Giambattista Manso gives the following particulars in his life of the poet. He tells us that Tasso constantly saw a spirit of a good or harmless sort, who conversed and argued with him concerning the most elevated questions of metaphysics and theology; nor could he be persuaded it was other than an actual external apparition, for he declared that the things he learnt from him altogether surpassed his own understanding, nor had he ever heard them spoken nor read them in books. Manso continuing incredulous, Tasso invited him to come one evening and be convinced. Accordingly, as they were standing together talking before the fire, all of a sudden Torquato exclaimed, "See! see! there is my friend the spirit, who has kindly come to talk with me. Look at him well, and you must be convinced of the truth of what I have told you about him." Then he went on to enter into abstruse disquisitions with this spirit, now proposing questions, now answering arguments, after the manner of a person in close and important converse with another. For all Manso's looking and

listening, however, he could discover nothing but the silent rays of the sun playing through the window upon the wall of the room.

Although Italian demonographers do not make any distinction between the nature of a fairy and a witch, it is true that in the mouth of the people *fata* is generally applied to the less malevolent of those beings of whom a supernatural power is fabled; but even here a *fata* is by no means fairy-like. I have never met an instance of one described as of ethereal beauty; often they are said to be actually old and ugly. "She was a *fata*, you must know; a sort of witch" (*Era una fata, sa; una specie di strega*), is the "aside" with which they have been most often introduced to me when I have been collecting folk-lore in Italy. In the same way the corresponding verbs *faturre* and *faturare* stand for the exercise of any kind of metamorphosis, whether beneficial and pleasing or the reverse, and Tartarotti quarrels with Bodin for ascribing a French origin to the word *fata*, which he traces from *fatum*, citing Carlo Dati<sup>a</sup> on the subject, who observes that *fatura*, *fatucchieria* (both charm or witchcraft), and *fatucchiere*, the agent in such operations, should be written with one *t*, like *fata*, though commonly two are used. Again, *fascino*, *fascinazione*, *affascinamento*, have rarely the same use as "fascination" with us, but stand for "sorcery" and "witchery," in the most repulsive senses of the words. At the same time, there are other terms reserved for noxious arts and those who pursue them, as *malia* and *malfizio* and *ammaliamento*, a spell, or a state of stupefaction produced by a spell; and *maliardo*, -a, *maliardolo*, and *ammaliatore*, the person producing such a spell; and *striarie*, *striazzo*, and *strione*. There is also *versiera* (from *adversarius*, the devil being called in old Italian *avversiere*), which is explained as *furia infernale*, *diavolessa*, *moglie del diavolo*. *Darsi alla versiera* is an expression equivalent to giving way to desperation, though I have also found *versiera* used for a hobgoblin. Then there is *tregenda*, which, however, generally designates a sort of *ignis fatuus*, but also stands as an equivalent to "infatuation." *Tregenda* is also used by many writers for the gathering of witches, by others called *tornia* and *congresso notturno*; also *andar in corso*, *andar alla brigata*, *il giuoco della donna*, &c. There are, further, *falsardo* and *falsarda*; also *mago* and *maga*, *strega*, and *lamma*. *Mago* is the only word I have found generally used for the male counterpart of both *fata* and *strega*, his action being as often beneficial as malevolent. *Stregone*, it is true, will be found, but rarely; it is considered an ugly word, and *mago* is decidedly the more popular and more comprehensive term. Menghi (*Compendio*, lib. ii. cap. viii. and other places) treats the word "magic" as properly im-

• *Origini della Lingua Italiana.*

plying all kinds of intercourse with evil spirits and all sorts of supernatural operations, and he constantly uses *maga* in place of *strega* or *lammia* for a witch.

Bernini (*Storia di tutte l' Eresie*) asserts that sorcery was mixed up with all the early heresies. Chief and foremost of all who ventured to engraft the Oriental magical studies on Christian doctrine Del Rio (in the *Proloquium* and other places) classes Simon Magus, the Biblical story of whom is supplemented by many traditions preserved in early Christian writers. The passages have been collected with great research in the ponderous work of Del Rio. P. Franco, who has recently given much labour to the subject, has done the same more exhaustively and in more accessible and interesting form. He puts forward as the great motive which recalled St. Peter to Rome the second time the havoc that Simon Magus was working among the Christians there, and he reckons "that his Second Epistle, written probably in the house of Pudens or in the Mamertine prison, was expressly drawn up to combat his particular errors." These may be found epitomized in Bernini, *Storia di tutte l' Eresie*. P. Franco quotes from St. Jerome (*De Vir. Ill.*, cap. i.) that his first coming to Rome, under Claudius, was induced by the same cause ("Secundo Claudii imperatoris anno ad expugnandum Simonem magum pergit"). He adds:—

"With this agree the *Apostolical Constitutions* (vi. 7) and many passages in the *Recognitions* and *Homilies* of St. Clement, which, though perhaps spurious (*forse pseudoepigraphiche*), and certainly interpolated, are yet valuable monuments of a remote antiquity." St. Philastrius, St. Cyril of Jerusalem, and the recently discovered *Philosophumena* also coincide. It was the foundation of Simon Magus's teaching not only that he had a divine mission, but that he was worthy to receive divine honours (cf. Acts viii. 10). Justin Martyr (*Apol.*, ii. n.d., l. i. c. 8) states that a statue was erected to him in Rome as to a god; nor does the discovery of a fragment of an inscription with a different purport, which might have been mistaken for that attached to it, in any way disprove this.<sup>b</sup> In the recently discovered *Philosophumena* (lib. vi. cap. 1, 20) it is said "the followers of Simon Magus have an image of him as Jove and of Helena [his mistress<sup>d</sup>] as Minerva, which they adore, calling him "Lord" and her "Lady." He aimed at maintaining this character by a display of supernatural works, hence his study of magic. He pretended to do

<sup>b</sup> "Gallandio, a competent authority, assigns the end of the second century to the *Recognitions*, and the middle of the third century to the *Homilies*."—P. Franco, p. 160.

<sup>c</sup> The controversy on this subject is epitomized by Moroni, vol. lxvi. pp. 153-9, but even so is too long for quotation.

<sup>d</sup> An accomplice whom he bought at Tyre, writes Bernini (*Storia di tutte l' Eresie*), quaintly enough, with the same money he had offered to the apostles to purchase the Holy Ghost. Moroni, lxi. 153, says he gave her out, now as the real Helen of Trojan fame, now as Minerva, the Divine Wisdom. Also St. Philastrius, *lives*, xxix., quoted by P. Franco.

things far more surprising than those by which our Lord was manifested."\*

P. Franco, referring to these wonders and others (Tertullian, *De Anima*, cap. lvii., &c.), observes on the exact similarity of certain of his feats with some of those which modern spirit-rappers pretend to perform. The grandest attempt ascribed to him was the flight across the Forum, proposed by him as a proof of the superiority of his doctrine to St. Peter's. P. Franco (note 79) writes:—

"Of such a personal encounter with St. Peter the doubtful, but certainly most ancient writings attributed to St. Clement are full, and there are allusions to it in many ancient fathers; e. g., in *Philosophumena*, vi. l. 20, it is said Simon 'while in Rome attacked the apostles. Peter resisted him mightily,' &c. E. S. Philastr., *Heres.*, xxix., 'Cum.....pugnaret cum beato apostolo apud Nerone regem'; and Eusebius, *Stor. Eccl.*, ii. 14, writes to the same effect."

And (note 57):—

"Simon Magus was possessed with the idea (*erasi inuazcolito*) of surpassing St. Peter in some public trial (*tenzone*), as appears from the acts and writings attributed to him, and particularly from the *Recognitions*."

Note 84, he adds further:—

"The necromancy of Nero and his delight in magic arts, the quantity of human victims slaughtered, his supper with magicians, are facts of history (see Suet., *Nerone*, xxxiv. 56, and, more fully, Pliny, *St. Nat.*, xxx. 5-7). The intimacy between Nero and Simon Magus is attested in the *Ecclid. Hierosol.*, ii. 2, which some attribute to Hegeippus and others to St. Ambrose (see *Opp. St. Ambr.*, ed. Migne, tom. i. p. 2068)."

R. H. BUSK.

(To be continued.)

\* "De Simon Mago, legimus apud B. Clementem Romanum (lib. ii. *Recognition.*, et lib. vi. *Constit. Apos.*) eum ex aere novum hominem creasse; quibus volebat, invisibilem factum; saxa quasi lutum penetrasse; status animasse; et in ignem positum non arsisse; duas, velut Janum, facies habentem se ostendisse; in ovem aut caprano se immutasse; in aërem sublatum volasse; aurum plurimum exhibuisse repente; &c. Addit nonnulla Anastasius Nicenus, i. q. 23, in sacr. Scrip. 'Statuas (inquit) faciebat ambulare, in aere volabat et ex lapidibus panes faciebat; serpens fiebat et in aliquas alias tertias transformabatur in conviviis exhibebat spectra omnis generis: vasa quæ erant in aëdibus faciebat videre tanquam quæ suâ sponte moverentur ad ministerium iis, qui portabant, non visis; efficiebat, ut multæ umbræ eum præcederent, quas dicebat esse animas defunctorum.'—Del Rio, lib. ii. 2. 6. Del Rio also (lib. ii. 2, 9) quotes another list of such marvels from Glycas, p. 2, *Annal.* Menghi too (*Compendio*, lib. i. cap. viii) quotes from St. Clement that he pretended to make dogs speak and sing with human voices.

<sup>c</sup> He thinks the following passage in Juvenal (*Sat.* iii. 76-90) may allude to him, altering his country and suppressing his name:—

"Quemvis hominem secum attulit ad nos. Grammaticus, rhetor, geometres, pictor, aliptes. Augur schoenobates, medicus, magus; omnia novit. Græculus esuriens in cœlum, jusseris, ibit. Ad summam non Maurus erat, neque Sarmata, nec Thrax Qui sumpsit pennas, mediis sed natus Athenis."

Note 109.

"That he had devoted himself to the study of Greek



## NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

*(Continued from p. 343.)*

The names in parentheses are the old forms of the names of the parishes, taken from Eyton's *Domesday Studies* and from Collinson's *Somerset*.

*Authorities quoted.*—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Skeat's *Etym. Dict.*, S.

1. Holcombe (Holecomba); 2. Holford (Holeford).—Hole, E.; M.E. *hole*, *hol*; A.-S. *hol*, a cave. Prob. A.-S. *hol* is from *hol-en*, pp. of str. vb. *helan*, to cover; see "Hell," or allied to Gr. *κόλος*, hollow, S. Cf. Holderness (Yorks), Holland (Linc.), E., p. 227.

Holton (Haltona).—This village is on a ridge. *Allt*, C., from *gallt*, a steep place; cf. Latin *altus*, E., p. 164.

Horrington.—From a chief named Hor on account of his grey hair. *Hoar*, M.E. *hoor*, A.-S. *hár*. In all these "gentile" names there are two difficulties: (1) Horrigestun=the town of a Horring; Horringatun=the town of the Horring. What, then, is Horrington? (2) But further, the termination *ing* does not always denote a patronymic, but sometimes a genitive case. For a full discussion of this interesting question see Kemble's *Saxons in England*, i. 60, note, and Latham's *Handbook of the Eng. Lang.*, 1873, p. 259.

Horsington (Horsstenetona).—E., p. 228=the town of Horsa's descendants. Near Horsington are to be found on an Ordnance map Throop, Hoo Farm, and Dirk Harbour. There is another Throop near Shepton Mallet. The Rev. Isaac Taylor (*Greeks and Goths*, 1879, p. 138) has shown some reasons for supposing that a very early colony of Goths or Jutes established themselves in Somerset. It is possible that this collection of names points to one such colony. Throop compares with *trup*, the form of *thorpe* which we find among the Jutes of Jutland.

1. Huish Champflower (Hiwys); 2. Huish Episcopi (Hiwis).—(1) *Wæs*, moisture, E., p. 315; C. *uisge*, water, T., p. 135. (2) The Domesday form points to *hiwisc*=a hide, B.

"*Hide*, a measure of land, A.-S. *hid*, contr. fr. *higid*. *Higid* and *hiwisc* were used in the same sense, to mean enough land for one family or household. They are probably closely allied words, and therefore allied to *hive*; since *hiwisc* is merely the adj. (lit. *hiv-ish*) formed from *hiv-a*, a domestic."—S.

Not connected with *hide*, a skin.

1. Hull, Bishop's (Hilla); spelt Hill in 1791); 2. Hull, St. John's.—Bosworth has *hul*, a hill. See E., p. 228.

philosophy (and perhaps gave himself out for Greek) appears from *Recog.* ii. 5, *Hom.* ii. 22, *Epist.* 25."—Note 71.

Huntspil (Hunespil).—"Probably named from Hun, the leader of the men of Somerset, killed in the battle of Ellandun, A.D. 823" (Murray, p. 350). Some make Ællandun (=Ælla's Down) near Salisbury. "It was a very hard battle, and Hun, the Alderman of the Sumorsætas, was killed; but at last the West Saxons won" (Freeman's *Old Eng. Hist.*, p. 97).—I suppose Hunespil=Hun's pool. Cf. Pilton (pronounced Pulton in Somerset), from *púl*, a pool, B.

Hutton (Hotuna).—M.E. *hotte*, a hut. There are ten places in England so named=the town of huts, E., p. 227.

1. Ilchester (Givelcestre); 2. Ilminster (Ileminster); 3. Ile Abbots (Ila); 4. Ile Brewers (Isla); 5. Iton.—Ilchester is on the Ivel (Latin *Ischalis*) or Yeo; the others are on the Isle, both tributaries of the Parret: both Ivel and Isle are from the same root as Esk, the Gaelic and Erse word for water being *uisge*, see T., p. 135.

1. Ilchester=the Roman camp on the Ivel.

2. Ilminster=the monastery on the Isle.

3. Ile Abbots, so called as having belonged to the Abbey of Muchelney, see Murray, p. 398. Muchelney Abbey was founded for Benedictines under Athelstan, A.D. 939, and dedicated to SS. Peter and Paul. For an interesting account of this abbey see Worth's *Somerset*, p. 130.

4. For the Brewer family see Collinson's *Somerset*, i. 53, iii. 78.

Keinton Mandeville (Chintuna).—This parish is on a ridge. *W. cefn*, a back or ridge; Cornish *chein*, O.F. *eschine*, Eng. *chine*, the backbone. For the Norman family of Mandeville see T., p. 127, and Hutchins's *Dorset*, ii. 261.

Kelston.—A.-S. *ceol*, a ship. Cf. Keelby (Linc.), Kelley (Devon), E., p. 234.

Keen (Chent).—

"The distinctive usage of *pen* and *ben* in local names enables us to detect the ancient line of demarcation between the Cymric and Gadhelic branches of the Celtic race."—T., p. 147.

"The Gadhelic *ceun*, a head, is another form of *ben*. It is found in Kenmore, Cantire, Kinaird, and Kinross in Scotland; Kinsale and Kenmare in Ireland; in the English county of Kent, Kenne in Somerset, Kennedon in Devonshire, Kenton in Middlesex, Kenoc in Oxfordshire, and Kencomb in Dorset."—T., p. 148.

Kewstoke (Chiwestoc).—(1) From St. Cewydd; cf. St. Kew (Cornwall), Kew (Midd.), E., p. 235. (2) Kewch-stoke=boat station (mixed derivation), suggested by the late Rev. F. Warre: see Worth's *Somerset*, p. 61.

Keynsham (Cainesham).—(1) From St. Keyne, who gave her name to the famous well in Cornwall. "St. Keyne, says Capgrave, was a holy virgin who lived about 490" (Tregellas's *Cornwall*, p. 54). (2) E., p. 235, says that it is apparently identical with the Cæginnesham of Ethelward (*Chron.*, l. iii. cap. 2).

1. Kilton (Chilvetun); 2. Kilmington (Chil-

matona).—Cell (L.), M.E. *celle*, L. *cella*, small room, but; cf. *celare*, to hide, S.

"*Cell* (kill), also written *cell* and *ceall*, is the Latin *cella*, and next to *baile* it is the most prolific root in Irish names. Its most usual Anglicized form is *kill* or *kil*, but it is also made *kyle*, *keel*, and *cal*. There are about 3,400 names beginning with these syllables, and if we estimate that a fifth of them represent *ceall*, a wood, there remain about 2,700 whose first syllable is derived from *cell* [= a church]. Of these the greater number are formed by placing the name of the founder or patron after this word."—Joyce, first series, p. 314.

2. In the *Tavatio Ecclesiastica* of Pope Nicholas IV. (A.D. 1291) Kilmington is spelt Culmington, which is another illustration of the Somerset pronunciation of *il*. There is a Culmington in Shropshire. If this is a "gentile" name, it has nothing to do with *cell*, a cell, but must be referred to a proper name Kilm.

Kilmersdon (Chinemerston).—The name Cyne-mere would mean "famed kindred." Cf. Cyne-bald, Cynebright, Cynefryth, &c., all given in Miss Young's *Glossary*. With Kilmersdon (Chinemerston) compare Killamarsh (Derbyshire), anciently Chinewoldemaresc = Cynwold's marsh, E., p. 236.

Kilve (Cliva).—From A.-S. *clif*, *cluf*, *cleof* (B.), a steep bank, E., p. 189.

1. Kingsdon; 2. Kingsbury Episcopi (Chingester); 3. Kingstone (Chingeston):—

"From *cyning*, a king; it occurs in the name of sixty-four places, most of which are known to have been the residences or property of Saxon monarchs."—E., p. 236.

Kingweston (Kinnardestuna).—

"Kingweston is the corrupted form of the old name Kenward's-ton; a broad tract of moor by Glastonbury still keeps the older form, and we have it once again in Cannard's Grave, by Shepton Mallet."—Author of "Local Church History" in the *rudicanal* magazine, Sept., 1883. There is a Canning's Grave near Batheaston.

Kittisford (Chedesforda).—The Domesday form gives us Chad's ford. St. Chad, A.D., 665, was the first Bishop of Lichfield, E., p. 186.

Knowle St. Giles (Chenolla).—*Knoll*, a hillock (C.), M.E. *knol*, A.-S. *cnol*, a word of Celtic origin; W. *cnol*, a diminutive form. The orig. is seen in Gael. *cnoc*, a hill, knoll, S. *Cnoc* is discussed by Joyce, first series, p. 381.

1. Langport (Lamporda); 2. Langford Budville (Langford); 3. Langridge (Lancheris).—A.-S. *lang*, long.

2. "The sands which lie in the estuary of the Yeo are called Langford grounds—an indication that this 'long fiord' was known to the Northmen by the appropriate name of Langford."—T., p. 119.

Lambrook.—E., p. 238, from Lamba, a chief's name, still remaining as the surname Lambe. Cf. Lambourn (Berks).

Lamyatt (Lamieta) = Lamb's gate. Cf. Donyatt (Somerset), Yate (Glouc.), Leziate (Norf.).

Laverton (Lauretona).—E., p. 239, A.S. *hlaford* = the lord's town.

1. Leigh on Mendip (Lega); 2. Leighland (Litelande).—*Lea*, *lay*, *ley*, a meadow, E. M.E. *lay*, *ley*, untilled land; A.-S. *leah*, *leá*, a lea; cf. Hæd-leah, *i. e.*, Hadleigh. Cognate with Belg. *loo*, as in Water-loo; also with L. *lucus*, a glade; allied to *lucid*, S.

Mendip.—There is little doubt that the first syllable is from Celtic *maen*, a stone or rock. Cf. Maen-dû (Monmouth) = black rock; Menhenist (Cornwall), see Tregellas's *Cornwall*, p. 51.

Limington (Limingtone).—This name has already been discussed in "N. & Q." (6th S. viii. 112, 257). Prof. Skeat thinks it is a gentile name, from Limm.

Littleton, High (Liteltona); Litton (Lituna).—Probably Litton is a contraction of Littleton. T., p. 317, in a list of names denoting relative magnitude, includes "several Teutonic Littleburys, Littletons, and Clintons."

1. Locking; 2. Loxton (Lochestona); 3. Luccombe (Locumbe); 4. Lufton (Locutuna).—Probably all from Loki, the Norse god of mischief (for other instances see T., p. 116); or they may point to Lock, the name of a chief.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

(To be continued.)

P.S.—Butleigh (Boducheleia).—The Domesday form suggests a derivation from St. Budoc. There is Budock in Cornwall. "Gunwalloe or Winwaloe, a Breton saint, to whom Landewednack Church and also two or three Welsh churches are dedicated, was a pupil of St. Budoc's, and died 529 A.D." (Tregellas's *Cornwall*, p. 87).

SINGULAR ERROR OF HUMBOLDT CONCERNING A SUPPOSED NEW STAR IN THE FOURTH CENTURY.—In the third volume of the *Kosmos* occurs one of the most remarkable errors, through the neglect to verify a reference, which I ever remember to have noticed; and as it is connected with what I have no doubt is an erroneous view of a celebrated astronomical phenomenon in the fourth-century of our era, which has been already accepted in many books, I would ask you to give this communication a place in "N. & Q." I quote from Cotta's edition of the *Kosmos*, published at Stuttgart in 1870. In the section of the third volume relating to new and variable stars we read, at p. 148:—

"Ein neuer Stern nabe bei a des Adlers, auffoderndt mit der Helligkeit der Venus zur Zeit des Kaisers Honorius im Jahre 389: wie Cuspinianus, der ihn selbst gesehen, erzählt. Er verschwand spurlos drei Wochen später."

Cuspinianus, whose real name was Spieshammer, was born in 1473 and died in 1529, so that he certainly did not himself see a "star" thus said to have appeared at a date which was nearly eleven centuries before his birth. Humboldt made an-

other, though much smaller error, in saying that the phenomenon referred to took place in the reign of the emperor Honorius; it was in that of his father, Theodosius the Great, whose reign did not terminate until his death in January, 395.

With regard to the so-called "star," there can be little doubt that it was really a comet. Count Marcellinus tells us that it appeared at the beginning of September, when Theodosius was leaving Rome after spending there the three months following his triumphal entry into the ancient capital consequent upon the defeat and death of Maximus in the preceding summer (A.D. 388). And the only contemporary authority now extant, Philostorgius (in one of the portions of his *Ecclesiastical History* preserved to us by Photius, *Epitome*, lib. x. chap. ix.), describes the appearance about that time of an ἀστὴρ παράδοξος καὶ ἀήθης, which must evidently have been a comet. It was first seen in the zodiac near the morning star (Venus), and, after several remarkable changes in its appearance had taken place during forty days, it finally disappeared amongst the stars of the Great Bear. The motion proves this "star" to have been a comet; and as the one mentioned by Marcellinus was seen at the very time, whilst the occurrence of two wonderful phenomena in the heavens at once would have attracted very special attention, they were in all probability identical. But I must add that the comet could not, from its position at the season of the year at which it was seen, have been in the constellation Aquila. The mistake in placing it there may have been made by Cuspinianus, most of whose works are lost, and the fact of whose reference to this star is, I believe, only to be found in Tycho Brahe. The notation  $\alpha$ ,  $\beta$ , &c., of the stars in the constellations was not adopted until long afterwards.

W. T. LYNN.

Blackheath.

**OLD CLOCKS.**—Does not the following extract from the church books of Cartmell, Lancashire, throw some doubt on the correctness of the statement published in your pages (6th S. vii. 372) by my friend Mr. OCTAVIUS MORGAN, that pendulum clocks were first introduced and made in England by Ahasuerus Fromantil, a Dutch clockmaker of London, in 1661, before which year no clock in England had a pendulum? The abbreviation "p'lum" can hardly stand for any word but *pendulum*.

"A.D. (25 April) 1625.—It is this daye and years aforesaid agreed and concluded between the churchwardens and xxiiijite [i. e. twenty-four side-men] of the P'che of Cartmell on the one p'te and James Toppinge on the other p'te in forme following, vizt. that the saide James Toppinge shall make and delvery to them a new clocke to sett in the Churche of Cartmell aforesaid in the Parische Quiere there with two dyalls, the one to be within the churche and the other on the outsyde of the churche, upon his own charges, for the consideration followinge, and to fynde all maner of furniture to the saide clocke (except the stroake P'lum [pendulum] and

the hour P'lum), and to have for the same vii. xs., and to bee done at or before the first daye of July next, verie well, stronge and sufficiently."—Extract from the old church book of Cartmell, Lancashire, Stockdale's *Annals of Cartmell*, p. 56.

EDMUND VENABLES.

Precentory, Lincoln.

**OATH OF ADHERENTS OF ISABELLA AND MORTIMER.**—The following oath, taken by the prelates and nobles of the party of Mortimer and Isabella, is copied literally from the prior's ledger book, Canterbury:—

"Forma juramenti prelatorum et magnatum prestiti in Gildehall London in Parlamento in crastino Epiphanie Domini anno ejusdem m.c.c.c.xxvj<sup>to</sup>.

"Seignurs. Vous jurrez qe les corps madame la reyne Isabel par la grace de Dieu royne dengleterre et Edward son fitz sauvement garderez. et la querele quele il vut vers le sire Hughes le Despenser et mestre Robert de Baldok et lur aberdantz ove tut vostre poer meintendrez. et quant vous serrez reynis bon conseil donez. et le conseil qe vous savez lealment celerez et les ordinances qe sont faitz et serront faitz en tost parlement fermement garderez et les franchises de la cite de Loundres maintendrez et totes les choses qe sont faites per cause de la dite querele ove tut votre pavor meintendrez a vivre et a morir si dieux vos eyt a ses seintes."

JAMES E. THOROLD ROGERS.

**THE DUKE OF YORK WHO DIED AT MONACO.**—This prince has been the subject of different communications to "N. & Q." Not long ago, in *Monaco et Monte Carlo*, by Révoil, I came upon the following story. When the duke arrived, with his suite, in a felucca, a female figure was seen at a place still called "La Grotte de la Vieille." Clad in white, she came out of the grotto and waved her hand repeatedly to the duke's bark. He fell ill in a few days, and during his illness the same figure appeared at the same spot each afternoon, and was seen by the Prince of Monaco and his attendants from the terrace of the palace. The duke died, and his body was taken away on an English frigate. As it passed near the grotto the crew heard despairing cries, and saw a white-clothed body floating among the seaweed.

K. H. B.

**HOUSES OF EMINENT MEN.**—Cannot something be done to rescue from oblivion or destruction the homes where the great men of England lived and laboured? I believe in London tablets have been put up at some of the homes of our most illustrious writers; but in the country very little has been done in this matter, and much ought to be done. There is scarcely a provincial town in England that has not some house connected, as birth or death place or residence, with some illus-

trious man. Yet can we say that even one per cent. of these houses are marked? In some cases where tablets have been put up they are removed.

I take Plymouth as an example. One of Drake's houses can be verified, near the old Guildhall; the birthplace of Kitto, the celebrated Biblical student; the residence and place of business of Hearder, the electrician; and a considerable number of other houses deserve tablets.

How rich Canterbury and Oxford would be in these memorials, and how much the educated tourist would feel his interest increased in the historic memories of these cities! Even country villages might acquire an interest which is now unknown, since some of our greatest men have been born or have died amid rural scenes and places scarcely thought worthy of a visit.

I think this is a matter which is worthy of being taken in hand by our local antiquarian societies, and I hold that all places of interest should be marked by tablets or inscriptions of some kind. Thus the memory of many houses of historic importance would be preserved to posterity and made known to the people of our own time.

W. S. LACH-SZYRMA.

Newlyn.

ANCIENT CHURCH BELLS AT TRESMEER, CORNWALL.—Mr. Dunkin, in his interesting book on the church bells of Cornwall, notes two singular inscriptions at Tresmeer, near Launceston, without suggesting any meaning attaching thereto. I have lately been enabled to pay two visits to this remote church, and append the results very careful inspection has afforded. Both bells (1 and 2 of a ring of three) are evidently by the same maker. The cross on each is a small plain Maltese; the stops on 1 are single, on 2 double, as shown below; and the letters are well formed and easy to read; the letter D is occasionally reversed. I think I have arrived at the sense of No. 2; but No. 1 is still only partially intelligible to me:—

1. + HAO DOBIMINCREDE YENI ONHYVSSOULE. (OF D reversed, I believe) AND. (D reversed) SOWAS HISNAME.

2. + WE : BEVT : IMAKID : BOYE : TOWAKID (reversed D) : ELIANORE : FOR : TO : KACHE : GAME.

3. "1607" (6 reversed) only.

Diameters 22½, 25½, 27½, inches, respectively (Dunkin).

No. 1 seems to allude to "— who us sold and so was his name." No. 2, "We made the boy waken Beauty Eleanor for to catch game."

As these bells are unique in character; as the first is cracked, the second disused, and only the third in use; as the cage is falling asunder, and the tower reported unsafe, full of fissures and slowly approaching collapse,—I am anxious to obtain a corner for the above notes in "N. & Q." before these interesting bells are numbered with other bygone relics of the past. I have rubbings all.

T. M. N. OWEN, M.A.

Rhodes Vicarage, Manchester.

A MS. OF THE "DE IMITATIONE CHRISTI."—As it is desirable that all early MSS. of the book popularly ascribed to Kempis should be known, the pages of "N. & Q." are a fitting place for a notice of a dated copy (hitherto, I believe, unmentioned) which I saw in August last in the Royal Library at Copenhagen. It is bound in a folio volume containing several devotional tracts, written on paper in double columns by various hands, which was bequeathed by one John Lange-diderik, D.D., to the monastery of Eysmar in 1462. It bears the usual title, and contains the four books, commencing on fol. 257. At the end of book iii. is this colophon: "Et sic est finis libri tercii anno Domini 1449, pridie kalendas Aprilis." At the end of the volume (which is numbered 78, folio, in the Old Royal Collection) are the two following curious tracts: 1. "Distinctiones Ordinum," a list of monastic orders with their distinctive dresses, f. 278b. 2. "Tractatus de Esu Carnium Monachorum," addressed to John, abbot of the Scotch monastery at Vienna, by John de Polomer, one of his monks. It is a harmless treatise on the eating of meat, and, inhuman though its title be, does not treat of cannibalism amongst religious men. Where the monastery was situated to which the book belonged I do not know.

W. D. MACRAY.

DISRAEL.—The name of Abraham Disrael is hardly, at first sight, suggestive of a Huguenot connexion, and its occurrence in the French registers of Threadneedle Street seems worth noting. The baptism of Abraham, son of Jaques Disrael and Marie Picot, who was apparently the first of a numerous family, is registered on June 8, 1729.

H. W.

New University Club.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE GAME OF "CHIDDY GADDY" OR "THE CAT'S PALLET."—On April 23, 1579, the jury of the Manchester Court Leet made the following order, in which the above game is referred to as being one of a dangerous character, which ought not to be permitted:—

"The Jurye dothe order that whereas there ys great abuse in a game used in the towne called *gedde gadye* or *the catts pallet* that no maner p'son shall playe at the same game beinge above the age of xij yeares vpon payne of everye p'son so playinge to be imprisoned in the dungeon for the space of ij howres and every parents or maysters of suche p'sons so playinge havinge warninge of these children or servaunts so doinge for every tyme so servinge them after warninge geven.....iijij' This order ys made because diverse of the inhabitants do find

them grieved that there children be hurte and in danger to be hurte."

It would appear that this order was not effectual in preventing this game from being played, for four years later, on April 4, 1583, they made another and stronger order, in the following words, in which the age of the children allowed to play it is reduced from twelve to seven years :—

"The Jurye doth order that whereas there is greate abuse in a game or games vsed in the towne called *Gidiegadie* or *y<sup>e</sup> Catspallet*, and tynpinge or hurlinge *y<sup>e</sup> balle*, *y<sup>t</sup> no mane* [manner] *p<sup>'</sup>son* shall playe at *y<sup>e</sup> same* games beinge above *y<sup>e</sup> age* of vij yeares, either in the Churche yarde, or in any stretes of this towne vpon payne of eu'ye [every] *p<sup>'</sup>son* so playenge to be ymprisoned in the Dongeon for the space of ij howres, Or els eu'ye [every] *p<sup>'</sup>son* so offendinge to pay *vj<sup>d</sup>* for eu'ye [every] tyme, And *yf* they haue not to paye then the parents or maisters of suche *p<sup>'</sup>sons* so offendinge to pay the saide *vj<sup>d</sup>* or to suffer the lyke ymprisonmente."

I shall be much obliged if any of your readers can give me any other instances of this game being named, or explain its meaning, or show what game is meant. It is not, so far as I can see, referred to in Strutt's *Sports and Pastimes*, and there is no other reference to it in the first volume of the Manchester Court Leet Records. As these are now being printed, I should be glad to be able to explain what this game is, or to give any other instances of its occurrence, in the notes which will appear in that volume. It has been suggested that the game of "tip-cat," well known to the boys of the present day, is what is meant.

J. P. EARWAKER.

Pensarn, Abergele, North Wales.

**CRUX REGALIS.**—Among the charters relating to the Abbey of Crosraguel, which I am editing for the Ayr and Wigton Archaeological Society, I find four separate instances where Crosragmol is spoken of as existing previously to the foundation of the abbey itself. And in the register of Paisley there are three writs confirming to the Paisley monks the lands of "Crosragmer and Suthbarne in Carrie." Now, Crosragmer, Crosragmol, Croce-regal, or Crossragwell, are, apparently, all so many forms of "Crux Regalis," and the evidence cited above would seem to point to the existence of a royal cross in the locality. Any other instances of royal crosses of so early a date as the thirteenth century (Crosraguel was founded in 1244) would be valuable. There might have been a cross here in memory of King Oswald, to whom the parish church of Kirkoswald and several others in the district were dedicated, but there is no precise evidence on this point. Are there any other royal crosses in Scotland? F. C. HUNTER BLAIR.

**WHO WAS GWION THE RED?**—The parish of Llanbedr Mathafarn Gwion Goch, on Redwharf Bay, was primarily dedicated to him, subsequently to St. Peter. Gwion Goch is traditionally said to

have been a physician. Mathafarn, I am told, signifies a hospice or hospital, and the next parish is Llanvair Mathafarn cithaf, the church of St. Mary the furthest hospice. Between them was formerly the chapel of Bettws, now entirely destroyed, though a man at Llander Goch can recollect wheeling away stones which formed the enclosure of the churchyard. The foundation stone of Croes Gwion, Gwion's Cross, is built into a boundary wall, and part of the shaft lies in a neighbouring farmyard. **THUS.**

**SUPPOSED PORTRAIT OF SIR RANDOLPH CREWE.**—I have a portrait in oil, which from its resemblance to the portrait of Sir Randolph Crewe in the National Portrait Gallery I believe to be a likeness of that judge. Both portraits are taken in the robes and SS chain of Chief Justice of the King's Bench; but the one in the National Portrait Gallery has a black skull-cap with a square top, while mine has only a black skull-cap. It appears that Sir Randolph Crewe was Chief Justice for one year only (1625-1626). The portrait in the National Portrait Gallery was presented by the Hon. Society of Judges and Serjeants-at-Law. Is anything known of any portrait of Sir Randolph Crewe other than that in the National Portrait Gallery? **W. H.**

**MORTIMER, EARLS OF MARCH.**—What were the crest and motto of this family? Also, what was their badge? The coat of arms I know. Is there any evidence to show that Roger, fifth earl, killed in Ireland, 1393, left any will? None appears in the register of Archbishop Islip (Cott. MS. Vesp., b. xv.), in Nichols's *Royal Wills*, nor in *Testamenta Vetusta*. **HERMENTRUDE.**

**L'INFLUENZA.**—Did *l'influenza* appear, under that name, in England before July, 1769, and was it known in France before the summer of 1782?

THE EDITOR OF THE

"STANFORD DICTIONARY."

**ROYAL QUARTERINGS.**—The Marquis of Bath, the Duke of Leeds, and the Duke of Marlborough, according to Burke, are entitled to quarter the royal arms. It seems that the first-named derives this right by virtue of a bar sinister. Can any of your readers enumerate the heiresses who convey the alleged right to the two dukes respectively?

**TRUTH.**

**THE LAST DOGE OF VENICE.**—Many years ago some pictures and old Venetian glass were bought at Florence; they were then in a palace belonging to some family of Venetian origin; and the series of pictures represents festivities given by the Doge of Venice in honour of the visit of some foreign ambassadors. The date of the costumes is about the end of the seventeenth century; the ladies all wear high "commodes" and are masked.

I want to find the name of the doge at this time as a clue to the events represented, and also to ascertain what connexion he had to the family who sold the pictures (which had been always in their possession). I rather think everything was sold at Florence on account of the death of the last member of this family.

STRIX.

TITUS OATES.—On what authority is it stated in Cunningham's *Handbook of London*, ed. 1850, s.v. "Merchant Tailors' School," that Titus Oates was at Merchant Tailors? He is described in the St. John's (Cambridge) register for 1668/9, No. 28, as "Litteris institutus infra Selscome in comitatu Sussex." He may, of course, have been at both places of education. Perhaps the Caius register would enlighten us on the subject. He had been previously (June 29, 1667) admitted at that college.

P. J. F. GANTILLON.

"MADRIGALLS" BY MORLEY.—I have a copy now before me of one of the musical works of Tho. Morley. The title runs: "Madrigalls To Fovre Voyces newly published by Thomas Morley. The First Booke. In London By Thomas Est in Aldersgate Street at the signe of the black horse. M.D.XC.IV." In the copy before me, in all four parts, the single leaf of the title (on the verso of which is a coat of arms) is immediately followed by signature B. It seems likely that there would be a second leaf, containing a dedication, which would enable me to identify the coat of arms. I shall be very much obliged if any of your correspondents will state where there is a perfect copy of this edition. There is none in the Bodleian or in Cambridge University Library.

R. S.

ROYAL BETROTHAL.—Will any of your readers tell me where to find an account of the betrothal (during the sixteenth or seventeenth century) of one of our royal princes to a child princess, with a description of the state ceremonial observed?

G. H. S.

CINCHRIM.—I shall be glad if any of the correspondents of "N. & Q." can enlighten me as to the meaning of this word, which I met with recently in the very interesting Irish MS. belonging to the Ambrosian Library at Milan, which contains the Antiphonary anciently used in the monastery of Bangor, in Ireland. It occurs in a prayer or collect, having reference to the "Cantemus Domino," or Song of Moses, in Exodus xv., and therefore to the deliverance of the Israelites by their passage through the Red Sea. "Domine qui cinchrim fugientes tueris" is the commencement of the prayer. The learned librarian, Dr. Ceriani, was unable to explain the word to me, but thought it must be Irish. Some Celtic scholar may possibly furnish the desired information.

G. D. W. O.

HWFA.—What is the meaning of this Welsh baptismal name? Query, *fa* for *ma*, place, spot, &c.?

R. S. CHARNOCK.

RICHARD OF BURY.—A friend on the Continent asks me—1. Where is procurable any, or every, kind of information about Richard of Bury, supposed to have been Bishop of Durham in 1333? 2. What are the best bibliographical sources whence information may be derived regarding the fourteenth century in England in aspects social, political, religious?

GEORGE ANGUS, M.A.

1, Alma Terrace, Kensington, W.

[Most of what is known concerning Richard de Bury is drawn from his *Philobiblon*, Coloniae, 1473, 4to. This was reprinted in 1483 at Spire by Johan et Conrad Hüst, 4to.; again at Oxford, 1599, 4to.; and in a translation by J. B. Inglis, London, Rodd, 1832, 8vo. Editions also appeared in Paris, 1500; Frankfurt, 1510, both in 4to.; and in Leipzig, 1674 and 1703, 8vo. The *Philobiblon* is included in the *De Bibliothecis atque Archivis* of Maderus and Schmidt, Helmstadt, 1702-5. A good account of Richard de Bury which appears in *The English Cyclopaedia*, has supplied the basis of notices in the two great French biographical dictionaries of Dr. Hoefer and M. Michaud.]

"HEY, MY KITTEN," &c.—Will any of your readers inform me what are the two other verses of the song—

"Hey, my kitten, my kitten,  
Hey, my kitten, my dearie;  
Such a sweet pet as this  
Was neither far nor nearie.

Here we go up, up, up,  
And here we go down, down, down;  
Here we go backwards and forwards,  
And here we go round, round, round."

I have a Latin translation of four verses, and the English, said in a letter, date 1765, to be by Dr. Swift. But this song is also said to be in *Gammer Gurton's Needle*, by John Still, though it is not found in the old editions. I should be very glad of some light.

F. H. F.

HARRIS.—Can any of your readers give some account of Sir Thomas Harris, of Boreatton Park, Montgomeryshire, who in the year 1654 made an unsuccessful attempt to surprise the Castle Foregate, Shrewsbury, in order to favour the restoration of the itinerant monarch Charles II., was made prisoner by the Parliamentarians, and fined 1,542*l.* (a large sum in those days)? *Vide History of Shrewsbury*, by the Rev. Mr. Blakeney, published by Harding & Lepard in 1808. What became of him after those sufferings? Did he retire to Ireland (it is said that many gentry of that county emigrated at that troublesome time)? The tradition in my family is that he was a Knight of the Bath, and retired to Ireland after his sufferings; one of his family settled at Park's Grove in the county of Kilkenny, and died 1685, leaving several sons and

daughters. But he is styled a *baronet* in Phillips's *History of Shrewsbury*, by Hulbert. When was that title created? When extinct? What are the ensigns armorial? Information is sought regarding his lineage and antecedents.

E. HARRIS.

42, Lady Lane, Waterford.

CLEMENT MAROT'S PSALMS.—Is the above metrical version used in any modern French or Swiss Protestant church?

A. SAUNDERS DYER.

St. Jude's, Southsea.

PECHE FAMILY.—I have come across an old indenture, dated June 1, 14 Edw. III. (1340), made at Bromlegh, presumably in Hampshire, between the Lady Joan, formerly the wife of Sir Bartholomew Pecche, Knt., on the one part and Elizabeth her daughter on the other part, in which also her son Sir John Pecche, Knt., is mentioned. The first witness to this indenture is "Master William de Brok[s?]" (query Broks or Brokas), brother of the said Lady Joan. Can any of your correspondents help me to elucidate this part of the Pecche pedigree? If they can I shall be very much obliged to them.

D. G. C. E.

BANAGHER.—I have often heard the expression "That beats Banagher," but I would fain know the legend referred to by Anthony Trollope (*Autobiography*, vol. i. p. 82): "I was to live at Banagher, on the Shannon, which I had heard of because of its having once been conquered, though it had heretofore conquered everything, including the devil."

JAMES HOOPER.

7, Streatham Place, S.W.

## AUTHORS OF QUOTATIONS WANTED.—

"But ever at my back I hear  
Death's chariot-wheels resounding near,"

C. L. D.

or words to that effect.

[The genuine quotation is:—

"But at my back I always hear  
Time's wingèd chariot hurrying near."

It is found in Andrew Marvell's poem "To his Coy Mistress" (*Works*, ed. 1772, p. 93, ll. 21-2).]

"Souls are difficult things to carry straight through  
all this spilled saltpetre of the earth."

F. J.

"Death distant? No, he's ever with us;  
He sits by our bed and mocks our medicines."

ATRA CURA.

## Replies.

## "ANARCHIA ANGLICANA."

(6th S. viii. 348.)

This is Clement Walker's *History of Independency*, originally published as separate tracts, and subsequently collected into a volume. It is a most interesting and valuable work, and was brought out again after the Restoration, in 1661, under the title of "*The Compleat History of Inde-*

*pendency*, upon the Parliament begun 1640." This volume contains (1) "The Myserie of the Two Juntoes," pp. 1-18; (2) "The History of Independency," pp. 19-174; (3) "An Appendix, being a brief Description of some few of Argyle's Proceedings," pp. 1-18; (4) "Anarchia Anglicana; or, the History of Independency, the Second Part," pp. 1-262; (5) "The High Court of Justice; or, Cromwel's new Slaughter-House in England," pp. 1-58; (6) "The History of Independency, the Fourth and Last Part, by T. M. Esquire, a Lover of his King and Country," pp. 1-124. There are many variations in the issue of the first five tracts, those written by Clement Walker, the title-pages of which differ. A copy from the Sunderland Library, probably identical with B. A.'s copy, consists of tracts 1, 2, and 3, 1648, and No. 4, 1649. If perfect, there should be the plate, at p. 113 in the last part, of Cromwell ordering the felling of the "Royall Oake of Brittainne."

EDWARD SOLLY.

The author inquired for was Clement Walker, "a violent and vindictive Presbyterian," whose work (of which B. A.'s copy forms a portion only) gives, according to Warburton, "an admirable idea of the character of the times, parties, and persons." The volume described in the query contains the first and second parts of the first edition of *The Compleat History of Independency*. Part iii. was issued in 1651, and part iv., professedly "by T. M., Esquire, a Lover of his King and Country," in 1660. A reprint was published in 1661. The work is registered (s.v. "Walker, Clement") in *The Bibliographer's Manual* (Pickering, iv. 1888), and in Mr. Hazlitt's *Collections and Notes* (second series, 628).

ALFRED WALLIS.

This is part ii. of a work in four parts, entitled *The Compleat History of Independency*, 1646-60. It was written by Clement Walker, "a violent and vindictive Presbyterian" (Lowndes), "and gives an admirable idea of the character of the times, parties, and persons" (Bp. Warburton). The other parts of the work were: pt. i., "Relations and Observations, Historical and Politick"; pt. iii., "The High Court of Justice; or, Cromwel's new Slaughter-house in England," &c.; pt. iv., "The History of Independency."

WM. LYALL.

*Anarchia Anglicana* was written by Clement Walker, a political author of the seventeenth century, under the assumed name of Theodorus Verax. *The Compleat History of Independency*, 1646-60, 4to., was published in four parts: i., 1661; ii., 1661; iii., 1660; iv. (by T. M.), 1660. The first editions of parts i., ii., and iii. (all 4to., 1648, 1649, 1651) vary (in titles, &c.) from the reprints. See Bliss's *Wood's Athen. Oxon.*, iii. 292; *Stats Trials*, iv. 185; *Watt's Authors*, ii. 943, col. 1; *Allibone*, iii. 2540, col. 1; *Bohn's Lowndes*, 2810.

For writing the first and second parts of his history Walker was committed to the Tower by Cromwell in 1649, where he died in 1651.

WILLIAM PLATT.

Callis Court, St. Peter's, Thanet.

This book was by Clement Walker. B. A. has the first part in its second form. It appeared in 1647 with the title *The Myserie of the Two Tentos, Presbyterian and Independent*. The complete history contains four parts. I hope MR. PEACOCK will carry out his intention, as expressed in "N. & Q." some time since, and give us a bibliographical account of Walker's book.

J. INGLE DREDGE.

The book which B. A. inquires about is commonly spoken of when complete as Clement Walker's *History of Independency*. There is a note by me concerning it in "N. & Q." 6th S. v. 203. He will also find a notice of it in Lowndes's *Bibliographer's Manual*.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

TOLERATION (6th S. viii. 268).—Jeremy Taylor published his *Liberty of Prophesying* in 1642. He had frequent occasion to refer to the subject of toleration, and uses the word in its present sense, e.g., in Eden's edition, vol. v. :—

"Whatever is against the foundation of faith.....is out of the limits of my question, and does not pretend to compliance or toleration."—P. 346.

"All wise princes, till they were overborne by faction, or solicited by peevish persons, gave toleration to different sects."—P. 350.

"A blessing upon St. Austin (who was so merciful to erring persons as the greatest part of his life in all senses, even when he had twice changed his mind, yet to tolerate them)."—P. 355.

"That great question whether it be lawful for a prince to give toleration to several religions."—P. 533.

ED. MARSHALL.

The earliest instance of the word *toleration*—meaning religious toleration—to which I can at once turn occurs in Roger Williams's *Bloudy Tenent of Persecution*, the first edition of which was published in 1644. I apprehend that examples of the word might be found of earlier date :—

"As for the testimony of the popish book, we weigh it not, as knowing whatsoever they speak for toleration of religion where themselves are under hatches, when they come to sit at stern, they judge and practise quite contrary."—Hanserd Knollys Society's edit., 1848, p. 28.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I find the word, with a quotation from South, in Johnson's *Dictionary* (date 1775).

This word must have been common in the time of Charles II., as I find it in Otway's *Orphan*: "Atheists will else make use of toleration"; and it occurs shortly afterwards in a Latin form, cf. Locke's *Epistola de Tolerantia* (1689). Taking

these proofs together, I do not think the word very modern.

JOHN R. WODHAMS.

The use of this word in the sense of religious toleration can hardly be described as modern. Jeremy Taylor says, in *A Discourse of the Liberty of Prophesying*, ed. 1647, § 16 :—

"So that to tolerate is not to prosecute. And the question whether the prince may tolerate divers persuasions, is no more than whether he may lawfully persecute any man for not being of his opinion."

"Upon these very grounds we may easily give account of that great question, whether it be lawful for a prince to give toleration to several religions."

F. C. BIRKBECK TERRY.

L. R. will find the word *toleration* used in the modern sense in a speech delivered by Pym in the House of Commons on Nov. 28, 1621 :—

"If the Papists [he said] once obtain a connivance, they will press for a toleration; from thence to an equality; from an equality to a superiority; from a superiority to an extirpation of all contrary religions."—*Proceedings and Debates*, ii. 210.

SAMUEL R. GARDINER.

WILLIAM KENRICK (6th S. viii. 267).—I have two biographies of this author, one in Mackenzie's *Dictionary of Biography*, the other in an old biography by Dr. Watkins, in one volume. From the two I gather that his father was a Hertfordshire staymaker, and that he was brought up to the trade of a rulemaker in London. Watkins speaks positively, Mackenzie doubtfully, of his having studied at Leyden. The latter adds that, according to some accounts, he received there his degree of LL D., but that Boswell says he obtained it from a Scotch university. Dr. Johnson speaks contemptuously of him, and says "he is one of the many who have made themselves public without making themselves known. Watkins speaks of his comedy of *Falstaff's Wedding* as an admirable imitation of Shakspeare.

C. G. BOGER.

MR. GRILE may consult Baker's *Biog. Dram.* (1782), vol. i. p. 270; *The Thespian Dictionary*, 1802, s.n.; Thompson Cooper's *Biographical Dict.*, 1873, p. 745, col. 2; and Allibone's *Dict. of Eng. Lit.*, 1880, pp. 1022-3, also pp. 689, 976.

WILLIAM PLATT.

Callis Court, St. Peter's, Thanet.

According to Maunder's *Biographical Treasury*, the above "was brought up as a rulemaker, but quitted his trade, obtained a doctor's degree at Leyden, and became an industrious author and critic." Do the parish registers of Watford throw any light upon his parentage? M.A. Oxon.

[In Mr. Peacock's recently published and most useful *Index to English-Speaking Students who have Graduated at Leyden University* (Index Society) there is a Carolus Kinwick in 1663, but no mention of any other Kenrick.]

FUENTERRABIA (6th S. viii. 229) was built A.D. 626, on an eminence near the river Bidassoa, and



(the frontiers of France and Spain; by Suintila (Swintila), the first Gothic monarch of all Spain (621-631), who called it Ondarribáyo, which in Basque signifies "the strand on the river."\*) For its early history and antiquities, the authorities principally relied upon are:—

St. Isidorus Picensis. *Chronicon*, p. 282 (Apud Florez, *España Sagrada*. Tom. viii.).

Saavedra. *Corona Gotica*. Cap. 24.

Morales. *Cronica General*. Tom. ii. lib. xii. fol. 106-162.

*Synopsis Historica Cronologica de España*. Por Don Juan de Ferraras. 16 tom. 4to. Madrid, 1700.

Masdeu. *España Goda*. Part x. p. 168-190, p. 157, and illustration 7.

*Compendio de la Historia de España*. Por Don Tomas Yriate. 8vo. London, 1822.

*Compendio Historial de la Cronicas y Universal Historia de todos los Reynos de España*. Por Estevan de Garibay y Camallos. 4 tom. fol., Barcelona, 1628.

*Historia General de España*, compuesta, enmendada, y añadida. Por el Padre Juan de Mariana. 2 tom. fol., Madrid, 1678.

*Historia de la Dominacion de los Arabes en España*, Sacada de varios Manuscritos y Memorias Arabigas. Por el Dotor Josef. A. Conde. 3 tom. 4to., Madrid, 1820-1. The French translation of this work, by M. de Marlés, in 1825 (Paris, 3 tom. 8vo.), is little more than an abridgment, modified and altered according to the opinions of the translator.

*History of Spain from the Earliest Times to the Close of the Year 1809*. By J. Bigland. 2 vols. 8vo. London, 1810.

WILLIAM PLATT.

Callis Court, St. Peter's, Thanet.

There is a short notice of this place in *A Tour through Spain and Portugal*, by Udalap Rhys, the second edition, 1760, p. 17. ANON.

The article in the *Encyclopædia Britannica* refers the reader to the work of Palafox, *Sitio y Socorro de Fuente-rabia*, Madrid, 1639.

EDWARD H. MARSHALL, M.A.

Hastings.

A. S. R. might consult *Diccionario Geografico-Estadístico-Histórico de España*, por Pascual Madoz, segunda edición, Madrid, 4to., 1846, in 16 vols.. The Reading-Room of the British Museum contains a copy. R. S. CHARNOCK.

[Consult also *Voyage Archéologique et Historique dans le Pays Basque le Labour et le Guipuzcoa*, par M. Cenac Moncaut, Paris, Didron, 1857.]

SKILLA (6th S. viii. 368).—Clearly identical with German *Schelle*, a bell. The note appended to the query says, "Assumably from Latin *scilla*. See Skeat's *Etym. Dict.*, under 'Squill.'" I must own that I see no reason for this assumption, and I can find nothing in Skeat's *Dictionary, l.c.*, to confirm it. I have before me an excerpt from *Churchwardens' Accounts, Wigtoft Parish, near Boston* (Nicholls, 1797): "In the first paide to John

Cony for making of a newe belle chele, 4<sup>s</sup> 10<sup>d</sup> (1494)." I take the word *chele* to be another form of Eng. *skilla*, Germ. *Schelle*. But I should be glad of further information about the word.

C. B. M.

Among my divings into the *New Statistical Account of Scotland* I find one bearing, as I think, on this query. Among the old Perth bells was one, dated 1400, called the "Skelloch bell." This is glossed as a "shrill cry." On referring to Longmuir and Donaldson's Jamieson's *Dictionary of the Scottish Language* I see that, while one substantive "skelloch"=*sinapis arvensis*, the only verb is interpreted "to cry with a shrill voice," and another substantive="a shrill cry." Besides the Icelandic *skella*, *clangere*, and the German *schellen*, there is also cited a Gaelic substantive, *sgal*, a shriek, a loud shrill cry. It is possible, therefore, that the epithet applied to the Perth bell may have a Gaelic origin, while *skilla* may be rather connected with the Scandinavian and Teutonic etymon. NOMAD.

WHILE=UNTIL: MOVE (6th S. iv. 489; vi. 55, 177, 319; vii. 58, 516; viii. 91, 278, 354).—ST. SWITHIN ought to know, and I bow to her decision as to *while* and *until*. On second thoughts, indeed, I feel sure I have myself heard *while* used for *until* both in Lincolnshire and in Cumberland. But I grieve to find a doubt cast upon my favourite test of Yorkshirehood, the verb to *move*. Let some West Country correspondent say whether in Devonshire to *move* really does mean to *bow*.

A. J. M.

"WINE AND WALNUTS" (6th S. viii. 368).—"Ephraim Hardcastle" was the *nom-de-plume* of William Henry Pyne, the artist and member of the Society of Painters in Water Colours. He was also the author of *Microcosm* (2 vols.) and *History of Royal Residences* (3 vols.).

CUTHBERT BEDE.

This book, originally published in the *Literary Gazette*, first series, thirty-four chapters, 1820-21, second series, twenty-one chapters, 1822, was written by William Henry Pyne (1770-1843), an eminent artist in landscape, figure, and portrait painting, and one of the earliest members of the Society of Painters in Water Colours. A list of this author's several instructive works, which form an excellent cyclopædia of drawing for the student, is given by Allibone, *s. n.*, vol. ii. p. 1714, col. ii.

WILLIAM PLATT.

Callis Court, St. Peter's, Thanet.

William Henry Pyne, who wrote under the assumed name of Ephraim Hardcastle, Citizen and Drysalter, was the author of the above-named work. He was an artist of reputation in water colours, and one of the originators in 1804 of the Society (now the Royal Society) of Painters in

\* Others assert it was anciently named Fons Rapidus, the rapid stream, and thence corruptly Fuente Rabia.

Water Colours. He wrote much on art subjects, dividing his time between his pen and his pencil, and produced many works in combination with both. *Wine and Walnuts* appeared in a series of papers in the *Literary Gazette* anterior to its publication in 2 vols. 8vo. in 1823. Pyne projected and edited a weekly miscellany, *Somerset House Gazette and Literary Museum*, which deserved a longer life than the two years it attained, 1823-4. *Micocosm: Picturesque Delineations of the Arts, Agriculture, Manufactures, &c., in a Series of above a Thousand Groups of Figures*, issued in parts and completed in 1806. To this work he attached his real name. Once, and once only, he tried his hand at a novel, *The Twenty-ninth of May: Rare Doings at the Restoration*; but it met with small success. He contributed largely to the "Library of the Fine Arts," *Arnold's Magazine of the Fine Arts*, and generally to the periodicals of his day. One costly speculation he entered into on his own account, *The History of the Royal Residences*, illustrated, by W. H. Pyne, 3 vols. fol. The literary portion he undertook himself, and he employed the ablest architectural draughtsmen to execute the illustrations. The cost so far outran his means that it involved him in difficulties from which he was never able to extricate himself. "The Greater and Lesser Stars of Old Pall Mall" he wrote for *Fraser's Magazine*. This was the last effort of his pen, and of the class of subjects most congenial to his nature, as it gave him free rein to run on in his gossiping style, pouring out his knowledge of men and manners and endless store of anecdote. Sad to relate, the close of his life was passed in obscurity, bordering on destitution. He died on the anniversary of the day he had chosen for the title of his novel, May 29, 1843, aged seventy-four. Jos. J. J.

*Wine and Walnuts*, written by W. H. Pyne, historian of the royal residences of Windsor Castle, St. James's Palace, &c. H. S. W.

The following extract is from a recent catalogue of Mr. U. Maggs, of Church Street, W.: "649. Hardcastle (Ephraim [W. H. Pyne], author of *Wine and Walnuts*), *The Twenty-ninth of May, Rare Doings at the Restoration*, 2 vols. 8vo. bds., Lond., 1825, curious, 4s. 6d." J. MANUEL.  
Newcastle-on-Tyne.

W. H. Pyne was the author. It first appeared in the *Somerset House Gazette*, a publication about the size of "N. & Q." J. How.

COCKSHUTT (6th S. viii. 369).—The name Cockshott, or Cockshutt, probably denotes a boggy bit or marshy corner of land. It cannot be separated from the numerous Low German names in *-schott*, and the corresponding High German names in *-schoss*, *-schuss*, and *-schuess*, which are referred by Förstemann to the Anglo-Saxon word *scōd*,

"*angulus, pars, portio*," which we retain in the phrase "pay your shot." The adjectival element of the name is of more doubtful etymology, but the marked absence of analogues among Teutonic place-names on the Continent is, as usual, an indication that the ultimate source may probably prove to be a Celtic loan-word. Hence I should be inclined to explain it by means of the provincial verb *cock*, to shake, adopted probably from the Welsh *gogi*, to shake (see Skeat, s.v. "Cockle" [3]). The explanation given by Edmunds of Cockshott as "a little shoot," or offshoot, from a larger hill can, I think, hardly be maintained.

ISAAC TAYLOR.

Settrington Rectory, York.

"Cockshute"—so spelt on the Ordnance map—is a small wood on the Worcestershire estate of the Earl of Dudley, near to the extensive Ockeridge Wood, about two miles north of Martley and Wichentford. CUTHBERT BEDE.

Cockshot is allied to Cockroad, which is found in many forests. It means a passage or opening cut in a wood for the more convenient catching of woodcocks by a net placed across it. See *Archæological Journal*, vol. v. p. 119. H. T. E.

Between Great Malvern and Malvern Link there is a road over the common called Cockshot Road, and near the Link end of it are the Quest Hills.

W. C. B.

HERALDIC (6th S. viii. 288).—H. M. says he cannot find an example in any of the books on heraldry of the mode in which a G.C.B. or K.C.B. who marries an heiress impales (marshals?) her arms. If he will turn to that useful but badly arranged book, Boutell's *Heraldry, Historical and Popular*, third edit., 1864, p. 168, he will find that Mr. Boutell lays it down that

"Knights of the Garter, the Bath, and other orders, if married, bear two shields. On the first, placed to the dexter, are the paternal arms of the knight himself, being surrounded with the insignia of his order of knighthood. On the second shield he bears his own arms repeated, without any knightly insignia, impaling those of his wife or charged with them in pretence."

This latter form, I take it, he intends for a knight who marries an heiress, as in the case put by H. M.

J. S. UDAL.

Inner Temple.

"THE FUBBS" (6th S. viii. 265).—It may interest some readers to know that the name of the "Fubbs Yacht" is preserved to this day in the designation of a very picturesque tavern, of obvious ancientness, on the river-side near Greenwich. The vessel must have lasted longer than ships ordinarily endure, or her name may have been given to a successor. I have in newspapers of the reign of George II., often read announcements of the move-

ments of the Fubbs yacht, her arrivals in, and departures from, the Thames. This could hardly have been King Charles's craft. F. G. S.

Loo (6th S. viii. 268).—Waterloo = watery marsh, cf. *G. loh*, *f.* (provincial), bog, morass. Venloo = grove or thicket in the fen, cf. *G. loh*, *n.* and *m.*, bushes, grove, wood. F. C. BIRKBECK TERRY.

Loo or lo is found as a termination of, at least, fourteen names in the Netherlands. According to Wachter, it means "a plain."

R. S. CHARNOCK.

THOMAS BADSLADE (6th S. viii. 208).—I also should be glad of some account of this artist. In a book entitled *Lympsfield and its Environs*, 1838, the letterpress of which is by the Rev. Thomas Streatfeild, the Kentish antiquary, mention is made of an engraved view of Squerries Court, Westerham, by Badeslade. No other reference is given to it, but it might very well be of the date 1720-50, the house at Squerries dating from the end of the previous century. G. L. G.

HUXTRESS (6th S. viii. 268).—Like so many other words ending with the suffix *-ster*, *huxter* was originally descriptive of a female in reference to her occupation. The huxter (or *huckster*, as it by-and-by came to be) was a retailer of ale, &c., and she plied her calling by going from door to door. Coveytise, in *Piers the Plowman* (v. 227), speaks appreciatively of his wife's skill in mixing "peny ale and podyng ale" for the vulgar, while the best ale lay in his own bower. He closes the list of her merits with the line:—

"She hath holden *hokkerge* al hire lyf tyme."

Prof. Skeat, in his note on the passage (*Piers the Plowman*, p. 125, Clarendon Press), quotes from the *Liber Albus*, "Item, that no brewer or brewster sell any manner of ale unto any huckster." A cognate masculine form, in the sense of *usurer*, was *oker*, *hoker*, or *okerer* (*Handlyng Synne*, &c.), and the feminine *huxter* remained in use till late in the fifteenth century. By Dr. Johnson's time it was masculine, and this may have led to the feminine form used by Miss Yonge.

THOMAS BAYNE.

Helensburgh, N.B.

The *Catholicon Anglicum* (ed. Herrtage), at p. 191, gives, "An Hukster; Auccionarius, Auccionaria," and in the note to this Prof. Skeat is quoted as an authority that "the word is properly the feminine form of *hawker*, and in the *Liber Albus* is generally applied to females"; the editor then refers to Wedgwood. See also notes and glossary to Skeat's *Piers Plowman* (Clarendon Press).

JOHN R. WODHAMS.

Without entering upon the question whether Miss Yonge is correct in etymology, she is at

least justified by use. Worcester, in his *Dictionary*, refers to Sherwood—I presume Sherwood's *Dictionary, Eng. and Fr.*, Lond., 1632—for the word, but without quoting the passage. The word also occurs in Chambers's *Etymological Dictionary*. So the lines of the *Ars Poetica* are applicable, which say:—

"Multa renascentur, quæ jam cecidere, cadentque  
Quæ nunc sunt in honore vocabula, si volet usus,  
Quem penes arbitrium est, et jus, et norma loquendi."

ED. MARSHALL.

The definition of *huckstress* in Annandale's *Ogilvie* is "a female huckster or pedlar"; while a *huckster* is stated to be "a retailer of small articles," from *huck* (now obsolete), to higgler. "*Pedleress*, a female pedlar," is also given, with Sir T. Overbury as authority for its use. Under "*-ster*" it is said: "In modern literary English there is now only one feminine word with this suffix, viz. *spinster*, but *huckster* was used very late as a feminine." J. RANDALL.

EARLY MARRIAGES (6th S. vi. 347; vii. 91, 134; viii. 94, 176).—Sir William Cope, in his book on Bramshill, mentions (p. 9) Elizabeth, daughter of John Rogers, owner of that noble seat, as having been married at the early age of eleven; her boy-husband, he adds, was "not older, if so old." Sir William Cope sees reason for believing that "he was the husband of Elizabeth Rogers when ten years old." It is worth noting, as a proof of the folly of such early unions, that the first thing which the youthful pair did on coming of age was to sell the estate to Lord Daubeney.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

"SANCTA SIMPLICITAS" (6th S. viii. 268, 337).—Dean Milman relates the use of the words by John Huss as follows: "The fire blazed up; it is said that an old woman was busy in heaping the wood. 'Oh, holy simplicity!' said Huss" (*Hist. of Latin Christianity*, bk. xiii. ch. ix. vol. viii. p. 296, Lond., 1864). Büchmann, in his *Geflügelte Worte*, also states that one of the faithful at the Council of Nice silenced a pertinacious opponent by using the phrase, for which he refers to Rufinus, in his version of Eusebius, bk. x. ch. iii.

ED. MARSHALL.

THE OWL AS AN EMBLEM OF DEATH (6th S. viii. 197).—I scarcely think that the passage the Rev. Ed. Marshall quotes from Josephus has a direct bearing on the present subject, for it was not the owl as such that Agrippa regarded as an evil omen—it was the remembrance of the former incident (Josephus, *Antiq.*, xviii. 6) that led the Jewish monarch to interpret the presence of the owl in so ominous a manner. In the Talmud (both the Babylonian and Jerusalem), however, occurs the following statement: "To behold all birds in a

dream is a lucky sign, except the three birds Kidiah, Kefufah, and Kurfari" (Preatise Berakhoth, fol. 57b). The certain identification of these birds is impossible; the first is, however, usually taken to be the owl. *Kidiah* is, at all events, the Targum translation of the Biblical *kos*, which most interpret as the owl. M. Schwab (Jerusalem Talmud, vol. i., Paris, 1871) has the following note on this passage:—

"Selon certains interprètes, c'est peut-être le pélican. Le docteur Lévy, dans son *Chaldaïsches Wörterbuch*, dit que les termes קריא et קריפא (répétés au traité Nidda, fol. 23a) désignent deux sortes d'oiseaux dont les yeux se dirigent devant eux; tandis que chez les autres oiseaux, la vue se dirige d'un côté ou de l'autre."

I may add that M. Schwab himself translates קריא (which is probably a mistake for קריא)

*hibou* (owl).

ISRAEL ABRAHAMS, M.A.

London Institution.

GRASS WIDOW (6th S. viii. 268).—The following note on this expression, from the Rev. J. C. Atkinson's *Glossary of the Cleveland Dialect*, will, no doubt, interest your correspondent, and refute the derivation of *grass* as given in Annandale's *Dictionary*:—

"Hall. gives as the definition of this word, 'an unmarried woman who has had a child'; and in Moor's *Suffolk Words and Phrases*, *grass-widow* is 'a woman who had a child for her cradle ere she had a husband for her bed'; and corresponding with this is the N.S. or Low Germ. *gras-wedewe*. Again, Sw. D. *gräs-änka*, or *-enka*, *grass-widow*, occurs in the same sense as with us; 'a low, dissolute, unmarried woman, living by herself.' The original meaning of the word seems to have been (see Ihre) 'a woman whose husband is away,' either travelling, or living apart. The people of Belgium call a woman of this description *hack-wedewe*, from *hæcken*, to feel strong desire. 'Similarly, *gräsenka* seems to come from *grädesenka*, from *gradig*, esuriens.' It seems probable, then, from the etymology taken in connexion with the Clevel. signification, that our word may rather be from the Scand. source than from the German; only with a translation of the word *enka* into its English equivalent. Dan. D. *gräsenka* is a female whose betrothed lover (*fästman*) is dead; nearly equivalent to which is Germ. *stroh-wittwe*, literally *straw-widow*. Compare 'man of straw.'"

F. C. BIRKBECK TERRY.

*Grass-widow* appears to have two meanings. It may indicate a wife whose husband is in being, but, owing to his absence (in India or elsewhere beyond seas), who is temporarily in a widowed state, or, so to speak, *out at grass*. Or it may, and more usually does, indicate a lady who is neither maid, wife, nor widow, in point of fact, but who, not having a husband producible, calls herself a widow as a cloak for her maliciousness. The dear departed being a mere "man of straw," the lady might be called a *grass* or *straw widow*, as in German she is styled *stroh-wittwe*. E. H. M.

In Sweden the term *grass-widow* (*gräs-enka*) is, I am told, only applied to a married woman when

her husband is absent on business, &c. In English *argot* it is also applied to a deserted mistress.

R. S. CHARNOCK.

ST. MARGARET, WESTMINSTER (6th S. v. 72, 128, 171, 213, 239, 295, 319, 351, 436, 486; vi. 83, 136; vii. 264; viii. 352).—I have read Mr. Loftie's *History of London*, but have not seen the passage alluded to by Mr. MASKELL. On p. 66 of vol. ii. I see that he states that so late as 1536 Westminster was only described as "a town," and that so late as 1604 it was "a manor and city." Mr. Loftie goes on to doubt whether it was reckoned a city between 1550 and 1604. Does your correspondent seriously call in question the authorities adduced by Mr. Loftie to show the original extent of the abbot's manor? ANDREW W. TUER.

THE FIRST FOLIO SHAKSPEARE (6th S. viii. 264).—Is there any exhaustive or approximate list of the copies of the first folio which are known to be now existing? If there be such a list, where is it to be seen? And if there be not, would it not be well to compile one and to publish it in "N. & Q."? Unless my memory deceive me, there is a first folio in Norfolk, which I have never seen described. It is, and I believe it has always been, in an old country house, the owner of which is a friend of mine. A. J. M.

[The first folio Shakspeare is far from an uncommon book. Lilly, the bookseller, who in his day never let a copy escape him, had as many as a score in stock at the same time.]

"BLOUIDIE JACKE" (6th S. viii. 268).—I wonder Mr. HARTLAND thinks it worth while to hunt for Barham's quotations. There is little doubt most, or all of them are like Scott's "old plays." How accomplished he was in that way is shown by the hoax he played on some readers of Shakspear by reading for "when the hurly-burly's done," first, "when the early purle is done," and secondly, "when the Earl of Burleigh's done."

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

BEALRAPER (6th S. viii. 268).—May not this be Belper, in Derbyshire? A. J. M.

NAME OF INN WANTED (6th S. viii. 7, 71, 124, 173, 212).—I am much obliged for the information that has been supplied me on this subject. When anywhere near Cambridge or Newmarket I shall not fail to pay Upware and its inn a visit; and I shall do so without any fear of not being able to find my way. Those who have been kind enough to respond to my query may like to know that there is a view of this hostel in a drawing by R. W. Macbeth, A.R.A., entitled "Crossing the Ferry," an engraving of which forms one of the illustrations to the article "In the Fens," in the second number of the *English Illustrated Maga-*

*zine*. Painted (or engraved) on the side of the house facing the river is its name, "Five Miles from Anywhere, no hurry." Where was the picture exhibited?  
ALPHA.

AURICHALCUM (6th S. viii. 329).—Surely the spelling here is wrong—it should be Orichalcum.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

FUNERAL ARMOUR IN CHURCHES (6th S. v. 58, 177, 217, 358, 458; vi. 78, 138, 277; viii. 292).—There are two helmets in the fine old church of Wootton Wawen, in Warwickshire; I saw them there a month ago. One is a heavy iron helmet of the fifteenth century; it lies, and has long lain, on the feet of a fine recumbent alabaster figure of a knight, the blazon on whose shield is worn away. The other is a slight tilting helmet, of later date; it lies in a similar position on the recumbent figure of a civilian of Elizabeth's day. The church of St. Peter, Thanet, used to have, and perhaps still has, two or three helmets affixed to the walls of the south aisle.

A. J. M.

WILKESTON (6th S. viii. 249).—In the *County Directory of Scotland*, Edinburgh, R. Grant, 1882, three places are referred to under the name Wilkiestan. Two of these are in Midlothian, and one in Fife, near Ceres, a farm where a well-known limestone quarry is worked. Of the two in Midlothian, one is a railway sub-office, and the other Wilkiestan Cottage, in the parish of Ratho. I cannot find any other references to the name in modern gazetteers.

H. CLEGHORN, M.D.

Wilkiestan is the name of a small hamlet near Ratho. Its name is derived from a family of the name of Wilkie, who have long been proprietors in the parish.

A. G. R.

There is a village or hamlet called Wilkiestan between Mid-Calder and Ratho in the county of Midlothian, about eight miles from Edinburgh. I suppose it simply means "Wilkie's town" or "stone," but who the "Wilkie" may be I cannot tell.

JOHN SINCLAIR.

QUARTERINGS (6th S. vii. 418, 496; viii. 119).—May I be allowed to differ from N., who says that the "difference is not very important" between quarters and quarterings? The former, strictly speaking, alludes to the quarters from which the blood of a person is derived, and is a translation of *quartiers*. It should never be used with reference to armorial bearings, to which alone the word *quarterings* is applicable.

EDMUND M. BOYLE.

A DORSETSHIRE VOCABULARY (6th S. vii. 366; viii. 45, 157).—Your correspondent MR. MASEKELL gives two words which it may interest him to know are in very common use among the ruder people of the New England states. The first is *jee*,

used with the meaning which it has in Dorset. The second is *flummocks*, which we find as the past participle *flummocked*, or the variant *kerflummocked*; but with us it has the meaning "bewildered," or, to use the stronger colloquialism, "knocked of a heap."

WM. CHURCHILL.

Boston, U.S.A.

TOUCH-PIECE (6th S. viii. 348).—This is probably not strictly speaking a touch-piece, but rather an amulet worn as a talisman or safeguard in battle. It is probably the half noble of Edward III., which bears on the face the figure of the king standing in a ship all too small for him, surrounded with the inscription, EDWAR . DEI . G . REX ANGL . Z . FRANC; and on the reverse a cross flory with a fleur-de-lis at the points, a lion of England under a crown in each quarter, and the letter E within a small rose in the centre, surrounded with the inscription, DOMINE . NE . IN . FVRORE . TVO . ARGVAS . ME (taken from Psalm vi. 1). It is noteworthy in respect to this coin to observe that some impressions have a very singular error in the inscription, the whole sense being altered by the accidental omission of the second word, NE.

EDWARD SOLLY.

The coin mentioned by MR. ARNOLD is not what he calls a touch-piece, but is a "half noble" of Edward III. The inscription on the obverse should read thus: EDWARDUS . DEI . G . REX . ANGL . D . HYB . Z . AQT (Edward, by the grace of God, King of England, Lord of Ireland and Aquitaine); and on the reverse, DOMINE . IN . FVRORE . TVO . ARGVAS . ME ("O, Lord, do not argue with me in thine anger"). It was current for 3s. 4d., and the weight sixty grains.

J. R. THOMAS.

Birmingham.

If MR. ARNOLD will let me know his address I think I can put him in the way of obtaining the information he requires.

F. COVENTRY.

Ketton Hall, Stamford.

HOLT FAMILY (6th S. vii. 186, 514; viii. 356).—The statement with regard to the Holt family quoted by MR. CHAPMAN is published in vol. lxxxii. of the Chetham Society, and in the preface it is shown that there was no foundation for it. This volume is the *Visitation of Lancashire*, 1613, by St. George. Dugdale's *Visitations* of the same county are in vols. lxxxiv., lxxxv., lxxxviii.; Flower's *Visitation of Lancashire* is in vol. lxxxii. (A.D. 1567); Benolt's (with part of Cheshire), vol. cx.; and there are many particulars of the Holts to be found in the *Lancashire and Cheshire Wills and Inventories*, vols. li.-iv. and lxxxv.

B. F. SCARLETT.

CLIES OF LISBON (6th S. vii. 449).—H. W., who, in a query published some six months ago, stated that any information relating to the Clies family would be welcome, may like to know that in a

manuscript calendar of the domestic papers of the reign of Queen Anne, kept at the Public Record Office, I came across a reference to "Capt. Clies, jun.'s, Journal of a Journey to and from Lisbon," dated Falmouth, June 17, 1711. The paper in question would be found in bundle 23, and bears the number 23.

LAC.

BARCLAY'S "APOLOGY" (6th S. viii. 347).—Is the word in Mr. SALA's book "Ciorvo Blanco" or "Ciervo Blanco" (White Hart Coat)? With regard to Mr. SALA's question, it will very probably be answered by the yearly book of proceedings for 1710 or 1711, or for 1709, &c.

HYDE CLARKE.

"JOHANNES EPISCOPUS CÆSARIENSIS" (6th S. viii. 248).—Is not the biographical clue to the author of this work to be found in the words "Cardinalis Sancti Calixti"? Holtrop, in his *Catalogus Librorum Seculo XV. Impressorum*, &c., Hagæ Comitum, 1856, pp. 349-50, catalogues this book thus:—

"Johannis, Cardinalis S. Calixti, Tractatus super Materia Contractum de censibus annuis et perpetuis. Acc. Propositiones responsivæ ad questiones de observantia dominicalium dierum, &c., s.l. t.n. et a. (Colonizæ, Joh. Koelhoff, c. 1478), 24 foll. char. goth, 40 linn. l.c. s.s.c. et pp. nn. in Fo [note] Kloss 2199."

This note refers to the *Catalogue* of the library of Dr. Kloss, London, 1835, 8vo., with facsimiles.

JNO. CLARE HUDSON.

Thornton, Horncastle.

PEMBROKESHIRE COAST NAMES (6th S. viii. 287).—Compare these names with Danish *guul*, yellow; *torv*, a market; *green*, a branch, bough; *fisk*, fish; *gaard*, yard, court, house, country house, manor; *vig*, a bay; *viig*, a cove; *skov*, a wood, forest, grove; *holm*, a small island; *vadested*, a ford (Sw. *vad*). *Wath* and *with*, found in English names, as in Darwath, Langwith, usually translate *ford*. It may be here noted that there is a Flemish element in counties Pembroke and Glamorgan.

R. S. CHARNOCK.

KNIGHTS OF ST. GEORGE IN IRELAND, 1479-94 (6th S. viii. 348).—This short-lived "Fraternity of Arms" was constituted by Act of Parliament 12 Edward IV., and consisted of thirteen of the most honourable and faithfully disposed persons in the four counties, namely, for Kildare, Thomas, Earl of Kildare, Rowland Eustace, Lord of Port-lester, and Sir Rowland Eustace, Knt.; for Dublin, Robert, Lord of Hoath, the Mayor of Dublin for the time being, and Sir Robert Dowdal, Knt.; for Meath, the Lord Gormans-town, Edward Plunket, Seneschal of Meath, Alexander Plunket, Esq., and Barnaby Barnewal, Esq.; and for Louth, the Mayor of Drogheda, Sir Lawrence Taaf, Knt., and Richard Bellew, Esq. They and their successors were to assemble yearly

at Dublin on St. George's Day, and "choose one of them to be Captain for the next year, who shall have a hundred and twenty archers on horseback at sixpence a day for meat, drink, and wages; and forty horsemen and forty pages at five pence a day for him and his Page, and four Marks per annum wages." To meet these expenses a charge of twelve pence per pound on all merchandise sold in Ireland was to be imposed. "The Captain was to have authority to apprehend all out-law'd Rebels, and others that will not be justified by Law." These names are given by Cox, in his *History of Ireland*, 1689, p. 171, as taken from the Rolls Office in Dublin; but Ware, in his *History of Ireland*, 1705, gives a somewhat different list. In place of Sir Rowland Eustace, Sir Robert Dowdal, Edward Plunket, Barnaby Barnewal, and Sir Lawrence Taafe, he gives Sir Nicholas Wogan, James Keating, Prior of St. John's Hospital, James Flemming, Baron of Slane, Sir John Plunket, Knt., and Nicholas Taafe, Esq. This military fraternity was, in fact, a species of police, and when Sir Edward Poyning became Lord-Deputy of Ireland and the Government was altogether changed, the fraternity was swept away as no longer of any use. It was about the same time that an Act was passed making it criminal for any one to say "Cramabo" or "Butlerabo," and commanding all the faithful only to call on St. George or the name of the king (10 Henry VII. cap. 20).

EDWARD SOLLY.

The "Houses of the Red and White Roses" received many adherents from amongst the native and Anglo Irish. The civil war having been a great drain on the "English of the Pale," the power of the latter to resist the raids of the natives was, therefore, so much diminished they struggled for a bare existence. The Government being unable to help them in any shape, the colonists in self-defence formed themselves into a fraternity of arms, and the "Brotherhood of St. George" was thus instituted in the year 1472, and as follows, viz.:—

"Thirteen gentlemen were chosen from the four counties of the Pale, who met annually to choose a Captain, and maintained a hundred and twenty mounted archers, forty horsemen, and forty pages for the protection of the English border."—Walpole's *Kingdom of Ireland*, 1882.

HENRY G. HOPE.

THE MAYFLOWER (6th S. viii. 188, 351).—HERMENTRUDE must pardon me if I contradict her. I lived for more than twenty years in the northern bishopric, and always heard the hawthorn blossom called the may, though it seldom flowers before June.

E. LEATON BLENKINSOPP.

Springthorpe Rectory.

ANSELM'S SYNOD (6th S. viii. 347).—As to the marriage of Henry I. by Anselm, it may be re-

membered that it took place Nov. 10, 1100, within about six weeks after the return to England of Anselm, who landed at Dover on September 23, the synod being held in the interim, so that the proceeding must have been a hurried one. Reference to it may be found in a *Life of Anselm*, translated and abridged from the German of Hasse by the Rev. W. Turner (Rivingtons, 1850).

F. H. ARNOLD.

Emsworth.

SENEX may be glad to be referred also to Mr. Martin Rule's recent *Life and Times of St. Anselm*, published by Messrs. Kegan Paul & Co.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

PUBLIC WHIPPING (6th S. vi. 67, 157, 294, 338, 477; vii. 318; viii. 354).—A woman was publicly whipped out of this parish, for incontinency, at a cart's tail, in the memory of some now living, who saw the act and have told me of it.

E. LEATON BLENKINSOPP.

Springthorpe Rectory.

GONZAGAS OF MANTUA (6th S. viii. 388).—Your correspondent L. L. K. has hit upon a subject which I hope will be carried no further in your columns, otherwise the discussions may be endless. A Mr. Charles Otley Groom, formerly known slightly as an entomologist, assumed the name of Napier in addition to and after that of Groom many years ago, claiming to be, through his mother (!), the representative of the old family of Merchiston, to which the famous inventor of logarithms belonged. Later, in perhaps 1878-9, this new claim to the titles of Mantua and Montferat was put forward, and probably "His Serene Highness" would be happy to afford any information your correspondent may desire, and so spare to your columns a repetition of what has already appeared more than once in print. I should perhaps mention that Mrs. Groom is stated to be a sovereign princess, with the title of Duchess of Mantua, &c.

A. CALDER.

THE BIBLE: J. FIELD, 1658 (6th S. viii. 208, 318).—It may be taken for granted that the errors made by the original compiler of the *Bibliographer's Manual* will be found repeated in the second edition. In the case quoted by Mr. J. P. EDMOND, Lowndes's editor did not trouble himself to verify the references to Williams's and the Roxburghe catalogues, or he would have discovered that there was absolutely no foundation for the register of a 24mo. Bible dated 1658, professedly printed by Field (but really printed in Holland), and being, in comparison with another issue of the same date, "one of the most correct and beautiful editions of the Bible." It will not be necessary to enlarge in this place upon the fact that Bibles were frequently printed in Holland and imported

into this country; most readers interested in the subject are well aware of it, and also that the Dutch counterfeits were not infrequently bound in fish skin. Now, the first edition of the *Bibliographer's Manual* (Pickering, 1834, i. 178) registers Field's Bible of 1658 thus:—

"One of the most correct and beautiful editions of the Bible, seldom found in good preservation. Williams, 199, in fish-skin, 4l. 16s.; Roxburghe 17, 3l. 17s."

The editor of the second edition (Bell & Daldy, 1865, i. 188) improves matters in the following style:—

"Exceedingly incorrect, and badly printed. In the same year bearing Imprint. [*sic*] *Lond.* by J. Field was printed in Holland one of the most correct and beautiful editions of the Bible, seldom found in good preservation."

And then follow the examples, as above, "fish skin" and all. Turning to the sale catalogue of the Rev. Theodore Williams's library, 1827, I find lot 199 described:—

"Bible, The Holy. *London*, by John Field, 1658. Calf extra with silver clasps, &c. The true edition, very rare."

This, it will be observed, disposes of the "fish skin" binding. The Roxburghe Catalogue, lot 17:

"Holy Bible, 12mo. *Field*. *Lond.* 1658."

Why the Williams copy was put up as "the true edition" does not appear; following the precedents set by leaders of the bibliomania, it ought to have been the most incorrect edition, instead of "one of the most correct," &c. Nor is there any indication of a Dutch origin, or of remarkable beauty and correctness in the Roxburghe reference.

The fact is, that there are several issues of Field's 24mo. Bible, 1658, all of which are exceedingly incorrect. Mr. Loftie (*Century of Bibles*, Pickering, 1872) has pointed out many of their distinctive peculiarities, and has utterly ignored the imaginary Dutch counterfeit. Lowndes's note applies in reality to the editions of 1653, the "Pearl Bible," concerning which the elder D'Israeli has discoursed in his *Curiosities of Literature*. One of these is a standing monument of error; another, said, upon insufficient authority, to have been printed abroad, is just as noteworthy for its correctness. I have several of these punchy little Bibles in my own collection, and all of them are distinguished for their gross misprints. Mr. Loftie has noted some of these. He divides the editions dated 1658 into two classes; his No. 250 has no line, "Appointed to be read in Churches," on either title, no border around the New Testament title, and the Psalms begin on Y12 verso; his No. 251 has a border around the New Testament title (but no line, "Appointed," &c.), and the Psalms begin on Aa 12 recto. One of my copies has the line, "Appointed," &c., upon the first (engraved) title, but in other respects it agrees with Mr. Loftie's No. 251. He notes that No. 250 reads, Philip. iii. 17, "of or ensample,"

for "for an ensample"; but he does not observe that in No. 251 this is changed to "for ensample," the word *an* being omitted. ALFRED WALLIS.

There are not two editions only of this date, size, and imprint, but a considerable number either of distinct editions or variations in passing through the press—indeed, I have never found two copies exactly alike. The Psalter sometimes begins on Aa12 recto, and sometimes on verso of Y12. The printer's errors are too numerous to give, and vary very much. There is, however, one error that I have never found any copy without; it is in Jeremiah ii. 26, where the letter *c* is substituted for *t*, making *thief* into *chief*. I do not believe that any correct Bible was printed during the Commonwealth.

J. R. DORE.

Huddersfield.

KENLES [=KENLIS] (6th S. viii. 266).—HERMENTRUDE'S acquaintance with rolls and charters and other mediæval documents has been so constantly a familiar factor in her communications to "N. & Q." that it is with some surprise I have found myself able to offer her what I believe to be demonstrably the true solution of her Irish problem. If the readers of "N. & Q." also accept my view, the foregone conclusion arrived at by the Post Office authorities may perhaps even yet be reconsidered by that department.

I identify Kenles with Kenlis on the following grounds. In the *Historical and Municipal Documents, Ireland, 1172-1320* ("Rolls Series," Ireland), Kenles is named as one of the manors in the county of Meath, formerly belonging to Theobald de Verdon, which were in the king's hands, 13 Edw. II., the sum of 60s. being allowed to the king's sub-eschator "in Comitatu Midie," for his fee and for his labour "Ad tenend. curias nostras in maneriis de Dyuelek et Kenles, que fuerunt Theobaldi de Verdon" (Memorandum Roll of Ireland, 13 Edw. II. m. 3). In the same volume HERMENTRUDE will find an intermediate form in the name of "Walterus de Kenleis." Kenlis is at the present day a title in the peerage of the United Kingdom, created in 1831, in the person of the second Marquis of Headfort, in the peerage of Ireland, the title so created being "Baron Kenlis of Kenlis, or Kells, co. Meath." In a valuable historical article on the Irish Shrievalty in the *Law Magazine and Review* for August last, Mr. W. H. Faloon, Q.C., incidentally gives some particulars showing the importance of Kenlis as a manor as far back as 1297. The Irish Parliament of that year agreed, as Mr. Faloon cites from the Rolls, that

"Meath shall be a county of itself, and make the lands of Theobald de Verdon, and all the lands of the Crosses within the precincts of Meath; and that there shall be hereafter a sheriff there, who shall hold his County Court at Kenlys on Thursday after the County Court of Dublin."

It appears to me that very strong counter-evidence would be needed to overthrow the demonstration which I hold the above facts afford of the identity of Kenles and Kenlis. I take *les* and *lis* to be two forms of *lios*, usually rendered garden or enclosure, and more ordinarily found in composition under the form *lis*, as in *Lismore*. But while we have *Lismore* both in Ireland and in Scotland, we have also *Lesmoir* in Scotland, and I take that to be another link in the chain of identification. I may add that the Irish Chancery Rolls seem to place the correctness of my solution beyond doubt, for if HERMENTRUDE refers to the Index Locorum, *Rot. Canc. Hib.* (1828), she will find the following variants grouped together: "Kenl, Kenles, Kenll, Kenlys, Keull." And she will also find that one of the charters, cited as marked "Antiquissimæ," among the Chancery Records of Ireland, *t. Edw. I.*, is a grant of fairs to Theobald de Verdon in a number of manors, including that of Diveleke, which is especially associated with Kenles in 13 Edw. II., while the manor of Kenlys has been shown to have been made the seat of the sheriff of the county of Meath, newly erected out of the lands of Theobald de Verdon by the Parliament of 1297.

C. H. E. CARMICHAEL...

Royal Society of Literature.

The following extract from Dr. Joyce's *Origin and History of Irish Names of Places* (vol. ii. p. 234) gives an answer to HERMENTRUDE'S question regarding this place. I am indebted to the kindness of Dr. Joyce for this extract, as, owing to his well-known position as our leading Irish topographer, I got a friend to apply to him to have the difficulty about Kenles cleared up:—

"Head Residence.—The word *Ceanannus*, which has been long in use, is very satisfactorily explained by the Four Masters in a passage recording the foundation of *Ceanannus*, now Kells in Meath, in A.D. 3991. They state:—'It was by Fiacha Finnálches [King of Ireland] that Dun-chluile-Sibrinne, that is *Ceanannus*, was erected'; and they go on to say that, wherever this king erected a habitation for himself, he called it by the name *Ceanannus*, which means head abode. From this it is obvious that the structure designated in the first instance by the name *Ceanannus*, was a dun or circular earthen fort in which the king resided.

"The *Ceanannus* now under notice continued to be a royal residence down to the sixth century, when King Dermot Mac Kerval granted it to St. Columkille; after which time it lost its pagan associations, and soon became a great ecclesiastical centre. The old Pagan name *Ceanannus* was however retained as long as the Irish language was used: but by those who spoke English it was modified to *Kenlis*, which was considered an equivalent name, *Kenlis* meaning head *lis*, or fort. The literal translation of this has given name to the demesne and mansion of Headfort, from which again the Marquis of Headfort has taken his title. *Kenlis* was afterwards shortened to the present name *Kells*. There is still an ancient earthen fort in the demesne of Headfort, which is believed to be the original royal residence that gave name to the place.

"From the passage of the Four Masters quoted above;



we may infer that there were several places called Ceanannus; but I am aware of only one other place of the name in Ireland, and it has been similarly Anglicized, namely, Ceanannus, now Kells, in the county Kilkenny. There are other places called Kells in Antrim, Clare, Kerry, and Limerick; but these are all probably the Anglicized plural of *cill*, namely *cealla* [*kella*], signifying churches."

W. H. PATTERSON, M.R.I.A.

Belfast.

Camden has:—

"The County Meth, on the South, bounds upon the County of Kildare; on the East, upon the County of Dublin and the Sea; on the North, upon the County of Louth; and on the West, upon the County of West-Meth. The whole is subdivided into eighteen Baronies, Dueleke, Scrine, Slane, Margallen, Navan, Kenles," &c.—Cam. Brit., 1369.

There can be no doubt that this is the Kenles HERMENTRUDE is inquiring for, as in the neighbourhood was the market town of Trim, "where William Pepard built a castle." M. V.

Kenles was doubtless another way of spelling Kenlis. The Marquis of Headfort sits in the House of Lords as Baron Kenlis. Burke, in his *Peerage*, title "Headfort," gives this honour thus: "Baron Kenlis, of Kenlis, or Kells, co. Meath." It may be taken, therefore, on this high authority, that Kenlis was another name for Kells. Kells is a town of nearly 3,000 inhabitants, in the county of Meath, Ireland. Therefore it would appear that it was at this Kells, or Kenlis, or Kenles, that the Earl of March in question fell.

C. H. HEMPHILL.

The modern name of this place is Kells, and the Marquis of Headfort is Baron Kenlis, of Kenlis, or Kells, co. Meath. ABHBA.

This is Kells, county Meath.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

BRUMMAGEM (6th S. viii. 185, 238, 369).—MR. WODHAMS, at the last reference, after quoting some lines in which *Bromingham* appears, says that he thinks if *Brummagem* had been the place intended a different spelling would have been used. It may, therefore, interest him to read the following quotations from *The Dispensary*, a poem in six cantos, London, 1699. From the nature of the expressions used there can be not the slightest doubt as to *Bromingham* meaning the town from which I have the pleasure of writing this note. In canto iii. p. 37 are the two following lines. Their purpose in the poem is to show two extremes:—

"Or Norwich trade in Implements of steel,  
And *Bromingham* in stuffs and Druggets deal."

The second reference is in canto v. p. 65, in the description of the preparations for an impending battle between two rival factions:—

"Where Querpo in his Armour shone the most,  
His shield was wrought, if we may credit Fame,  
By Mulciber, the Mayor of *Bromingham*."

GEORGE PRICE.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 389).—

"The aged man, that coffers up his gold," &c., is from Shakespeare's *Rape of Lucrece*, stanza cxxiv. It is quoted in the *Imperial Dictionary*, s. v. "Coffer," but with the reference "Shak." only. It is not to be found through Mrs. Cowden Clarke's *Complete* [?] *Concordance to Shakespeare*, which is so far incomplete that it applies only to his dramatic works. Is there any really complete concordance to Shakespeare? J. B. FLEMING.

OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

### Miscellaneous:

NOTES ON BOOKS, &c.

*The Image of Irelande. With a Discoverie of Wood-karne.* By John Derricke. 1581. With the Notes of Sir Walter Scott, Bart. Edited, with Introduction, by John Small, M.A., F.S.A.Scot. (Edinburgh, Black.) Of the strange and valuable work which, in a sumptuous edition, Messrs. Black have now brought within the reach of the student of history and poetry, one perfect copy alone is known to exist. This treasure, which is preserved in the Drummond Collection in the Library of the University of Edinburgh, has been used for the purposes of the reprint. *The Image of Irelande* consists of two parts, the text, of which several copies can be traced, and the illustrations, published as an appendix, and generally wanting. A copy, announced as having three leaves in MS., figures in the famous *Bibliotheca Anglo-Poetica* of Messrs. Longman, in which it is priced ten guineas. Copies more or less imperfect as regards the plates are in the British Museum and the Advocates' Library, Edinburgh. Others have been sold in the Roxburgh and White Knights collections. In including the work in the first volume of Lord Somers's tracts, Sir Walter Scott contented himself with reproducing the eight plates out of twelve which are all that the Advocates' Library copy, employed by him, can boast. For the first time, accordingly, this strange description of Irish manners is reprinted in its integrity. A book to charm alike the antiquary and the bibliophile, *The Image of Irelande*, in the very limited impression in which it appears, with its black-letter type and its photo-lithographic reproductions of the rude woodcuts, is likely to be at once absorbed in the libraries of the curious, and to become only less rare than before.

The work itself is more valuable from the historic standpoint than from the literary. A fair insight into the condition of the Irish kerns, "growing up in knavery and villainy out of the fry of these rake-hell horse-boys," may be obtained from the *View of the State of Ireland* of Spenser, from which the above extract is taken, and a vivid picture of the general state of Ireland is afforded in the *Itinerary* of Fynes Moryson. Something more, however, than is supplied by either Spenser or Moryson may, in spite of Derricke's virulence, political and theological, and the tedious kind of allegory with which he elects to burden himself, be obtained from *The Image of Irelande*. The plates especially, such as they are, convey a vivid idea of the appearance of kerns and gallowglasses, and of

the trenchant measures used by Sir Henry Sidney in dealing with them. Commencing with a species of pious invocation, Derricke continues, in the fourteen-syllable metre previously employed by Jasper Heywood in his translation of Seneca, by Phœr in his *Nyne First Bookes of the Eneidos*, and other translators of the early days of Elizabeth, and subsequently adopted by Warner in his *Albiors England*, and Chapman in his *Homer's Iliad*, to describe the deeds of the principal English sovereigns. Derricke's verse is, however, broken where the *cæsura* falls in the long line. Commencing with Prince Arthur,

"Who neuer made his backe retourne  
once enterde in the feeld:  
Till he had made the stoutest foes,  
their stately Scepters yeeld,"

he passes to King Henry II., on whose behalf he anticipates the title subsequently assigned James I., calling him a "second Solomon"; thence to Edward III., "approued in the Misteries of *Marses* warlike game"; again to Henry VIII.,

"The Prince that freedome got,  
to this his Countrie soile:  
This is the manne that put the Pope,  
and Popishe foes to foile."

He ends this portion by joining in the chorus of poets who blaze the fame of Eliza,

"The Prince whose worthie fame,  
doeth liue and raigne for euer:  
This is the Queene whose noble name,  
can be defaced neuer."

These short extracts must be accepted as specimens of our author's verse when at his best.

Turning now to his subject, he proceeds, after a modest account of himself, to a description of Ireland, in praise of the beauty of which he waxes eloquent. The absence of snakes he assigns to Jove, who, after a long debate between Apollo and Mars, banishes all beasts that may interfere with the comfort of the soldiers whose task is the conquest of Ireland. The gods in council also agree that the "wood karnes" shall wear the mantle condemned by Spenser, and the "glibbed heds," signifying "their monstrous malice, ireful hartes, and bloodie hands." Subsequently Derricke accepts the view that St. Patrick drove out the snakes, and appeals to him to know why he should condescend to deal with such "sillie beastes" when such more "spiteful beastes" as the inhabitants called for attention. It is impossible to go through the pages of abuse which the *sava indignatio* of the poet induces him to pour forth. When his allegorical description is over, he supplies, in decasyllabic stanzas of seven lines, a confession of Rorie Ogge, the famous opponent of British arms, in which that worthy appears to take a remarkably English view of the situation, and mentions his own crimes with a candour and a power of arraignment which Derricke could not surpass. Other portions of the book deal with the death of Rorie and with the submission of Turlough Lynagh O'Neale. The volume winds up with the notes of Sir Henry Scott and the twelve plates, which are entitled "A Notable Discouery of the Wilde Men in Ireland." Rude as are these plates, they are full of character, and convey a lively, if satirical, representation of the lives of the fugitive Irish leaders and their forces. *The Image of Irelande* is dedicated to "Maister Phillip Sidney, Esquire, Sonne and heire to the right honourable sir Henry Sidney, Knight of the moste noble order of the Garter, &c.," who is, in fact, the hero of the poem, if a hero it may claim. Apart from the bibliographical and antiquarian interest of the edition, the philological value of the poems entitles them

to notice. *Physiognomies* appears in the strange form of "Phisniognamies." "Gredyrton" seems the earliest known use of a word often seen in other forms, but not in one so like the modern shape. "Hurleburles" is an early, if not the earliest known, instance of the use of a Shakspearian word. "Immencible" is, we fancy, a word not hitherto encountered, and the name "Jacke and Musket," applied to a species of hawk, seems wholly new. Mr. Small's share in the book is admirably accomplished.

MR. QUARITCH'S catalogues are more than mere standards of price. His *Catalogue of Works on the Fine Arts, &c.*, thus contains an essay on the art of book-binding from the ninth to the nineteenth century, which, apart from the splendid list of books in historical bindings by which it is supplemented and illustrated, is in itself a desirable possession to the bibliophile.

AMONG books that have reached us are *Pilgrim Sorrow, a Cycle of Tales*, by Carmen Sylva (Queen Elizabeth of Roumania), translated by Helen Zimmern (Fisher Unwin), a collection of poetical and suggestive stories, more or less sorrowful in vein; *Bouquet*, by William Bayley (Bayley), a series of translations from the Greek anthology and other sources, most of which are spirited, while some are signally happy; *Canticles and other Poems*, by F. Wyville Home (Pickering & Co.), the happiest portion in which consists of the sonnets; and *The Way of the Cross, a Tale of the Second Century*, by Emily S. Holt (Shaw & Co.)

*Notes of Caithness Family History*, by the late John Henderson, W.S., will shortly be published by Mr. David Douglas, of Edinburgh. The volume, which is the result of many years of research, will be issued to subscribers only.

MR. WALTER HAMILTON will issue on the 1st proximo the first of a series of *Parodies of the Works of English and American Authors*. The opening number deals with parodies of the Laureate.

THE December number of the *Antiquarian Magazine* will contain an engraving of the ring of espousal presented by Catherine von Bora to the great reformer Martin Luther.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

CORRESPONDENTS asking for information concerning members of their own families are informed that questions of this class are so numerous delay in their appearance is inevitable. The entire space at our disposal might be easily taken up with questions of purely private interest. As no reason exists for giving precedence to one applicant over another, the order of arrival is the only order to be observed in publication.

E. WALFORD ("Tennis").—For the derivation in question see *ante*, p. 113.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 1, 1883.

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Notices to Correspondents, &c.

## Notes.

## THE OLD FALCON INN, BATTERSEA.

There has just passed away one of those quaint old inns which are growing yearly scarcer, not only in London and the suburbs, but in the country. The new Falcon Inn at Clapham Junction has just opened its palatial doors, and the old house will soon have disappeared entirely; its principal portions have already gone. Of the new house, though a fine building, I say nothing. It is, I suppose, "an ornament to the neighbourhood"; and will perhaps suit the requirements of a rising locality; but I cannot regard it without a sigh, for the old place, unlike Canning's knife-grinder, had a story. Its appearance was very picturesque, standing in the hollow at the corner of St. John's Hill and Falcon Road. Being the last stage into London on the high road from Portsmouth, many old travellers must know it well. The old wych-elm, with a cupboard made of its hollow trunk, and a door hanging on old-fashioned rusty hinges, was a striking feature; but the landlord would not "spare that tree," and it has been grubbed up by the roots. The builder has choked up the well and poured concrete on the sward, and brick-built shops and a modern gin-palace will take the place of a low-pitched old tavern,

with a cross-beamed taproom and a quaint doorway, before which a maypole might have been reared, and even a Hostess Quickly, a Jack Falstaff, or a John Willett would have appeared in keeping. The falcon is prominent in the arms of the St. John or Bolingbroke family, the crest being, On a mount vert a falcon rising or, ducally gorged gules. Falcons also appear as supporters. St. John's Hill, Bolingbroke Grove, and other places preserve also records of the family, well known in connexion with Battersea. Henry St. John, the political writer—who, Johnson said, "loaded a blunderbuss against Christianity, and, not having the courage to pull the trigger himself, left half-a-crown to a hungry Scotchman to do it after his death"—was born not far from the Falcon.

In 1811 was published an engraving from a drawing by John Nixon, representing a scene at the Falcon Tavern. The subject, depicted with much of the skill of a Rowlandson or a Hogarth, represents "Undertakers regaling at Death's Door," being a pictorial pun on the then host, whose name, Robert Death, but ill agreed with his figure and manners, for never had the Falcon a more jovial landlord. The design shows the then rural character of the place—the elm in full foliage, an old sow feeding at its roots, gloriously oblivious of how her progeny would "move on" when Battersea possessed a board of works and vigilant sanitary inspectors. Mine host well deserved the name of licensed victualler, for his sign bore the inscription, "Robert Death, dealer in genuine rum, wine, gin. An ordinary on Sundays. Tea, coffee, and hot rolls. Syllabubs and cheesecakes in the highest perfection."

Many a doggerel rhyme was penned on the landlord. One, which he often laughingly quoted, warned the traveller that Death would take him in, that if he neglected to pay his bill Death would stare him in the face, and concluded with the stanza:—

"This one advice, my friend, pursue  
Whilst you have life and breath:  
Ne'er pledge your host, for if you do  
You'll surely drink to Death."

In the engraving the old sign (not board, for it was cast iron) displays a falcon (looking more like a goose) in high relief. The new house, alas! has no sign. George Morland or Grinling Gibbons would not have despised the commission to furnish one. Surely a modern artist or sculptor could have placed a falcon prominently somewhere on the new structure. Like the Horns, which cherishes the memory of "Old Capper," and like many another house, the Falcon owned its eccentric associations. "Billy" Baldwin used it. Mr. William Baldwin, I am afraid, attended more assiduously at the Falcon than he did to his print-cleaning, which he left to Mr. Grisbrook, now the well-known

print-cleaner of Panton Street. It is popularly believed round the Falcon that "Billy," in his latter days, enjoyed a pension given to him by the Governors of the Bank of England on condition that he kept in profound secrecy the method of splitting bank-notes. Mr. Baldwin did display a split 5*l.* note to the Governors of that important institution, but it was Mr. Grisbrook who split it, and he will not, and Mr. Baldwin cannot, tell what came of it. I know the marvellous growth and development of Battersea will soon wipe out many of its old landmarks. Perhaps abler pens than mine may add some other records of the old Falcon.

J. F. B.

#### VISITS OF THE LIVING TO THE DEAD.

(See 6<sup>th</sup> S. vii. 161; viii. 86, 165.)

My original note under this heading has brought some interesting contributions to the columns of "N. & Q." I remember another anecdote, referring to the same subject, which I think is extremely curious. I have often heard it told by the late Sir Francis Grant, who was staying at Invercauld at the time when the event took place. The story is as follows.

One of the Invercauld keepers was going his rounds in the early morning when he suddenly caught sight of a well-known poacher crouching behind a piece of rock, on which his (the poacher's) rifle was resting. The keeper, perceiving that his body was covered by the muzzle of the rifle, flung himself on the ground, shouting to the poacher not to fire. After waiting a certain time for the shot the keeper crawled away, and, taking a long circuit, stalked up to the spot where the poacher was still in his original position. When the keeper got within a short distance of his adversary he sprang on him and seized him by the collar. The poacher offered no resistance, and sank down on the ground a mere lifeless mass. The rifle, which was loaded, remained poised on the boulder. It was soon evident to the keeper that his enemy was dead, and there was nothing to be done but to fetch some men and carry the corpse to one of the keepers' lodges. A doctor was sent for, who declared that life must have been extinct for many hours. The cause of death was heart complaint, but whether any unusual excitement had brought on the crisis was never ascertained.

I find that neither the present chief of Invercauld nor any of his brothers has heard the story. This is not surprising. At the time when the event happened, nearly sixty years ago, most of the Invercauld keepers were Roman Catholics. A story of this sort would have been considered uncanny and not an agreeable subject of conversation.

A ghastly narrative occurs in the current number of the *Quarterly* in Mr. Froude's article on St. Teresa. After relating how in 1585, three years

after St. Teresa's death, her body, to the inexpressible grief of the sisters at Alva, was removed to Avila, Mr. Froude writes (p. 433):—

"But it was not to be the end. The Alva family had the deepest reverence for Teresa. The Great Duke was gone, but his son who succeeded him, and his brother, the Prince of St. John's, inherited his feelings. They were absent at the removal, and had not been consulted. When they heard of it, they held their town to have been injured and their personal honour to have been outraged. They were powerful. They appealed to Rome, and were successful. Sixtus V., in 1586, sent an order to give them back their precious possession, and Teresa, who had been a wanderer so long, was sent again upon her travels. A splendid tomb had been prepared in the convent chapel at Alva, and the body, brought again back from Avila, lay in state in the choir before it was deposited there. The chapel was crowded with spectators: the duke and duchess were present with a train of nobles, the Provincial Gratian, and a throng of dignitaries, lay and ecclesiastic. The features were still earth-stained, but were otherwise unaltered. The miraculous perfume was overpowering. Ribera contrived to kiss the sacred foot, and to touch the remaining arm. He feared to wash his hands afterwards, lest he should wash away the fragrance; but he found, to his delight, that no washing affected it. Gratian took another finger for himself; a nun in an ecstasy bit out a portion of skin; and for this time the obsequies were ended. Yet, again, there was another discomfiment, that Teresa might be more magnificently coffined, and the General of the Carmelites came from Italy that he might see her. This time the Pope had enjoined that there should be no more mutilation; but nothing could restrain the hunger of affection. Illustrious persons who were present, in spite of Pope and decency, required relics, and were not to be denied. The General distributed portions among the Alva sisterhood. The eye-witness who describes the scene was made happy by a single finger-joint. The General himself shocked the feelings or roused the envy of the bystanders by tearing out an entire rib. Then it was over, and all that remained of Teresa was left to the worms."

F. G.

Several of the tombs in Tewkesbury Abbey were opened in the years 1795 and 1875. The extracts given below are from *A New Handbook and Guide to Tewkesbury*, written anonymously. Within the altar rails, on the north side of the chancel and adjoining the Founder's Chapel, stands the Despenser monument, which was examined during the restoration of the abbey in 1875:—

"It was found to be divided into two parts by a longitudinal wall, through which an opening had been made at some former exploration. The dimensions of the whole vault corresponded with those of the monument above. On the south side of the dividing wall lay the body of Hugh, third Lord Despenser of that name (born 1332, died Feb. 13, 1348), encased in a leaden shroud which was quite undisturbed. It had been enclosed in a wooden coffin closely fitting the stone walls of the vault, some traces of the wood being visible, and the iron rings of the coffin, with portions of iron bands to which they were attached, being in good preservation. On the north side of the dividing wall lay the skeleton of Elizabeth, Lady Despenser, who when she died (1359) was the wife of Guy de Brian, Lord Walswyn; the bones were in good preservation, and many of them were in their natural position; the skull was small, and in the upper jaw every tooth was perfect. There were traces of the

wooden coffin, but none of any leaden shroud. The body of Lord Despenser was no doubt lowered into its stone enclosure from above, but the monument being afterwards erected, that of Lady Despenser was placed in the adjoining division from the choir ambulatory."

Abbot Alan, who was translated from Canterbury to Tewkesbury in 1187, died in 1202. His "monument, which is considered the oldest in the church, has a coffin of pure Parbeck marble under a channeled trefoil arch surmounted with a straight-lined canopy. On the side of the lid of the coffin is inscribed 'Alanus Dominus Abbas,' and at the head was another inscription, which, when perfect, is supposed to have been 'Hic jacet Dominus Alanus Abbas.' The coffin was opened in 1795, and when the lid was taken off the body was seen very perfect; the folds of the drapery were distinct, but the whole soon crumbled away on exposure to the air; the boots, which hung in large folds about the legs, retained their form and elasticity. On the right hand lay a wooden crozier, neatly turned and gilt at the top, and on the left side were the remains of a chalice."

The tombs of two other abbots were also opened in 1795. The first was that of an abbot whose name was unknown; it stood on the east side of the vestry door, and belongs to the fourteenth century. When opened it was found to contain "a body in a very perfect form of preservation." The second, supposed to be that of Abbot John Cotes, contained nothing but rubbish and some pieces of gold tissue.

The next paragraph relates the finding and opening of the grave of Lady Isabel Beauchamp, *née* de Spenser, who was born in 1400 and died in 1439:—

"The grave was of good masonry, 7 feet and  $\frac{1}{2}$  inch in length, and 2 feet 5 inches wide, and the same depth. On the under-side of the covering slab a long cross was inscribed in shallow lines with here and there intersecting circles, that looked as if drawn by a pair of compasses for amusement. Across the upper part of the cross, in deeply cut black-letter characters of the fifteenth century, was the inscription 'Mercy, Lord Jhu,' as if to meet the eye of the deceased when the graves are opened at the general resurrection. Of this inscription three rubbings were taken. The body of Lady Warwick was wrapped in a close shroud of linen, which had become of a deep brown colour, tinged either by age or by the spices used in embalmment. The left arm and hand protruded through the shroud, and appeared to be bones only; the rest of the body was perfectly enclosed in its grave clothes, but a small opening occurred above the forehead, and through this was seen a mass of auburn hair in its natural condition, but perhaps coloured, like the shroud, by the embalming spices. Around the body were large fragments of a wooden coffin, covered on the outside with a damasked silk of Oriental character, such as was often used for the lining of the leather coverings used for episcopal seats. The body measured 5 feet 8 inches, but the feet appeared to be laid straight, which would add considerably to its length. (These facts having been observed, Mr. Blunt wrote upon a smooth brick the following memorandum, which was signed by Sir Edmund Lechmere and himself, and placed at the head of the grave: 'This grave was opened during the restoration of 1875, and after having been inspected was reverently closed again and restored to its original condition.') The slab was then laid down again, with the inscription as it had been found, towards the face of the

corpse. It should be added that there was a good deal of mortar on the top of the slab, and this seems to show that the Countess of Warwick's monument was built up upon its surface."

Several other tombs were opened, but with results not worth noting. ALPHA.

You may perhaps care to print the enclosed cutting from the *Gentleman's Magazine*, Supplement (July), 1821, as an addition to those which have already appeared in "N. & Q." of visits paid by the living to the dead:—

"*Disinterment of Mr. Baskerville.*—It is in the recollection of many of the inhabitants of Birmingham, that Mr. John Baskerville, celebrated for the improvements he made in letter founding, was buried, by an express direction contained in his will, in his own grounds, in a mausoleum erected for the purpose previous to his death. Upon his death the ground was sold, and passed into the hands of John Ryland, esq., and from him to his son, S. Ryland, esq., who a few years ago demised it to Mr. Gibson for a long term, who has since cut a canal through it, and converted the remainder into wharf land. Soon after Mr. Ryland became proprietor, the mausoleum, which was a small conical building, was taken down, and it was rumoured, we remember, at the time, that the body had been removed. This proves to be unfounded, for it appears that a short time before Christmas last, some workmen who were employed in getting gravel discovered the leaden coffin. It was, however, immediately covered up, and remained untouched until Friday last, when, the spot having been recently let for a wharf, it became necessary to remove the coffin; and it was accordingly disinterred, and deposited in Messrs. Gibson and Son's warehouse, where we were allowed, with some few others, to inspect it. The body was in a singular state of preservation, considering that it had been under ground about 46 years. It was wrapped in a linen shroud, which was perfect and white, and on the breast lay a branch of laurel, faded, but entire, and firm in texture. There were also leaves, and sprigs of bay and laurel in other parts of the coffin and on the body. The skin on the face was dry, but perfect. The eyes were gone, but the eye-brows, eye-lashes, lips, and teeth remained. The skin on the abdomen and body generally was in the same state with that in the face. An exceedingly offensive and oppressive effluvia, strongly resembling decayed cheese, arose from the body, and rendered it necessary to close the coffin in a short time, and it has since been re-interred. It was at first supposed by those who examined the body, that some artificial means had been employed to protect it from putrefaction, but on enquiry we could not ascertain that this was the case. The putrefactive process must have been arrested by the leaden coffin having been sealed hermetically, and thus the access of air, which modern discoveries have ascertained is essential to putrefaction, was prevented.—*Birmingham Chronicle.*"

J. P. E.

#### ENGLISH BURIAL-GROUNDS.

One of the many changes of sentiment which the twentieth century men will assuredly trace in the men of the nineteenth is this—a growing sentiment of insecurity and uncertainty as to all the material and spiritual conditions of this life, and a consequent decay of reverence, and even of common regard, for the dead and for the memo-

rials of the dead. There is in the *Times* of Saturday, Nov. 10, 1883, a letter on this subject from Lord Brabazon, which deserves to be had in memory. Lord Brabazon, with futile but praise-worthy zeal, endeavours to persuade the English not to desecrate their burial-grounds, not to cart away the remains of their ancestors as rubbish. He gives three instances in which these processes are now threatened or actually going on. I will briefly recapitulate these three, and add three others of my own.

1. A burial-ground in Church Lane, White-chapel, now used as a cooper's yard.

2. A burial-ground in St. Bride's Street, now used as a Volunteer drill-ground.

3. A burial-ground in Union Street, Borough, now advertised as "an eligible building site"; the Home Office (it seems) approving of this, on condition that the bodies are carted away.

4. A burial-ground at Whitechapel, which belonged (I know not how) to a certain member of Parliament, who sold it, some twenty years ago, for building ground, and used the tombstones as flags for paving. This case I give from recollection of what I was told at the time.

5. The St. Pancras burial-ground, destroyed by the Midland Railway Company, who deliberately, and, of course, with the sanction of Parliament, cut through human remains to the depth of several—I think of twelve—feet. Many of the tombstones may yet be seen, ridiculously distributed about the neighbourhood of the St. Pancras Station; but where are the bodies?

6. The burial-ground of St. Andrew's, Holborn, cut through by the makers of the Holborn Viaduct. Concerning this an acquaintance of mine told me a grim story. He was looking down at the works from a lofty window near, and watching especially a certain labourer, who was busily shovelling out the unconsidered coffins and skeletons of eighteenth century Londoners. This man amused himself by arranging the skulls of his victims all a-row around the edge of the hole in which he was working. But presently the sight of so many ghastly human heads, all staring at him with their empty eyeholes, seemed to affect even his imagination, and my friend saw him stop in his work and deliberately turn all the skulls round, so that they should not look at him.

All these, it will be observed, are London cases, and I have not mentioned other such, as, for instance, the bodies which have been removed—to the disgust, not seldom, of indignant relatives—from City churches destroyed under the Act of 1860. Are the provinces any better than London? Take one recent case of the kind—an old church and churchyard in the suburbs of an ancient town. In the chance of that church five eighteenth century ancestors of mine lay buried. Knowing this, and knowing that the church was to be

"restored," and that my family had (weakly enough) subscribed towards this "restoration," I went to the parson, and obtained from him a promise that nothing should be done to these five bodies or to their tombstones without my knowledge. Two or three years afterwards I returned to the place, having meanwhile had no communication from the parson. I found that the church, a plain, but interesting seventeenth century building of red brick, with mediæval tower, was wholly gone. In its place stood, and still stands, a hideous gimcrack structure of "rusticated" stone. The bodies of the five persons in whom I was most interested had been removed, goodness knows whither, *pêle-mêle* with those of other hapless folk; and I saw the tombstones of these ancestors of mine laid down as common paving stones, over which wheelbarrows of coal were driven every week to mend the vestry fire. The tombstones did not lie thus much longer. That parson had to take them up and place them where they may at least be treated with reverence. But who can restore to me or my family the bodies that were once beneath them?

A. J. M.

ORIEL GRACE CUP SONG.—As Oriel has lately been brought much to the front, I venture to bring up the rear in the world-wide pages of "N. & Q." with an amusing macaronic song, produced at the Oriel centenary June 15, 1826. It was written in pencil by my late friend John Hughes, the father of the noted "Tom Brown." I sat next to him, and carried off the pencil copy. It spread through the company that a song was written, and there was a general cry for it to be sung, which was done twice by himself, accompanied by Trist, Middleton, and myself, to the tune of "Ally Croker." About 150 were present at the dinner in the Library.

"Exulter mater Oriel in imis penetralibus  
Nunc tempus honestissimum vacare saturnalibus;  
Nunc versibus canendum est Latinis et Ionicis,  
Nunc audiendum vatibus, ut nobis Macaronicis:  
Sing, then, all true men, from pulpit, bar, or quorum,  
Floreat Oriel in sæcula sæculorum.

Quem mos delectat patrius, cui Oriel sit curæ,  
Occasioni favent non nobis reverturæ;  
Man's race is short, alas! To the coffin from the nursery  
Three generations pass with but one such anniversary.  
Sing, then, &c.

Πίνωμεν πάντες οὖν, compotemus O, sodales,  
To the memory and renown of our Butlers and our  
Raleighs,  
And to the sages yet unborn, insignissimis virtute,  
Who our college shall adorn when our bones have done  
their duty.

Sing, then, &c.

To our noble head and fellows, too, let's drink a health  
and blessing,  
"Οι νῦν ἐρχονται ἡμᾶς ἐν, καὶ καλοῖς δεπάσσω ;

Sit placens uxor singulis, et res abunda domi ;  
Per ora volet usque laus et recordatio Bromi.  
Sing, then, &c.

Old and famous is our college, sirs, as Romulus and  
Remus,  
A stately tree of knowledge, sirs, from groves of Aca-  
demus ;  
Just once a century it flowers, then more antiquorum,  
We'll bask beneath its social bower and toast it in a  
jorum.

Sing, then, &c."

H. T. ELLACOMBE.

THE ANTHEM IN THE BURIAL SERVICE, "IN THE MIDST OF LIFE WE ARE IN DEATH," &c.—I have often thought that the rendering of this beautiful antiphon in the Burial Service of the Church of England is faulty, and that the words "suffer us not at our last hour for any pains of death to fall from Thee" are neither the best representative of the original nor consistent with perfect trust in the fatherly goodness of God. I have just lighted upon a MS. copy of the original hymn by Notker, taken years ago, in my student days, I know not whence:—

"Media vitā  
In morte sumus ;  
Quem, querimus adiutorem,  
Nisi te, Domine,  
Qui pro peccatis nostris  
Justo iraseris !  
Sancte Deus, sancte fortis,  
Sancte et misericors salvator,  
Amaræ morti  
Ne tradas nos !"

I see this is nearly identical with the first part of the burial hymn in the Sarum Breviary (Palmer's *Origines Liturgicæ*, ii. 239) ; but whence come the words which follow?—"Noli claudere aures tuas ad preces nostras, Sancte fortis. Qui cognoscis occulta cordis, parce peccatis nostris, Sancte et misericors Salvator amaræ morti ne tradas nos." These are not in the antiphon of Notker given in Daniel's *Thesaurus Hymnologicus*, ii. 331.

The hymn of Notker is said to have been inspired by the sight of some men in imminent peril of their lives—sapphire gatherers hanging by a single rope over a cliff, or workmen constructing a bridge over a mountain torrent.

In Marshall's *Prymer* of 1535 there is an echo of the words referred to and the sentiment is better. It is in the exposition or amplification of the Lord's Prayer, on p. 65 of Burton's edition : "Keep us that we doubt not in the faith neither fall into desperation, now, nor in the point of death."  
J. MASKELL.

SUPERSTITION IN TIROL.—The following was related to me the other day by a peasant girl, native of Brixen (Steiermark). About twenty years ago now an apparition was seen by this girl's grandfather at the "witching hour of night." He was at the time awake and sitting up in his bed.

The apparition had been a former friend of his, and now appeared to him standing in flames. It spoke and said that it was in purgatory, and asked the old man to have two masses said for it, which being done it would be liberated and might then enter paradise. The grandfather of course had the masses said, according to the wish of his friend. Eight days after the spirit was again in the presence of the grandfather, but this time he could see nothing. It, however, informed him in a clear voice that it had now been freed from purgatory. The girl told me more stories of the kind ; but this I thought was the best for preserving in "N. & Q."  
CH. TR.  
Geneva.

A QUIANT BEQUEST.—James St. Armand, Esq., of the parish of St. George the Martyr, bequeathed to Christ's Hospital, by his will, dated Aug. 9, 1749,—

"The original Picture of his grandfather, James St. Armand, on condition that the Treasurer thereof give a written receipt to my executors and promise never to alienate the said Picture. And as often as a change of Treasurers takes place, every new Treasurer shall send a written receipt and promise of the same effect to the office of the Vice-Chancellor of Oxford.

"Item, I give all the rest of my money and property of every description to Christ's Hospital.

"My will further is that interest arising from such property—as long as the Hospital shall preserve the aforesaid Picture—shall be applied either to increase the number of Blue-coat children or for the better assisting such of the children as may be put out apprentices. I further desire that the aforesaid picture be kept in the Treasury of the said Hospital, and that it annually be produced at the first general court held after the first of January in every year, and such part of my will relative to that Hospital, shall be then and there publicly read.

"I also desire that the Picture shall be shewn once annually to whomsoever the Vice-Chancellor of Oxford shall send to demand a sight thereof. But in case a sight of it be refused to the Vice-Chancellor or his Deputy, then I direct that all my bequests given to Christ's Hospital shall immediately cease."

Provision is then made for the money to be transferred to the Oxford University to increase the salary of the Bodleian librarian to 120*l.*, providing he be a bachelor. The remainder was directed to be applied to the purchase of good editions of the classic authors, "such as should be worthy a Place in the Library."

The Rev. Dr. Stuckey, the eminent antiquary, was one of the executors. Carlisle says:—

"An erroneous opinion has been entertained that this picture is the Portrait of the Pretender, which probably may have arisen from the circumstance of one of the ancestors of Mr. St. Armand having married Asceline, the daughter of Robert D'Aubigny, of the House of Stuart, an English baron in the reign of Henry III."

This munificent gift was, at the time of the bequest, equal to 1,200*l.* per annum.

F. SWIFT HUMPHREY.

Cambrian Villas, Neath.

**SONNETS ON MACREADY.**—MR. J. DYKES CAMPBELL observes (6th S. vii. 504) that, so far as he is aware, a sonnet on Macready which he attributes (and rightly, I think) to Charles Lamb has not been gathered into any edition of his works. Mem. for Mr. Ainger. Nor, so far as I am aware, has the sonnet by Mr. Tennyson, which was read by Mr. John Forster at the farewell dinner which was given on March 1, 1851, on the occasion of Macready's retirement from the stage, ever been gathered into any edition of the Laureate's works. It was printed in the *Athenæum* for March 8, 1851, p. 276. W. F. P. Calcutta.

**ALDINE ANCHOR.**—This is usually said to have been first used for the little *Dante* of 1502:—"Venetiis.....Men. Aug. M.DII." There was sold at Puttick & Simpson's on July 23, 1883, the following lot:—"313. *Philostrati de Vita Apollonii Tyanei Lib. VIII.* Eusebius contra Hieroclem (Greek text only). Old calf [folio]. Venet. Aldus, 1501." It had the anchor. It is described in the catalogue as "1501," but if my memory serves me the date in the colophon was March, 1502. At any rate, I am quite sure it was dated before August, 1502. It was bought by Mr. Stibbs for 11s. J. DYKES CAMPBELL.

**A CURIOUS EPITAPH.**—The following whimsically expressed epitaph is on a tombstone in the churchyard of this parish. Can any reader of "N. & Q." interpret it? I can find no one in this parish or neighbourhood who can remember anything about the Capon family:—

"This stone is erected to the memory of Hannah relict of Robert Capon, who died Dec<sup>r</sup> 11th, 1827, in the 38th year of her age.

Lector  
ne  
Bias  
Ra ra ra  
Es et in  
Ram ram ram  
Redi redi  
Et eris ut nunc ego."

W. R. TATE.

Walpole Vicarage, Halesworth.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE REV. JAMES ARCHER.**—One of the most popular preachers in the Roman Catholic Church in this country, at the close of the last and the beginning of the present century, was the Rev. James Archer, whose pulpit discourses have often been said to bear a not unfavourable comparison, in regard to elegance of diction, with the sermons

of the celebrated Dr. Hugh Blair. I am anxious to obtain some biographical particulars concerning Mr. Archer, and especially the date of his death. Dr. Husenbeth informs us (*Life of Bishop Milner*, p. 13) that

"The celebrated preacher, Dr. Archer, began his preaching at a public-house, near Lincoln's Inn Fields, at which the Catholics assembled on Sunday evenings to hear the word of God, in a large club-room in *Turn-Style*."

Mr. (or Dr.) Archer published in London in 1804, *Sermons on Matrimonial Duties, and other Moral and Religious Subjects*; but his principal work is a collection of *Sermons on various Moral and Religious Subjects, for some of the Principal Festivals of the Year*, Lond., 1789, 8vo.; second edit., 4 vols., Lond., 1794, 12mo.; third edit., 2 vols., Lond., 1817, 8vo. The preface to the third edition is dated Bond Street, Dec. 8, 1816.

Charles Butler, in his *Historical Memoirs of the English Catholics* (third edit., 1822, iv. 441), speaking of Archer's sermons, remarks:—

"It has been his aim to satisfy reason, whilst he pleased, charmed, and instructed her; to impress upon the mind just notions of the mysteries and truths of the gospel; and to show that the ways of virtue are the ways of pleasantness, and her paths the paths of peace. No one has returned from any of his sermons without impressions favourable to virtue, or without some practical lesson, which, through life, probably in a few days, perhaps even in a few hours, it would be useful for him to remember. When we recollect that this is the fortieth year of Mr. Archer's predication; that he has preached oftener than fifty-two times in every year; and that in the present his hearers hang on all he says with the same avidity as they did in the first, we must think it difficult to find an individual to whose eloquence religion has in our times been so greatly indebted."

There is, however, a reverse to this picture, for Bishop Milner, in a pastoral issued in 1813, denounced the mixture of erroneous and dangerous morality in Archer's sermons. Indeed, that doughty champion of orthodoxy absolutely forbade them to be publicly read in the chapels of his district. The quarrel between Bishop Milner and Archer was evidently of long standing, for so early as 1810 the latter published in London *A Letter to Dr. John Milner Vicar-Apostolic of the Midland District*, being a reply to a letter in which the bishop had accused the author of immorality.

THOMPSON COOPER, F.S.A.

**THE WORD "GÁ."**—With the word *gá*, meaning "district" or "village," Prof. Skeat, in his *Dictionary*, connects the English word *yeoman*, through a hypothetical A.-S. form *gá-man* (*gaman*, "a villager," occurring in Old Frisic). For an Eng. *gá* Prof. Skeat cites Kemble, *Saxons in England*, vol. i. ch. iii., and Leo, A.-S. *Glossar*. On referring to these two works I find that the existence of an English *gá* is certainly asserted in both, but that the only evidence produced is its alleged appearance in two names of districts which



appear in Kemble as *Noxga gá, Ohtga gá*. These same names appear in Leo (*s.v.* "Gá") with no reference to any authority. Kemble's authority is a document printed by Spelman in his *Glossary* (*s.v.* "Hida"), and described by the learned antiquary as "veterrima scheda" which he had seen "apud Franciscum Tatum." Spelman prints the names as *Nox gaga, Oht gaga, no gá* being detected therein by his keen eyes. Kemble, speaking of the document, says: "I have not adhered strictly to Spelman's copy, the details of which are in several cases incorrect." This incorrect doctored document is the sole authority produced for an English *gá*. Query, is *gá* a genuine English form, or is it merely a scholar-historian form, used as a technical historical English term, but really imported from the Continent? A. L. MATHEW.

18, Bradmore Road, Oxford.

THE LIBRARY OF MATHIAS CORVINUS, KING OF HUNGARY.—This once magnificent collection, rich in Greek and Latin classics and in writings of early Christian authors, was dispersed after the death of King Mathias, as your readers assumably know. Many of the MSS., copiously illuminated by such eminent artists as Attavante, Giuglio Clovio, and others, and some of the printed books, found their way into Western Europe, as the successors of the great king freely presented away the precious volumes to the various crowned heads whose favour they sought to obtain, and to the numerous foreign visitors whom they entertained at their residence of Buda. Again, a great portion of the books and MSS. was unfortunately destroyed by fire which, during the Turkish occupation, laid the royal palace in ashes. When Buda was finally wrenched from the Turks—their rule having lasted 167 years—the last remnants of the once famous "Corvina" (as the library was called) were carried off to Constantinople, where they are still kept in the Sultan's library, and are wholly inaccessible to outsiders. Hungarian savants have now for many years past been busy searching the various European libraries in the hope of being able to discover some of the lost tomes, and in many instances their labour has been crowned by success. Some excellent codices have been found in the National Library in Paris, in the Royal Library at Brussels, in the Vatican collection, and others in Wolfenbüttel, Stockholm, St. Petersburg, and elsewhere. All these volumes, together with those which have been preserved in Hungary, have been carefully catalogued and described, and in some instances copied in colours or photographed. A few of the originals—about a dozen, if I remember well—have been returned to the Hungarian nation by the late Sultan Abdul Aziz, in recognition of the hospitable reception he met with during his visit to Hungary.

With regard to England, there are one or two

volumes in the British Museum bearing the great Hungarian king's well-known family crest, which represents a raven holding a ring in its bill. It has also been ascertained that Billibald Pirkheimer has acquired a few of the king's books, which have no doubt found their way into the library of the Royal Society of England (see "N. & Q.," 6th S. viii. 278); and as there may be other books and MSS. yet in existence in the numerous public and private collections of the United Kingdom, notwithstanding some doubts expressed on this point, I shall feel deeply obliged if any reader who perchance may come across a tome or codex which can be identified as having once belonged to the late "Bibliotheca Corvina" will kindly record his discovery in "N. & Q."

L. L. K.

Hull.

"VIRTUE IS ITS OWN REWARD."—In the latter part of chap. xxviii. of Sir W. Scott's *Quentin Durward* occurs the passage:—

"I know thy trusty spirit," said the king, "and the pleasure which, like other good men, thou dost find in the discharge of this duty, since *virtue*, as the schoolmen say, is its own reward. But away and prepare the priests, for the victim approaches."

Can any of your correspondents say what schoolman or schoolmen have made use of the expression? Hazlitt, for some reason or other, has not included this proverbial expression in his *English Proverbs*, &c. Fuller's *Gnomologia*, compiled 1732, has, "Virtue carrieth a reward with it, and so doth vice with a vengeance." The edition from which I quote is dated 1816. Bohn's *Handbook of Proverbs*, 1879, has the proverb as in the heading. The proverb occurs in Farquhar's *The Twin Rivals* (1705), in which, near the end of Act I., Midnight says: "Pardon me, sir; (*Refusing the money*) did you ever know me mercenary? No, no, sir; *virtue is its own reward.*"

F. C. BIRKBECK TERRY.

Cardiff.

"DOMESDAY TENANTS IN GLOUCESTERSHIRE."—Where can I find this work, by Mr. A. S. Ellis, mentioned in "N. & Q.," *ante*, p. 295?

C. L. W.

THE FOWLER FAMILY.—I have heard that all the Fowlers are descended from two brothers who "came over" with the Conqueror. I can find no authority for this. Can any one enlighten me? It is not alluded to in the *Patronymica Britannica*, though it is there stated that "le Fowlar," "le Foughheler," and "de Fogheler" are the same with Fowler. Was there such a place as Fogheler in Normandy? MURANO.

DICTIONARY OF PAINTERS.—Is there any better than Pilkington's, which I find omits many names of the seventeenth and eighteenth centuries? For

example, I have one or two magnificent portraits by Zurbarán, but I cannot find his name. I have seen one other dictionary, of which I forget the name, which struck me as infinitely superior to Pilkington. I also wish to ask about a so-called "Canaletti" which I possess. It is a beautiful specimen, but it is not Venice: there are hills, a church, classical ruins, and Flemish-looking three-masters flying a tricolour. The people are in seventeenth century costume—a century earlier than Canaletti. True, the church is Venetian, and has an oval armorial shield on it in red and gold, and the picture is called, but I think incorrectly, "S. Giorgio, Venice." F.S.A. SCOT.

RIPAILLE.—M. Marc-Monnier, in his *Conteurs Italiens du Quatorzième Siècle*, speaking of Boccaccio, says:—

"Quant à ses gaietés et à ses malices, c'étaient exactement celles de nos fabliaux: anecdotes gaillardes, bons tours de fourbes et de galants, *ripailles* dans les monastères, complots contre les maris; singulière façon de relever le mariage contre la poésie provençale qui le dissolvait!"

The French have a proverb "Faire Ripaille," in allusion to the reputed profligacy of Amadeus VIII., styled the Solomon of his age, during his voluntary seclusion at the Augustine monastery which he founded at Ripaille, on the borders of Lac Lemán. Can any one tell me when this noun was first incorporated with the French language? Amadeus died at Geneva in 1451, and was interred there. The scene of his reputed dissipation is now a farmhouse, and stands close beside the castle. It is curious to find the word *ripaille* introduced in connexion with the writings of Boccaccio, who, dying seventy-six years before Amadeus, was in no sense his contemporary.

RICHARD EDGUMBE.

FOWLRIGHT (?).—

"If mole catching you want to know,  
You must surely choose a *fowlright* bow."

What is *fowlright*, and how was the bow used?

W. RISELEY.

ROGER ASCHAM.—I should like to know to what passage Roger Ascham refers when he says in *Toxophilus*,—

"And hereby you may see that that is true which Cicero sayeth, that a man by use may be broughte to a newe nature."

WM. TRANT.

Belfast.

PIERS AND SCOT.—I should be very glad if Mr. SYKES would tell me his authority for stating that "Elizabeth, a daughter of Col. Thomas Scot, jun., married her first cousin Thomas Piers." I thought that the Scot who married Martha, daughter of Sir William Piers, had an only daughter Hannah, who married Abram White, and that Elizabeth

Scot, who married Thomas Piers, was the daughter of another son of the regicide.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

RED CASTLE, in Wales, was taken by Sir Thos. Middleton during the great rebellion. Is any vestige of it now remaining, and to what town is it nearest? D\*\*\*.

"MYSTERIES OF THE COURT OF LONDON."—I was lately told by an American that this work (by Geo. Reynolds) was suppressed on publication in England, but has been reprinted lately in the United States. I should be glad of any information respecting it. FREDERICK E. SAWYER.

Brighton.

MEDIAEVAL HISTORY OF CARTHAGE.—Can any one direct me to information as to the mediæval history of Carthage, and the predominance of the Saracens in and around the Mediterranean, especially after the ninth century?

F. W. BOURDILLON.

Eastbourne.

HONOURABLE.—When and by what authority did the sons of peers assume this title? The question was asked in "N. & Q." more than twenty years ago, and is still unanswered (see 2<sup>nd</sup> S. x. 494).

C. H. F. W. A.

[See also 5<sup>th</sup> S. vi. 489; vii. 56, 153, 239, 272, 373, 413; x. 469.]

"MAID OF BUTTERMERE."—Wordsworth, writing the seventh book of *The Prelude* in 1805, speaks of a performance "of late set forth" at Sadler's Wells, founded on

"A story drawn

From our own ground, the Maid of Buttermere."

Can any one furnish me with some particulars of this performance?

A. B. A.

PARTIAL DESTRUCTION OF WITHCOMBE CHURCH, DEVONSHIRE, BY LIGHTNING IN 1638.—John Vicars, in that curious and very scarce little book of his entitled *Prodigies and Apparitions; or, England's Warning Pieces*, published in or about 1643, gives a detailed account of a storm of thunder and lightning on Oct. 21, 1638, which did very great damage to this church. Is there extant any corroborative evidence as to the truth of this?

H. FISHWICK.

CONTINUATION OF THE "SENTIMENTAL JOURNEY" BY "EUGENIUS."—Can you give any information respecting the following? There has lately come into my possession an old edition of Sterne's works, 8 vols. bound as four, in which the *Sentimental Journey* is continued by "Eugenius." I do not recollect seeing this before in any edition, nor can I find Eugenius mentioned as a *nom de plume* of Sterne's. Can you enlighten me?

EPHRAIM HARDCASTLE.

**THE TRAITOROUS HOST.**—I shall be much obliged to any of your correspondents who will help me to recover the following imperfectly remembered historical incident. A king driven from his throne was hospitably entertained by a stranger, but the host, overcome by greed, murdered his guest, and threw his body into a river. I think the sequel is, the body was recovered and buried right royally, and the traitorous host was put to death. I do not refer to the well-known incident in Persian history.

E. COBHAM BREWER.

**REEVE OF THWAITE, CO. SUFFOLK.**—I am desirous of tracing the descendants of Sir George Reeve, of Thwaite, who was, I believe, a judge in Stuart times. He must not be confounded with Sir Edmund Reeve, of Stratton, who was appointed Chief Justice of the Common Pleas in 1638, and whose property went to his brother's family, Reeve of Bracondale, the last of whom, Anne, married John Houghton, Esq., of Bramerton. Can any of your correspondents give me information?

QUÆRO.

**BALLAD WANTED.**—The late Mr. Walter Thornbury published, some years before his death, in a magazine the title of which I cannot remember, a ballad laid in the time of the Civil War of the seventeenth century. The action takes place at an inn, and the maid thereof is one of the most conspicuous characters. The only fragment I can remember runs,—

“And Wogan and Hirst  
Charles drunk to her first.”

I am most anxious for a reference to this.

ANON.

**ECCLESIASTICAL BALLADS.**—Some thirty or forty years ago I was shown a pamphlet, or tract, containing “ballads” (so called) in dispraise of Dissent. In one was the couplet:—

“Dissenters are like mushrooms,  
That flourish for an hour.”

Another, in the form of a conversation between two women, set forth the dreadful sin of being married elsewhere than at church; while in a prose article, in, I think, the same tract or series, occurred a description of Dissenting chapels as “those erections which shock the eye of sober piety in all our streets.” As a rather striking illustration of a spirit which, happily, now finds rare expression, I feel desirous of obtaining a copy of the tract. It was said, if I remember right, to have been published somewhere in the south of England. Can any reader of “N. & Q.” help me to the title, authorship, or name of publisher? In doing so he would greatly oblige.

E. A. B.

**“PRIMER” OF 1706, AND “EVENING OFFICE OF THE CHURCH” OF 1738.**—Can any reader inform me if there exists later than 1685 an original edition of the first-named Catholic book (*i. e.*, one not

a reprint), but earlier than 1706? And what may be the date of the *first* edition of the second Catholic book, the fourth edition of which appeared in 1738? The “Primer” of 1706 had no publisher's name. The “Evening Office” was published by Meighan. A book similar to the last, and published by Marmaduke, was issued in 1748, and frequently after that date. This I do not want. But I am in need of the others.

HYMNOGRAPHER.

**DI-MANCHE AND SAME-DI.**—We are told by French writers that *-manche* is either *magna* or *dominica*, and that *Same-* is *Saturnii*. It may be possible phonetically to deduce the latter thus: Sa'urn, Sa'r'n, Same; but how about *di-manche*? Man' might be *magna*, but what of *che*? and *dominica* seems, “past praying for.” The *d* in *Vendre-di* may be euphonic, though to an English ear *Venre* is quite as euphous as *Vendre*. There is, however, *Tendre*, from *tener*, to keep *Vendre* in countenance.

E. COBHAM BREWER.

**THE PASSION OF ST. ALKELDA.**—Is there any biography extant of this patron saint of Middleham, in Yorkshire? All authorities at present consulted merely allude to her passion, but give nothing definite, viz., Atthill's *History of Middleham* (Camden Society, 1847), Whitaker's *Richmondshire* (Lond., 1823), Butler's *Lives of the Saints*, &c.

JNO. CLARE HUDSON.

Thornton, Horncastle.

**JOSEPH MILNER.**—Can any one tell me of a portrait of Milner, the church historian, besides that published in the octavo edition (1819) of his works?

A. M.

**CARDINAL POLE.**—Was Cardinal Pole related in any way to the De la Poles, Earls of Suffolk?

A. M.

**DRS. GRIVELL AND LANE.**—In *Gloucestershire Notes and Queries* for October, 1882, is reproduced from the *Gentleman's Magazine* for 1792–3 a letter on the death, in 1726, of Mrs. Bovey, of Flaxley Abbey, in which reference is made to two medical men in the following terms: “We sent to Gloucester for Grivell, as the nearest at hand; that night for Lane, but he not to be met with.” I am anxious to ascertain any particulars of Grivell. Did he practise in Oxford in 1703? H. MORPHYN.

**THE PINNEY FAMILY, A.D. 1620.**—In Bailey's *Life of Thomas Fuller, D.D.* (p. 213), mention is made of “one John Pinney,” to whom Fuller left his flock at Broadwindsor, Dorsetshire, when he obtained his fair dismissal from that charge. This is the Rev. John Pinney, clerk, who, according to Calamy, was much of a gentleman, a considerable scholar, a very facetious, yet grave and serious companion, and an eloquent charming preacher. In 1648 he became zealously affected for the Par-

liament. In 1660, when Fuller enjoyed his own again, Pinney was ministering with such power that Fuller, by rare and worthy conduct, did not dispossess him. Pinney was, nevertheless, dismissed soon afterwards, and being greatly harassed by fines, excommunication, and imprisonment, he retired to Dublin, where he succeeded Dr. Harrison. He was buried at Bettiscombe on Dec. 6, 1705/6. His youngest son, Azariah Pinney, for taking part in Monmouth's ill-fated rebellion, was banished to the island of Nevis, where, with many others, he was worse housed than hogs in England. The Pinney Cliffs, at Lyme Regis, and Pinney Wood, near Axminster, are, no doubt, relics of the family. Arms, Gules, three crescents or, gripping as many cross-crosslets fitchée arg.; Crest, a dexter arm in armour embowed, holding a cross-crosslet fitchée arg. Any further information about the family would be very interesting.

EDWARD MALAN.

Broadwindsor.

WILLIMONT.—The lately deceased Mr. G. A. Carthew (no mean authority) classes this surname with those derived from the baptismal names of parents, thus, "Willimont, son of William." This derivation appears to be so very unsatisfactory, that I am tempted to solicit the kind assistance of your readers. The surname Willement appears in several local poll-books of the last century, and is represented in this city at the present time. There is (or was) an inscription, dated 1807, in the Walloon Church, Norwich, to the memory of a Margaret Villement, and several Willements are also buried there. A Thomas Willament resided at Great Yarmouth in 1835. Are these people descended from the same family, and, if so, which is the correct surname; where did the family originate; and is anything known as to their arms, ancestors, or descendants? I may add that the local representatives of Willimont are very tenacious as to the spelling of their surname, and repudiate any connexion with the other families above mentioned.

BRANWHITE.

Norwich.

COWLEY.—Dr. Spratt had some of Cowley's letters. He did not, when he wrote the life of the poet, publish them. Do they still exist? I should think they would prove admirable reading, and might stand on the same shelf with those of Gray and Cowper.

C. A. WARD.

Haverstock Hill, N.W.

GOODWIN SANDS AND (?) STEEPLE.—

"The Highlanders have a notion that the moon, in a clear night, ripens their corn much more than a sunshiny day: for this they plead experience; yet they cannot say by what rule they make the comparison."—Burt's *Letters from a Gentleman in the North of Scotland*, fifth edit., 1818, vol. ii. p. 47.

Editor's note to the foregoing passage:—

"This vulgar error is not peculiar to the Highlands. The reasoning upon the subject seems to be pretty much of a piece with that of the old man in Latimer's sermons who imputed the accumulation of Godwin Sands to the building of Salisbury steeple, 'because there were no sands there till after the steeple was built.' The state of the atmosphere, that shows a broad, bright harvest moon to advantage, is always favourable to the ripening of corn; and the moon, like many other beauties, is, perhaps, admired for a virtue she has little claim to."

Can any one oblige me with the reference to *Latimer's Sermons*. This is the first time I have seen any steeple but Tenterden or Rochester made responsible for Goodwin Sands.

J. D. CAMPBELL.

EAR-TRUMPET OF REYNOLDS.—Does any one know the whereabouts of that ear-trumpet of Sir Joshua Reynolds's which he "shifted" when bores shouted to him about

"Raphael's, Correggios, and stuff"?

There is a portrait of Reynolds with this instrument in use, showing that it was a large affair, with a spiral, almost double, twist or convolution, quite as big as a tolerable cow's horn, and tapering, without a flange at the larger end.

F. G. S.

### Replies.

#### ARMORIAL BEARINGS OF THE BORDER FAMILIES.

(6<sup>th</sup> S. vi. 468; vii. 193, 255; viii. 154.)

The question of *estoile* and *mullet* is rather more complicated than STRIX thinks, and seals would very frequently make it more entangled. *Estoile* being a star, and *mollette* being a spur-rowel, the meanings of the words seem as distinct as are the forms of the *estoile* of six wavy points and the *mullet* of five triangular ones. In practice, however, the term *star* covers both. A spur-rowel should be pierced, but being star-shaped, it was soon taken for the star.

The Scotch families of Douglas, Baillie, Murray, Kerr, and others bear mullets, but I am told by a Scotch authority that they may be found with both five and six points, though generally with five. Nor is it likely that a family which bears pierced mullets would find them to have been invariably pierced.

Some information as to the Carr *estoile* may be acceptable, and will show STRIX that it is not easy to distinguish between families bearing *estoiles* and those bearing *mullets*. The Kerr star is perhaps derived from the Douglas bearing, as they were once vassals of the Douglas (*Herald and Genealogy*, vol. vii. p. 120).

(1) 1510. The earliest instance of the bearing of this coat by Carrs of which I know is the shield on the tower of Thornton, in Craven, where James Carr, bailiff of Thornton, has, in 1510, three mullets on a chevron. Brooke, *Somerset Herald*,

referring to glass then in the church, describes this as Argent, on a chevron gules three mullets or, an annulet in base (Whitaker's *Craven*, and MSS. Coll. of Arms).

(2) 1515. MS. I. 2, College of Arms, the arms of Care (same as Sir John Care) are given, Gules, on a chevron argent three estoiles sable, crescent for difference. This was a son of Robert Carre, squire of the body, and Lady Margaret Clifford, and was a nephew of James Car above (*Genealogist*, iv. 169).

(3) 1542. In Sir David Lyndsay's Heraldic MS. (Advocates' Library, Edinburgh) the Lyon gives Ker of Cessfuirde, in second and third quarters, Azure, on a chevron argent three mullets pierced. Two of these mullets have eight points, and one nine points. There are in the same MS. several mullets of five points unpierced, but exactly the same is better seen on the bend of Lydell of Halkerstonne, a mullet of nine points pierced. In the original the Ker mullet is either or on argent, or else is uninctured.

(4) 1552. Harvey's *Visitation of Northumberland*, E. 6, College of Arms, Carre of Ford, shows as the coat of Carre of Hetton, Gules, on a chevron argent three estoiles sable. (The crest, arms, and motto being the same as those of Sir John Carre above, without the difference.)

(5) 1562. Carr of Sleaford, Lincolnshire, College of Arms, D. 8, Gules, on a chevron argent three mullets sable. Elsewhere it is always the estoile. But in E.D.N. 10, fo. 21, there are two tricks. On the dexter side of the page it is, Gules, on a chevron argent three estoiles sable; on the other side, Gules, on a chevron or three mullets sable. To which is appended the note, "They bear three (mulletts), but should not, but (estoiles)."

(6) 1615. Carr of Woodhall, Northumberland, Harl. MS. 1448. In a very rude trick one estoile is given with six points, and two with five points. No tincture given, but descent from Carr of Hetton (at an earlier period than the pedigree in E. 6).

(7) Some seals on wills of this family, 1640-70, have mullets, and also a mullet for difference.

(8) 1665. Seal of Sir Robert Carr, of Etal (of Scotch parents), On a chevron three estoiles, a crescent for difference (*Kerr Letters*, penes Marquis of Lothian).

(9) 1687. Seal of William Carr, of Etal, his son, On a chevron three mullets, no difference. The crest, a stag's head, has three mullets sideways down the neck, not on Sir Robert's crest.

(10) 1666. Dugdale's *Visitation of Durham*, Carre of St. Helen Auckland, deriving from Carre of Hetton (and rightly, but by incorrect steps), Gules, on a chevron argent three mullets sable.

In other coats of Carr in the sixteenth century,

as of Bristol and of Hillingdon, the estoile sable is used.

It appears, then, that the English heralds generally ordered an estoile of six points wavy, but that mullets were commonly used. As the Scotch Kerrs always used mullets, this would influence the English families of the name. The Scotch heralds do not often use the estoile of six points wavy. I said that it was possible that the Kerr star was derived from the coat of Douglas, which has three mullets in chief. It must be confessed that the Lyndsay MS. does not bear this out, since there the Douglas star is a mullet unpierced, and the Ker charge looks like a spur-rowel. What seals the Scotch Kerrs had prior to 1542, or what seals the Carrs of Ford used, I do not know. I may add that in 1611 there was a grant of augmentation of arms (Queen's College, Oxford, H. 38, or clxvi.) to Robert Kar, Viscount Rochester; he is called "filium Thomæ Karr de fernihurst militis," and his arms are given as "De gules un chevron d'argent, trois mollets du camp, et en la dextre part de son escu deux lions passant gardant d'or les cornes d'argent."

I am indebted for my references to the MSS. of the College of Arms to the kindness of the Registrar, Chester Herald. C\*\*\*.

DERIVATION OF "SWALLOWFIELD" (6th S. viii. 268).—If LADY RUSSELL will refer to *Catholicon Anglicum*, p. 373, she will find the following: "A Swalle (Swalge A.) of ye see; caribdis, piscis est"; and in the note to this the various spellings, "swolves, sweloves, and sweloge," and also an important quotation from Glanvil, *De Propriet. Rerum*, namely, "Swolow is a depe place in a ryuer, and hath that name, for he swolowyth in waters that come therto and castyth and throwyth theym vp ayen." I think that, should there be a whirlpool or anything of the kind near Swallowfield, we may conclude that the above is a likely derivation. JOHN R. WODHAMS.

The following notes may be of use in reference to the meaning of this name:—

1. A.-S. *swalewe*, a swallow, see Bosworth.
2. *Swal*, *swale*, *swell*, *swill*, *swilling*, Eng. from *swale*, a vale or interval between hills. Ex., Swale, Yorks; Swalcliff, Oxf. (*Edmunds's Names of Places*, p. 291).
3. *Swale* as a river name. O.H.G. *swal*, Eng. *swell*. The word is wanting in Celtic. Ex., The Swale, Kent and Yorks; the Swily, Glos. (*Ferguson's River Names*, p. 164).

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

There was an ancient settler in Berks of the name of Swylla (*Hist. Mon de Abingd.*, vol. ii. p. xc), for whom there is a reference to vol. i. p. 309, where, in the *metæ* of a charter, A.D. 958,

there is "andlang broces on swyllan healas." It may also be, for another guess, the "field in the vale," if such will suit its position.

ED. MARSHALL.

"HERMES TRISMEGISTUS" (6th S. ii. 487; iii. 30; viii. 275).—It may be mentioned, to supplement MR. WARD'S notice of the English translation of Hermes, that there is a neat edition of the original, "*Hermetis Trismegisti Poemander*. Ad fidem codicum MSS. Recognovit Gustavus Partley, Herol., 1854." This contains a Latin translation and various prefaces of former editors. The price is two shillings. Pp. i-xx; 1-134.

ED. MARSHALL.

HOHENLOHE-BARTENSTEIN: CHAMPAGNE (6th S. vi. 310, 350; viii. 397).—I have pleasure in replying to W. M. M.'s query as to the "champagne" blazoned in the Hohenlohe-Bartenstein arms. A "champagne" in foreign heraldry is simply the base of the shield cut off by a horizontal line. I may describe it as the antipodes of a "chief." It usually contains about the fourth part of the shield, but sometimes much less. It is used in three ways: sometimes as a charge, in which case it usually does the duty of a "mount in base," by supporting trees, beasts, or other charges; occasionally it is used as a "brisure," to denote illegitimacy; but its most frequent use is as a division of the shield (as in the case referred to) in elaborately quartered coats.

J. WOODWARD.

Montrose.

If W. M. M. refers to Burke's *General Armory* (1878) a brief explanation will be found of the word *champagne* in heraldry. As described by Ulster, it is one of the lines of partition "of rarer occurrence," and is sometimes called "urdé," the peculiarity being that the indentures are drawn to a point, instead of being cut straight. I do not remember whether MR. WOODWARD has already referred W. M. M. to the current issue of the *Almanach de Gotha* for the existing Princes of Hohenlohe-Bartenstein. There is a cross reference to an earlier edition, that of 1849, for fuller details. In Bouillet's *Dict. d'Hist. et de Géog.* (1869) short accounts will be found of the various branches of the house of Hohenlohe, and of its more noticeable members, amongst whom may be named Prince Louis of Hohenlohe-Bartenstein, b. 1765, d. 1825, whose refusal to enter the Confederation of the Rhine in 1806 led to the mediatization of his principality.

NOMAD.

FIELDING'S "AMELIA" (6th S. viii. 266).—*Gra* means *gar*, and ought to have been *by gar*. "Euphemistic rendering of the title of the deity; 'Be *gar*, you don't say so,' Franco-English," says Hotten, though what he means by Franco-English I do not know. *Begorra* is the same thing as *By golly* and *By gum*. See Hotten again. *Begorra*

is really a contraction of *By God Almighty*. A man of colour used to call the wooden head-rests at Burton's old Turkish bath at Euston Road *gorra mighty's pillows*. He formed this by ear, and *begorra* has the same formation.

C. A. WARD.

Haverstock Hill.

The word *gra* is not "a contraction for *begorra*," as stated in "N. & Q.," ante, p. 267, but means love, as instanced in the Irish chorus of the well-known song *Cruiskin Laun* (Little Jug), viz.:—

"*Gra*-ma-chree ma cruiskin,  
Slainte geal ma vourneen,  
*Gra*-ma-chree a coolin bawn."

The meaning of which in English is as follows:—

"My heart's love is my little jug,  
Bright health to my darling,  
My heart's love, her fair locks," &c.  
Samuel Lover's *The Lyrics of Ireland*, 1858,  
Houlston & Wright, London.

HENRY G. HOPE.

Freegrove Road, N.

*Gra*, *agra*, *acooshla*, &c., are the Anglicized, and therefore distorted and misapplied, expletive appellations of a people whose every-day language abounds with such; but, for the most part, the words from which they are corrupted were, and still are (on the lips of Irishmen who speak their own glorious tongue), terms of endearment, the exquisiteness of which it were hard to match. (Query, what have we in English to compare to a *cuisse mo croide*, pulse of my heart?) In the speech of Fielding's conventional hero, *gra*, though quite as meaningless as the Dublin carman's "Your honour," is the Anglo-Irish bastard of *mo grád* = my love.

ALPHONSE ESTOCLET.

Peckham.

The word *gra* used by the Irishman here is simply *gradh* (pronounced *gra*), a word of endearment, meaning love or darling. It occurs in *Gramachree*, as the original *gradh mo chroidhe*, darling of my heart, is spelt by the Sassenach.

J. CHESTNUTT, B.A.

The word used by the Irishman is not a contractive for *begorra*, but is *gradh* = love, or dear. It is constantly used by Irish-speaking men and women, and even by those who do not understand their native tongue. One hears them say, "Yes, a *ghradh*," "No, a *ghradh*." Fielding is incorrect in using it without the letter *a* before it, as it is in the vocative case, which aspirates the *g*; it should be written a *ghradh*. JAMES BRENNAN.  
Cork.

DATES ON FONTS (6th S. viii. 188).—MR. C. W. HOLGATE has raised a most interesting query. Dates and inscriptions on ancient fonts, I believe, are very unusual. I know of no book devoted to the lore. In his *Illustrations of Baptismal*

*Fonts*, 1844,\* Combe mentions one as bearing a date, viz., in the church of All Saints, Shelfanger, Norfolk, "The interior is lined with lead, which bears the date of 1639, Dec. 12"; whilst he assigns to another, St. Peter's, Palgrave, Suffolk, an earlier date, *circa* 1180. In five instances he records inscriptions and legends.

Of Keysoe, Bedfordshire :—

"The inscription reads thus upon the several faces of the pediment : + TRESTVI : KEPARDIO IPASSERVI PYR-LEAL NEWAREL PREV' : KE DEVPARSA GRACEVE RREY-MERCILLICE AM."

Of Bourn, Lincolnshire :—

"One of the sides is blank, the others are occupied with the following inscription in black letter: 'Jesus est nomen quad est super omne nomen.'"

Of All Saints', Little Billing, Northamptonshire :—

"It is chiefly interesting for its curious legend, which is written in characters exactly conformable to the great seal of William the Conqueror: WILBERTVZ ARTIFEX ATQ : LEMENTERIVZ HVNL FABRICAVIT QUIZQVIZ SVVM VENIT MERLERE LORPVZ PROVLV DVIBO LAPIT."

Of Bradley, Lincolnshire :—

"Is the following legend in black letter: 'Pater noster Ave Maria and Criede Leren y' childe P' is nede.'"

But of the font of Walsoken, Norfolk, our author says :—

"It is remarkable for having the names of the donors and the date of the gift, 1544. The legend in black letter encircling the shaft: 'Remember | y' soul of | S. Ponyter | and Margaret | his wife | and John' | Belforth Chapli.' In spaces upon shields on the angles of the base is the following inscription, also in black letter: 'Anno | dni | mill | qui'g | inte | qua | dr'ge' | q'rto.'"

Now that the quality next "godliness" in our churches is not absolutely *whitewash*, but "a revival of a neglected ritual," I hope that the love and reverence of the antiquary will furnish us with fuller details of the consecrated instrument of a holy sacrament, in which our church is richer, perhaps, than any other. THOMAS ALLEN.

Faversham.

The following is a cutting from the *Retford and Gainsborough Times*, Sept. 8, 1832 :—

"Kirton: The font here is octagonal, and has round its base this inscription, 'Orate pro ana alavni burton qui fontem istum fieri fecit mcccc.'"

"Skirbeck: The font here is octagonal, 44 inches high, and stands on a base four feet square and seven inches thick. Round the shaft, which is also octagonal, is this inscription, 'Will Clarke and Rich Jenkin Church warde, 1662.' The cavity for the water is 19 inches diameter and 11 inches deep. The cover, which is considerably older than the font, is a beautiful specimen of carved woodwork."

W. C. WARD.

Boston, Lincolnshire.

The font in St. Mary's, Beverley, is dated M D XXX.; see the inscription and an engraving

\* F. A. Paley, M.A., contributes a most interesting introduction to this book.

in Poulson's *Beverlac*, p. 741; other instances, *Handbook of Eng. Eccles.*, 1847, pp. 130-35.

W. C. B.

A plain octagon-shaped font in Lower Heyford Church, Oxfordshire, is dated 1662. For architectural details, see a plate by Mr. Thomas Goodman in the *Architect* of July 30, 1870.

G. J. DEW.

Lower Heyford.

There is—or was twenty-five years ago—the basin of a font at Ormskirk Church; it has on it the crest of the Earl of Derby and the date—somewhen in the seventeenth century.

E. LEATON BLENKINSOPP.

There is in St. Andoen's Church, in Dublin, a very fine old square Norman font, which has the date 1194, deeply cut upon it. I believe this font was unearthed about a century ago from a mass of rubbish in an adjoining churchyard.

ALEX. LEEPER.

Melbourne.

PETER JACKSON : PHILIP JACKSON (6th S. vii. 429; viii. 57, 98, 292).—Of Sir Peter Vandeput's daughters, Jane (not, as in Burke, Mary), the eldest, became the wife of Sir Philip Jackson; Ann, of William Dunster, of Leytonstone; and Sarah, of Robert Holford, the Master in Chancery. Jane Jackson made her will in July, 1731, proved in the following month by William Dunster, with power reserved to Anthony Corbière, as *widow* and sole executrix of the late Sir Philip Jackson. The will offers clear proof of the testatrix's identity. She refers, for instance, to Wm. Dunster as her brother-in-law. It follows that Jane Holford, at least as a second wife of Sir Philip Jackson, is a mythical personage. Could J. S. favour me with any proof that a Sir Peter Jackson was "co-existent with" Sir Philip, or, indeed, that he enjoyed any existence at all beyond that vouchsafed to him in the pages of Burke? Failing any such welcome evidence, I am driven to the conclusion that Roger Morris married secondly his sister-in-law Elizabeth, who was sister also—being so far in agreement with J. S.'s suggestion—to John Jackson, the Governor of Bengal. Dame Jackson's will gives us five daughters—Jane, who married Anthony Corbière; *Elizabeth*; Dorothy; Margaret, afterwards Mrs. Collier; and Mary, first spouse of Roger Morris. H. W.

New University Club.

Among the arms of citizens A.D. 1664 (Harleian MS. No. 1086, fo. 10) the coat for "Stephen Jackson, m'chant, (from) Berwick-on-Tweed," is identical with that of Philip Jackson, but there is no mark of cadency, and in this instance a crest is given, viz., "A horse courant argent, guttée de sang." Both arms and crest were so borne by John Jackson, citizen and haberdasher, who was ad-

mitted to the freedom of that company March 4, 1757, as "son of James Jackson, dec'd." I therefore think that the arms described by Edmondson may have been a confirmation, or renewed grant, with the "augmentation" then, for the first time, included. In this case the name of the grantee, with his parentage, is more likely to be found at the Herald's College than elsewhere. A.D. 1734 an inscription was partly legible in Whitby churchyard, which might be read thus:—

"John and Elizabeth Jackson.  
A loving Couple here doth lye  
Who spent their Time in Peace & Vnitye.  
Peter Jackson, Sen. 1685, & Susannah,  
his Wife, ob. 1683."

Vide Addenda to Gent's *History of Hull*.

J. S.

ABP. THOMAS A BECKETT (6th S. viii. 248).—Does W. S. L. S. mean to imply that any of the robes worn by St. Thomas of Canterbury are extant in England? There are chasubles worn by him still extant in France.

SCOTUS.

SANDWICH MEN (6th S. viii. 224, 276).—In connexion with this subject, it may not be out of place to record that it was Charles Dickens who first applied the term "sandwiches" to the bearers of double boards of advertisements. For in the "Dancing Academy," in *Sketches by Box*, we read of "an unstamped advertisement walking leisurely down Holborn Hill.....an animated sandwich, composed of a boy between two boards."

CHAS. A. PYNE.

LADE FAMILY AND BARONETCY (6th S. viii. 329, 395).—The following is an extract from the journal of T. Raikes, Esq., 1837:—

"There was a man of some fame and little merit in those days, by name Sir John Lade, whom I have mentioned as having at one time had the management of the Prince of Wales's stables, and who married his cook, and gradually sunk out of notice. Lade's ambition was to imitate a groom in dress and in language. I once heard him asking a friend on Egham racecourse to go home and dine with him: 'I can give you,' said he, 'a trout spotted all over like a coach dog, a fillet of veal as white as ablaster, a pantaloon outlet, and plenty of pancakes—so help me!' It was then the fashion to drive a phaeton with four-in-hand. The Prince of Wales drove a phaeton and six, as being more magnificent, and the postilions on the leaders rendered it easier. As a boy, I have seen H.R.H. at Brighton driving round and round the Steyne in this equipage, followed by a dozen others of the same description driven by Sir John Lade, Lord Barrymore, Lord Sefton, and other notorious whips."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

A reference to Burke's *General Armory* (1878) would have shown that the baronetcy of Lade of Warbleton, created in 1730, in the person of Thomas, second son of Vincent Lade, Esq., of Barham, Kent, is stated to have become extinct in 1746. Sir Bernard Burke uses the orthography

Lade for the Barham and Warbleton families, but the similarity of the arms of Ladd, Ladde *alias* Baker, of Terrington, Norfolk, and of other families of Lade besides the Barham line, naturally leads to the inference that they are all of the same original stock.

MR. MASKELL may not be aware that the name of Ladd has long been represented in the United States, but I do not know through what line of descent.

NOMAD.

I was led to hazard this inquiry in consequence of a statement recently made to me by an aged gentleman who knew this hospital in his early youth, that one of the pensioners' almshouses here was, about 1815, occupied by a "Sir John Ladd, who had ruined himself through connexion with the Prince Regent, afterwards George IV." My informant added that he was a remarkable whip, and had been employed to teach the prince to ride, but that he was a baronet by birth. The Lady Lade buried at Staines in 1825 was the notorious female friend of George IV., and was certainly the wife of a baronet. Her previous name was Smith. The Sir John Lade who died in 1838, and at whose death, as I now know, the baronetcy became extinct, was as certainly her husband.

J. MASKELL.

Emanuel Hospital, S.W.

CRAMP-RINGS (6th S. viii. 327, 359).—"The ceremony of blessing cramp-rings on Good Friday, used by the Catholic kings of England," will be found in Maskell's *Monumenta Ritivalia*, iii. 335. Of this form Mr. Maskell writes in his Preliminary Dissertation, p. clviii:—

"The office of blessing cramp-rings is printed from a MS. in my possession of about the year 1685, bound up with an edition in 12mo. of the form of healing. I am not aware of any other copy existing of this office in English.....The Latin as drawn up for Queen Mary, in 1551, is printed by Burnet (*Hist. Ref. Records*, pt. ii. B. ii. No. 25) and by Wilkins (*Concil.*, tom. iv. p. 103). On the fly-leaf of the volume of which I have spoken is the following memorandum: 'In ancient times it was a custom with the kings of England, on Good Friday, to hallow, with great ceremony, certain rings, the wearing of which was believed to prevent the falling sickness.'

E. LEATON BLENKINSOPP.

Gainsborough,

I refer DR. NICHOLSON to Chambers's *Book of Days*, i. 418; and to "N. & Q." 1st S. vi. 603; vii. 89, 271; 3rd S. xi. 443; 5th S. ix. 308, 435, 514.

G. F. R. B.

THYNNE, THE ACQUAINTANCE OF ERASMUS (6th S. viii. 248, 398).—It is very difficult to believe that the "Thynnus Aulicus" of Erasmus was William Thynne, the Chaucer editor, or his brother Thomas, although both were *courtiers* during Erasmus's visits to England. Thynnus Aulicus is described in Epistola 435 as an adulterer and the husband of an adulteress, whereas both brothers



were honourably and respectably married, William to Anne, daughter of William Bonde, Clerk of the Green Cloth, and Thomas to Margaret, daughter of Thomas Heynes, Esq., of Church Stretton. The suspicious circumstance, however, is this, that William Thynne may have been previously married, since the pedigree in Hoare's *Wiltshire*, i. 60, makes him the husband of "Anne, daughter and co-heir of Henry Bawde." There is ample proof that at his decease in 1546 he was the husband of Anne Bonde, aforesaid, but it is just possible that there was a previous and unhappy marriage.

J. M.

CHURCH CUSTOM (6th S. viii. 268, 318).—This is the "houselling cloth," an ancient ornament intended to receive any falling particles of the consecrated wafer or bread. See "N. & Q.," 5th S. ii. 522.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

AN OLD FRENCH PRINT: MARY DE MEDICI (6th S. viii. 289, 313, 376).—M. de la Serre's account is this. The queen left Harwich on Saturday, Nov. 6, 1638, and "arriva de bonne heure a Colchester, ou l'on avoit marqué son premier logement.....maison appartient a Mons<sup>r</sup> Lucas." She remained there over the Sunday, and

"partie de cette belle maison le huitiesme de Novembre pour allez coucher apres du bourg de Chensford, dans un Chasteau appartenant a Mons<sup>r</sup> de Mildmay, chevalier de consideration.....La reyne y arriva a quatre heures du soir.....Sa Majestie fut logee dans ce beau Chasteau..... Les gentilshommes domestiques et autres personnes de la suite furent logez dans le bourg."

Of course during the nine days the queen had been in England many messages had passed between her and her daughter at St. James's, and King Charles as well as his wife knew exactly from day to day where the queen was; so on Tuesday, Nov. 9, De la Serre says, "Le Roy cepandant adverty des aproches de la reyne parti de Londre le Lundy apres dinner, pour aller coucher en son chasteau de Havering, distant 5 lieues." The following morning he set out early to meet the queen:—

"Le lendemain la reyne estant prest a partir et en action mesme de sortir de sa chambre pour aller monter en carrosse, on advertit sa majesté que le roy son beau fils estoit arrivé, et qu'il entroit desja dans le chasteau."

After a long account of the meeting, they proceed together towards London, and

"leur Majestes arriverent sur le soir au chasteau de Giddi-hall appartenant a une dame vefve fort considerable.....lequel on avoit préparé pour servir en chemin de dernier logement a la reyne. Le Roy fut coucher a son mesme chasteau de Havering. La Reyne et toute sa court fut magnifiquement traitee a l'ordinaire en cette belle maison. Les gentilshommes domestiques et autres personnes considerables furent logees au bourg de Romford tout devant le palais."

The next day, Wednesday, Nov. 10, the king re-

joined the queen, and they proceeded together to St. James's.

It is clear from this that Queen Mary de Medici's first resting-place on her way from Harwich to London was at Colchester, and that the second was close to Chelmsford, at the Mildmay mansion, and that her attendants were lodged in the town. Now Moulsham House was close to the town and practically on the high road, whilst Middlemead was several miles distant, quite off the main road, and obviously far less convenient for the royal meeting. I see no reason to doubt the correctness of Mr. Gough's judgment that the house described by M. de la Serre was Moulsham, and that the French artist who was employed to make a picture of it confused the name of the house with that of the owner, and out of Mildmay and Moulsham blundered into Middlemead.

EDWARD SOLLY.

FOLK-LORE (6th S. viii. 367).—It is quite time that this curious practice of floating a loaf of bread weighted with quicksilver to indicate the position of a drowned body should be explained and restored to its proper category as an interesting scientific experiment. It has really little to do with "folk-lore" in the modern signification of the word. On the contrary, it is one of the most remarkable applications of practical science that can be met with, and it would be well worth the research if we could trace it back to its original inventor. The object of course is simple enough,—to find a point in the bed of a river where the invisible under-currents form an eddy or backwater in which a body of slightly greater density than water—such as a human corpse—would continue to revolve until decomposed. The loaf alone would float on the surface, but being weighted with quicksilver it can be very accurately adjusted to float a little above the bottom. But how to trace the loaf? This is just the point where "folk-lore" fails us. I have no doubt that in the experiment when first tried there was a length of twine (about equal to the depth of the stream) and a dry twig or a feather attached to the loaf, which would show very nearly its final resting-place near the drowned corpse; but the old folk who recollected the loaf and the quicksilver would easily pass over the trifling appendage of a string and a feather, and so this beautiful scientific instrument was deprived of its most important part, the indicator. Another interesting question is, Whence did the quicksilver come? Shot would answer the purpose, and would be easily obtained; but quicksilver was not found in every village in the last century. This would point to the vicinity of a large manufacturing town, such as Birmingham or Manchester, as the scene of the original experiment. I should be inclined to attribute the invention to one of the Priestley school of philo-

sophers, but one instance mentioned in "N. & Q." 5th S. ix. 478, appears to preclude this.

J. BAILLIE.

REV. JOHN HOOK (6th S. viii. 208).—James Hook, the composer, is well remembered as a most excellent musician and organist. He composed more than 140 complete works—including theatre music, organ concertos, and an oratorio, *The Ascension*—and more than 2,000 songs. I possess a large number of his autographs, including some composed and written in the seventh year of his age. He was nearly fifty years organist of Marylebone Gardens and Vauxhall, and died in 1827 at Boulogne. His first wife was an authoress, Miss Madden. One of their sons became a prebendary of Winchester, Dr. Hook; the other son was the celebrated wit Theodore Hook. The late Dr. W. F. Hook, Dean of Chichester, was son of the Winchester prebendary. W. H. CUMMINGS.

"The musical son" was father of the late Dr. Hook, Dean of Worcester, and grandfather of the well-known late Dr. Hook, Vicar of Leeds, and afterwards Dean of Chichester. Cf. Dean Hook's *Life*. WILLIAM DEANE.

Hintlesham Rectory, Ipswich.

If Mr. Tyerman is correct in the following paragraph, the Rev. John Hook must have been father to James Hook, the composer:—

"The Norwich Tabernacle.....passed into the hands of Wesley, who, in 1763, gave it up as a hopeless undertaking. For twelve years after that it was occupied by the Rev. John Hook, grandfather of the Rev. Dr. Hook, Dean of Worcester, and of Theodore Hook, the celebrated novelist. In 1775 James Wheatley let it to Lady Huntington at an annual rent of 40l."—*Life of George Whitefield*, ii. 317.

In *Grove's Dictionary of Music, &c.*, no mention is made of James Hook's parentage.

EDWARD H. MARSHALL, M.A.

Rev. John Hook.

James Hook, organist of St. George's, Windsor, b. 1746, d. 1827, author (Allibone) of more than 2,000 songs and 140 other pieces of music.

James Hook, Dean of Worcester,  
b. 1771, d. 1828.

Theodore Hook,  
b. 1788, d. 1841.

Walter Farquhar Hook, Dean of  
Chichester, d. 1875.

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

LIFTING (6th S. vii. 308; viii. 37, 94, 234).—Similar customs were, and I suppose still are, common in the neighbourhood of Durham. I have seen them observed when a curate in that diocese, 1868-70. On Easter Monday the boys tried to pull off the girls' shoes, and on Whitsun Monday the girls tried to snatch off the boys' hats. I never

suffered myself, but a friend, whose holy calling was not usually discernible from his attire, had to pay a forfeit once, outside Bishop Auckland, for the recovery of his hat. WILLIAM DEANE.

Hintlesham Rectory, Ipswich.

HERALDIC (6th S. viii. 369).—The arms, Argent, a chevron between three stags' heads cabossed sable, belong to the family of Whorwood.

W. A. WELLS.

PERIODICAL LITERATURE (6th S. viii. 388).—I know of no general catalogue of periodical literature; but, in reply to Mr. C. A. WARD's query, I would call his attention to a work which covers a part of the wide field of literature to which his question refers. It is a *Catalogus of Scientific Serials of all Countries, including the Transactions of Learned Societies in the Natural, Physical, and Mathematical Sciences, 1633-1876*, by Samuel Hubbard Scudder (Special Publications of the Harvard University Library, No. 1), 1879 (Cambridge, Mass.), 8vo. As an example of simplicity and clearness of arrangement this catalogue is excellent, and it is, moreover, remarkable for its accuracy, as I am justified in affirming, having tested a large proportion of the entries during the progress of my own work.

Bristol Museum.

JAMES DALLAS.

No one is likely to disagree with Mr. WARD as to the great need of a catalogue of periodical literature; but I am happy to say that a very substantial contribution towards such a work has been collected by Mr. Cornelius Walford. At the annual meeting of the Library Association of the United Kingdom, held at Gray's Inn in 1881, Mr. Walford unfolded the plan of his grand scheme, and since then he has continuously added to his collections. Those who are interested in this work will find the plan set forth in a series of articles in the *Bibliographer* for April, May, June, and July of the present year. The undertaking is so vast, and some of the periodicals are published in such out-of-the-way places, that Mr. Walford is anxious to have the assistance of all who can add trustworthy information to his store.

HENRY B. WHEATLEY.

CHEAP LITERATURE (6th S. viii. 385).—John Limbird's efforts were not confined to the *Mirror*. He likewise brought out cheap works illustrated by woodcuts, including Cook's *Voyages*, in 2 vols., *The Arabian Nights*, and *Tales of the Genii*. Limbird's labours were effaced by those of the Useful Knowledge Society, the *Penny Magazine* and its rivals; but they came to an untimely end through his own speculations. He rendered good service in his day, which deserves Mr. SCULTHOP's record. A useful contemporary of the *Mirror* was the *Mechanic's Magazine*. The crushing effect of the

great war and of paper duties and pasteboard duties fell heavily on cheap literature in England from the days of Messrs. Cook's illustrated volumes, nearly a century ago, to those of John Limbird. France did not suffer so much.

HYDE CLARKE.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 409).—

"But plainly she objected,—and demurred  
That souls were dangerous things to carry straight  
Through all the spilt saltpetre of the world"

is from Mrs. E. B. Browning's *Aurora Leigh*, bk. i. p. 37.  
JULIAN SHARMAN.

#### OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

#### Miscellaneous:

##### NOTES ON BOOKS, &c.

*An Index to the English-Speaking Students who have Graduated at Leyden University.* By Edward Peacock, F.S.A. (Index Society.)

MR. PEACOCK'S list of English-speaking students at Leyden University is likely to be of highest service to those engaged in the pursuit of historical and genealogical studies. Its source is found in a large volume of 1,440 columns and 80 pages of index published by the university under the title "*Album Studiosorum Academiae Lugduno Bataviae MDLXXV.—MDCCCLXXV. Accedunt Nomina Curatorum et Professorum per eadem secula.*" Hague comitum apud Martinum Nijhoff, 1875." About 4,300 names, including not a few which have apparently slight connexion with England, are supplied by Mr. Peacock. One of the first to strike an Englishman is that of Henricus Fielding, who is mentioned with the date 16 Mart., 1728. This puts the date of Fielding's London career later than is ordinarily supposed. According to all authorities Fielding was born April 22, 1707. The *English Cyclopædia* implies that he was writing plays in London in 1727. Mr. Leslie Stephen describes him as launched into London life at the age of twenty. Mr. Austin Dobson, with a nearer approach to apparent accuracy, says Fielding returned to London from Leyden "at the beginning of 1728 or the close of 1727"; and Frederick Lawrence writes, "Fresh from the dull, tranquil, and stately Dutch university, he plunged into the ocean of London life, and was soon carried away by the stream. Scarcely twenty years old, with a vigorous constitution," &c. *Love in several Masques* was certainly produced at Drury Lane Feb. 16, 1728, or twenty-nine days before the period at which its author is mentioned as still at the University of Leyden. Whether the name was retained after Fielding had left the university, or whatever other explanation be supplied, here is at least matter demanding investigation. "Evelyn, Johannes," described as "Anglus generosus," appears with the date Sept. 6, 1641—a period at which, in one biography, he is described as serving as a volunteer in Flanders. Goldsmith, who is said to have spent two years in Leyden, does not appear in the university list. "White Locke, Bulstrodeus," a son, apparently, of a grandson, of the famous Commissioner of the Great Seal, is mentioned, with the date Oct. 19, 1668.

A point of some interest in connexion with "N. & Q." is the middle names that are given at dates not far

removed from the period when Camden noted their rarity. "Enghelestravius, Petrus Nicholai," does not sound like an English name. The bearer is, however, described as "*Anglus*," and is mentioned in the year 1601. "Glover, Johannes Bennet, 26 Mart., 1641," is obviously an Englishman. "Morley, Christophorus Loue," is later in date, being mentioned in connexion with the year 1676. "Sandelanus, Johannes Wilhelmus," is even later, 1680. "Stuart, Henricus Arcibalduus," described as "*Scoto Bergopzomanus*," was in the university books in 1668. "Verveer, Hubertus Adrianus, *Irlandus*," appears under the date 1647, and "Verbuerer, Petrus Antonii *Noordwicensis Anglus*," under that of 1615. The name Dryden appears as "Drijden." "Canvan, Guljelmus," and "Canvane [*sic*], Petrus," are mentioned in connexion with the dates 1746 and 1743. Each is described as "*Anglo-Americanus*." The *Index* is full of interesting and suggestive matter. It is no part of Mr. Peacock's scheme to alter the strange forms into which names and places are transmuted. Fidelity is exemplary, however, when the name "Tife" is preserved for Fife in connexion with Robert Anderson Balfour, *Scotus*.

THE Index Society has also published an *Index to Obituary Notices for the Year 1881*, which is supplemental to a volume previously published. The value of this is at once evident.

*Worship and Order.* By the Right Hon. A. J. B. Beresford Hope. (Murray.)

MR. BERESFORD HOPE'S life-long labours in the cause of art in its relations to religion and worship have not been so widely understood or appreciated as they ought to have been. Much of his best work has appeared in periodicals; and the most thoughtful paper, if buried in a magazine, becomes forgotten in a very few weeks. It is only by collecting such scattered treatises in the form of a book that the author can hope that they will be useful when the immediate cause of their publication has passed away.

A great part of the volume before us has a direct relation to the theological controversies which have distressed all thoughtful people during the greater part of the lives of the present generation. With such matters we have no concern. The Ridsdale Judgment and the Public Worship Regulation Act are unknown in the columns of "N. & Q." We turn with pleasure from the bitter controversies which those words bring to our minds to the earlier part of the volume, where cathedrals and collegiate churches are discoursed upon. With almost everything that Mr. Hope there says we cordially agree. The cathedral of the present day, whether old, like Durham and Salisbury, new, like Truro, or old fabrics put to new uses, such as Newcastle and Manchester, has far different functions to perform to those which were called for in the Middle Ages. We regret that Mr. Hope has not given in this section of his work a paper showing the similarity and the contrast between the old and the new. No one has the learning and ability to do this so well as he. One point as to our old cathedrals, though often dwelt on by Church historians, has never succeeded in finding house room in the heads of many who talk so fluently on the Church of the Middle Ages. Many of them, as well as being the throne of a bishop, were monasteries also, and this, though a useful arrangement in the beginning, as time went on was the parent of many evils. Another point where the organization of a mediæval cathedral differed very widely from what we know in the present or what can happen in the future, is that in many parts of the country the great lay lords exercised a very real, though of course unrecognized, power over the chapters. Though

Mr. Hope's book is mainly on subjects pertaining to theology, there is very much to be found in it which will be interesting to persons whose views differ most widely from those of the author.

The passages concerning screens in churches are of great value. It may interest some of our readers to know that there is (p. 104) a very good plan of the cathedral at Torcello, near Venice, a building which is one of the most interesting mediæval churches to be found in Italy.

PART XII. of the *Roxburghe Ballads*, now issued under the care of the Rev. J. Woodfall Ebsworth, completes the fourth volume of the series. The entire volume, the previous parts of which have been noticed in our columns, is dedicated to Mr. William Chappell, the predecessor of the present editor in the task of preparing for the press this superb collection of ballads. The contents of the present part are made up of historical ballads on the Duke of Monmouth, the victory at Bothwell Bridge, and loyal songs, and satires against Jack Presbyter. In no respect of value or interest do these ballads yield to their predecessors. Aphra Behn, Tom Brown, Carew, Dryden, D'Urvey, Etherege, Rochester, Sedley, and Waller are among the authors whose writings are put forth in the ballad form. To Marvell, dubiously on the strength of public report, are assigned a ballad called "The Haymarket Hectors," dealing with the cutting of Sir John Coventry's nose, and one, even more in his style, on the gallant exploit of "The Three Dukes," killers of a beadle who interfered with their pleasures. The epigram upon My Lord All-pride is unmistakably by Rochester, and has all the characteristics, good and bad, of his style. "Gallantry All-a-mode; or, the Bully to the Life," sung to the tune of "Let the Traytors Plot on," affords a wonderfully vivacious picture of the followers of Belial indicated by Milton in the second book of *Paradise Lost*. Mr. Ebsworth's introduction to the second series is in keeping with the work. Some of the rollicking spirit of the old ballad-mongers seems to have entered into his mind, and his sneers at "Scotch critics," at the "prudish and mawkish proprieties of this very hypocritical age," at the "cheap professors of English literature," and the "hack writers of the day whom publishers delight to honour, who toss off editorial pancakes with a light heart, and squeeze dead authors dry like lemons," are exhilarating and almost Rabelaisian in their overflowing drollery and joviality. Mr. Ebsworth is doing good work, which no one can do so well as he. It is pleasing to see that in the midst of the difficulties and obstacles which environ him he retains a cheerful and indefatigable spirit, and goes about his task with a light heart. When it is thought that, beside the arrangement of ballads which in the original are thrown together higgledy-piggledy, every word of introduction and comment is by Mr. Ebsworth, and every facsimile of the quaint and interesting old woodcuts is by his hand, the nature and extent of the work accomplished may be understood. It is pleasant to hear that volume five is copied out, and that its publication will forthwith be commenced.

MR. REDWAY has reprinted, with all the original woodcuts and a new portrait of Cruikshank, Thackeray's *Westminster Review* article on "The Genius of George Cruikshank." The prefatory note, on Thackeray as an artist and an art critic, is by Mr. W. E. Church, secretary to the Urban Club.

*Longman's Magazine* supplies a series of those strange exercises of fancy veypt "Alphabetical Rhymes." The *Cornhill* has a valuable paper on "Myths of the Precious Stones." In a number of the *Nineteenth Century* principally occupied with political subjects, an essay by Mrs. Arthur Kennard on Rachel attracts attention.

MESSRS. LETTS & Co. forward samples of their diaries, suitable to the requirements of those engaged in various forms of occupation. Among those which commend themselves to general use are No. 1, the 4to. *Office Diary and Almanac*; No. 41, the *Rough Diary, or Scribbling Journal*; the *Housekeeper's Diary*, and the *Office Diary and Almanac*, 8vo. size. The *Gentleman's Pocket Diary* is also published in various convenient forms.

OUR correspondent Mr. J. J. OGLE informs us that a local notes and queries column has been started in the *Leicester Chronicle and Mercury* (Nov. 10), under the title of "The Leicestershire Gleaner." It is edited by a well-known Midland antiquarian writer.

A NEW illustrated magazine, entitled *The Link; or, New Light on Old Paths*, will be published by Mr. Elliot Stock during December.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

CORRESPONDENTS asking for information concerning members of their own families are informed that questions of this class are so numerous delay in their appearance is inevitable. The entire space at our disposal might be easily taken up with questions of purely private interest. As no reason exists for giving precedence to one applicant over another, the order of arrival is the only order to be observed in publication.

C. H. DRINKWATER.—The shield is that of George Clifford, third Earl of Cumberland, impaling Russell, for his wife Margaret, third daughter of Francis, second Earl of Bedford, whom he married in 1577. The portrait is no doubt that of the countess.

BRITOMART ("Inscription on Signet Ring").—Your impressions have been sent to an Arabic scholar, who fails to recognize the characters, but supposes them to be Indian. Further investigation shall be made.

J. M. A. C. RICHARDSON (ENQUIRER) is much obliged to H. M. CHICHESTER for his answer to his question respecting the Ligonier standard.

G. L. FENTON ("Oliver Cromwell").—You mention an Italian life of Oliver Cromwell, Amsterdam, 1592. Surely the date is erroneous.

G. DE JEANVILLE ("Handicap").—For the derivation of this word see 1<sup>st</sup> S. xi. 384, 434, 491. At the last of these references the late J. Stirling Coyne gives a full description of the game of hand-i'-the-cap. This, which is too long to quote again, seems conclusive.

H. KEITH BARNES (Paris).—Please send full address, together with the Italian traditions for Christmas number.

A. V. ("Hamilton Family").—The query takes its place in the list of similar inquiries, and will be reached in due course.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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## CURIOSITIES OF SUPERSTITION IN ITALY.

(Continued from p. 402.)

Weaving together the passages in the various writings named, P. Franco supposes Simon Magus to have made use of his friendship with Nero to require him to allow this public trial. He supposes it to have taken place in the early part of the year 66, on the first day of the Neronian games, which were anticipated that year that they might be over before Nero's journey into Achaia<sup>a</sup> (Suet., *Nerone*, 21); that Nero was pleased with the idea of the spectacle proposed of a flight across the Forum, and that he kept Simon Magus guarded in the interim that he might not back out of the enterprise.<sup>b</sup> P. Franco draws a graphic picture of the appearance of the Forum, "paved with human heads"; of the fresh throngs struggling to make their way

<sup>a</sup> But also that St. Peter was kept in prison till the following year 67, and states that in all the acts of SS. Peter and Paul their final sentence is said to have been pronounced by Nero in person.—Notes 153, 156, 164.

<sup>b</sup> "Dion Chrysostom, a contemporary writer, says expressly (Oraz. xxi.): 'There was no one who dared contradict Nero in anything, nor answer that anything he might command was impossible. So much so that had he required one to fly in this also he must have been obeyed, and that such an one was entertained for a long time within the palace near himself, as if, indeed, he had afterwards to fly.'—Note 108.

into it from the Vicus Jugarius, the Vicus Tuscus, the Nova Via, and other tributary streets; of the people clustered in loggias, and belvederes, and roofs and projections of temples and basilicas, all shouting for "Icarus" to appear. Simon Magus, meanwhile, he supposes to have been taking leave of his imperial patron, who in morning dishabille<sup>c</sup> was pacing the cloister of the Palatine, whence he expected to see the show.

"He pointed to the Capitol with a cruel sneer, and said: 'It is a good height!' 'I know its height,' replied Simon, majestically, 'and my flight will be higher yet. Look, Cæsar, at that cloud floating there on high over thy Amphitheatre; it awaits my coming, ready to receive me. But those remaining behind on earth forget not to take vengeance for me on my enemies.'<sup>d</sup> We meet again when these shall least expect it, for my lodging is in heaven and earth alternately.'<sup>e</sup> Having taken leave of Cæsar, he slowly ascended the Clivus Capitolinus and the Clivus Sacer.<sup>f</sup> He wore the great pallium of the philosopher, but white as snow, his temples girt with a crown of laurel; around him gathered his disciples and attendants. He walked with a lordly air, and stopped from time to time to let the crowd enjoy the sight of him, saying such words as these: 'Behold I go to the Father, but keep your faith in me and I will prepare a seat for you at the foot of my throne. Thence I will pour out upon my elect of my celestial treasures'; or 'Woe, woe! Eternal woe to froward Christians! My malediction rest upon them!' or again: 'Verily, verily, I say unto you, whoso believeth in me shall not see the infirmities of age nor taste death, for in me is the source of life eternal'; and 'Remember that your eyes have seen the Word of God,' and he pointed with his hand to his own breast. 'I am the Beautiful One, the Paraclete, the Omnipotent, the great Pan, the Divine All'; and the easily led multitude bowed themselves in awe before him and kissed the hem of his garment.....<sup>g</sup>

"He now entered the Capitol by the Porta Saturnia, crossed over the Arch of Scipio and the Arch of Nero, and emerged again on the terrace surmounting the steps of Jupiter Capitolinus, and there, amid the hushed

<sup>c</sup> "Adeo pudendus (Nero), ut.....plerumque synthensinam indutus, ligato circa collum sudario, prodierit in publicum, sine cinctu et discalceatus.' Suet., *Nero*, n. 51; and Dion Cass., *Stor. Rom.*, lxxiii. 15."—Note 112.

<sup>d</sup> "Torquetator magus Apostoli (Petri) gloria.' (*Storia Eccid. Gerusal.*, ii. 2, in works of St. Ambrose)." —Note 113.

<sup>e</sup> See note <sup>c</sup>.

<sup>f</sup> "Conscendit statuto die montem Capitolinum" (*St. Ec. Ger.*, ii. 2). Suet. (*Culig.*, n. 22) mentions the gallery uniting the Palace of the Cæsars with the Capitol, which passed over the lateral nave of the Basilica Giulia, and even the place where Caligula distributed money to the people (n. 37). A flying arch, it would seem, was also constructed to complete the journey from the one to the other, which must (if it existed) have spanned the present Via della Consolazione. But this being afterwards destroyed, at the time of Nero it was necessary to descend by the staircase of the basilica and take the nearer of the two ways up the hill, namely, the Clivus Capitolinus.—Note 114.

<sup>g</sup> The singular promises, threats, and blasphemies of Simon Magus, his laurel crown, and the applause of the crowd are all found in *Constit. Apost.*, vi. 9: *Stor. Eccid. Hier.* l.c.; St. Justin, *Apol. Christ.*, i., n. 26; St. Jerome in *Matt.*, c. xxiv. 5; St. Mass. *Torin.*, *Hom.*, lxxii.; St. Isid., *Islal. Chron.*, ed. Migne, vol. iii.—Note 115.

silence of the wondering people, offered the sacrifice he had announced of a white bull to Jove.<sup>b</sup> This done, he dismissed all his followers but the few most intimate who had been duly initiated into the mysteries of his diabolical theurgy, and with them performed his incantations under the shade of the *Lucus Asyli*.

"The sun, now near its meridian, shone bright and the air was tranquil. Nevertheless a dark cloud of undulating vapour was seen rising from the summit of the mount, which was every now and then traversed by beams of lurid light. From out of the midst of this artificial vapour might have been seen, slowly advancing over the brow of the Tarpeian rock, a chariot of flaming fire drawn by four fiery winged coursers. Simon stood erect upon it; a feathery cloud of light played round his head; he held the reins with one hand and with the other pointed to heaven. From his shoulders there were seen to rise a pair of great lustrous wings, sparkling as with jewels of gorgeous hues.

"A solemn and fearful stillness came over the whole Forum at the spectacle. The acclamations died away on men's lips, and every breath was drawn; scarcely the people dared raise their eyes and point out the portent to one another. Nero had taken up his stand on the highest terrace of the palace, and, shading the sun from his eyes, gazed with stupid wonderment at the supposed divinity. 'Icarus' had reached the extreme edge of the rock, and sometimes the cloud enveloped him and withheld his car for a moment from sight. Then it emerged again, seeming more lustrous than before, and struck out its upward course through the unresisting air. The steeds seemed to paw the liquid air, and prance daintily obedient to the rein, while they sailed along with their outspread wings as with practised grace. Then, as the multitude grew used to the terror of the sight and the continued steadiness of the car on its cloud-encompassed course removed the sense of insecurity, a shout loud and prolonged rose to salute the triumphant mage. His proselytes and special adherents seemed beside themselves with wonderment and delight, which yet scarcely exceeded that of the gazing herd. Some, possessed with the honest belief that only a deity could have worked the sign, prostrated themselves before him, putting their fingers to their lips, and then raising them aloft to convey the token of their rapturous adoration; and mothers held their infants on high to win them the last favour of the ascending god.

"Amid such excitement, such clamour of voices, such straining of eyes, no one had a look or a thought to bestow on a greyheaded old man of reverend aspect and severely-glancing eye, who knelt with both knees upon a massive stone opposite the vestibule of the imperial palace. Unmoved amid the shouts and gestures of those about him, his hands were clasped around his pilgrim's staff, and his lips moved in prayer.<sup>1</sup> The magician meantime continued his aerial course till he was well-nigh opposite where Nero stood. Then Peter rose from his knees—for it was he who knelt upon that stone!—and as he raised his hand to heaven, the whole scene was in a moment changed. The flame which played round the

prodigy was suddenly extinguished, a sound was heard as of thunder; before the gazing eyes of the astonished crowd car and coursers vanished, and headlong at Peter's feet was precipitated the performer."<sup>k</sup>

I will not detain the reader with further quotations, but simply add that the narrative goes on to suppose that this defeat was so signally the act of St. Peter that the people turned on him with the cry of "Stregone! mago!" and that he thus fell into the power of those who had been previously set, at Simon Magus's instigation, to be on the look-out to arrest him, whenever an occasion should occur when he might be met free from the precautions with which the Christian converts usually surrounded their pastor. R. H. BUSK.

(To be continued.)

#### A FIFTEENTH CENTURY FRENCH MS.

The Earl of Verulam has in his possession at Gorbamby a manuscript, written on vellum, in French of the fifteenth century, some particulars of which are, I think, worthy of being recorded in the pages of "N. & Q."

The book consists of 113 folios, measuring 15 in. by 10·6 in., and contains forty-eight miniatures, some of remarkable excellence, among which may be particularly noted the visit of the three angels to Abraham, two angels comforting Jacob, and several battle pieces. The text begins with

"Cy commence le liure dorose\* en francois.

Quant Dieu ont\* fait le ciel et la terre....."

and finishes with a chapter headed

"Comment Romulus establi premièrement  
Senateurs a Romme et comme il mouru."

<sup>k</sup> P. Franco recapitulates his authorities for the various points of his story thus. That *some one* attempted the same prodigies ascribed by Roman tradition and the writings of the fathers to Simon Magus he finds in the mention in Suet., *Nero*, 13, of an "Icarus," who, pretending to fly, fell and splashed Nero with his blood; in Juvenal, *Sat.*, iii. 74; in Dion Chrys., quoted above; and in Lucian, *Philopseud.*, 13-14. That the time of the trial was midday is stated in *Constit. Apost.*, vi. 9, and St. Isid., *Islpal.*, l.c.; that the place was the Capitol from the brow of the Tarpeian rock, *Eccid. Hier.*, l.c.; the flame, the chariot, the demons, the wings, the presence of Nero, the sudden fall at the prayer of St. Peter, *Constit. Apost.*, l.c., and the other Clementine books in many places. Also, Arnobius (*Contr. i Gent.*, ii. 12), alludes to the fact as accepted and indisputable; St. Cyril Hier., *Catech.*, vi. 15; St. Mass. Tor., l.c.; Tertul., ed. Migne, ii. 1059; Sulp. Sev., *St. Sac.*, ii. 28; St. Epiph., *Hæres.*, xxi. 5; St. Isid., *Peter's Epist.*, i. 13; Dracontius, a poet of the fourth century, *Carm. upon G.D.*, v. 217-241, &c. Regarding the stone on which St. Peter knelt and the church built over it, Anast., *Bibl. Vitæ Rom. Pont.*, St. Paulus, tells that Pope St. Paul I. built a church "in quo loco usque hactenus [i.e., before the year 767] eorum genua pro testimonio in postremo venturæ generationis in quodam fortissimo silice licet esse noscuntur designata." This was also mentioned as an object of public veneration by St. Greg. Turon. (*Mirac.*, i. 28), who died in 595.

\* Sic in original.

<sup>b</sup> *Epit. dei Fatti di S. Pietro*, n. 54, *tra le op. di S. Clem.*—Note 116.

<sup>1</sup> The narrator supposes the incident commemorated in the well-known legend "Domine quo vadis" to have happened this morning, and St. Peter, returning to Rome in consequence of our Lord's reproach, to have reached the Forum as Simon Magus was in the midst of his trial.

<sup>2</sup> In the wall of S. Francesca Romana in the Forum may be seen, preserved with iron bars, a stone which tradition had long pointed out as that on which St. Peter knelt.



The last page contains a sort of dedication or presentation, in the same handwriting, to William de la Pole, Marquis and Earl of Suffolk, and it will be seen that the twelfth line of the poem following refers to a treaty then in progress; and this must certainly have been that between England and Burgundy negotiated by the Earl of Suffolk, Edward Grimstone (ancestor of the Earl of Verulam), and Dr. Kemp in the year 1446, so that here we have, no doubt, the date of the poem and manuscript.

“a treshault et puissant seigneur monseigneur  
le markis Conte de Suffolk grant maistre dostel  
de tresexcellent prince le tresxprien Roy de  
France et dangleterre [Henry VI.]

“Markis tresnoble et trespuissant  
Seigneur en honneur florissant  
Vray conditeur de paix et joye  
Je pry adieu quil vous envoie  
Ce dont plus estez desirant.

Nuit et jour est pour vous priant  
Le poure peuple souhaitant  
Que dieu tout plaisir vous otroye  
markys tresnoble, &c.

Sil vous plect estre souennant  
De conclure le Remenant  
De paix dont auez mis en voie  
Roye et subyet; droit veult quon doye  
Vous honorer plus que devant  
Markis tresnoble et trespuissant.

Puissant Seigneur mon tresdoubte  
Plaise vous par humilite  
Ce present en gre recevoir  
De vo serf qui assez devoir  
Ne fait dont puisse estre acquitte.

Le Dieu qui maint en trinite  
Vous otroye par sa bonte  
En ce monde et lautre valoir  
Puissant seigneur, &c.

A vous et a madame sante  
Joye et toute prosperite  
Sans quelque cause de douloir  
Vous domt si face Il a vostre hoir\*  
Et en fin sa felicite

Puissant seigneur mon tresdoubte.”

At the end of the same page, and in the same hand, is written,—

“Vostre treshumble et tresobeissant  
Subjet seruant Jehan leprince.”

On the fly-leaf, in an English handwriting, is a poem to the five wounds of our Lord, which I here transcribe :—

“O Ruffly perchyd Ry3th hand of Cryste J'hu  
From all worldly myschance All wey thow me resen  
Pater[noster] A[ve]

Hys lyfthe hand wowndyd cruelly also  
Be my Defense in Sicknes Payne and woo  
P[aternoster] A[ve]

O Ry3the fote of Cryst stordely Bored thorowe  
Let neuer the ffynd my Sinfull Sowle to-worowe  
P[aternoster] A[ve]

Hys Lyfthe fote crampysshyd with a Bowsters nayle  
Let neuer the ffynd a geynst my Sowle preuale  
P[aternoster] [Ave]

O Crystys precyus hart  
Whose precyus blood oute start  
With water bloo and wanne  
As hartely as I can  
Thy seruant and thy man  
Whom thou soo dere hath Bauth  
My harte my wylle my thauthe  
To the I recument  
Suche Grace thow me send  
That all my later ende  
I may my Sowle hyde  
With in thy wowndys wyde  
In Suerte there to dwelle  
from all daungers of helle.

Paternoster Ave Maria. C[redo]”

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

#### SWEDISH FOLK-LORE.

The following items were collected on the western side of the Gulf of Bothnia, near Umeå :—  
If dogs howl at night, or come and dig outside of the house, it is a sign of death.

If you meet a cat when you are going out shooting, you will be very unlucky.

If, while out, a spider comes upon your gun, or walks across a table towards you, you will have good sport.

When any one is sick in the village, one of his friends goes to the churchyard at night and collects the dew from seven graves, which is taken to the sick, and is regarded as a universal panacea for all the ills to which man is subject. The collector, however, must not on any account look back, or something dreadful will happen.

When the milky way (*vinter gatan*) is very white there is going to be a heavy fall of snow. It is very unlucky to look at the aurora borealis.

Swedish sailors will not sail in a ship that has a cat or a spinning wheel on board.

Bleeding at the nose can be stopped by tying a piece of thread very tightly round the little finger.

The marks on the moon's face were caused by a Lapp who shot at it.

On New Year's Eve, after the light is put out in your bedroom, you must throw your slipper over your left shoulder, and then look next morning to see in what position it has fallen. If the toe points to the door, you will leave that house during the year; but if the toe points inwards, then you will remain where you are for another year.

It is customary also, on the same night, for the people to go out into the house where the logs of wood are kept that are used for fuel. Each one picks up the first log that comes to hand; if it is a clean and shapely piece, so will his (her) future partner be, and *vice versa*.

Witches are able to assume the forms of beauti-

\* “Hoir” is *heur*—good fortune, just as “douloir” is *douleur*. “Domt” is *dompt*.

ful women, but upon approaching them they will be found to be but beautiful masks. At Easter-time they ride on broomsticks to a devil's service held on the Blue Mountains. On Easter Eve and Walpurgis Night fires are made on all the high hills, round which the peasants dance and sing.

April 1 (and in many places April 30) is observed as All Fools' Day.

On Midsummer Eve the young people go out into the fields, each one having a piece of coloured worsted, which he or she ties round a blade of corn. The blades are then all cut off close to the worsted; in a week's time the party returns, and whosoever's blade has grown the most, that is the lucky one who will be married first.

When the schoolboys come to a gate they jump over it, each one calling himself by the name of a metal, the last one being obliged to give himself the inelegant name appended, *e. g.*, first shouts, "Gold king," second "Silver king," third "Copper king," and the last "Haga lus." This is common on the other side of the gulf, and in Finland also.

*Necken* are old men, with long white beards, who are splendid fiddlers; this gift they use for the purpose of luring their victims to destruction. In old times it was the custom to bind the *necken* before entering the water; this was done by sticking a piece of steel, such as a knife, into the water near the shore, which destroyed the *necken's* power. Should any one remind them that they can never be saved, they weep and disappear. (I got this from Venersberg in South Sweden.)

In Dalecarlia the women take onions to church with them on Sunday mornings, apparently to eat.

Men, women, and children chew resin from the fir tree.

W. HENRY JONES.

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THE ONE: THE OTHER.—Four years ago the REV. R. M. SPENCE called attention in "N. & Q." (5th S. xii. 205) to the confusion resulting at the present day from the opposite uses of these words, and quoted an instance from Trollope's biography of Thackeray in which "the one" meant "the latter," and another from the *Scotsman* in which "the one" meant "the former." I am reminded of this note by two examples in Dr. Jessopp's interesting article in the *Nineteenth Century* for October, entitled "Clouds over Arcady." The first is as follows: "John is in the police force in London, Sam is an agricultural labourer. The one has a future, the other has none" (p. 593). Here, from the context, "the one" plainly means "the former," and "the other" "the latter." On p. 597 occurs: "You who preach progress and education, and who believe in the efficacy of the one and in the promise of the

other, would you seriously wish them [agricultural labourers] to be content?" I must confess that here I am rather in doubt as to the meaning, but I am inclined to understand "the efficacy of the one" as referring to education (the latter), and "the promise of the other" as referring to progress (the former). If "the former" and "the latter" had been used, or if "the one" and "the other" were always used with the same meaning, there would have been no room for doubt.

MR. SPENCE said:—

"I hazard the assertion that without exception the great writers of the Augustan era of English literature used 'the one' as synonymous with 'the latter,' and the 'the other' as synonymous with 'the former,' of any two subjects referred to."

Some time ago I drew the attention of a gentleman who writes excellent English to MR. SPENCE'S note, and received the following reply:—

"In the *Spectator*, No. 183, you will find: 'There were two families which from the beginning of the world were as opposite to each other as light and darkness. The one of them lived in heaven, and the other in hell.....The middle station between these two opposite extremes was the earth, which was inhabited by creatures of a middle kind, neither so virtuous as the one nor so vicious as the other.' Again, No. 239: 'Socrates conquers you by stratagem, Aristotle by force. The one takes the town by sap, the other sword in hand.' Both these are from papers of Addison's.....Addison himself uses the same words in opposite meanings. In *Spectator*, No. 94, near the end, and in the last paragraph of No. 128, you will find that he uses 'the one' for 'the latter' and 'the other' for 'the former.' So it is pretty clear that one at least of the great writers of the Augustan era of English literature knew no such rule as MR. SPENCE lays down, and by no means agrees to uniformity in the use of the terms."

In the large majority of the instances I have noticed in current literature "the one" is used for "the former," and "the other" for "the latter." Prof. Nichol writes in his primer on *English Composition* (Macmillan, 1881), p. 56:—

"Obscurity in commonplace matter and in sentences expressing commonplace thought is more apt to result from diffuseness than from brevity. In difficult matter or original thinking the reverse holds good. In the one case it is to be remedied by condensation, in the other by paraphrase."

Mr. Gosse also supports by his example the use of "the one" for "the former." In the essay on Otway in his *Seventeenth-Century Studies*, just published, he says (p. 271): "The younger school [of dramatists] were as easily supreme in comedy as the elder in tragedy, since Congreve represents the one and Otway the other."

In the *Athenæum* for Nov. 3, 1883, there are four examples of a similar use of "the one" and "the other"—one on p. 559, col. 3, and three in the review of Mr. Austin Dobson's *Old-World Idylls*.

J. RANDALL.

OGEE: OGIVE.—Prof. Skeat says with regard to this word: "The suggestion of E. Müller is

certainly right; he compares the Span.\* *auge*, highest point." And towards the end of his article he adds: "The Span. *auge* is obviously derived from Arab. *awj*,† top, summit, vertex; Rich. Dict., p. 200." Directly I saw this Span. *auge* = highest point, I said to myself, It must be the same word as our *apogee*; and on turning to an encyclopædic dictionary of the Spanish language which I have (Madrid, 1872), I found under "Auje" (for so the word is there spelled) as one of the meanings "astr. apojeo," and this strongly supports my surmise.‡ *Apojeo* might, without difficulty, be contracted into *auje*; the changes would be *apojeo*, *aojeo*, *aoje*, *auje*,§ or the *ap* may simply have fallen away and the remainder, *ojeo*, have become *auje*, there being considerable connexion between *au* and *o*, as seen especially in French (see the last paragraph).

I think that this derivation of *auje* is more plausible than that from the Arab. *awj*; indeed, I am inclined to believe that this latter word, which has not the appearance of an Arabic word, and for which I am unable to find any root, has itself been derived from the Span. *awje*, or directly from the Greek (τὸ) ἀπόγειον;|| and this conjecture is certainly favoured by the fact that in Catafago's *Eng.-Arab. Dict.* I find *apogee* translated *awj assamâ*, i. e., the *awj* (highest point or vertex) of heaven.

But what is really the result if my conjecture with regard to the derivation of the Span. *auje* is correct? Why, the very curious one that our word *ogee* is no mere corruption of *ogive*, as many, no doubt, consider it, but simply *apogee* docted of its first two letters.¶ *Ogee* is thus the original form, and *ogive* simply an adjectival form (become a

\* This is inexact. E. Müller quotes the word not only as Spanish, but also as Italian and Portuguese, and it is found in those languages.

† Prof. Skeat probably borrowed this from Diez, as this is the derivation that he proposes for the Italian *auge*, s.v.

‡ And so again in Taboada's *Spanish and French Dict.* I find *auge* (for so it is there spelled) rendered *apogée* twice, in its two meanings of (1) the highest point of glory, honours, &c.; and (2) the point at which a planet is at its greatest distance from the earth, so that *auge* is regarded as the exact equivalent of the French *apogée*.

§ The old form of the Fr. *ogive* is *augive*.

|| More probably, I think on reflection, directly from the Greek, and the Spanish from the Arabic; else why should there be the two words in Spanish *apojeo* and *auje*; unless, indeed, *auge* is the older and *apojeo* the more modern form.

¶ Comp. the Ital. *micidio*, *niquità* = *omicidio*, *iniquità*; also in Eng. *dropsy* = *hydrop*(i)sy; and in O.E. *pistle* = *epistle*, *pustenance* = *appurtenance*. In our case a little more has been taken off, perhaps because if the *a* alone had gone, an ugly, "podgy" word would have been the result. Compare, however, *atomy*, which was sometimes used in O.E. = anatomy, as in Shakespeare, *2 Henry IV.*, V. iv. 33, for here the *an* of the Greek *ἀνά* has disappeared, exactly as in *ogee*, the *ap* of the Greek *ἀπό*.

substantive) derived from it. Diez tells us in his *Gram.* (third edit., ii. 365), when treating of the Lat. term. *ivus*, that the French (and we probably borrowed *ogive* from the French) were fond of making "Nachbildungen" from it. But if we did borrow *ogive* from the French, then there must have been in O.F. some form equivalent to *ogee* and its corresponding Sp. *awje* and It. and Port. *auge*. This form would (as *apogee* in French is *apogée*) probably be *ogée* (or *augée*, see note§), but up to the present time I have been unable to discover any trace of it.\*

F. CHANCE.

Sydenham Hill.

SITKA: A RUSSIAN BLARNEY STONE.—The following account of Sitka, the capital of Alaska when that territory was in the occupation of the Russians, is taken from an American journal. What appears most worthy of notice is the "blarney stone," which shows that the celebrated castle of that name is not the only one that possesses a stone of mystic power. The *Daily Minnesota Tribune*, to which I am indebted for this information, states that

"this blarney stone is of mysterious origin and many legends. It lies beside the pathway at the edge of the town, and many Russian maidens and sceptical strangers have kissed its smooth top. The castle, where the Romanoffs, Maugells, Kuptiosoffs, Makstiosoffs, and other stately Russians held sway, is now untenanted, save by the signal officer, who keeps his whirligigs and instruments in the tower, and lives in one of the lower rooms. The castle is built of heavy cedar logs and planks in a way to fit it for a fortress, and with care and occupancy would last for centuries. No banner hangs from its outer walls or streams from the roof, and the empty rooms, with their deep windows, tall porcelain stoves, and quaint brass chandeliers and latches, are just the habitations for historical and aristocratic ghosts. Occasionally the officers of the men-of-war get up entertainments in the extemporized theatre on the upper floor, and the old drawing-room of the Governors' wives is the scene of all the balls and revels that the high society of Sitka indulges in. Otherwise the ghosts and the rats and the signal officer have it to themselves, and there is the ghost of a beautiful Russian princess who still haunts this deserted castle. Like a well-behaved ghost, the princess comes out at the midnight hour. She wears long, trailing robes of black, and her forehead, her neck and wrists are flashing with diamonds. She wrings her beautiful white hands, and wanders, with sorrowful mien, from room to room, and leaves a faint perfume as of wild roses where she passes. Innumerable young officers from the men-of-war have nerved up their spirits and gone to spend a solitary night in the castle, but none have yet held authentic converse with the beautiful spirit and learned the true story of her unresting sorrow. By tradition the lady in black was the daughter of one of the old Governors. On her wedding night she disappeared from the ball-room in the midst of the festi-

\* I have since discovered the word *auge* in Godefroy. He marks it with a ? as being ignorant of the meaning of it, but it is probably the word we are now dealing with. The passage he quotes for it runs as follows:—"Toute la spère des estoilles fixes des auges de tous les planettes."

vities, and, after long search, was found dead in one of the small drawing-rooms. Being forced to marry against her will, one belief was that she voluntarily took poison, while another version ascribes the deed to an unhappy lover; while altogether the tale of this Lucia of the North-west isles gives just the touch of sentimental interest to the castle of the old Russian Governors."

It would be interesting to trace the origin of the particular stone to which the writer of the foregoing alludes.

W. T. M.

**YORKSHIRE CLOUD-NAMES.**—During a sojourn in the North Riding of Yorkshire some months ago, I for the first time heard certain forms of clouds designated "Barbara and her barns," "hen scrattins" or "scrahllins," and "fish-pots." "Barbara and her barns" were said to be a sign of stormy weather, and were defined as a thick band of cloud across the west, with smaller bands (= "the barns") above and below. "Hen scrattins" are light fleecy clouds, whilst "fish-pots" are a kind of tub-shaped, isolated clouds.

F. C. BIRKBECK TERRY.

**"TREACLE" BIBLES.**—These are generally described as so called from the rendering of Jer. viii. 22, "Is there no *balm* in Gilead?" But this is not the only passage where the word occurs. There are *three* instances of it, which are as follows in Matthew's Bible, 1537:—

"I am heauy and abashed, for there is no more *Tryacle* at Galaad."—Jer. viii. 22.

"Go vp (O Galaad) and brynge *tryacle* vnto the daughter of Egipte."—Jer. xlvi. 11.

"Juda & the lande of Israel occupied with thee, and brought vnto thy markettes, wheat, balm, hony, oyle, & *triacle*."—Ezek. xxvii. 17.

I am not aware that this has ever been pointed out before. Becke's Bible, 1549, the Bishops' Bible, and others have *tryacle* in the same passages.

R. R.

Boston, Lincolnshire.

**SETTING THE THAMES ON FIRE.**—In the Fylde and South Lancashire a large sieve used for corn is called a *tems*—a word which, perhaps, is derived from the French *tamis*. A lazy farm labourer is described as a man who will not set the *tems* on fire.

EDMUND WATERTON.

**CHAUER'S KNIGHT.**—I think other readers of Chaucer besides myself must have been struck by the fact that the scene of his knight's exploits is not Crecy or Poitiers, but Spain and such outlandish regions as Barbary, Lithuania, &c. From this I was led some years ago to conclude that the sketch of character was, to a great extent, from the life, a conjecture confirmed by finding that these countries were visited in his earlier career by Henry Bolingbroke. I communicated this to Prof. Skeat, and was glad to receive from him a note corroborating my impression that Chaucer's knight was thus far drawn from Henry Boling-

broke, and telling me that he had come to this conclusion himself several years before, by comparison of the original account in Walsingham. I send this in the hope that Prof. Skeat will put a fact so interesting to students of Chaucer in the pages of "N. & Q." in a more scholarly shape than I can, if he has not already done so elsewhere.

D. C. T.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**DANIEL RACE, OF THE BANK OF ENGLAND.**—A friend in Bath has an engraving, said to be taken from a picture hanging in the Bank of England, of a short, stout gentleman in black, with full-bottomed wig, ruffles, and knee-breeches; in the right hand a pen and paper. On the left fore-arm rests a cocked hat, and from a ring on the little finger of the left hand hang two large rings. On the margin at the foot of the picture is printed, "Thos. Hickey pinxit, 1772, James Watson fecit. Published according to Act of Parliament, 15th April, 1773." On the same margin in manuscript:—

"When age not hastned on by Guilty cares  
Graced him with silver crown of Hoary Hairs,  
His looks the Tenour of his Soul express,  
An easy unaffected Cheerfulness.  
Steadfast not stiff, and awful not severe,  
Tho' Courteous reverend, and tho' smooth sincere,  
In converse free, for every subject fit,  
The coolest Reason allied to keenest Wit—  
Wit that with Aim resistless knows to fly,  
Disarms unthought for, and prevents reply.  
So lightning falls the Mountain Oaks among,  
As sure, as quick, as shining, and as strong."

On the back of the picture is written: "Daniel Race, Esq., born A.D. 1697, died 1775. Mary Race, born 1720, died 1802." Who was this Daniel Race? What position did he occupy in the Bank of England, and is he known to have rendered any great services to cause his likeness to be hung in the Bank and afterwards engraved? Is the picture still there? A. STROTHER.

1, Beaufort Villas, Bath.

**"ÆNEID," BK. IX. LL. 296-299.**—Will you allow me, through the medium of your columns, to draw attention to a passage in the ninth book of Virgil's *Æneid*, which I cannot help thinking, from all the translations available, is slightly misunderstood? I refer to the interpretation of the word *partum* in l. 298 of bk. ix. The passage runs thus:—

"Spondeo digna tuis ingentibus omnia cœptis:  
Namque erit ista mihi genetrix, nomenque Creiæ  
Solum defuerit; nec partum gratia talem  
Parva manet. Casus factum quicumque sequentur."  
The above is the usual pointing, and the rendering

of the word in question is *son*, thus : Nor does a slight acknowledgment await her for such a *son*. The pointing I would suggest, and its appropriate rendering, are :—

“Solum defuerit. Nec partum gratia talem  
Parva manet, casus factum quicumque sequentur.”

That is, as I read it : Nor does a slight return of gratitude await such a conception (so pleasing to me is the thought of having my father back), what misfortunes soever may attend its accomplishment. For this acceptance of the term *partum* my dictionary refers me to Propertius. I shall be glad to know what scholars think of the matter.

JOHN H. HAWLEY.

Elm House School, Surbiton.

**BALLAD WANTED.**—The following lines occur in a ballad, whether an old one or a modern imitation I know not. Can any one give me the reference?—

“He swore by the light of the Michaelmas moon  
And the might of Mary high.”

ANON.

**RICHARD CRASHAW.**—According to Chalmers the exact dates of the birth and death of Crashaw are wanting. Chalmers gives the death as about 1650, at Loreto, where Crashaw was canon. Phillips, in his *Dict. of Biographical Reference*, gives as doubtful the date 1605 for the birth, and the death as not doubtful 1650. On what authority does this rest? Crashaw was born in London; is it known where? His father was a preacher of some note at the Temple Church. Did he reside in the Temple? Sir Hy. Yelverton and Sir R. Crew undertook the charge of his education, and got him on the foundation at the Charterhouse. Was his father dead?

C. A. WARD.

Haverstock Hill, N.W.

[Dr. Grosart states that Crashaw was born in 1612. His father, according to Mr. Gosse, died in October, 1626; Crashaw died at Loreto, not without suspicion of being poisoned.]

“Lo! HE COMES.”—Who was the author of the Advent hymn *Lo! He comes?*

J. HOW.

**CENTENARIAN : JANE BROWN.**—The following tombstone, in Elwick, co. Durham, records the death of a centenarian; particulars of her birth would oblige :—

Sacred to the memory of  
Jane Brown,  
who died the 28 of August, 1844,  
Aged 102 years.

H. MORPHYN.

**JOHN HICCOCKS**, Master in Chancery, 1703-23, buried in the burying-ground of the Temple Church, London, near the side wall of the Master's house. I shall be glad of any information relative to this lawyer's family and career, and to know if he is identical with Hiccocks, Master in

Chancery, who was Treasurer of Lincoln's Inn in 1723.  
M. S. T.

**A MARTIN LUTHER MEDAL.**—I have in my possession a bronze medal, somewhat roughly executed, of some interest in connexion with the Luther commemoration. It is about two inches in diameter, and bears on the obverse a half-length representation of the great Reformer holding in his hand an open book, on which is inscribed the sentence, “Verbum Domini manet in æternum. 1630.” The inscription round the medal is in two lines, and is as follows:—“Scheme dich nicht des zeugnisses meines herrn scheme dich auch meiner nicht. Paul. 2 Tim. 1, 25 juny, 1530.” The reverse has only the following inscription:—“Jetzt jubilirt die Christenheit, und danckt Gott fur die gnadenzeit : da D. Luthers hand und mund, sein wort der kirchen machte kundt. Den 25 juny, A° 1630.” These inscriptions are in capital letters. Can any of your readers say on what occasion this medal was struck? Was it to commemorate the hundredth anniversary of the Augsburg Confession?

R. A. U.

“THE LONDON CUSTOMS BILL OF ENTRY.”—Can any one inform me if the earlier issues of this are extant? I believe it has been published periodically since 1666. At the office of publication at the Custom House they have the volumes from 1818 to the present time, whilst the earliest volume in the British Museum is that for 1836. It is now published, I think, daily, and gives the names of ships arriving at the principal British ports, with names of masters, the ports sailed from and to which they belong, tonnage, number of crew, and particulars of cargo, and the same of ships leaving port. The three fires which have successively destroyed the Custom House have also destroyed the volumes of the *Bill of Entry* previous to 1818. Is there any maritime library in England that would be likely to have them? They would without a doubt contain much interesting information unobtainable elsewhere, as the Customs and dock companies destroy their records at regular periods.

MURANO.

**ST. LAZARUS.**—General Maxwell, in his interesting book *Griffin Ahoy*, states that Lazarus is said to be buried in Cyprus, and that the natives say that after being raised from the dead Lazarus *did not get on very well with his relations*, and so emigrated to Cyprus. Where can I obtain any further particulars as to this singular story?

FREDERICK E. SAWYER.

Brighton.

**THE TUPPER FAMILY.**—In the *Mail* of Nov. 12 there appeared a brief summary of a lecture given by Mr. M. F. Tupper on Luther, in the course of which the lecturer gave an account of the origin of his family. It sprang from Count Conrad of

Treffurth, in Thuringia, the first who was hailed by his clan as *Topp Herr* (whence Tupper), or chief lord, according to Zedler. Can any one kindly supply me with an exact reference to the passage in that voluminous work (*s.v.*) wherein this circumstance is mentioned? A. L. MAYHEW.

18, Bradmore Road, Oxford.

ALBEMARLE.—What are the origin and meaning of the word *Albemarle*? G. W. STEVENS.

SIR JOHN ODINGSSELLS LEEKE, BART.—In the churchyard of St. Stephen's, Norwich, is a small headstone with the following inscription:—

“Beneath  
are deposited the remains of  
Sir JOHN ODINGSSELLS LEEKE,  
Bart.,  
Who departed this Life  
Feb<sup>r</sup> 5<sup>th</sup> 1816,  
Aged 69 Years,  
And of his Relict  
ELIZ<sup>th</sup> LADY LEEKE,  
Who died Oct. 13<sup>th</sup>, 1818.”

When was the baronetcy granted; was it the only one; and are there any descendants?

WM. VINCENT.

Bell Vue Rise, Norwich.

CHARLES II.'S STANDARD-BEARER AT WORCESTER.—A letter from one of the royalist agents in England to Chancellor Hyde, dated Nov. 17 (old style), 1656, which forms part of the *Calendar of the Clarendon State Papers*, published by the Rev. W. Dunn Macray, contains the following passage:

“Another person, who calls himself Robinson, arrived about a month past, and is very conversant with Thurloe; he is said to be the brother of the King's standard-bearer at Worcester, and that he gives intelligence to Thurloe.”

I have reason to think that the name of Robinson given in this passage is a pseudonym. Does any contemporary account of the battle of Worcester give the name of the king's standard-bearer?

LAC.

“AN ENGLISHMAN IS BOTH POPE (OR BISHOP) AND KING IN HIS OWN HOUSE.”—Can any of your learned readers give me some definite information respecting the above utterance, which I saw quoted in a German work as a “famous saying”? Where does it occur, and who expressed it first? It may be just as well to add that nobody need take the trouble to assure us that he or she does not know the above phrase, and to enlighten us at the same time with the information that there exists such a saying as “An Englishman's house is his castle.” Φιλόπολις.

RICHMOND PALACE.—In Coxe's *Memoirs of Sir Robert Walpole* I read: “The news of the king's death [George I.] being brought to me, I hastened to the palace at Richmond, where the Prince of Wales was.” I shall be much obliged

for any information concerning that palace, or any indication where such may be obtained. Where did the palace stand? when was it demolished?

LEWIS WINGFIELD.

Garrick Club.

GOOSE HOUSE.—In the course of a recent examination of the old churchwardens' books belonging to St. Clement's parish in this town I met with an allusion to a “Goose House,” the erection of which, together with the stocks and whipping-post, was determined on in 1750. It was decided a year later to allow a butcher to have this Goose House, “it being found useless and inconvenient,” and to take down the stocks and whipping-post, and erect the same elsewhere. The stocks and whipping-post were doubtless placed therein, but generally speaking I think I am right in conjecturing they were set up in the open air, which would to some extent account for the absence of any allusion to the “Goose House” in the accounts given of these “instruments of torture.” I cannot hear of a similar structure, neither do I know to what use it was put, or what more specially interests me, the exact meaning of the term, and, if such a place is known to have existed elsewhere, whether or no it went by the same name. In the absence of some more satisfactory definition, may there not be allusion to the man who was *goose* enough to be brought to the degradation of such a punishment as the stocks or the whipping-post, or, what is even more probable, to the well-known “green-room” expression “to be goosed,” used to express the humour of a theatre audience when they are minded by a general hiss to testify their opinion of an actor's merits?

C. H. EVELYN WHITE, Clk.

Ipswich.

P.S.—The Goose House was latticed in front with oak scantlings, six inches asunder.

NONSUCH PALACE.—Considering the great and unique beauty of this royal palace, of which Queen Elizabeth was so fond, is it not strange that there are few allusions to it in contemporary poets, essayists, and historians? I shall be most obliged by any references to it. Nonsuch stood in its glory for at least a century. It was built by Henry VIII. and destroyed by Barbara, Countess of Castlemaine and Duchess of Cleveland.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

FURNIVALS=ATTORNEYS' CLERKS.—In Congreve's *Way of the World*, III. xv., p. 274, col. 2, ed. Leigh Hunt, 1849, Petulant says to Witwoud, “Slife, Witwoud, were you ever an attorney's clerk? of the family of the Furnivals? Ha! ha! ha!” This follows a speech by Sir Wilfull Witwoud, in which that rough country half-brother reminds his supercilious, dandy relative that he

once "lived with honest Pimple Nose, the attorney of Furnival's Inn." Can any one give me another instance of the above use of "Furnivals" for attorneys' clerks?  
F. J. FURNIVAL.

AGNEW, McLEROTH, AND POTTER FAMILIES.—I shall be glad if any of your readers can give me information respecting the services, promotions, &c., of any of the under-mentioned officers.

1. Andrew Agnew, of Lochryan, co. Wigton, Lieut.-Col. Royal North British Dragoons (the Scots Greys). Served with the Scots Greys in Germany in 1709.

2. Thomas Agnew, Capt. Scots Greys. Died 1725.

3. Thomas Agnew, of Lochryan, an officer in the Guards. Died 1736.

4. Hugh McLeroth, Lieut.-Col. Regiment unknown.

5. Robert McLeroth, Lieut. 63rd Regiment.

6. Thomas McLeroth, Capt. 63rd Regiment. These three officers are mentioned in the will, dated in 1801, of Lieut.-Col. Robert McLeroth.

7. Robert McLeroth, of Dunlady, co. Down, Lieut.-Col. Called Capt. Robert McLeroth in 1767. High Sheriff for co. Down in 1790. Died 1801. Regiment unknown.

8. William James Magennis, Lieut. 87th Regiment. Served in the Peninsular War, and was thanked in orders by General Sir Thomas Picton for gallant conduct at Hasparen.

9. James Potter, of Ringhaddy, co. Down. Was an officer in the army (regiment unknown) between the years 1706 and 1734.

10. Thomas Potter, of Ardvieu, co. Down. Was in 1792 appointed Deputy-Governor of co. Down for the purpose of carrying out the Militia Act, which had just received the royal assent. He held a commission in the militia.

11. Cornet Potter is mentioned in correspondence in 1796. Probably cornet in the cavalry regiment raised by Col. Sir John Blackwood.

12. Robert Potter. Held a commission in a co. Down militia regiment, and, I believe, had previously been cornet in a dragoon regiment.

13. William Henry Potter, Lieut. Madras Native Infantry. Died at Madras from wounds received in a duel, Aug. 19, 1800.

14. Hugh Potter, midshipman, H.M.S. Ajax. Perished with that vessel when she was blown up in the Dardanelles, Feb. 14, 1807.

I have been informed that the Potters raised and equipped an armed corps called the "Loyal Killinchy Infantry."

WALTON GRAHAM BERRY.

Broomfield, Fixby, near Huddersfield.

BISHOPS' BIBLE.—Will any one who has a copy of the Bishops' Bible containing the Great Bible version of the Psalms, kindly look at the 29th verse of the 37th Psalm, and let me know if any

other reading is found than "The righteous shall be punished," which is the reading in all the editions I have, including the rather rare octavo and quarto of 1577, and the folio of 1602? In my quarto of 1569, and all other editions which contain the bishops' version of the Psalms, this verse reads the same as in King James's Bible of 1611. It will be rather strange if it is found that no edition of the Bishops' Bible with the Prayer-Book Psalter exists without this misprint.

J. R. DORE.

Huddersfield.

DR. THOMAS GREY.—In Dodsley's *Annual Register* for the year 1771, p. 179, I find the following brief notice of Gray's death:—

"Rev. Dr. Thomas Grey, LL.B., Professor of Modern History and Languages in the University of Cambridge, well known for the elegance of his poetry, particularly for his celebrated Elegy in a country churchyard."

Is the "Rev. Dr.," like the *e* in Grey, a printer's error, for I cannot find any substantial fact supporting the view that the poet passed Holy Orders? We know that Dodsley, his publisher, gave the elegy "a pinch or two in the cradle." Can this be a pinch at Gray in the tomb?  
K. L. M.

VILD.—What is the exact meaning and derivation of this word? It occurs in the ballad of "The Widow of Watling Street" (Collier's *Rosburghe Ballads*, p. 77):—

"Her sonne sayde also, shee's a harlot most *vilde*,  
And those be her bastards who stand here in place;  
And that she hath often her body defilde,  
By very good witnessse Ile prove to her face."

Knowing the laxity of the old ballad-writers in these matters, I thought at first that *vilde* was merely the word *vile*, with a *d* inserted to enable it to rhyme with *defilde*. I have lately, however, found the word in Samuel Daniel's *Complaint of Rosamond* in situations where no necessity of rhyme exists:—

"Vild stain to honour, and to women eke."

Stanza 21.

"Vild orators of shame, that plead delight."

Stanza 106.

In stanza 85 the usual orthography of *vile* is followed:—

"And after all her *vile* reproaches us'd."

There can be scarcely any doubt that the word is a derivative of *vilis*, but whence the *d*? Daniel's fastidiousness is proverbial, and he was not a man to take liberties with the English language for no apparent reason. I have referred to Prof. Skeat's *Dictionary*, but without receiving any help from it, as *vild* is not mentioned. I may add that the editions of Daniel from which I have quoted (modernizing the spelling, which varies in each) are those of 1605 and 1607, the only ones I have here.  
W. F. P.

Calcutta.

"THE FALLS OF THE RHINE."—My guide-book says:—

"Un fait curieux, c'est qu'aucun auteur romain ne parle de cette chute et qu'elle est mentionnée pour la première fois en 900. On suppose qu'elle n'existait pas encore il y a un millier d'années et qu'elle s'est formée peu à peu par l'action des eaux, qui rencontrent un obstacle dans les rochers qui barrent le fleuve et en éreusent le lit en retombant."—Baedeker, *Suisse*, edit. 1883, p. 52.

I should be very glad if any reader of "N. & Q." would kindly inform me whence Herr Baedeker obtained his authority for this statement.

EDWARD R. VYVYAN.

Neuhausen.

JOHN DODD.—Can any one give me some information respecting John Dodd, the friend of Horace Walpole? He married in 1739 Joan St. Leger, of Shinfield. CONSTANCE RUSSELL. Swallowfield Park, Reading.

#### AUTHORS OF BOOKS WANTED.—

"*Dulcedo ex Acerbis*. Sound Doctrine from the Errors contained in Mr. Keith's Sermons and Apologies. By a Member of the Church of England. O.D.M.T."—Can you kindly ascertain for me the date of first and second editions and the author of the above work?

T. HENDERSON.

#### Replies.

JOHN, EARL OF WARWICK.  
(6th S. viii. 304.)

This young nobleman, about whom very little is apparently known, must have possessed some taste and literary and artistic ability. The celebrated design, carved in relief, with the incomplete family rebus inscribed beneath the florally indicated acrostic, the most important of the memorials in the chief prison chamber in the Beauchamp Tower (Tower of London) was graven by his chisel, or what served him as such.

I omitted in my previous paper to mention that he was only titular Earl of Warwick. Dugdale (that most eminent and useful of our archæologists and genealogists) points this out,—see *Baronage*, vol. ii. pp. 220 and 367, but more particularly the same industrious author's *Antiquities of Warwickshire*, vol. i. p. 423, where we find the words, "John, who had the title of Earl of Warwick in his father's life-time (as commonly Dukes' sons out of curtesy have of some Earldom whereof their fathers have the honour) but dyed without issue," &c. Further on in the same work, after stating the attainder, he adds, "but died a prisoner," which we have seen is an error. But a misreading of Dugdale (and although it may savour of presumption, surely the correction of a proven error in a guide so universally relied upon may be regarded as at least a venial piece of audacity, on the principle so generally recognized by the well-

known query, "Sed quid custodiet," &c.) has deluded several subsequent chroniclers. To go back to the *Baronage*,—see former reference—Dugdale says, vol. ii. p. 220, "John, who had the title of Earl of Warwick, in his father's life-time; Ambrose," &c., and at p. 367 of the same volume, writing of the family of the Protector Somerset, he again alludes to my subject as "John Dudley (commonly called Earl of Warwick)." The punctuation at p. 220 must be borne in mind. Mr. Banks (*Dormant and Extinct Peerages*, vol. iii. p. 730) interprets the first of the two above cited passages, coupled with the extract from the same author's *Antiquities of Warwickshire*, already cited, thus,— "John was called Earl of Warwick, but died in his [*i. e.*, father's, John Dudley, Duke of Northumberland, the nobleman whose family is being enumerated] life-time, *s.p.*"

It is certain John Dudley the younger died without issue, but it is equally incontrovertible that he survived his father's execution one year and two months all but three days.

The error probably arose thus: Dugdale writes, "Henry, who died at the siege of Boloin [Boulogne]; John, who had the title of Earl of Warwick, in his father's life-time; Ambrose," &c. The past participle *died*, governing the name Henry and the reference to the siege of "Boloin" only, has been carelessly carried on in the writer's mind to the name "John" and the words "in his father's life-time."

But Dugdale still, in his *Baronage*, commits the error of asserting that John, (titular) Earl of Warwick, was made a Knight of the Garter, which he never was, as I have demonstrated in my previous paper, and died in prison without issue soon after his attainder, and vouches Godwin (author of the *Life and Reign of Queen Mary*, in Kennet's compilation, vol. ii.); but I cannot trace the former of these statements to this author, although it is to be found in the same volume in Hayward's *Life of Edward VI.*, p. 326, and the latter erroneous assertion in Godwin (*ibid.*, p. 332). Nearly all our modern historians have thus been misled by this learned recorder. The most recent instance is that of Mr. W. R. Dick, who, in his careful and thoughtful work on the Beauchamp Tower, in an able description of the celebrated Dudley device, expressly states that the sculptor "was tried with his father, the Marquis of Northampton, and others, and received condemnation; but, being reprieved, he died shortly afterwards in his prison-room in the Tower." And again:—

"After the reprieve [of which mention has been made] was sent, the Earl appears to have enjoyed many privileges, as we read of his wife being with him, and of his being allowed to attend the church, favours which were not generally granted to persons condemned for high treason; but notwithstanding this leniency, the high spirit of the Earl [Mr. Dick does not appear to be aware that he was only termed "Earl" by courtesy] sunk



under his misfortunes. He died on the 21st October, 1554."

Which we have seen is correct as to date, but inaccurate in the locality assigned.

But we have at least one learned author in recent times who has not been misled. In Court-hope's *Historic Peerage*, edited by Sir Nicholas Harris Nicolas, we find the facts correctly given in a note to p. 501, "The Duke's [*i. e.*, of Northumberland] eldest son John, commonly called Earl of Warwick, received summons to Parliament, *v. p.*, as Earl of Warwick, and took his seat March 1, 1553; he was found guilty of high treason 18 August following, and died at Penhurst, co. Kent, 21 October, 1554, *s. p.*"

Dugdale and Banks and their followers being thus conclusively corrected, the only question that remains is my original inquiry, When and under what circumstances did John Dudley quit his prison chamber in the Beauchamp Tower? NEMO.  
Temple.

THE GAME OF "GIDDY-GADDEY" OR "THE CAT'S PALLET" (6th S. viii. 406).—There can be little doubt that this ancient and universal game is one of the forms of tip-cat (cf. Harland's *Court-Lest*, pp. 148-9, 156; and the Rev. T. L. O. Davies's *Eng. Glos.*, *sub voce*). It is still played in Persia, and is known in India by the name of *gull dandá* (cat stick). Among the "slender type" of the works issued by the printer Giolito of Venice, who flourished in that city of typographers during the first half of the sixteenth century, are some initial letters representing two boys engaged in the game. According to Brand's *Popular Antiq.*, ed. Hazlitt, ii. 303, in the play of *The Captain*, by Fletcher, written (and probably performed) before 1613, the "cat sticks" with which the game is played are mentioned. "The sport itself, which is still in vogue, is sufficiently described by Strutt." MR. THOMAS KEIGHTLEY ("N. & Q.," 2nd S. ix. 98) remembered a very clear allusion to it in an old play, *Woman beware of Woman*. Hazlitt, who calls the game *kit-cat*, cites Lenton's *Young Gallant's Whirligig*, 1629, describing the young gallant, when he has reached the age for study, preferring light literature to Littleton and Coke, and adds:

"Instead of that,

Perhaps he's playing of a game at cat."

In a satiric tract, "printed in the year of the saints' fear," 1648, called *The British Bellman*, issued in the interests of the Royalists, one of the "O yeses!" is "Who beats the boys from cats-pellet, and stool ball?" (*Harl. Miscel.*, vii. 625; 8vo. ed., vi. 182.) Bunyan, born in the year 1628, alludes to the game in a remarkable passage in *Grace Abounding* (ed. Clar. Press, p. 302):—

"The same day as I was in the midst of a game at Cat, and having struck it one blow from the Hole, just as I was about to strike it a second time, a Voice did

suddenly dart from Heaven into my Soul, which said, 'Wilt thou leave thy sins and go to Heaven, and have thy sins and go to Hell?' At this I was put to an exceeding Maze. Wherefore, leaving my Cat upon the ground, I looked up to Heaven."

In a note at p. 495 Canon Venables quotes Strutt's description (*Sports and Pastimes*, p. 110).

It is evident that a very rough form of the game was played in Manchester, and that young men joined in it. Being inconvenient for the narrow streets of the city, the players used the churchyard for the purpose. Hence came about the regulations of the severe Catos of the town.

JOHN E. BAILEY.

[The lines from Middleton's *Women beware Women* to which MR. KEIGHTLEY refers are:—

"That gall their hands with stool-balls or their cat-sticks,  
For white-pots, pudding-pies, stew'd prunes and tansie,  
To feast their titts at Islington or Hogsdon."

See Nares's *Glossary*.]

Our servant, a Warwickshire lass, knew the words, but could not remember the rhyme, nor could she connect it with a game. Next morning, however—and she is a very respectable and truth-telling girl—both had come back to her. The rhyme is:—

"Giddy Gaddy Gander,  
Who stands yonder?  
Little Bessie Baker,  
Pick her up and shake her,  
Give her a bit of bread and cheese  
And throw her over the water."

The game, as she has played it at Kenilworth and seen it at Birmingham, is played by girls at school—though, as she says, both boys and girls could play at it—and is as follows. A girl being blindfolded, her companions join hands, and, moving round her in a circle, sing the above lines. At the word "yonder," l. 2, the blindfolded girl points in any direction that she pleases, and at l. 3 names one of the girls. If the one pointed at and the one named be the same, she is the next to be blinded, but, curiously enough, if they be not the same the one named is the one. Meanwhile, at l. 4 she is not "picked up," but is shaken by the shoulders by the still blindfolded girl; at l. 5 she is given by the same "bread and cheese," *i. e.*, the buds or young leaves, &c., of what later is called "may" (*Crataegus oxyacantha*); and at l. 6 she is taken up under the blinded girl's arm and swung round.

Without saying that this is the game spoken of in 1579-83, it is clear that, played by both sexes, including those above twelve and below it, a little horse-play would easily render it dangerous. I may add that she knows no other name for it but "giddy gaddy." BR. NICHOLSON.

P.S.—Writing from Birmingham, a married person tells me that she knows that there is a rhyme commencing "Giddy Gaddy," and that the game is a girls' game.

The manner of playing this game with the "typping or hurling y<sup>e</sup> balle" has been described by MR. KEIGHTLEY in "N. & Q." 2<sup>nd</sup> S. ix. 205, and in the page following by DR. HUSENBETH. It is not, though described under the name of "tip-cat," the same game, apparently, that boys play at now, but a more complicated one than this is. John Bunyan used to play at it. On one occasion, after a sermon on Sabbath breaking, we are told that, "in the midst of a game at cat, as he was about to strike the cat from the hole, it seemed to him as if a voice from Heaven suddenly darted into his soul" (*Southey's Life of Bunyan*, p. 95, Murray's "Home and Colonial Library," xii., Lond., 1849).

ED. MARSHALL.

*Catts pallet*, or *catspallet* (otherwise *gidiegadie*), in the Manchester Court Leet Records, is probably a corruption of *kutzball*, a German name for a game at ball, Netherlandish *kaetsbal* (*kaetsen*, to play at ball; *kaetspel*, tennis). The first element in these words has been identified with Dutch *kaats*, itself a corruption of Fr. *chasse* (*Folk-Etymology*, p. 483).

A. SMYTHE PALMER.

Woodford.

THE SĀLA TREE (6<sup>th</sup> S. viii. 207).—Allow me to correct an error in this query. I wrote the *grove*, not the "grave," in which Buddha died. The error is of some little importance, as the body of Buddha was not buried, but cremated, with the same ceremonies and reverence that were used at the cremation of a king of kings. For an account of his death and the way in which his remains were honoured see *The Book of the Great Decease*, translated from Pāli by T. W. Rhys Davids ("Sacred Books of the East," vol. xi.). The narrative is full of interest, and almost worthy to take its place beside Plato's account of the death of Socrates. It contains some touches bordering on the humorous, as, for instance, the following. Ananda, the faithful relative and attendant, asked the dying sage how his disciples were to conduct themselves with respect to women. "Do not see them, Ananda," was the answer. "But if we should see them, what are we to do?" "Do not speak to them, Ananda." "But if, lord, they speak to us, what then?" "Keep wide awake, Ananda."

The last scene in the life of this great "Light of Asia" is full of beauty. The narrative, indeed, is tautological and verbose to an unusual degree, but when abridged it will rank amongst the most interesting accounts we possess of the closing scenes in the lives of the world's great and holy men.

HUBERT BOWER.

Brighton.

The sala tree is, of course, mentioned in every work in which the death of Buddha is discussed, and their name is legion; though perhaps not quite so much has been written about the tree itself as

about the sacred "Bo-tree." Lassen (*Indische Alterthumskunde*, ed. 1849, i. 75) spells it *çāla*. Sir Wm. Jones, in his list of names of Indian plants (*Works*, vol. vi.), spells it *s'āla*, but it is not one of those he describes nor of which he gives the Linnean equivalent. The Hon. Geo. Turnour gives this account of Buddha's death in a paper called "An Examination of Pāli Buddhistical Annals," No. 5, an. 1838, of *Jour. of As. Soc. of Bengal*:—

"He then repaired to the Uppawattana grove of sala trees on the further bank of the Hirannawattiya river..... and desired Ananda to prepare his bed for him between the sala trees, placing his head to the north, on which he lays himself down on the left side. The grove was then in flower to the ends of its stems, though not the blossoming season. These flowers descended spontaneously on his head; the host of *dévos* made the air ring with the music of the heavens, and showered down flowers, sandal and other incense on him."

Further on he says "every receptacle of dust and rubbish was" at his cremation "instantly covered knee-deep with the celestial flower called *mandāra*." I think Spence Hardy's *Manual of Buddhism* has something about the sala tree, and the earlier edition of Fergusson's *Tree and Serpent Worship*. Plate 31 of the new edition is from a bas-relief which may perchance represent it. Sam. Beal, in "Life and System of Gautama Buddha," prefixed to his memoir of *The Tooth-relic of Ceylon*, 1875, mentions the sala tree bending over him to form a canopy when he was dying, but, oddly enough, quotes a flippant remark from another writer as to the cause of his death, as if he did not know Turnour's paper on the subject, given above. It is remarkable, too, that Beal particularly specifies that he lay down on his right side, as Turnour as precisely says the left. In the *Travels of Fah-hian*, &c., translated by the same writer, 1869, p. 88, it is said that his mother held a branch of the sala tree in her hand while he was born. Probably Beal, in his *Romantic History of Buddha*, 1875, has more to say about it. But De Gubernatis is most to the purpose in his *Mythologie des Plantes* (with wonderful versatility written in French, as his zoological mythology was written in English). He writes it *sala*, but adds "ou mieux çāla," like Lassen, and identifies it with the *Shorea robusta* and *Vatica robusta*. He says, "On l'emploie beaucoup dans la construction des maisons indiennes et avec ses branches on prétend pouvoir découvrir les sorcières." He goes on to cite passages in the various authors who have mentioned it. There ought also to be something about it in the chapter on "Sacred Trees" in Wilkins's *Hindu Mythology*, and in Hooker's *Indian Plants*.

R. H. BUSK.

The sala or sāl tree, under whose shade Gautama passed his last hours, is thus described in Chambers's *Encyclopædia*, 1879:—

"*Sal* (*Vateria robusta*), a tree of the natural order

Dipteraceæ, one of the most valuable timber trees of India. Great sal forests exist along the southern base of the Himalaya Mountains, but in many places they have been nearly cut down. The care of Government is now extended to their preservation."

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

DE BRAOSE, BOHUN, AND OWEN FAMILIES (5th S. vii. 89, 155, 252, 455; 6th S. vi. 289, 353; vii. 255, 260).—In the discussion on the family of De Bohun de Midhurst that has taken place at the above references I find that one or two errors have arisen, which, after some further research, I think I can put right. At 6th S. vi. 353, HERMENTRUDE gives a short sketch of pedigree in which she says the wife of John de Bohun who died Sept. 14, 1284, was Joan, daughter and heir of John de Bathonia and Alianora de Aunblie; no doubt she has followed a pedigree of the De Bohun family given in *Herald and Genealogist*, vii. 317. Now this is quite wrong, and I wonder some genealogist (MR. CHESTER WATERS or others) has not noticed it. Joan, daughter and heiress of John de Bathonia, was no doubt the wife of John de Bohun, Lord of Haresfield, being a son of Humphrey de Bohun, Earl of Hereford, by his second wife, Mand de Avenesbury; and Joan, the wife of John de Bohun de Midhurst, who died in 1284, was another lady altogether, and all I can trace about her is, that her husband held the manor of Nyntimbre, in Sussex, in her right. I shall be glad if any one can inform me of whom she was the daughter.

Another error I noticed at 6th S. vii. 255, which is the Christian name of the De Bohun who was the husband of Joan, daughter and coheir of William de Braose. HERMENTRUDE has taken no notice of my disclaimer at the latter reference. I therefore, that all doubt should be cleared up in the matter, give some of my reasons for assuming that his name was James, and not John. In the first place, though there is no doubt that on the death of John de Bohun on Sept. 14, 1284, his son and heir was John de Bohun, aged nine years, there is, I think, as little doubt that the latter must have died under age, and had a brother, by name James, who succeeded to the father's estates; for in the Coram Rege Rolls, Mich. 30 & 31 Edward I. ro. 33, occurs the proof of age of James, son and heir of John de Bohun de Midhurst, Mich. 30 Edward I., which says he was born at Forde-juxta-Arundel, and baptized in the church of the same town, and was of the age of twenty-one years on the day of St. Blase last past; he was, therefore, probably born on Feb. 3, 1281, whereas his brother John, if he had lived, would have been at this date (1302), he having been born in 1275, according to his father's Inq. p.m., twenty-seven years of age. This James also died early, for there is an Inq. p.m., 34 Edward I., No. 9,

taken at Dublin on Oct. 25, 1306, after the death of James de Bohun, in which, it being taken in Ireland, the jurors are at a loss to know who was his heir; but this is cleared up at a later date by a Coram Rege Roll, Mich. 17 Edward II., ro. 34, concerning the custody of the lands and tenements of James de Bohun of Midhurst, which mentions that for life, Anthony, Bishop of Durham, has two parts of the manor of Midhurst and the moiety of the manor of Fordes, and that the same, by virtue of the feoffment, ought to remain to John, son of James de Bohun, and they are held of Edmund, Earl of Arundel, and by letters patent, Feb. 2, 7 Edward II. (1314), the king granted the custody to Queen Isabella, and also commanded Richard de Bohun (probably an uncle) and two others to inquire as to the lands of the heir.

From the above references I think we may safely say that, at all events, there was a James de Bohun, which HERMENTRUDE seems to think doubtful, and as the Inq. p.m. on William de Braose, 19 Edward II., No. 89, gives one of his heirs as being John de Bohun, son and heir of Joan, who was the wife of James de Bohun, I think we may safely say that MR. COURTHOPE and others have attributed the right husband to the right wife.  
D. G. C. E.

THE OLD FALCON INN, BATTERSEA (6th S. viii. 421).—I have often intended to ask what had become of Nixon's picture at the Falcon, which used to be deemed one of the fixtures of the house, and also to seek for a little more information who Nixon was. In the *European Magazine* for 1801 the engraving is signed, "Engraved by S. Rawle from an original drawing by J. Nixon, Esq.," and in the brief accompanying description it is said (p. 167) to be "by that eminent artist John Nixon, Esq., R.A." There were at that time two painters of the name,—James Nixon, A.R.A., who died May 9, 1812, and is mentioned in the *Annual Register* (Chronicle, p. 175) as an eminent miniature painter, and John Nixon, of Basinghall Street, whose death is recorded in the *Gentleman's Magazine* on March 15, 1818, "well known as a drawer of landscapes, and as a Merchant, and special Juryman." It is probable that the latter designed the "Merry Mourners." Rawle's engraving was reproduced as a woodcut in Chambers's *Book of Days*, 1878, vol. i. p. 330. There the artist is only spoken of as "a merry-hearted artist, named John Nixon." I think a successor of Robert Death desired to remove the picture, but was prevented, as, being attached to the wall, it was treated as a fixture. I have one of Death's original little handbills, with the quaint lines commencing—

"Oh, stop not here, ye sottish wights,  
For puri, nor ale, nor gin."

This little poem was by Edward Trapp Pilgrim, who published it in a small volume entitled *Poetic*

*Trifles* in 1785. The verses also appeared in the *European Magazine* for 1785, p. 390.

EDWARD SOLLY.

A CURIOUS EPITAPH (6th S. viii. 426).—The interpretation of this epitaph is not far to seek :—

Lector  
ne  
Superbias  
Terra  
es et in  
Terram  
Redibis  
Et eris ut nunc ego.

W. E. BUCKLEY.

I know not where I have seen the explanation of this, but it is, I believe, as follows: "Lector, ne superbias. Terra es, et in terram redibis, et eris ut nunc ego" (Reader, be not proud. Earth thou art, and unto earth shalt thou return, and be as I now am). Similar English puzzles used to be common enough in my recollection; such as

take that you shall  
I come,

meaning, "I undertake that you shall overcome." In French, I remember one consisting of the letter G crossed by the letter I (*i. e.*, "G traversé par I") and the two words <sup>liers</sup> <sub>sans</sub>. The meaning is, "J'ai traversé Paris sans sou(s)liers."

JOHN W. BONE.

The following may assist in the interpretation of the above epitaph :—

O te tua te  
be bis bra abit  
ra ra ra  
es  
et in  
ram ram ram  
i i

The interpretation is :—

O superbe, te superbis, tua superbia, te superabit  
terra  
es  
et in  
terram  
ibis.

X. P. D.

I remember in my schoolboy days a version of this epitaph which for the

Lector  
ne  
Bias,

substituted the fuller heading,—

O tua te  
Be Bia Abit,

but I never knew till now that the inscription had a local habitation.

South Shields Vicarage.

JOHNSON BAILY.

In that amusing book *A Portion of the Journal kept by Thomas Raikes, Esq.* (4 vols. post 8vo., London, 1856-7), vol. iv. p. 161, a nearly identical

epitaph is quoted from a tomb in Munich, and the interpretation given.

R. MARSHAM.

5, Chesterfield Street, Mayfair.

The epitaph may be Englished as under :—

Reader! be not proud:  
Earth will thee enshroud:  
Thou shalt return to dust.  
As I have so thou must.

A. HARRISON.

St. Leonards-on-Sea.

[We give half a dozen of the answers with which our correspondents have favoured us, taking the renderings which were first received. More than a score replies to the question have reached us.]

"DOMESDAY TENANTS IN GLOUCESTERSHIRE" (6th S. viii. 427).—The work is in the British Museum, and is a reprint from the fourth volume of the *Transactions* of the Bristol and Gloucestershire Archæological Society. F. J. W.

The account of these, by Mr. Alfred S. Ellis, appeared in the *Transactions* of the Bristol and Gloucestershire Archæological Society, 1879-80, pt. i. This valuable paper occupies pp. 86-198. C. L. W. is welcome to the use of my copy for a few weeks.

J. INGLE DREDGE.

Buckland Brewer, near Bideford.

BYRON'S "THE BLUES": NELSON'S HAT (6th S. viii. 266, 391).—I am much obliged to F. G. S. for his reply, and am glad that my query has evoked from him such an interesting story about Lord Nelson and about Maclise. I have not seen Maclise's great picture of the death of Nelson, but I saw the sketch for it at the Royal Academy. It struck me that the artist had made a mistake in giving to some of his sailors a quantity of hair under their chins, such as sailors affect in the present day. I do not think such hairiness was allowed on board a man-of-war in Nelson's time. An original picture is now hanging before me representing the boarding of a French vessel. It was painted in 1807, only two years after Trafalgar, and no sailor, English or French, has more than a small patch of whisker on the cheek, and most of them have not even that. As to the hat question: would Wordsworth have "received sums paid on account of the hat-tax" in London? Were not his collecting functions restricted to Westmoreland? According to Haydn's *Dictionary of Dates* a stamp duty was laid on hats in 1784 and 1796, and repealed in 1811. Now Byron wrote *The Blues* in 1820. Perhaps, after all, Byron wrote *Then*, not "There his works will appear." The latter might use printed waste simply to wrap the hat in, like any other parcel. *Then* might easily be printed "There." JAYDEE.

STODE (6th S. viii. 366).—*Stud* is fully explained in Halliwell's *Dict. of Arch. and Prov. Words*. The word occurs in Herrick (vol. ii. p. 76,

ed. Grosart), but is omitted from the (very insufficient) Glossarial Index. Mr. Palgrave, however (*Chrysmela*, note on p. 72, l. 11), gives the meaning correctly.  
C. P. PHINN.

PAPA AND MAMMA (6th S. viii. 128, 172, 370).—Is it worth noting that the words signifying father and mother amongst the Wo-e-wo-rong tribe of Australian blacks, who inhabited the country where now Melbourne stands, were *mamma*, =father, *barba* =mother, a transposition, as it were, of our *mamma* and *papa*?  
G. H. H.

HONEYMOON (6th S. viii. 262, 313).—If the "honeymoon" has not waned, I would waft across a word or two on the matter. *Uin a mian*, in short, is an ancient Irish phrase for "time of loving," or "month of love." *Uin* is in the Coptic, Greek, and English languages, as *ovine*, *æon*, and *when*. *Mian* has, along with the above meaning, another which is nearly the same, but much more expressive and facetious. I may add that it appears in our word *minion*, a lover.  
W. D. Brooklyn.

COCKERAM'S "DICTIONARY" (6th S. viii. 388).—MR. CAMPBELL will find the full title of this book in my "Chronological Notices of the Dictionaries of the English Language" (Philological Society's *Transactions*, 1865, p. 231), but perhaps I may be allowed here to repeat a list of the editions which I have there noted. First edition, 1623; second, 1626; third, 1631; fourth, 1632; fifth, 1637; sixth, 1639; seventh, 1642. I have no record of the eighth edition, but the ninth was published in 1650. Other editions appeared in 1655 and 1659. I have only the sixth edition in my own possession, and I therefore cannot say what edition it is that Mr. CAMPBELL has, but it is probably of an earlier date than mine, for that extends to Y 4. The "Pronomion" occupies two pages and a half. There is no very great alteration in any of the editions.

HENRY B. WHEATLEY.

THOMAS FULLER (6th S. viii. 347).—MR. WALFORD will find the passage quoted by Thorne in his *Environs of London* in Fuller's *Worthies*, Lond. 1662, fol., p. 76. "The rule of physic," *post pisces nuces*, is from the *School of Salernum*, though if Fuller had verified his quotation he would not have used the plural number, one walnut only being recommended. *Schola Salernitana*, Paris, 1625, 8vo., p. 200:—

"Post pisces nux sit, post carnes caseus adsit,  
Unica nux prodest, nocet altera, tertia mors est."

JOHN E. T. LOVEDAY.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15, 73, 134, 172, 214; viii. 118, 175).—I am obliged to FABIAN for directing my attention to the pas-

sage which he quotes, referring to this much vexed question of etymology, from the *People* of August 4; but I find nothing new in it. One might, indeed, suspect that the writer had "adapted" it from my *Annals of Tennis*, where I give all the etymologies suggested up to that date, including that from *ten*, which I did not offer as definitely tenable, and which has since then been pulverized by PROF. SKEAT. No arguments have as yet convinced me that the origin of the English title of this game is French. The chief argument was that in old English the accent was always on the second syllable, a fallacy which I exposed by quotation.

JULIAN MARSHALL.

Belsize Avenue.

HALFPENNY OF 1668 (6th S. viii. 368).—The coin described by MR. JONES is one of the seventeenth century tradesmen's tokens, and is worth from about threepence or fourpence up to a shilling, according to preservation.  
W. A. WELLS.

GRANT OF A CREST TO A LADY (6th S. viii. 369).—MR. BOUTELL, in his *Heraldry, Historica and Popular* (1864), only states the general rule against the use of crests by women, and similarly Sir Bernard Burke in his *General Armory* (1878). Mr. Seton, however, in his *Law and Practice of Heraldry in Scotland* (Edinburgh, 1863), besides citing cases of late mediæval altar-tombs of baron and femme on which the crest of the wife's family is displayed, mentions some modern cases in the Lyon Register. They are, it should be observed, considerably anterior to the reign of the present Lyon, as the majority date from *circa* 1814. I am under the impression that I have read of an English case in the current series of *Miscellanea Genealogica et Heraldica*, though I cannot recall the exact particulars. If I am right as to the fact, perhaps Dr. J. J. Howard will kindly give the reference. I am not sure that the female baronet, Dame Bolles, might not have claimed a crest as well as the helmet of her degree. Whether she used either or both I cannot at present say.

Against Lady Bolles's claim, if she ever made it, I see, by further reference to Mr. Seton's book, there could have been urged the denunciation of the practice by a chapter of the English College of Arms, 1562. But this in itself seems to argue the existence of the practice, however irregular and contrary to true heraldry. I find an English case in the *Genealogist*, ii. 354, by Hervey, Clarendieux, in 1559. Was it the *causa causans* of the denunciation of 1562?

C. H. E. CARMICHAEL.

New University Club, S.W.

MODERN LETTER-WRITING (6th S. viii. 345, 376, 394).—I also venture to sympathize with HERMENTRUE herein. It is a modern grievance, created

by lawyers and mercantile men, and due, I believe, to the copying machine. Every sheet of paper, large or small, has four pages; and the ordinary human being begins to write, as I do now, at the top of page 1. But Messrs. Dodson & Fogg, when they address to you the letter (price five shillings) which is to convince you of sin, begin at the top of page 4; having first unfolded the sheet so that page 1 lies next to page 4 on the right hand. When they have finished page 4, they at once pass to the top of page 1, which is now in the same plane with page 4; and on page 1 they generally end. But if your iniquities cannot be expressed in two pages, they turn the whole sheet over when they come to the bottom of page 1, and continue their disinterested remarks on what is really page 2; which thing they do in order that a larger number of words, to wit, two whole pages, may be in the same plane, and so may be copied together by the machine. This is a good reason, from a business point of view, but the result is inconvenient and perplexing to a reader. It would be better to regard the whole sheet of four pages as one leaf only, and write directly across each side of it in turn.

As to illegible letters and signatures, that is a subject "quite too" painful. I will only say, from my own experience, that there are in this land persons—yea, great and shining ones—whose letters cannot be read at all until they have been copied out fair by an expert whose melancholy task it is to interpret the illegible. A. J. M.

There is not really in lawyers' letters that want of order of which HERMENTRUDE complains. Few of us care to keep copies of any of our letters, whereas lawyers must keep copies of most; *littera scripta manet* has a practical meaning. The unusual arrangement of the pages, at least in many cases, is due to the exigencies of the modern copying-book and press. Lawyers distinguish between note-paper (8vo.) and letter-paper (4to.). A letter written on note-paper of the ordinary size has to be copied into a quarto book. Hence it has become usual to begin the letter on what before would have been the last page, so that the order becomes 4, 1, 2, 3. When there is a printed address on the paper, it is commonly so placed that the sheet opens at the left, and not at the right hand. By this arrangement such a letter of four pages can be copied at two operations on two leaves of the copying-book, and read consecutively.

W. C. B.

\*Ὅμμα γῆς (6th S. viii. 208).—The line in Æschylus referred to is

Ὅμμα γὰρ πάσης χθονὸς  
Θησῆδος ἐξίκοιτ' αὖν.

*Eumen.*, 979–80, Scholf.

But Athens was also considered one of the eyes of Greece (Arist., *Rhet.*, iii. x. 7; Plutarch, *Reip.*

*Gerendæ Præcepta*, fol., p. 803a), and was described as being ὡσπερ σκοπὸν τῆς οἰκουμένης (Plutarch, *Life of Demetrius*, fol., p. 892b).

ED. MARSHALL.

Perhaps the reference inquired for by MR. SCHERREN is *Eumenides*, 1025, though the expression there is ὄμμα πάσης χθονός, and not ὄμμα γῆς.

WALTER HAINES.

Faringdon.

Is not the following passage from the *Eumenides* of Æschylus the one MR. SCHERREN wants to find?—

ὄμμα γὰρ πάσης χθονὸς  
Θησῆδος, &c. Lines 979, &c.

It occurs in the speech of Minerva, immediately preceding the final choral ode.

J. W. CROMBIE.

Balgownie, Aberdeen.

ST. DONWYN (6th S. viii. 387) was Ste. Donvine, in Latin S. Donvina, martyred August 23, A.D. 285, in the reign of Diocletian, at Ægæa (now Avas), a seaport of Cilicia. It is said that three brothers, Claud, Aster, and Nero, were denounced by their mother-in-law, and having been subjected to frightful torments by president Dysias, were crucified. Immediately afterwards Donvine and Theonill suffered in a similar way. Their names are all inserted in the Roman Martyrology under August 23.

E. COBHAM BREWER.

This is probably a local Welsh saint, of whom there is the following notice: "Sept. 18. In a little island near Anglesea, the memory of S. Dunwen, Virgin, whose church gives name to the island" (*Memorial of Ancient British Piety; or, a British Martyrology*, Supp., p. 24). And perhaps the following: "S. Dona is honoured with a church at Llandona, in Anglesea" (*Ib.*, App., p. 42).

ED. MARSHALL.

COMPTON WYNATAS (6th S. viii. 168, 295, 391).—It may support the suggestion that Wynyatates=*vineyards*, to say that in our old parochial registers a spot which is now known as "The Vineyards" is variously written down as Whinyards, Winyards, and Wynyards.

J. B. WILSON.

Knightwick.

LIST OF ENGLISH LOCALITIES (6th S. viii. 223, 379).—Will somebody quote from Richard of Devizes the passage relating to the characteristics of English places which is referred to by Mr. Mackenzie E. C. Walcott, *Gentleman's Magazine*, vol. i. 1862, p. 342? It begins "Exonia eodem farre reficit homines et jumenta."

ST. SWITHIN.

HENRY JESSEY (6th S. viii. 388).—It may be of use to mention that there are notices of Henry

Jessey (who died 1663) in Rose's *New Biographical Dictionary*, and Didot's *Nouvelle Biographie Universelle*.  
E. H. M.  
Hastings.

If your correspondent Mr. RENDLE will state where the volume he is in search of can be sent for his inspection I shall be happy to let him have the loan of it; it is a thin volume of 108 pages.

W. B.

THE CURFEW, NORTH AND SOUTH (6th S. v. 347; vi. 13, 177, 318; vii. 138, 158; viii. 158, 197, 356).—The curfew bell is still rung at St. Helen's, (the mother church of) Worcester, at 8 o'clock every evening. The pie bell is also rung at this same church every Christmas Day at noon.

J. B. WILSON.

Knightwick.

AWNE : OWN : ONE (6th S. viii. 247).—I have examined as many of the editions of the Book of Common Prayer as I can get at in the present disorganized state of my library (being about to leave Derby), with the following result, the reading being given in the last column:—

|                |                          |           |      |
|----------------|--------------------------|-----------|------|
| 1573 London    | R. Jugge                 | 4to.      | one  |
| 1600 London    | Rob. Barker              | folio     | owne |
| 1629 Cambridge | T. & J. Buck             | folio     | one  |
| 1633 London    | Barker & Assigns of Bill | 24mo.     | one  |
| 1634 London    | Barker & Assigns of Bill | 4to.      | one  |
| 1636 London    | Barker & Assigns of Bill | 8vo.      | one  |
| 1637 Edinburgh | Robert Young             | folio     | one* |
| 1639 London    | Barker & Assigns of Bill | 8vo.      | one  |
| 1641 London    | Barker & Assigns of Bill | 4to.      | own  |
| 1648 London    | Company of Stationers    | 4to.      | own  |
| 1662 London    | King's Printers          | folio     | one† |
| 1668 Cambridge | J. Field                 | 4to.      | own‡ |
| 1668 London    | Assigns of Bill & Barker | 12mo.     | own  |
| 1688 Oxford    | At the Theater           | folio     | one  |
| 1715 Oxford    | John Baskett             | folio     | one§ |
| 1719 Oxford    | John Baskett             | 4to.      | one§ |
| 1726 Oxford    | John Baskett             | 4to.      | one  |
| 1745 London    | Thomas Baskett           | 12mo.     | one  |
| 1760 Cambridge | Baskerville              | roy. 8vo. | one  |
| 1775 Oxford    | Wright & Gill            | 8vo.      | one  |
| 1801 London    | John Reeve               | 12mo.     | one  |

The reading of Robert Barker's black-letter folio of 1600 suggests to me the idea that perhaps the word *awne*, concerning which F. A. B. inquires, may be a misprint for *owne*. Dr. T. Comber's *Companion to the Altar*, 8vo., fourth edition, 1685, presents the text of the Book of Common Prayer in black letter, and the commentary in roman. The passage in question stands thus, "By his own Oblation of himself once offered, a full," &c., the parentheses omitted; but the commentary runs expressly upon "that *one Oblation*" (the italics are the author's). I have confined this

\* "Laud's Book."

† Sealed Book.

‡ With Preacher's Bible.

§ Has Healing Service.

|| Except in this instance the sentence is in parentheses.

reply to facts, leaving criticism to abler hands. DR. SPARROW SIMPSON, should F. A. B.'s query catch his eye, would doubtless find the subject congenial.

ALFRED WALLIS.

In a Prayer Book bound with Whittaker's Greek Testament, Apostles' Creed, Nicene Creed, Stephan's notes, Scaliger's notes, Sternhold and Hopkins's Psalmes (1628), which Prayer Book is dated Edinburgh, 1633, I find "*own* oblation." In another, black letter, without title-page, printed before 1608, it is *one*.

BOILEAU.

BRUMMAGEM (6th S. viii. 185, 238, 369, 419).—Allow me to say that your correspondent at the last reference has quite misunderstood my meaning. When I said "if in these instances Brummagem had been intended," I meant the spelling and pronunciation of the word. I had not the slightest doubt as to the place itself being meant.

JOHN R. WODHAMS.

BEQUEST (6th S. viii. 345).—MR. WARD refers to a bequest made by an inhabitant of Newark in 1643, in consequence of his remarkable escape, through a dream, and asks whether the annual sermon, then instituted by the bequest, is still preached. As no reply has yet appeared, I offer the following. Your correspondent has not got the tradition quite correctly. It is thus: Hercules Clay and his family occupied a house at the corner of the Market-place (now the site of Messrs. S. Smith & Co.'s bank). For three nights in succession he dreamed that the besiegers had set his place on fire, and he became so impressed with the circumstance that he and his family quitted their abode. They had no sooner done so than a bomb fired from Beacon Hill fell on Clay's dwelling, passing through the roof and every floor, and set the whole building in flames. To commemorate this deliverance Mr. Clay made the bequest above alluded to. The income now arising therefrom amounts to 18*l.* per year. One half goes to the vicar for a sermon, the remaining half to the poor. The sermon is preached annually by the vicar.

THE MAYOR.

Newark.

In 1643, during a siege of Newark, Hercules Clay (who was mayor of the town the following year, but died before the expiration of his year of office) resided in a house situated at the west corner of the Market-place. Three times he dreamed that the besiegers fired his house. The third dream had so great effect upon him that he aroused the members of his family, and with them quitted the house. Almost immediately a bomb fired from Beacon Hill fell upon the roof, passed through the floors, and enveloped the building in flames. To commemorate his deliverance Clay left 100*l.*, the interest of which was to be paid to the vicar of the parish to preach an annual sermon on

March 11, and a like sum to be applied for the benefit of the poor. This charity is now endowed with an income from land which brings about 9*l*. for the vicar's sermon and 9*l*. spent in penny loaves, one of which is given to every applicant on the day and at the time appointed.

I append a copy of the inscription upon a tablet in the church to Hercules Clay's memory, which, if not occupying too much space, will doubtless prove interesting to many of your readers:—

“Qvod Fvi Svm.

Herculis Clay Senatoris Novarcensis anno  
Prætrvæ svæ morientis primo Januarii 1644  
Qvi A° Dni 1643, 5to Idvs Martias abhorrendi  
Pyrroboli fvlmine, in domvm ab obsidentibus  
Collimato, et penitus evertente, ipse cvm svis  
Dei favore servatvs hvnc diem gratitvdinis  
Ergo et in perpetvam rei istivs memoriam  
Eleemosyna, et sacra concione  
Celebrandvm evravit.

Hoc pacto

Sibi monvmentvm conficiens  
Marmore avt ære perennivs.  
Expvit ignivomvm svlphvr Balista crvventa  
Inq. lares nostros, inq. Novarca, tvos:  
Occidit ipsa domvs, cecidit sic missile fvlgrv,  
Cælitvs admonitvs nvmme tvivs eram:  
Hercvleis plvs raptvs ego quam viribus alto  
Et lvtv ejectvs, svdera svma colo:  
Igvnes jam fatvsvs in cælvvm tende rebellis:  
Θεομαχεiv metvsv qvi λασφοvυv cras;  
Non avdes ignave tvas dispergere flamas  
Dvm Carolvs terras, Carolvs gvtra tenet.  
Nec non vxoris svæ dilectissimæ  
Mariæ ejvsdem felicitatis  
(Dei mvnere) participis.

Wee two made one by his decree  
That is bvt one in Trinity  
Did live as one till death came in  
And made vs two of one agen  
Death was mvch blam'd for ovv divorce  
Bvt striving how he might doe worse  
By killing th' one as well as th' other  
He fairely brought vs both together.  
Ovv sovles together where death dare not come  
Ovv bodys lye interrd beneath this tomb  
Wayting the resvrvction of the jvst  
O know thy selfe (O man) thov art bvt dvst.”

CHARLES JNO. RIDGE.

Newark.

THE VYSEHRAD (6th S. viii. 368).—This name, which should be written Vissehrad, signifies in the Bohemian language White Mountain. It is the hill at Prague, abrupt on every side but flat on the summit, presenting a plateau of some extent, upon which resided the first dukes of Bohemia. The old national ditty called the “Song of the Vissehrad” is thus rendered by the translator of J. G. Kohl's *Travels in Bohemia*, &c., 1844:—

“Where is my house? Where is my home?  
Streams among the meadows creeping,  
Brooks from rock to rock are leaping,  
Everywhere bloom spring and flowers,  
Within this paradise of ours;  
There, 'tis there, the beautiful land!  
Bohemia, my fatherland!

Where is my house? Where is my home?  
Know'st thou the country loved of God,  
Where noble souls in well-shap'd forms reside?  
Where the free glance crushes the foeman's pride?  
There wilt thou find of Tshekhs the honour'd race,  
Among the Tshekhs be, ay, my dwelling place.”

MR. MAYHEW will find a most interesting chapter on the Vissehrad in the above work, which I shall be pleased to lend him if he does not possess it.

W. R. TATE.

Walpole Vicarage, Halesworth.

There is an incidental explanation of the name Vysehrad in the account of Bohemian literature during the year given in the *Athenæum* of Dec. 25, 1880:—

“Among the works based upon subjects of national interest are a cycle of narrative poems by Julius Zeyer, the famous novelist, published under the collective name of *Vysehrad* (the Acropolis of Prague); and an epic by the eminent poet Svatopluk Cech.....The fortress of Vysehrad on the Moldau, which forms the centre of all the Czech national legends, is the chief point of interest in Zeyer's verses.....Svatopluk Cech set himself the task of poetically remodelling the *Václav z Michalovic*, which may be termed the climax of the entire poetry of Bohemia, belonging to that most terrible period in the history of the people which succeeded the battle of the White Mountain (Nov. 8th, 1620).”

J. RANDALL.

PLECK=MEADOW (6th S. viii. 25, 178).—In the title map of Kempley, Gloucestershire, *Pleck* and *Patch* occur as names of fields:—

|                |             |
|----------------|-------------|
| Horse Pleck    | Pig Patch   |
| The Pleck      | Hord Patch. |
| Pig Pleck      |             |
| Jockey's Pleck |             |

Other curious field-names in the same map are:—

|                |                   |
|----------------|-------------------|
| Pickey Field   | Squasbury Orchard |
| Milky Greens   | Wiggin Ash        |
| Milk and Honey | Olinos            |
| Long Friday    | Balatry Field     |
| The Stocking   | Slingit           |
| Wantry Field   | Orcles            |
| Aladdins       | The Kisses        |
| Image          | The Orles         |
| Cucket Croat   | The Hoads.        |

F. W. WEAVER.

UNDERTAKER (6th S. viii. 368).—The funerals of people of family were conducted by heralds on heraldic rules. These were so burdensome and expensive and the heralds' fees were so large that people rebelled, and a set of tradesmen sprang up who had learned the rules sufficiently to make a good imitation of them, and who called themselves “undertakers” of such funerals. P. P.

DRESS SWORDS IN THE HOUSE OF COMMONS (6th S. viii. 308, 357).—Sir N. W. Wraxall also says that in the midst of the Gordon Riots Lord George Gordon came into the House of Commons, and that General Murray, uncle of the Duke of Athole, “held his sword ready to pass it through



Lord George's body on the first irruption of the mob." MUS RUSTICUS.

THE FOWLER FAMILY (6th S. viii. 427). — Surely the name Fowler has nothing at all to do with any place in Normandy. The spellings Fougheler and Fogheler are simply due to the fact that Fowler is from the A.-S. *fugelere, fuglere*. I have heard the name pronounced in the North Riding of Yorkshire as Fooler.

F. C. BIRKBECK TERRY.

#### OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay!

#### Miscellaneous:

##### NOTES ON BOOKS, &c.

*Historic Notices, with Topographical and other Gleanings, descriptive of the Borough and County Town of Flint.*

By Henry Taylor. (Stock.)

THIS is a favourable example of a class of literature which is steadily increasing in quantity and deteriorating in quality. Time was when men who undertook to give us information concerning English towns and villages knew that study was needed before entering on the task. Now too many persons rush in, armed only with scissors and a paste-pot. Mr. Taylor is not one of this order. He has carefully studied the printed literature of his subject, and has not been content without examining many of the more important unprinted documents which the Record Office and the British Museum contain. Much more might have been given from inedited sources. This probably Mr. Taylor knows as well as we do. We have no right to find fault with a book for not being something different from what it is if it be good of its kind. That Mr. Taylor's book is good, so far as it goes, we have no hesitation in saying. The gleanings from the parish register contain some curious facts. In 1645 we meet with the Christian name of Victoria. The lady was wife to a certain Thomas Salusbury. In 1667 we come across another Victoria, the daughter of William Salusbury and his wife Elizabeth. It is a common opinion that Victoria was not known as a Christian name in this country before the beginning of this century. We also have here a Parthenia Middleton baptized in 1646. In 1640 George Bowes, of the county of York, "hippodamus," was buried. Bowes was a great name in Yorkshire, as those who know the tragic history of the Rising in the North can tell. Was this horsebreaker—for such we conceive to be the meaning of the word "hippodamus"—a wild young fellow of gentle blood who had run away from home, and, as is the way with Yorkshiresmen, when everything else failed turned his instinctive knowledge of horseflesh to account? Such escapades were not uncommon at a more recent date. The representative of an old family, who died in 1782, is understood to have maintained himself for a considerable period during his father's lifetime by acting as a horsebreaker at Louth. We never heard that after he came into the property he lost caste among his neighbours by what was looked upon as a piece of youthful extravagance. The lists of sheriffs and county and borough members are carefully compiled. There is an omission in the borough members for the year 1653 which we can supply. Flint was represented in that Parliament by John Hanmer, Esq. The name is to be found in "*A Catalogue of the*

*Names of all such who were Summon'd to any Parliament, or reputed Parliament, from the Year 1640.....* London, printed for Robert Pawley, and are to be sold at his Shop at the Bible in Chancery Lane, 1661," p. 68.

*Old-World Idylls, and other Verses.* By Austin Dobson. (Kegan Paul, Trench & Co.)

THERE is about Mr. Austin Dobson's poems a flavour of antiquity that renders them fit subjects for comment in a periodical like "N. & Q.," in which the consideration of the poetry of the day is rarely attempted. The word "antiquity" is, of course, employed in a modified sense—in the sense indicated, that is, by the title of *Old-World Idylls* Mr. Dobson has himself assigned the latest collection of his verses. No musty odour of old parchments disintombd from some ecclesiastical coffer attaches to his poems. The scent is that of a casket which opens to reveal the carefully preserved love-letters of a past century, the sonnets which Strephon wrote to the eyebrow of Amaryllis, or the madrigals which Myrtill copied for Mélicerte. Very dainty and happy are these revivals of modes of thought and forms of composition of former days. Some of the triolets are delicate enough for Jehannot de Lescurel, and ballade and rondeau are written with an ease and a grace that might almost prove them native products instead of exotics. Nothing in modern verse is, in its way, more delightful than a rondeau to Ethel, who wished she had lived "in teacup times," &c.; and the manner in which difficult odes of Horace are turned into the most complicated forms of French verse is remarkable. Upon works of this class we cannot dwell. We can only say that the present volume, which is admirable in all typographical respects, consists for the most part of a reprint of two volumes by Mr. Dobson, long known to lovers of poetry and long inaccessible—*Vignettes in Rhyme* and *Proverbs in Porcelain*.

*Krilof and his Fables.* By W. R. S. Ralston, M.A. (Cassell & Co.)

NINETY-THREE stories of the great Russian fabulist were given in the first edition of Mr. Ralston's delightful translation. Fifty-five were added to the third edition, and the work, which has now reached a fourth edition, contains about half the apologues of Krilof. Those which are omitted depend for their charm upon grace of expression, and so will not sustain the passage from poetry into prose. The manner in which Mr. Ralston has executed his task has received full recognition. The book is in every sense a treasure, and will give English readers all the knowledge they are likely to possess of one of the most interesting and attractive figures of the present century. Some well-executed illustrations assign the work the character of a holiday publication. As such it is entitled to a place in the foremost rank.

*Francis Beaumont: a Critical Study.* By G. C. Macaulay, M.A. (Kegan Paul, Trench & Co.)

AIDED by the knowledge that Beaumont died young, and that the greater portion of the dramas included in the collected works of Beaumont and Fletcher were written by the latter alone, most students of the early drama have arrived at a rough estimate of the share of each poet in the plays known to be their joint production. The metrical test, which judiciously used is sufficiently trustworthy, has been strictly applied to Fletcher. This honour, if honour it be, is, however, due less to Fletcher's merits than to the fact that he is stated to have collaborated with Shakspeare in one or more plays, and so comes in for a measure of the analysis it is the fashion to accord his great contemporary. Unlike his predecessor Mr. Fleay, Mr. Macaulay approaches one of the twin dra-

matists with reverential purpose, and views him in a light which comes from within instead of being reflected from without. His work is a piece of sound and judicious criticism. That it will add much to the knowledge of those who have studied Beaumont, or that it will contribute to make the two dramatists better known, is not probable. It can be read, however, with interest, and it brings forward views which have not found previous utterance. In his admiration for Beaumont Mr. Macaulay is apt to disparage Fletcher, a strangely human failing. What is said about the signs of decline in the later works of Fletcher is, however, just and well said. In favour of Beaumont it may be urged that the works in which he had a share are those with which subsequent times have been most closely occupied. The praise we are disposed to bestow upon the two dramatists is this, that whatever may be the merits or defects of individual plays, the collected works constitute a treasury into which the lover of poetry or of drama dips with certainty of reward.

THE Royal Society of Literature held its first meeting for the session of 1883-4 on Wednesday, November 23, when a paper was read on "The Vatican Library and the recent Letter of Pope Leo XIII." by Mr. C. H. E. Carmichael, M.A., Foreign Secretary. The general tenor of the paper was that the position of students in regard to access to the Vatican archives had not been materially altered by the present Pope's recent action, from which more had been expected than it appeared to the reader of the paper that the Pontiff's own language warranted. Mr. Carmichael, while holding that in fact the Vatican Library was not, and never had been, really open, expressed his hope that the letter of the present Pope would, although perhaps only indirectly, tend to hasten the day when the almost unknown treasures of the Vatican archives should be really open to scholars from all lands. Among those present, several of whom took part in the discussion, were Sir Patrick de Colquhoun, LL.D., Q.C.; Mr. J. W. Bone, F.S.A.; Dr. Douglas-Lithgow, F.S.A.; Mr. J. Haynes, M.R.A.S.; Mr. E. Gilbert Highton, M.A.; Mr. W. S. W. Vaux, M.A., F.R.S., &c.

In the interesting catalogue of books issued by Messrs. Meehan, of Bath, figures the *Prose di M. Bembo*, Venice, Gio. Tacuino, 1525, with marginal notes in the handwriting of Tasso upon every page. A volume such as this ought to belong to a national collection.

THE publishers of the *Miscellanea Genealogica et Heraldica* announce a new series of the work, to commence in January, with an increase in the number of pages and with a coloured wrapper. A facsimile in colours of the grant of crest to George Evelyn in 1572 will illustrate the January number, and the pedigree of the family of Chauncy, by Stephen Tucker, Esq., Somerset Herald, will appear in the February number.

THE publication of the *Link*, the new magazine the first number of which was announced as coming out in December, is postponed till January of next year.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

Moscow.—Your letter and enclosure received. For *Brief Sketches of the Parishes of Booterstown and Donnybrook* and *Gloucestershire Notes and Queries* apply to the

Rev. B. H. Blacker, 26, Meridian Place, Clifton, Bristol. The Spalding publications are on sale by A. & R. Milne, booksellers, Aberdeen. Davidson's *Inverurie and the Earldom of the Garioch* is published by A. Brown, Aberdeen, and Anderson's *Scottish Nation* by Fullerton & Co., Edinburgh. Most of the above publications can be obtained from Messrs. Reeves & Turner, Strand, London.

A. C. CLEBORNE ("Dionysiak Myth").—The best English work on the subject is *The Great Dionysiak Myth*, by Robert Brown, Jun., F.S.A., Longmans, 1877, 2 vols. A third and concluding volume has been long due, but does not appear.

G. BRANWHITE JAY.—You cannot follow our pages very closely. Your inquiry concerning the Rev. John Hook appeared p. 208, and was followed by replies, p. 436. Your query concerning Willimont is printed p. 430.

L. L. K. ("Gonzagas of Mantua").—Application to the Cavaliere Attilio Portioli, Mantova, will obtain our correspondent full information on this subject.

J. S. SMITH ("Copper Token").—Tradesmen's tokens of the kind you describe are common. A full description of their character is obtainable from Mr. Batty's book on the subject.

ANON.—

"With hue like that when some great painter dips  
His pencil in the gloom of earthquake and eclipse."  
Shelley, *Laon and Cythna*, canto v. st. 23.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

### FRANCE.—NOTES AND QUERIES.—

Subscriptions received for France. Twelve Months, 10s. 6d.; Six Months, 10s. 3d. Payable in advance to J. G. FOTHERINGHAM, Bookseller,

PARIS: 8, RUE DES CAPUCINES;  
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### TO BOOKSELLERS.—Wanted, a Copy of RE-

MARKABLE PAINTINGS by EMINENT ARTISTS, by James Davenport or Davenant, published in London about 1812.—Address, with price, to G. CLEMENTS, 9, Perry Hill, Calford, Kent.

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MAINDERS, &c.—C. HERBERT, English and Foreign Book-seller, 60, Goswell Road, London, E.C. CATALOGUE free on receipt of Two Stamps. Libraries, Old Books, and Parchment Purchased.

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\* Detailed Catalogues on application.

LONDON, SATURDAY, DECEMBER 15, 1883.

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## Notes.

## NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

(Continued from p. 404.)

The names in parentheses are the old forms of the names of the parishes, taken from Eyton's *Domesday Studies* and from Collinson's *Somerset*.

*Authorities quoted.*—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Skeat's *Etym. Dict.*, S. List of A.-S. root-words in vol. iii. of Kemble's *Codex Dip. Evi Saxonici*, and also the list of place-names in vol. vi., K.

Long Load.—A.-S. *lād*, a way, course, journey. See S. under "Lode," a vein of ore, a water-course. The true sense is "course." The same word occurs in Cricklade, formerly Creccelade, the creek at the entrance of the Churn into the Thames; also in Lechlade, &c. See K., vol. iii.

Lopen (Lopena).—This may come from Loppa, a man's name. K. mentions Loppancumb, Loppandyn, Loppedeborn. Cf. Lopham (Norf.).

Lovington (Lovintune).—Cf. Lófiúntún (Northants), K. Probably from Lofi, a chief's name.

1. Lydeard, Bishop's (Lidiarda); 2. Lydeard St. Lawrence (Lidegard, Lidigerde, K.)—Bosworth gives *leód-gæard*, the people's enclosure, dwelling, city.

Lydford (Lideforda).—A.-S. *leód*. This is on the river Brue, so the explanation is to be sought as above; in other parts of England Lid is a river name: see T., p. 145.

Lympsham.—Cf. Limpenhoe (Norf.), Limpley Stoke (Wilts), Limpsfield (Surrey), Lympne (Kent), Lympston (Devon). This widespread word points to some personal name such as Lympa.

Lyng (Lega or Lenge).—Ling, heath, M.E. *lyng*, S. Cf. Lingen (Heref.), Lyng (Norf.).

Maperton (Malperettona).—I think this = maple tree town. A maple tree is a frequent boundary in A.-S. charters; for one instance see K., vol. iii., app., 408. K. gives Mapeldertun as the A.-S. form of Mapperton, Dorset. Similarly Mapledurham = Maple-tree-ham. Another boundary in 408 is *apuldre* = apple tree.

Mark (Mércern, K., p. 816).—This is also from A.-S. *mearc*, a boundary. K. gives Mearcbeorch (Hants), the boundary hill; Mearcbróc (Hants), the boundary brook; Mercecumb (Dorset), the boundary combe.

Marksbury (Mercesberia; Merkesburi, K., 49).—A.-S. *mearc*, a boundary. This is another name which shows how the border ran between Wessex and West Wales. See Freeman, *O. E. H.*, p. 36. See T., p. 177, who spells the name Merkbury, which is incorrect: he gives a list of very interesting border names.

1. Marston Biggott (Mersitona); 2. Marston Magna (Merstona).—A.-S. *mersc*, a marsh, fen, bog.

1. For the Norman family of Bigod or Bigot see Marshall's *Genealogist's Guide*. E., p. 140, mentions Bigod of Weston Bigod (now Beggard); this is in Herefordshire.

Martock (Maertoch).—E., p. 249: local tradition says = market oak, the market (or mart) having here been held under a great oak. Cf. Mart-ham (Norf.).

Meare (Mera).—K., vol. iii., *mera* (m.), a mere or lake. See S. under "Mere," Lat. *mare*. The original sense is "dead," hence a pool of stagnant water, also the waste of ocean; allied to *mortal*.

Mells (Mulla).—The Domesday form suggests *myln* (f.), a mill. K., vol. iii.: "generally, but not exclusively, water-mills: the Saxons had wind-mills also." There is another A.-S. word, *mæl*, a sign or mark, the sign of the cross, which forms part of Christian Malford, and which is the origin of our word *meal* = literally *the time of eating*. See S. In A.-S. charters *mid Cristes mel* = with Christ's mark.

Merriott (Meriet).—Not only is *mearc* A.-S. for a boundary, but *gemære* is found in the same sense; and in composition this latter word is found in the form *mær*. Thus *gemær-stán* and *mer-stán* both mean the boundary stone; for a long discussion of *gemære* see K., vol. iii., pp. x-xii. I should suppose that Meriet = the boundary gate.

Michaelchurch (Michaeliscirce).—The corresponding Welsh word is Llanfihangel: *mihangel*=the archangel. In composition with *llan* this becomes *fhangel*. E., pp. 54, 251.

Middlezoy (Sowi).—This is an example of a Somerset *z=s*; other examples are Chedzoy, Westonzoyland. There is a Middleney near Langport. I suppose both names=Middle Island. Is it possible that *zoy* implies an island in the sea, while Middleney means a river island? See T., p. 238.

Midsomer Norton (Nortone).—Dr. Guest, *Origines Celticae*, vol. ii. p. 158, traces the mistaken derivation of Somerset from *summer* to Welsh writers of the twelfth and thirteenth centuries, who often mistranslated English and Latin terms. Thus they translated Somerset by Gwlad yr Haf=land of summer. Bishop Clifford suggests the following theory:—

"The marshes and lakes between the Parrett and Glastonbury were called in the language of the Saxons *seo-meres*, or 'sea-lakes,' from *seo*, the sea, and *mere*, a lake. The inhabitants who dwelt in the islands and in the neighbouring country were called *Seo-mere-setas*, or 'dwellers-by-the-sea-lakes.' The county itself was called *Seo-mere-set*, 'the-district-of-the-sea-lakes.'"—See Worth's *Somerset*, p. 9.

Milborne Port (Meleborna).—Probably=the mill-bourn. K. gives the forms Mylenburne, Mælenburne. *Port* is apparently not confined to seaport towns. K. gives *port* (m.), a port or town. Ex., Langport. This is the origin of the roads called *Portways*; they mean roads leading to a port or town.

Milton Clevedon (Middletona).—Middleton is the village *midway* between two settlements. It owes its second name to the family of De Clyvedon, who also belonged to Clevedon on the Bristol Channel. In 12 Richard II. Edmund Clyvedon, Kut., held two parts of this manor. There are several charters existing in which mention is made of the De Clyvedons and their connexion with this manor. See Phelps's *History of Somerset*.

Milverton (Milvertona; Milfertún, K., 917).—For the form of this name cf. Dulverton. I suppose the first syllable is *mill*.

Minehead (Maneheva; Mýnheáfod, K., 1334).—A.-S. *heafod*, M.E. *heved* (=heved), head. T., p. 266: "The tourist searches in vain for *mines* at Minehead, the name, as we learn from Domesday, being a corruption of Maen-hafod, the booth on the rock," where *hafod*=booth (Celtic). The modern name is explained if *hafod* was confused with A.-S. *heafod*, which has now become *head*.

Misterton.—E., p. 252: "E., from *mæste*, mast, on which swine were fed. Ex., Misterton (Notts), mast-town, or the place where swine were kept."

Monksilver (Selura, Selua).—This=the monk's wood, E., p. 203.

Monkton Combe, near Bath.—This was a country house belonging to the monks of Bath Abbey;

the vicar tells me that a steep path leading to Bath is still called the mule path.

Montacute (Bisobestona).—This was formerly Bishopston. For the family of Montague see Sims's *Manual*, 1856, p. 29. Montague: "Transcripta cartarum, &c., domui de Monte-acuto pertinentium" (Trin. Coll. Oxon. MS. 85).

Moorlinch (Merling, Merlinc, K., 73, 567).—This = the island in the lake. See T., pp. 238, 329.

Muchelney (Micheleneia).—This is the *great island*: A.-S. *mycel*, great. Near this place there was in Domesday times another island called Littleney. This name has now disappeared; Eyton thinks it may have been identical with Huish Episcopi. The ruins of Muchelney Abbey are very fine (Worth, p. 129).

Mudford (Mudi- or Mundi-ford).—A.-S. *mund*, a mound, a protection. Edmund=Eadmund=righ protection.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

(To be continued.)

*Erratum* (*ante*, p. 404, "Kingweston").—For "Kinnardestuna" read *Kinuardestuna*.

HALSE (6th S. viii. 343).—Halse is so called from *hazel*, which in this part of Somerset is always so pronounced by a transposition of the *s* and *l*. There are several other villages in its neighbourhood which are also named after trees, as Ash, Thorn, and Oak.

R. C. A. PRIOR.

Halse House, Taunton.

#### FINNISH FOLK-LORE.

(Continued from p. 344.)

If a lady has one of her buttons unbuttoned it is a sign she has a secret lover.

If you sing before you get up you will cry before night.

If you tread upon any one's heels it is a sign that you will try to rob that person of his (her) lover.

When anything is lost the one who sees it first will be married first.

To cure a sty on a black cat's tail and then rub the sty with the tail.

The reason the flounder is whiter on one side than the other is that the Virgin Mary once caught a flounder and laid her hand on one side of it, whereupon it at once became white, and has remained so ever since

"Jag undrar, sa' flundran,

"Om gäddan är fisk."

"I wonder,' said the flounder,

"If the pike is a fish."

This saying, which refers to the great difference in the shape of the fish named, is used when some one tells you a story which you cannot quite believe.

If you catch a ladybird and let it run up your

finger, and then notice in which direction it flies, you will discover where your lover lives. If it settle on a young lady, then without a doubt she is to be your future wife.

The first time you sleep in a place take the yolk out of an egg and fill its place with salt, then eat the egg and go to bed. You will then dream that some one brings you a drink of water. That individual is to be your future spouse. Another very common charm with the young ladies is to put a penny under their pillow instead of eating the salt egg. Next morning the young lady takes the magic penny with her when she goes out and gives it to the first male she meets, at the same time asking his Christian name, which will be that of her future husband.

Quicksilver buried in the cow-house protects the cows from *maran*; *vide supra*, p. 202.

#### Weather-Lore.

"Ostlig vind och käring tråta,  
Slutas aldrig utan väta."

An easterly wind and old women's quarrels always bring rain.

After a south wind comes dry weather; after a steady north wind, rain; after the cold north-east and north-west winds look for dry weather; and after south-east and south-west prepare for rain.

If your gun smells badly when you are out shooting it is a sign of rain.

If the salt turns damp in summer it is a sign of wet; if in the winter, of mild weather.

When there is rime on the house walls in winter it is a sign of open weather.

*Signs of Rain.*—When the soot falls down the chimney, or when the gnats and flies bite and the swallows fly low; when the pools smell, and the worms come to the surface, and the smoke falls. But the best weather prophet of all, a Finnish young lady tells me, is the sun, for if he goes down amid clouds it will certainly rain, or if all is very bright it means a gale. If the mock suns are faint, prepare for rain; if red, get all ready for a gale. The moon, too, will help you, for after the fourth day of the new moon her appearance is a certain sign by which to know the weather for the next month: if she is faint, then will it rain; if red, then all will be fair.

When the stars twinkle in the winter nights about 9 P.M., there will be a heavy frost soon, but it will not last long; if they twinkle after midnight, then the frost will be long and severe.

If the stars look faint and still, snow is coming; if red and hairy, rain and wild weather.

If there is little water in the Baltic it is a sign of dry weather; if much, then will there be heavy rain-storms.

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

(To be continued.)

#### MOHAMMEDAN MILITARY HISTORY.

The following curious paper was found while sorting some old letters in a box that has not been opened for many years. The letters with which it was tied up are dated in 1863 and 1864, and were received in India. The letter is lithographed in the handwriting of the signer, without date, and copies evidently were sent to many persons. The great work projected by the writer, a military history of the Mahomedan nations, has not appeared (?). What, then, has become of the materials collected? The letter is printed *verbatim et literatim*, but no copy of the list of books and military treatise referred to by Lord Munster was attached to the letter when found. SIGMA.

SIR,—I beg to apologize for addressing you, but, my object in so doing, being of an interesting literary nature, I trust that you will not only forgive my thus intruding on your valuable Time, but that you will, (as *much depends on your cooperation*) kindly, and warmly, enter into my views.

I have been for many Years employed in collecting materials for a Military History of the Mehomedan nations—from the rise of their Founder till the present time and have already made great progress in all details relative to the different people, who have embraced that Religion, whether of Arabian or Tartar origin.

I have lately drawn up, in Arabic, a List of military and historical Books, which I am desirous to procure, and have accompanied it with a military notice, of some length—in order to point out the subject of the Works, which would be most adapted to my Researches.

Perhaps you may be so situated, as to assist me in its dissemination, and although I am fully aware of the difficulty that surrounds an attempt of this nature in some Mehomedan Cities, yet I hope, you may have formed an acquaintance with some Sheikh or learned Man, who might be persuaded to aid in searching for, and purchasing for me, the Books I require.

Should such a person exist, I shall be grateful if you will—with whatever precaution or secrecy that may be deemed necessary—put the accompanying Memoir into his hand, and invite him to meet my wishes, by procuring for me the class of historical and military works, named or indicated in it, not only in Arabic, but in Turkish, Chagatai or Tartar, in Persian, Hindostanee—and in all the indigenous Languages of India.

But, not only do I look for Books—but I should be greatly pleased and aided, by any learned & intelligent Mehomedan Gentleman or Officer (some of the latter of western Asia having been of late years educated in Europe) referring to my military Memoir, and answering my Questions, one by one, and if he would give me in writing, the information I desire, including all military technical synonymous Terms, of the present as well as of past Times.

It is possible, in Egypt, Western Asia and Persia and still more likely in India, that some European Gentleman from long Residence in those Countries, may be equal to answering the various *Items* of my Memoir. I have reason to believe, that there are several intelligent European Officers in the armies of the Osmanli, of Mahomet Aly Pascha and of Persia—thus situated—while, in India many Civilians and Officers of the India Company's Service, I know, to be highly qualified to give me the aid I solicit and who might, from advantages of vicinity and other circumstances enter fully upon the Mehomedan Art of War in India, of all past Centuries, to the present Time.

If any Gentleman in India, would thus enter into my views, I would particularly point out (besides the past Art of War of Persian and Tartar origin and the collection of the past and existing military Ideas and expressions, of the present native Camps and Armies) the ancient indigenous Hindoo mode of warfare, previous to and wholly unconnected with, that introduced by their northern conqueror—and to the military Terms (not forgetting the modern) either in the Sanscrit—or as preserved in its cognate existing Languages.

I need hardly say, that I shall not be backward in acknowledging, both privately & publickly any such assistance.

I have limited the notices in my Memoir, to the end of the temporal power of the Eastern Khalifs (334 H.) considering the details I have brought forward, sufficient to be a Guide for similar Researches in after periods and Dynasties and which I wish to be equally illustrated whether of the Omniades of Spain, of the Tatimites of Egypt, of the minor Kingdoms of the West of Asia on the decline of the Coast of Bagdad, of the Seljuks, of the Moguls of Ghinges Khan, of Persia, and, of further East—of the Ghisnivedes, Goarides of the Pitan Slaves and of the Family of Timour at Delhi, and of the numerous Sovereignties both of Hindostan and of the Dekhan.

I have reason to believe that the price of Books (whatever it may be in Persia, India, or Cabul) in Western Asia, is far from exorbitant having just received two volumes from Egypt of considerable intrinsic value, for which I only paid 123 Piastres or Twenty-three shillings—and would not wish you (as I am making similar purchases throughout the Mehomedan world) to give, on ordinary occasions, above one pound or 80 to 100 Piastres, for a single Volume.

But as some peculiarly scarce, interesting and valuable works, may be offered, I shall beg of you to use your own discretion as to their price and immediate purchase—or in first letting me know, what is asked for them or in that of the alternative of having them, if possible, copied.

You may rest assured, I shall be perfectly satisfied with your decision, and shall be grateful, (should you be inclined to meet my wishes) if you will, as soon as you have ascertained that the Books selected, are pertinent to my objects, to pay for them, and I will instantly on receiving your Letter, transfer the amount to your Bankers in London—including any expense on their transmission to 13 Belgrave Street London—the mode of which, I must leave to your friendly arrangement.

I have the Honor to be, Sir,

Your obedient Servant,

MUNSTER.

MORERI. — “C'est ce que nous apprenons du docte Piteus, dans son livre des illustres écrivains d'Angleterre”: so says Moreri in the preface to his *Grand Dictionnaire*. Is John Pits's work confined to English lives, and is it of any merit? Ordinary cyclopædias do not mention Pits. It seems that his work gives an account of Thomas Eliot, a friend of Sir Thomas More, who in the sixteenth century compiled a work from all the dictionaries, and entitled it *Bibliotheca Dictionaria*. Moreri thinks this never was published. Is the MS. in existence? Watt says the running title of Pits's work is *De Illustribus Angliæ Scriptoribus*; one interesting feature seems to be an index of English books by unknown authors; the last

part has fifteen alphabetical indexes, that is to say, no index at all—one index properly done is better than fifty. Walpole calls Pits “a wretched liar”; no very keen condemnation of a biographical historian if, as we have been told, “all history is lies.”

Moreri speaks of an eccentric work by Boyer called *Bibliothèque Universelle*. Brunet fails to mention the man. It is about men, countries, animals, plants, arranged by their terminations, so that it seems to be more a dictionary of rhymes than anything else. It may claim to be included amongst the curiosities of literature. A book upon the growth of encyclopædias from the earliest times to the present would, if thoroughly done, be interesting reading.

Moreri speaks also of the Père Louis Jacob, whose *Traité des Plus Belles Bibliothèques* is celebrated (Brunet passes him over), and says that he proposed to write a universal library of the authors of France. He seems never to have completed this, but he gives a list of all the books printed in France in his *Bibliographia Gallica Universalis*, called by Watt “*Bibliotheca Gall. Univ.*” and a *Bibliotheca Feminarum*. In the interesting preface to his first edition Bayle explains with what extreme care he avoids repeating anything that had already been sufficiently set forth by Moreri:—

“Je pourrai jurer qu'il n'y a aucune parole ni syllabe qui lui ait été volée: je le cite toutes les fois que je lui emprunte le moindre mot, ce qui arrive très rarement; et jamais je ne m'abstiens de le citer, que lorsque j'ai eu les choses par des recherches aussi pénibles que s'il n'en eût point parlé.”

The last edition of Moreri was the twentieth, in 10 vols., folio, 1759, with the supplements of the Abbé Goujet, revised by Drouet. Each successive edition has professed to correct numberless errors in its predecessors. The first edition was in 1674 in 1 vol., folio. The last but one, that of 1740, in 8 vols., folio, which I have, seems to be in some respects ampler than the 10 vol. edition, which Watt calls the best that has yet appeared. Bayle's great *Dictionary* is practically a supplement to the dictionary of Moreri, only as a literary performance it is of much higher class. The two together are still necessary, though fourteen huge volumes tax the capacity of a small house. Byron thought you could not do without Moreri. Bayle was the favourite book of Addison, who always had it by him for reference and reading. C. A. WARD.

[One volume only of *Piteus Joh. De Illustribus Angliæ Scriptoribus* was printed, Paris, 1619. See Lowndes, *Bibliographer's Manual*, Wood, *Athenæ Oxon.*, and Brunet, *Manuel du Libraire*, where reference is made to Nicéron, xv. 201. After the death of the author it was edited by Dr. W. Bishop. Pits is mentioned in the *Nouvelle Biographie Générale* of Dr. Hofer, in *Dodd's Church History*, and *Chalmers's General Biographical Dictionary*. Much of the matter in his work is said in the *English Cyclopædia* to be taken from the

*De Scriptoribus Majoris Britannicæ* of Bale, whom Pits constantly attacks. Three volumes of the work remain in MS. in the archives of the collegiate church of Verdun.]

STAMMEL.—In Halliwell's *Archaic Dictionary* this is said to be "a kind of fine worsted," and others adopt the same view. Kersey, however, Nares, Whalley (who is thereupon, I take it, sneered at by Richardson), and Dyce explain it as a colour less rich and cheaper than scarlet—while Ashe interprets it "a sort of bay colour." Led by these differences to look into the word, I would state my conviction that it is a colour, and that though it may have been used as a worsted dye, that worsted was not necessarily fine. This, I think, is proved by Taylor the Water Poet in his *Sudden Wheel of Fortune*, "I adventure to piece a scarlet robe with my coarse stammel," and other passages tending the same way could be quoted. That it was a colour, not a stuff, is shown by the following: "As if the scarlet robes of their honour had a stain of the stammel die in them," Fuller, *Holy State*, bk. iv. ch. xii. p. 296, quoted by Dyce; "Fine.....gallants, but that they wear stammel cloaks, methinks, instead of scarlet," Middleton's *World Tost at Tennis*, ed. Dyce, vol. v. p. 198;

"Red-hood, the first that doth appear  
In stammel.

Scarlet is too dear,"

B. Jonson, *Love's Welcome at Walbeck*, where also he, describing the dresses of the country bridesmaids, tells us they had "white sleeves and stammel petticoats." The word is curiously absent from most of our Elizabethan and Jacobean dictionaries, Minshew, Cotgrave, Baret, &c.; but in Holyoke's Ryder's English-Latin part we find, under "Colours," "Scarlet, crimson, or stammel colour, *coccineus*," &c., and under "Stammel colour, *vide* scarlet," while in the body of the English part there is no mention of stammel as a worsted or any other stuff. In the Inventory of Marg. Gascoigne, 1567, quoted by the editor of the *Cath. Angl.* (E.E.T.S., 1881) as showing that *stamin* had the form *stammel*—though herein he is in error—we find, "Twq peticcotts, thone of skerlet, thother of stammel, xxxvs." Lastly, in Francis Izod's contribution to the *Ann. Dubrensis*, 1636, we have, "I could in colours set the Roses glorious stammel."

The word has, I imagine, been confused by others besides the editor of the *Cath. Angl.* with *stamin* or *tamine*, a kind of woollen stuff.

BR. NICHOLSON.

"THE SOLITARY MONK WHO SHOOK THE WORLD."  
—As we have lately heard a good deal of this line from Robert Montgomery's *Luther*, I should like to refer to the just criticism of your correspondent RUSTICUS upon it in "N. & Q.," 4th S. i. 472. As he properly points out, during the only part of

Luther's life that can be said to have been solitary—at his so-called "Patmos," the castle of Wartburg—he had ceased to be a monk. A. H. tells us, in p. 396 of the same volume of "N. & Q.," that Montgomery said he was willing to cast his hopes of literary immortality upon that line alone. And certainly no other line of his is likely to be quoted more than fifty years after it was written. Lord Macaulay, in his essay on Montgomery (whose father, by the way, called his name Gomery, but he was a theatrical clown, and it was probably assumed), has well exposed the absurdity of many of his similes. As an instance we may quote the following:—

"The soul, aspiring, pants its source to mount,  
As streams meander level with their fount."

How streams can flow (or meander) *level* with their fount, it would be difficult to explain; but even if they could or did, it would be equally hard to show how that could resemble anything mounting (or panting to mount) to its source. W. T. LYNN.  
Blackheath.

PARALLEL PASSAGES.—A poet of the fifteenth century wrote the well-known lyric,—

"Si le roi m'avait donné  
Paris sa grand' ville  
Et qu'il me fallût quitter  
L'amour de ma mie,  
Je dirais au roi Henri:  
Reprenez votre Paris!  
J'aime mieux ma mie,  
O gué!  
J'aime mieux ma mie."

Two centuries earlier Cecco Angiolieri (a Sienna poet and humourist) wrote:—

"Io ho in tal donna lo mio core assiso,  
Che chi dicesse: Ti fo imperadore,  
E sta che non la veggi pur due ore,  
Si li direi: Va che tu sia ucciso."

The object of Cecco Angiolieri's devotion was the fair Becchina, daughter of a Sienna shoemaker. Cecco would probably have taken in Italy the place which Villon occupies in the history of French poetry if he had not been overshadowed by his illustrious contemporary Dante, with whom, by the way, he seems to have had a serious quarrel.

It is noteworthy that a similar thought was expressed by the French poet Guillaume de Lorris, who died in 1260:—

"Se l'empereur, qui est à Rome  
Souz qui doyvent estre tout homme,  
Me daignoit prendre pour sa femme,  
Et me faire du monde dame!  
Si voudroye-je mieux, dist-elle  
Et Dieu en tesmoing en appelle  
Estre sa P—e appellée  
Qu'etre emperiere couronnée."

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

DEATH OF SIR GEORGE SOMERS.—Doyle, Fellow of All Souls' College, Oxford, in his valuable

history of *English Colonies in America*, writes that Neill, in his *English Colonization*, "has a curious statement that Somers died from a surfeit of wild hog's flesh"; and adds, "one would fain believe that such a hero did not perish by a thoroughly unheroic death." Neill appears to have followed the statements of that period. In Howe's *Chronicles*, published in 1631, at London, is the following: "Sir George Somers went from Virginia to the Bermoodes to fetch Porke, where he dyed of a surfeit in eating of a pig."

DELLIEN.

St. Paul, Minnesota, U.S.A.

PEACOCKS' FEATHERS UNLUCKY.—Certain questions, like certain diseases, seem to be zymotic. This last few days I have received from entire strangers some half-dozen letters asking me why peacocks' feathers in a house are unlucky. I cannot suppose that these ladies and gentlemen alone are puzzled with the query; so perhaps my answer at this crisis of the disorder may be acceptable, and save me further repetition. The peacock's feather is emblem of an evil eye, or an ever-watchful traitor in the house. The story is this: Argus was the vigilant minister of Osiris, king of Egypt. When Osiris started on his Indian expedition, he left his queen Isis regent, and Argus her chief adviser. Argus, with his one hundred eyes (or rather secret spies), soon made himself so formidable and powerful that he seized the Queen Regent, shut her up in a strong castle, and proclaimed himself King of Egypt. Mercury was sent against him with a large army, took him captive, and cut off his head, whereupon Juno metamorphosed him into a peacock, and set his spies in his tail.

E. COBHAM BREWER.

[See 3<sup>rd</sup> S. viii. 332, 528; ix. 109, 187, 305.]

SUPERSTITION IN PORTUGAL.—A peasant disturbance is reported from Portugal, in consequence of the authorities having refused to allow bodies to be buried within the church, the women of the village entertaining the belief that the souls of persons buried outside the church are lost.

EVERARD HOME COLEMAN.

NUMBERING HOUSES.—Cunningham in his *Handbook*, at p. xlix of the Introduction, gives 1764 as the date at which houses were first numbered, and says that New Burlington Street was the first and Lincoln's Inn Fields the second place to be numbered. Whence did Cunningham derive his information? He is unfortunately not at all particular in furnishing references. A new edition of the *Handbook*, now much wanted, ought to verify everything throughout the book. Walter Thornbury, in his *Haunted London*, p. 458, says, in his slovenly way, the process of numbering was commenced in New Burleigh Street, and Mr. Walford omits to mention it in dealing with New Bur-

lington Street, though at vol. iii. of *Old London*, p. 210, he notes that numbering was commenced at Burlington Street, not stating whether in the old or new street. Thornbury's error spread far, for Mr. CHAS. WYLIE, writing about booksellers' signs, 5<sup>th</sup> S. ix. 36, copies it, saying numbering was commenced in New Burleigh Street.

C. A. WARD.

159, Haverstock Hill, N.W.

"CUM DIGNITATE OTIUM."—As I think that the passage in which this familiar phrase occurs is one of the few things that every school-boy does not know, I venture to point out to readers of "N. & Q." that it will be found in Cicero, *Pro. C. Sestio*, c. 45, § 98. Dr. Holden, in his note on the passage, refers to Ep. *ad Fam.* i. 9, 21, where Cicero speaks of the phrase as "a me sæpissime dictum," and *De Oratore*, i. init.

P. J. F. GANTILLON.

CURIOSITIES OF PARISH REGISTERS.—Staying with an old friend in Warwickshire, the rector of a parish not a hundred miles from Banbury, I amused myself one evening with an examination of his old church registers. The following note, which is the first thing to meet the eye on reverently opening the time-stained leaves of one of the venerable volumes, may perhaps be worthy of a corner in your paper, and draw from some one else other curiosities: "March 25. John Leetch, clerk, A.D. 1692. Primum est non nasci: proximum quam primum mori: felix qui non tetigit mulierem: qui legis hæc ne quære uxorem: castè vive procul a periculo fœminarum." The present rector has observed the rule; let us hope that he will not impose it on his successors.

W. H. BURNS.

Clayton Hall, Manchester.

REMOVAL OF ST. PAUL'S SCHOOL.—That removal, which will probably be effected next year, was in contemplation immediately after the Great Fire of London. At all events, Pepys writes in his *Diary*, May 16, 1667:—

"Sir John Fredericke and Sir R. Ford did talk of Paul's School, which they tell me must be taken away; and then I fear it will be long before another place, such as they say is promised, is found; but they do say that the honour of their Company [the Mercers'] is concerned in the doing of it, and that it is a thing that they are obliged to do."

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

"PAST" FOR "BY."—In a Belfast paper the following appears in a letter with reference to the management of the union workhouse:—

"...take from the tub immediately with his own hand the quantity to fill the lactometer, and put it past for the purpose of ascertaining the degrees of cream, lock it past in a glass case, and keep the key."

C.



YEAR OF INDEPENDENCE.—Many cycles and eras are known, but perhaps some of your readers may be as surprised as I was to find a passport of a United States citizen dated "in the year of our Lord 1883 and in the 107th year of Independence."

FREDERICK E. SAWYER.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

KITE.—It was not until I read George Mac Donald's delightful *Robert Falconer* that I learned that the paper kite is called in Scotland a *dragon*, the term applied to it in Germany\* and Denmark. That it should have been so named is not remarkable, for the first kites imported from China—and I believe I am safe in assuming that the kite is of Celestial origin—were no doubt rich in portraits of the ubiquitous Oriental monster. But it does seem a little singular that the term *dragon* should be common to Germany and Scotland, while we English invent for the toy a name of our own. It looks as if the kite had been first introduced in Scotland from the Continent. Is this so?

HENRY ATTWELL.

Barnes.

CHARLES KINGSLEY'S POEMS.—Can any correspondent of "N. & Q." favour me with the dates of the following poems from Kingsley's pen?—*The Oubit, The Tide Rock, The Starlings, A March, Airlly Beacon, A Farewell, Elegiacs, A Lament, The Longbeards' Saga, It was Earl Haldan's Daughter, Ode to the North-East Wind, The Night Bird, The Watchman, The World's Age, A Christmas Carol, The Dead Church, A Parable from Liebig, My Hunting Song, The Bad Squire, In an Illuminated Missal, The Weird Lady, Sing Heigh-ho! The Knight's Leap, Easter Week, The Song of the Little Baltung, The Mango Tree, and The Priest's Heart.*

T. CANN HUGHES, B.A.

The Groves, Chester.

MOTLEY'S "UNITED NETHERLANDS," VOL. III. p. 381.—What is the exact title of the book alluded to as a classic memorial of near a half century of hard fighting? Lowndes speaks of several books by and about Sir Roger William, but of none that seems to answer this description.

A. H. CHRISTIE.

QUARTER-CATHEDRALS.—During this past summer, walking from Cambridge to London, I was greatly struck by the beauty of the church at Saffron Walden as seen from the hill overlooking

the town. I found it a fine, large structure, in every respect noticeable and impressive. A friend resident in the town told me the townfolk were very proud of their church, and that it was one of the eight English "quarter-cathedrals." Perhaps some reader of "N. & Q." can say which are the others, and whether the term is of local or general acceptance.

JAMES HOOPER.

7, Streatham Place, S.W.

CHRISTIAN V. DOM.—I have a painting which was brought from Holland about sixty years ago, and on which is painted very plainly, "Christian v. Dom f." It is an allegorical representation of the vanity of human things. A boy lying in the foreground, richly dressed, blows bubbles, while around him are all such things as might be supposed to minister pleasure, musical instruments, flagons, cards, money-boxes, &c. Can any of your readers give me any information as to the painter?

G.

THE INVENTOR OF THE BICYCLE.—Was Sir William Petty the inventor of the bicycle? I ask because I have lately found the following entry in John Evelyn's *Diary*, under date 1665, where he says that at Durdans, near Epsom, he found Dr. Wilkins, Sir William Petty, and Mr. Hooke "contriving chariots, new rigging for ships, a wheel to run races in, and other mechanical inventions."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SAMUEL DERRICK.—Where shall I find a good account of this amusing letter-writer and his family? He describes himself as the descendant of a landed proprietor in Carlow county, who was dispossessed by Cromwell of an estate still called in the eighteenth century "Old Derrick." The name is, I believe, now unknown in the county Carlow.

H.

THE "NEW CATECISME."—In 1588-89 the churchwardens of St. Martin's, Leicester, charge sixteenpence as paid to "Peter Orton for a booke called the new catecisme." Was not this rather a late date at which to call the present catechism "new," or is reference made to some other form of instruction?

THOMAS NORTH.

Llanfairfechan.

"BERE BRAT."—In the *Antiquary*, iii. 255, Mr. Gomme says: "At Ashbury the *bere brat*, the old Saxon designation of the garnier or keeper of the granary, held a yard-land almost freely for his services." In what old Saxon text does this word occur? I cannot find it in the new Bosworth or in the O. Saxon poem of the *Heliand*.

A. L. MAYHEW.

18, Bradmore Road, Oxford.

"HEARE COLLER."—In the year 1619-20 it is recorded by the churchwardens of St. Martin's,

\* In Dutch a kite is simply a *flyer*.

Leicester, that "Mrs. Alice Morton gave to the church for the pulpitt one heare Coller velvet Cushen stuffed w<sup>th</sup> downe." What colour is here indicated?

THOMAS NORTH.

Llanfairfechan.

**NORTHAMPTONSHIRE BIBLIOGRAPHY.**—In Mr. Lilley's catalogue of purchases from the library of Mr. William Upcott are the subjoined interesting and important lots pertaining to Northamptonshire. If any correspondent of "N. & Q." can tell me in whose possession they now are I shall be exceedingly obliged:—

"Graphic Illustrations of Northamptonshire, comprised in a very extensive collection of original drawings and engravings of churches, monuments, old houses and antiquities, topographical views, seats, and mansions, portraits of nobility and clergy, and celebrated persons born and resident in or connected with the county, executed for and collected by Mr. Upcott, regardless of expense; forming materials for a complete history of the county, arranged in four very large portfolios, with leaves, half-bound russia, the contents lettered. Many years devoted to the subject would be required to form such an extensive collection as the present, which contains two hundred and fifty drawings by the Bucklers, &c., including some most splendidly coloured large monuments, and seven hundred and fifty portraits and prints, including some very fine ones and some proof impressions, and some from private plates. It would be an admirable foundation for a county museum.

"*Joyful News for England, a Relation of the Happy Prophecy made by a Gentleman betwixt Grafton and Northampton, 4to., sewed, 2s. 6d.*

"Montagu Family. A pedigree of and manuscript collections relating to the Montagu family, with some autograph letters addressed to the Duke of Montagu, by John Anstis, Esq., Garter King at Arms. Folio, 2l. 12s. 6d.

"Protestation lately made by the Houses of Parliament, the 5th of May, 1641, and now taken and subscribed by us whose Names are here underwritten in the Towne and Parish of Worcester, 10th June, 1641. The original manuscript, with numerous signatures, and finally signed by Joh. Lockwood, the vicar, 1l. 4s.

"Record of all Buryalls in Woolen since 1st August, 1678, folio. Manuscript. The burials are in St. Giles's Church, Northampton, and extend to 1694. A curious document. 15s.

"Upcott's (W.) *Bibliographical Account of all the Works relating to the County of Northampton, 8vo., half-russia, 7s. 6d.*"

JOHN TAYLOR.

Northampton.

**THE MEMOIRS OF THOMAS PICHON.**—The *Nouvelle Biographie Générale*, Paris, 1862, tome xl. 79, says of Thomas Pichon:—

"On a de lui: 'Lettres et Mémoires pour servir à l'histoire, naturelle, civile, et politique, du Cap-Breton jusq'en 1758; La Haye, 1760, in-12. Les Mémoires n'ont pas été publiés.'"

Have Pichon's memoirs ever been edited since 1862; and if so, when and where? Any information upon this matter will much oblige.

B. T.

**SIR GODFREY KNELLER.**—Is there any list or catalogue of portraits painted by Sir Godfrey

Kneller, and where can it be seen? I am very anxious to trace a portrait of a lady by him, supposed to be painted about 1701.

E. J. ROBERTS.

**BALLET.**—In Matthew's Bible, 1551, the Song of Solomon is entitled "The Ballet of Ballettes of Salomon." Ballads are still called *ballets* in this village, and a curious instance of the use of the word occurred this morning (Oct. 19) as I was concluding a somewhat confidential conversation with one of my parishioners, who said, "You may depend on't I shan't make no *ballet* of what we've been a-talkin' about." On further inquiry I find that the verb *to ballet* means to gossip from house to house. It is very expressive, and I should be glad to know whether it ever occurred in this sense in book-English.

W. D. PARISH.

Selmeaton, Lewes.

**DURHAM.**—Who was the celebrated blind mathematician of Durham?

C. A. WARD.

Haverstock Hill.

**WHICH ARM TO OFFER TO A LADY.**—Will you have the goodness to tell me in "N. & Q." if there is any authority, in pictures or books, as to which arm was formerly given by the gentleman to the lady? A very old person told me in the days of wearing swords the *left* arm was given, for obvious reasons. At present the *right* arm appears to be correct, and this is done at Court.

SCOTTISH.

**MACKENZIE FAMILY.**—Perhaps some of your readers might be able to help me in a question of genealogy. I am anxious to discover the name of the *first* wife of Kenneth Mackenzie, the last male heir of the Cromarties. He was son of the Hon. Roderick Mackenzie, and nephew of George, third and last earl. His *second* wife was Miss Petley, of Riverhead. He died in 1796. Both marriages are alluded to in different works, but the name of the first wife is not given. She was married, it is supposed, about 1770. There may be sources of information of which I am not aware, and I am in hopes that among those interested in such questions I may receive some suggestions as to further search.

QUERY.

**HENRY MORTLOCK, THE PUBLISHER.**—Can any reader of "N. & Q." give any particulars about this publisher? From the title-page to Sir Robert Cotton's *Answer to such Motives as were offer'd by certain Military-Men to Prince Henry, inciting Him to affect Arms more than Peace*, it would appear that he was carrying on his business in 1675 both at the Phoenix in St. Paul's Churchyard and at the White Hart in Westminster Hall. Two other tracts, both published by him, are bound up in this volume, viz., Sir Robert Cotton's *Short View of King Henry III.'s Reign and The*

*French Charity*, the date of the latter being given as 1665. MR. SATCHELL doubtless refers to him in his "List of London Publishers" (6th S. vi. 302), though there the name is spelt Mortclock. How long did Mortlock carry on his business, what other books did he publish, and where did he come from?  
G. F. R. B.

**CAWLEY THE REGICIDE.**—Can any one give me information as to Cawley or his wife after the Restoration? She was in London some time after his escape to the Continent. He fled before Ludlow left England. Is anything known of him during his life abroad?  
F. H. ARNOLD, LL.B.

Emsworth.

**MICHAELMAS DAY AND THE GOOSE.**—I read in an article in the *St. James's Magazine* for November, 1869, p. 271, that "at a certain town in Surrey, which shall be nameless, the inhabitants disdain to celebrate the feast of St. Michael; to them [adds the writer] the savoury bird deemed by some inseparable from that anniversary is a delicacy unknown." What is the town referred to?  
E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**KENNEDY, EARL OF CASSILIS.**—Who was the mother of Capt. Archibald Kennedy, of the Royal Navy, eleventh Earl of Cassilis in 1792? Burke, in the *Baronetage*, &c. (Ailsa pedigree), says the father, Archibald Kennedy, Receiver-General at New York, married a Miss Massam of that city, his first wife. No trace of her has been found here, except that it appears, from the record of a deed of some real estate in the Secretary of State's Office, that the Christian name of the first wife of the Receiver-General was Elizabeth.

J. J. LATTING.

64, Madison Avenue, New York, U.S.A.

**TOMMY ATKINS.**—How did this come to be a sort of generic *sobriquet* for a private soldier? The *Saturday Review* early in the present year had an article entitled "Tommy Atkins in Excelsis."

A. SMYTHE PALMER.

Woodford.

**MOXLEY.**—Will any one of your correspondents be kind enough to give the derivation of the name of this place, situated in the parish of Wednesbury, Staffordshire? There is a Moxhall in the neighbouring county of Warwick.  
W.

**ARMS OF OXFORD HALLS.**—Berry, speaking of the five halls at Oxford, says: "These societies, not being either endowed or incorporated, not one of them ever assumed or obtained any grant of arms." How far is Berry's statement correct? The halls certainly use arms, though perhaps not in any corporate capacity. Certainly the individual members use the arms, supposed to belong

to each hall, on note-paper, boating clothes, &c.; and the arms are to be found on some of the old buildings. Under what authority do the Oxford colleges use arms? How many colleges have obtained a grant of arms from the Heralds' College; and how many have assumed arms? Take the more recently founded colleges, e.g., Worcester, Hertford, Keble; have these simply assumed the arms of their founders, or have they obtained licence from the Heralds' College?  
W. G. D. F.

**THE UNIVERSITY OR "TRENCHER" CAP.**—At what period was the square board introduced in the caps worn by students and graduates in arts? The caps of graduates in law, music, &c., probably preserve the shape of the loose "bonnet" which superseded the hood as a head covering.  
X. C.

**BY-AND-BY.**—Can any one inform me of the original meaning and exact origin of this expression?  
C. SWEETING.

**PEGGE'S "FORME OF CURY."**—Will any correspondent of "N. & Q." kindly inform the writer of the date of the first edition of this well-known book on cookery? It contains receipts of the master-cook of Richard II., A.D. 1390. The last reprint was, I believe, in 1780.  
W. W.

**REGISTERS OF WELSH CHURCHES.**—Can any of your contributors inform me whether the registers of any Welsh parish churches have been examined and published, as have those of the parish of Caverley, reviewed *ante*, p. 359? or whether any notes on the names of Welsh parishes, like those on Somersetshire parishes which you are now publishing, have ever been printed? Are there any digests of the (1) Welsh, (2) Saxon laws? I shall be glad of any information upon this subject.  
CYMRO.

#### AUTHORS OF BOOKS WANTED.—

Can any of your Australian readers inform me as to the authorship of two anonymous poetic volumes, published in 1874 at Melbourne?—1. *The Explorers, and other Poems*, by M. C., published by G. Robertson, Melbourne, 1874. The author's preface is dated from Mount Gambier, and the book is dedicated to Mr. A. L. Mackay, Port Darwin. 2. *A Dream of the Past; or, Valerian*, a dramatic poem, by Unda. Melbourne, 1874.  
R. INGLIS.

*Miscellaneous Poems.* | By | Sir J— M—, | Bombay, | printed at the American Mission Press | (not published) | 1829.—My copy has the inscription at the top of the title-page, "To Lady Malcolm | from Her affectionate Brother | The Author." The word *the* is written over "John." There is inserted at the end "Prologue to the Comedy (in three acts) of *Quite Correct*, performed at Poona July, 1830."  
J. DYKES CAMPBELL.

#### AUTHORS OF QUOTATIONS WANTED.—

"Life is a riddle, and I give it up."  
I have looked for this in many collection of epitaphs and epigrams without success.  
H. W. SMITH.

## Replies.

## WHEALE OR WHEAL=SANIES.

(1<sup>st</sup> S. vi. 579; vii. 96; viii. 208, 302.)

This word, which must not be confounded with *wheal* (more correctly written *weal* or *wale*), the mark of a stroke of a rod or whip, has usually had given to it the meanings of a pimple, sore, blister, or pustule. See Skeat, *s. v.*\* But to these meanings there must, it seems, be added that of *sanies*, whatever meaning be attached to that word.† The authority for this meaning is a passage in the preface of the A.V. of the Bible. This passage, which gave rise to the notes quoted above, runs as follows:—"Truly, good Christian Reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; (for then the imputation of *Sixtus* had been true in some sort, that our people had been fed with gall of dragons instead of wine, with wheal instead of milk;) but," &c. Two correspondents of "N. & Q.," in answer to the original query, contented themselves with surmising (for it was a mere surmise) that *wheal* was = *whey*, but the third (W. S. W.) went to the root of the matter, and pointing out that the words following "people" were "evidently translations of some expressions in the preface of Pope Sixtus (or Xystus) V., to his edition of the Vulgate," he declared that he had consulted this edition and found the original words to be "fel draconum pro vino, pro lacte sanies obruderetur." It is clear, therefore, that the authors of the A.V. regarded *wheal* as the equivalent of the Lat. *sanies*; but whether they understood *sanies* to mean "bad or corrupted blood, bloody matter,"‡ or "a thin,

unhealthy, serous fluid, untinged or slightly tinged with blood," or whether, again, they took it to mean the poison of some noxious animals (such as snakes, adders, serpents, &c.),\* in which meaning *sanies* was used by some of the Latin poets, I cannot take upon me to say.† It is evident, at all events, that *wheal* at the beginning of the seventeenth century had amongst its meanings that of some unhealthy or noxious animal fluid. I know of no other passage in which it occurs in this sense, but I find some little confirmation of the meaning in the fact that Somner, in his *A.-S. Dict.*, inserted (see Skeat, *s. v.* "Wheal") a word, *Hwelle*, which had no real existence, and to which he assigned the meaning of *putrefactio* (see Bosworth's *A.-S. Dict.*, *s. v.*). This shows that to him at least *wheal* had the meaning *putrefactio* in addition to its ordinary one of blister, pustule, &c. And if *wheal* really had this other meaning, as there seems but little doubt that it had, would it not be well that Prof. Skeat, when he publishes another edition of his *Dictionary*, should take notice of it? He was not obliged to notice the word at all, as it has fallen into disuse; but, as he has given it, he would, I think, do well to make his article as correct as possible. And who knows but it may help him to the derivation of the word, which seems at present to be uncertain.

So soon as I discovered that *wheale* (for so it is written in the early editions of the A.V.) had had this meaning in the days of Shakespeare, it occurred to me at once that in the famous "dram of eale" (*Hamlet*, I. iv.) the *eale* might possibly be a misprint for *wheale*. We all know now that infinitely less than a dram of unhealthy, ichorous, or purulent matter may be taken up from the surface of a wound or sore into the circulation and

\* The only explanation given by Skeat himself, however, is "a swelling, pimple caused by ill-health." Still, he quotes *Prompt. Parv.*, which has "score.....Pustula"; and the meaning "blister" I have found in Minshew and in Cotgrave, *s. v.* "Aerolle."

† Riddle, in his *Lat. Dict.*, gives "bad or corrupted blood, bloody matter," as the meaning of this word in Celsus. It is still used in medicine, but not precisely in the same sense. Hooper, in his *Medical Dict.*, explains it, "a thin unhealthy discharge, with or without an admixture of blood or pus, from fistulæ or ill-conditioned sores"; and Webster, quoting from a medical writer, has "a thin serous fluid commonly exhaled at the surface of ulcers." My own notion is that *sanious matter*, which is always thin and unhealthy, is now generally applied to a discharge which is slightly tinged with blood, and, indeed, *s. v.* "Sanious." Webster has "Pertaining to *sanies* or partaking of its nature and appearance; thin and serous with a slight bloody tinge."

‡ Riddle quotes Celsus only, but it seems to me that he has jumbled up what he has found in Celsus (5, 26, 20) and in other non-medical Latin authors. I have consulted Celsus, and what I find there scarcely corresponds to what Riddle says of it. Celsus says, "Sanguis omnibus notus est; sanies est tenuior hoc, varie crassa, et glutinosa, et colorata." Then he goes on to say that *sanies*

is not all of the same kind, for that some *sanies* has been called by the Greek names ὑδρωψ and μελιχροα, and he describes ὑδρωψ (which Liddell and Scott give almost—ἰχώρ in a medical sense) as "tenuis, subalbidus, ex malo ulcere exit," &c.; whilst of μελιχροα he says, "Crassior est, glutinosior, subalbida, mellique albo subsimilis." Now these two kinds (especially the first) are more like the *sanies* of the present day than Riddle's representation of it. It appears, moreover, from Forcellini's *Faccioliati* that *sanies* was also employed in a similar unusual sense by Pliny and others, for before the quotations from these authors are given it is remarked, "Aliquando cum pure confunditur, et de corrupto omni humore ponitur, aut corrupto simili, licet non cruento." It is clear, therefore, that even in those times *sanies* was not always bloody.

\* It would then more nearly correspond to the *fel draconum*; but the question is, Could *wheal* have had this meaning?

† From what I have said in note ‡, however, it seems that even in more or less classical times *sanies* sometimes meant a thin, whitish, more or less purulent fluid, and as it would then bear some faint resemblance to milk, this is not improbably the meaning that Sixtus and the translators of the A.V. attached to the word.

quickly contaminate the whole of the blood.\* But this was certainly not known in the time of Shakespeare, though it may have been guessed at. Still a man who believed that a poison such as the "juice of cursed hebenon," when dropped into the ears, could swiftly "posset and curd.....the thin and wholesome blood," would be very apt to imagine that the blood might readily be contaminated by the noxious matter of a sore. It may be objected, however, that what Shakespeare is speaking of when he uses the words "the dram of eale" is rather a moral than a physical sore. Very true, but it seems to me that much additional force is imparted by giving to the slight moral defect, already described at length as marring the many virtues of a man, the name of a physical impurity, of which a very minute quantity is capable of contaminating his whole body. If I described vice as a ferment, slowly but surely leavening the noble substance of a man to his own scandal, nobody would regard the metaphor as overstrained, and yet fermentation is a purely physical operation.

I do not attach much importance to this suggestion, but I think it is quite as good, so far as the sense goes, and more probable than the "dram of ill" which now seems to find favour.

F. CHANCE.

Sydenham Hill.

THE REPUBLICAN CALENDAR (6th S. viii. 286, 332, 393).—The table of concordance of Republican and Gregorian calendars given at p. 70 of Bouillet's *Atlas d'Histoire et de Géographie*, recom-

\* This is what is now called "blood-poisoning," and by the French "infection purulente."

mended by M. MASSON, appears to be wrong in some points, at least in my edition of 1877.

1. The 15 Fructidor, An ii., is given as Sept. 3, 1794. This must be a misprint for Sept. 1, as given in the other years carrying the same dates.

2. The fifth *jour complémentaire* of An iii. and vii. is shown as Sept. 22, and that of An xi. as Sept. 23. This cannot be right; and we should, apparently, read for fifth *jour*, last, or *dernier jour complémentaire*, as the dates given on that line are all those of the last complementary days. It will be well to call your readers' attention to this, or else mistakes may be made.

What appears to be a corrected copy of the same table is given at p. ix in *Considerations sur les Principaux Événements de la Révolution Française: le Directoire*, par Madame de Stael (Hachette, 1882).

There is one point I should like to see explained. The Sansculottides are given by Bouillet as follows (see p. 69 of his *Atlas*): 1, De la Vertu; 2, Du Génie; 3, Du Travail; 4, De l'Opinion; 5, Des Récompenses; 6, De la République. Now in Thiers's *History of the Revolution*, vol. iii. p. 256 (Bentley, 1881), or tome ii. p. 335 (Bruxelles, 1838), these *fêtes* are given as follows: 1, Génie; 2, Travail; 3, Belles Actions; 4, Récompenses; 5, Opinion; 6, Révolution. If we take "Belles Actions" as equivalent to "Vertu," we have in five cases the same names, but in different order. Which is right?

It would probably be convenient for your readers if you printed a table of concordance. I attach one which I think is very convenient for reference. It can easily be expanded, but if further contracted mistakes will be apt to be made in working with it.

R. PHIPPS.

A CONCORDANCE OF REPUBLICAN AND GREGORIAN CALENDARS.

| Republican Year.              | I.     | II.       | III.     | IV.      | V.     | VI.       | VII.     | VIII.     | IX.       | X.     | XI.      | XII.     | XIII.  | XIV.      |
|-------------------------------|--------|-----------|----------|----------|--------|-----------|----------|-----------|-----------|--------|----------|----------|--------|-----------|
| Month.                        | 1792-3 | 1793-4    | 1794-5   | 1795-6   | 1796-7 | 1797-8    | 1798-9   | 1799-1800 | 1800-1    | 1801-2 | 1802-3   | 1803-4   | 1804-5 | 1805      |
| 1 Vendémiaire                 |        | 22 Sept.  | 23 Sept. | 22 Sept. |        | 22 Sept.  |          |           | 23 Sept.  |        |          | 24 Sept. |        | 23 Sept.  |
| 1 Brumaire                    |        | 22 Oct.   | 23 Oct.  | 22 Oct.  |        | 22 Oct.   |          |           | 23 Oct.   |        |          | 24 Oct.  |        | 23 Oct.   |
| 1 Frimaire                    |        | 21 Nov.   | 22 Nov.  | 21 Nov.  |        | 21 Nov.   |          |           | 22 Nov.   |        |          | 23 Nov.  |        | 22 Nov.   |
| 1 Nivôse                      |        | 21 Dec.   | 22 Dec.  | 21 Dec.  |        | 21 Dec.   |          |           | 22 Dec.   |        |          | 23 Dec.  |        | 22 Dec.   |
| 1 Pluviôse                    |        | 20 Jan.   | 21 Jan.  | 20 Jan.  |        | 20 Jan.   |          |           | 21 Jan.   |        |          | 22 Jan.  |        | 21 Jan.   |
| 1 Ventôse                     |        | 19 Feb.   | 20 Feb.  | 19 Feb.  |        | 19 Feb.   |          |           | 20 Feb.   |        |          | 21 Feb.  |        | 20 Feb.   |
| 1 Germinal                    |        | 21 March  | 21 March | 21 March |        | 21 March  |          |           | 22 March  |        |          | 22 March |        | 22 March  |
| 1 Floréal                     |        | 20 April  | 20 April | 20 April |        | 20 April  |          |           | 21 April  |        |          | 21 April |        | 21 April  |
| 1 Prairial                    |        | 20 May    | 20 May   | 20 May   |        | 20 May    |          |           | 21 May    |        |          | 21 May   |        | 21 May    |
| 1 Messidor                    |        | 19 June   | 19 June  | 19 June  |        | 19 June   |          |           | 20 June   |        |          | 20 June  |        | 20 June   |
| 1 Thermidor                   |        | 19 July   | 19 July  | 19 July  |        | 19 July   |          |           | 20 July   |        |          | 20 July  |        | 20 July   |
| 1 Fructidor                   |        | 18 August | 18 Aug.  | 18 Aug.  |        | 18 August |          |           | 19 August |        |          | 19 Aug.  |        | 19 August |
| <i>Jours Complémentaires.</i> |        |           |          |          |        |           |          |           |           |        |          |          |        |           |
| Vertu 1                       |        | 17 Sept.  | 17 Sept. | 17 Sept. |        | 17 Sept.  | 17 Sept. |           | 18 Sept.  |        | 18 Sept. | 18 Sept. |        | 18 Sept.  |
| Génie 2                       |        | 18 "      | 18 "     | 18 "     |        | 18 "      | 18 "     |           | 19 "      |        | 19 "     | 19 "     |        | 19 "      |
| Travail 3                     |        | 19 "      | 19 "     | 19 "     |        | 19 "      | 19 "     |           | 20 "      |        | 20 "     | 20 "     |        | 20 "      |
| Opinion 4                     |        | 20 "      | 20 "     | 20 "     |        | 20 "      | 20 "     |           | 21 "      |        | 21 "     | 21 "     |        | 21 "      |
| Récompenses 5                 |        | 21 "      | 21 "     | 21 "     |        | 21 "      | 21 "     |           | 22 "      |        | 22 "     | 22 "     |        | 22 "      |
| République 6                  |        | Nil       | 22 "     | Nil      |        | Nil       | 22 "     |           | Nil       |        | 23 "     | Nil      |        | Nil       |
| Gregorian Year                | 1792-3 | 1793-4    | 1794-5   | 1795-6   | 1796-7 | 1797-8    | 1798-9   | 1799-1800 | 1800-1    | 1801-2 | 1802-3   | 1803-4   | 1804-5 | 1805      |
| Republican Year               | I.     | II.       | III.     | IV.      | V.     | VI.       | VII.     | VIII.     | IX.       | X.     | XI.      | XII.     | XIII.  | XIV.      |

In a reply at the second reference are some slight inaccuracies. The landing of the British force in Aboukir Bay was conducted by my uncle, General Moore, who commanded the reserve. It took place on March 10 (not 8), 1801. Sir Ralph Abercrombie did not lose his life on that day. He was killed in the severe action fought on March 21, and that battle was called by the British the battle of Alexandria, not battle of Aboukir. M. Thiers calls it "la bataille de Canope." The dates given above are all taken from Sir John Moore's journal.

JOHN CARRICK MOORE.

"THE SOUTHERN CROSS" (6th S. vii. 387; viii. 54).—In "N. & Q." 6th S. vii. I made an inquiry concerning an American poem, the title of which is *The Southern Cross*. My question attracted the attention of Mr. Mac Henry Howard, of Baltimore, who has kindly sent me a copy of the verses. He informs me that they were written by Mrs. Ellen Lloyd Key Blunt, a daughter of Francis S. Key, who wrote *The Star-Spangled Banner*, all of whose descendants were Confederates.

As these verses are almost unknown to English people, and as they have considerable poetical merit as well as historical interest, I make no apology for sending them to you for republication.

"In the name of God ! Amen !  
Stand for our Southern rights :  
On our side, Southern men.  
The God of Battles fights !  
Fling the invaders far !  
Hurl back their work of woe !  
The voice is the voice of a brother,  
But his hands are the hands of a foe.  
They come with a trampling army  
Invading our native sod ;  
Stand, Southrons ! fight and conquer,  
In the name of the mighty God !

They are singing *our* song of triumph,\*  
Which proclaimed *us* proud and free ;  
While breaking away the heartstrings  
Of our nation's harmony.  
Sadly it floateth from us,  
Sighing o'er land and wave,  
Till mute on the lips of the poet  
It sleeps in his Southern grave.  
Spirit and song departed !  
Minstrel and minstrelsy !  
We mourn ye, heavy hearted,  
But we will—we will be free !

They are waving *our* flag above us,  
With the despot's tyrant will ;  
With our blood they have stained its colours,  
And they call it holy still.  
With tearful eyes, but steady hand,  
We'll tear its stripes apart,  
And fling them, like broken fetters,  
That may not bind the heart.  
But we'll save our stars of glory,  
In the might of the sacred sign  
Of him who has fixed for ever  
Our 'Southern Cross' to shine.

\* *The Star-Spangled Banner*.

Stand, Southrons ! fight and conquer,  
Solemn and strong and sure !  
The fight shall not be longer  
Than God shall bid endure.  
By the life that but yesterday  
Waked with the infant's breath,  
By the feet which ere morning may  
Tread to the soldier's death,  
By the blood which cries to heaven,  
Crimson upon our sod,  
Stand, Southrons ! fight and conquer,  
In the name of the mighty God !"

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CRINOLINE (6th S. viii. 387).—I think A. J. M. might have usefully gone further back in his exposition of *crinoline*. The whalebone, or rather steel, cages known by that term had their origin in a woven fabric composed of hair and a linen (flax) warp. Hence the name (*crinis-linum*). This fabric was used by ladies to extend their dresses. As it was costly, and, worse still, did not produce the desired extension in the lower part of the dress, light steel hoops were fitted with tape upon the birdcage model, and at one time the drapers' shops were hung with these "machines." The fashion culminated about 1862-3, as may be seen on reference to the illustrated newspapers of the time, especially the illustrations of the International Exhibition of 1862. The rolling of the steel to a ribbon-like thinness for making the hoops developed a great trade at Sheffield. In 1861 I saw at Cammel's works a mass of "crinoline" steel equal to from fifteen to twenty tons, and was informed that this concern and Messrs. John Brown & Co. averaged each a "make" of from ten to fifteen tons per week. The great risk of ladies' dresses accidentally taking fire had much to do with the rapid extinction of the fashion, for when a dress ignited the steel hoops frequently became red hot by the combustion of the covering fabric, whilst they prevented the quick extinction of the fire by compression. Any attempt to revive this idiotic and dangerous fashion ought to be instantly put down by public opinion, if it cannot be done by law.

GEORGE WALLIS, F.S.A.

South Kensington Museum.

*Punch* will probably be found the best guide as to the date of the rise, decline, and fall of this article of dress, which under the pencil of Leech had a certain charm. I have carefully kept one, with petticoats and dress of the period ; the latter measures round the bottom of the skirt five yards twelve inches. It may interest some to know that Dr. Richardson, in his *Field of Disease*, gives an instance of escape from lightning through wearing crinoline, which acted as a conductor.

FLO. RIVERS.

*Crinoline* is a stiff, heavy sort of gauze, made, as its name implies, of hair (horse). Look in English,

Latin, and French dictionaries for words beginning with *crin*. It is still purchasable, and used for millinery purposes, though not to expand ladies' dresses. When in fashion for that purpose it was expensive, and so its place was sometimes supplied by the whalebone, steel, or even (by country girls) long shoots of bramble, made into the cage A. J. M. describes. Sad accidents occurred when the dress caught fire and the steel hoops became red hot. This I confess is no answer to the query, as is sometimes the case in "N. & Q.," but as it explains what *crinoline* is I hope it may be admitted.

P. P.

Crinoline wearers diminished rapidly in 1874, and were well-nigh extinct in 1875.

ST. SWITHIN.

I fear that my inquiry on this interesting subject is not likely to be answered; men cannot answer it, and women, alas! will not. But I have been privately favoured with an approximate reply by a lady of my acquaintance; and as every published query should, if possible, have a published answer, I submit the substance of this reply. In 1873, says my informant, crinolines were (as ladies themselves often are) "small, but decided." Some people, however, had already left them off. In 1874 they had become beautifully less, and were ready to vanish away. And, adds my fair friend, "we are all agreed that when we removed from our early home in 1875, what to do with the disused crinolines was one of the most perplexing questions of the hour." Nevertheless, even in 1875 a lady wearing "a good large round one" was still visible above the horizon; and she looked "old-fashioned, but yet not absurdly so." From these various arguments it results that crinoline went out about the end of 1874. And I hope that the purveyors of fancy balls in 1974 will not fail to thank me, or rather "N. & Q.," for this information.

A. J. M.

duc de Chambord (6th S. viii. 389).—The priest who attended at the death of the Comte (not Duc, as the Rev. Ed. Marshall calls him) de Chambord would, I think, have said, "Fils de St. Louis, montez au ciel," and not "Montez au ciel, fils de St. Louis." These words were supposed to have been used by the Abbé Edgeworth at the execution of Louis XVI. This unfortunate king did not, however, lay his head on the block. To the last moment he expected a rescue, and the six executioners, fearing for their own lives, were only able to carry out the sentence after a desperate struggle with their victim. In such a scene of confusion it would have been difficult for the king to have heard what the abbé said, and the story is probably apocryphal.

There is no record, so far as I know, of the words having been used on former occasions. It would take too much space to search the history

of France from the year 1297, when Louis IX. was canonized, but I give a few details of what occurred at the last moments of the kings of the Bourbon line.

When Ravallac drove his dagger through the heart of Henri IV., the Duc d'Espèron and the other noblemen in the coach with the king were too intent on seizing the assassin to utter any pious ejaculations.

During the last illness of Louis XIII. at the new château of St. Germain (when his only occupation was to sing psalms or to string mushrooms), the king was so ill served that he could not even get his soup warm (Crowe's *History of France*, vol. iii. p. 583). The only wish, indeed, of those who attended the king was that he might die as soon as possible. If any exclamation was made at the instant of his death it was certainly of a very different sort from that attributed to the Abbé Edgeworth.

No details are known of the last moments of Louis XIV. The day before his death Madame de Maintenon had come over from St. Cyr, but she left Versailles again the same afternoon. The Jansenist priests were not allowed to come near the palace, and the Jesuits, who were admitted into the sick room, were too anxious for their own safety after the king's death to think of the spiritual affairs of the Grand Monarque.

The last days of Louis XV. are well known to all from the graphic pages of Carlyle. A week before the king's death the sacraments had been administered by the Cardinal Grand Almoner, who had then hastily left Versailles, after declaring to the courtiers "that his Majesty repented of any scandal *he may have given*." There were not many watchers round "the loathsome sick bed" of *le bien aimé*. Graille, Chiffe, and Coche were assiduous to the end. With them watched some poor sisters and a few priests, whose chief thought was to get the corpse, so soon as life had left the body, into two lead coffins, pouring in abundance of spirits of wine.

I have no means at hand of ascertaining what occurred at the deaths of Charles X. and Louis XVIII., but I expect Mr. Marshall will find that the first occasion on which we have authentic proof of the use of the words "Fils de St. Louis, montez au ciel," was at the death of the Comte de Chambord.

F. G.

This is not a prescribed formula. It has always been reported as a happy impromptu or inspiration (according to different persons' views) of the Abbé Edgeworth; while its authenticity (like that of most other remarkable sayings) has been disputed, and it has been said to have been made up after the event. The priest at the bedside of the late Comte (not Duc) de Chambord merely quoted the well-known saying as an acknowledgment of the unacknowledged sovereignty of the patient, and

an encouraging testimony that there was some analogy between his lot and that of his more illustrious, if more unfortunate, predecessor.

R. H. BUSK.

VERSES BY VOLTAIRE (6th S. viii. 68, 178).—The following are doubtless the "English verses to a young lady," by Voltaire, which H. S. A. is desirous to recover:—

"A *Lady Hervey*.  
1726.

Laura, would you know the passion  
You have kindled in my breast?  
Trifling is the inclination  
That by words can be express'd.  
In my silence see the lover;  
True love is by silence known;  
In my eyes you 'll best discover  
All the power of your own."

The ensuing translation into French, by M. Clogenson, is given in the edition, Paris, Didot, 4 tomes 8vo., 1827, tome i. p. 1196:—

"Désirez-vous connoître, Hervey, la passion  
Que dans mon sein vous avez allumée?  
Bien légère serait une inclination  
Qui par des mots pourrait être exprimée.  
Le véritable amour s'exprime par les yeux;  
Un tel langage est moins trompeur que d'autres;  
Lisez dans mes regards, vous découvrirez mieux,  
Charmante Hervey, tout le pouvoir des vôtres."

These verses brought the amorous poet into trouble:—

"Enfin il se crut assez fort sur l'anglais pour risquer jusqu'à des déclarations d'amour en cette langue. On verra bientôt ce qui en arriva. L'auteur de la *Henriade*, le cœur encore tout rempli du doux souvenir de ses premières conquêtes, avait adressé des vers à *Laura Harley* [sic], dont le mari, marchand de la cité, était jaloux comme un Italien. Celui-ci, se connaissant mieux en chiffres qu'en mots alignés, crut qu'une déclaration en vers était une chose sérieuse. On vit bientôt figurer dans un procès-verbal les vers de Voltaire..... Peu s'en fallut que l'auteur ne fût condamné comme adultère; et peut-être, observe à ce sujet un malin diable qui se dit boiteux, la mauvaise humeur que Voltaire a depuis manifesté contre l'Angleterre et ses poètes, est-elle une suite de la susceptibilité matrimoniale du marchand Harley. Peut-être est bien dit; car l'interprète d'Asmodée sait bien que Voltaire, ne s'attachant à quoi que ce soit, ne devait pas plus aimer l'Angleterre que La France, sa patrie, qu'il dénigra sans cesse."—*Histoire de la Vie et des Ouvrages de Voltaire*, &c., par L. Paillet-de-Warcy, Paris, 1824, 2 tomes 8vo., tome i. p. 39.

In the work I have quoted from I find another French version of these memorable lines, which may be worth recording for comparison:—

"A *Laura Harley*  
Connaissez-vous la passion  
Que vous allumez dans mon âme?  
Légère est l'inclination  
Quand par des mots on peint sa flamme.  
Voyez l'amour dans ma timidité;  
L'amour pur est dans le silence,  
Voulez-vous de vos yeux connaître la puissance?  
Regardez ceux d'un amant enchanté!"

As another specimen of Voltaire's English, I may add the, perhaps, better known couplet,—

"*Sur les Anglais*.

Capricious, proud, the same axe avails  
To chop off monarchs' heads, or horses' tails."

To this is appended a note by the editor of the edition to which I have referred:—

"Je trouve ces vers à la page 337 du second volume de la *Poétique anglaise*, par M. Hénnet. J'ai lu ailleurs la même pensée en deux vers français attribués aussi à Voltaire:—

'Fier et bizarre Anglais, qui des mêmes couteaux  
Coupez [sic] la tête aux rois et la queue aux chevaux.'"

In the *Historical and Critical Memoirs of the Life and Writings of M. De Voltaire*, from the French of Don Chaudon (London, 1786, 8vo.), I find it stated that the English couplet was one day uttered by Voltaire, in conversation, to Lord Lyttelton (p. 293). WILLIAM BATES, B.A.  
Birmingham.

O'BRAZILE OR HY BRAZILE (6th S. viii. 224).—James Hardiman (*Irish Minstrelsy*, vol. i. p. 368) quotes from a MS. in Trinity College Library, Dublin, of a "History of Ireland," which he says (p. 183) dates from about 1636, a statement that "in many old mapps" O'Brazile is laid down under longitude 03.00, latitude 50.20. In the chart of the earth which is given in *Werdenhagen De Rebus publicis Hanseaticis* (Frankfort-a.-M., 1641) the island appears under the name of Brazil in a not very different place. Hardiman reprints the pamphlet of 1675, which contains what purports to be a letter addressed by a William Hamilton, of Derry, to a cousin in London. Mr. Hamilton is made to assert that he heard the narrative "from Capt. Nisbet his own mouth, whose the vessel, &c., was." Capt. Nisbet is stated to have lived at Killybegs, in Donegal, and to have owned vessels which he freighted to France and elsewhere; and it was one of these vessels which is said to have found the island. The discovery is stated to have occurred on March 2, 1674. The writer asserts that Mr. Lesly, of Glasslough (county Monaghan), took out a patent for the island in the reign of Charles I. He says that he was formerly inclined to believe that the vision of the island was "a trick of Rome, one of the works and mysteries of Babylon," but is now sure that the island has been discovered. The writer, whoever he was, was evidently well acquainted with Donegal. At the time he wrote there were several families of Nisbets, or Nesbits, in the neighbourhood of Killybegs, and more than one bore the Christian name of John and the designation of captain. They were large land-owners, and several members of the family represented the county of Donegal in the Irish Parliament; whether any of them owned and freighted vessels I do not know. N.

William Worcester, A.D. 1480, twice mentions "insula Brasyle" (edit. Nasmith, Cant., 1778).



Once, p. 223, under "Insulæ Irlandiæ," "Blasque iland prope Dengele,"..... "et qui voluerunt velare [to sail] ad insulam Brasyle, debent accipere cursum." Again, p. 267, "1480 die 15 julii," his brother-in-law, John Jay, in a ship of eighty tons, began at Bristol avoyage to the island of "Brasylle" in the west of Ireland, and returned to Bristol September 18, "velaverunt maria per circa 9 [?] 2] menses, nec invenerunt insulam, sed per-tempestas maris reversi sunt usque portum.....in Hibernia pro reposicione navis et marinariorum."

THOMAS KERSLAKE.

In the *Journal* of the Royal Geological Society of Ireland for 1879 I published a paper on Hy Brazil, and gave an enlarged facsimile of a manuscript map in which the island is distinctly laid down. This map is contained in a volume published by the Geographer Royal, le Sieur Tassin, in the year 1634, and the copy which I possess is rendered additionally valuable by containing several beautiful plans, drawn in ink by Tassin himself, of different royal fortresses which were strengthened about the year 1650. The special manuscript map which I selected for republishing was the "Carte de Des Isles et Costes Maritimes de l'Europe, ou l'on Voist La Routte et Navigation des hollandois au Nord-d'Irlande et d'escosse durant La querelle des anglois par L'occean germanique." This map has convinced me that an island must have existed at a very recent period where the Porcupine Bank now is known to be placed, and my friend Prof. King, late of Queen's College, Galway, has called my attention to the discovery on this bank of shells of *Littorina*, the common periwinkle—a shellfish requiring occasional exposure on rocky surfaces to the atmosphere for its existence. It is difficult to explain the occurrence of shells such as this except by assuming raised land existed at a recent date where they were dredged. I should be glad to obtain references to any "navigation cards" on which Hy Brazil is delineated.

W. FRAZER, F.R.C.S.I.

P.S. I subjoin the following extracts from Prof. King's letter, as I have never published them before:—

"There also came up in the dredge a specimen of *Littorina littorea*, which requires to be mentioned. This specimen is an adult one, and, though broken, it has a fresh appearance, and retains interiorly its characteristic polish. How has this shell, which only lives between ordinary tide marks, got into eighty or ninety fathoms water, and at a distance of 120 miles from the shore? Does it not suggest that the Porcupine Bank was a shallow littoral beach adjacent to land (an island), answering to that represented on a map lately published by Dr. Frazer?—W. K."

"Another specimen of the same shell—a fragment—is preserved in the collection of soundings from the Porcupine Bank in the Stephens Green Museum, presented by Capt. Hoskyns."

I have obtained, since writing these notes, *Le Relations Universali di Giovanni Bonero Bonessi*, published in Venice in 1605, a small 4to., containing maps, one of which has not only the island of Hy Brazil, but also the more legendary Isle of St. Brendan, fully figured. If I can obtain further evidence about Hy Brazil it will not be a great sacrifice to leave Brendan's Isle to a future discoverer.

CONTINUATION OF THE "SENTIMENTAL JOURNEY" BY EUGENIUS (6th S. viii. 423).—Eugenius commences this little book (edition 1774) with the words: "The following sheets are not presented to the Public as the offspring of Mr. Sterne's pen." It was right of him to say this, though hardly necessary, for careful readers would never believe that the continuation was written by Sterne. The writer was his friend and relative John Hall Stevenson, the author of *Crazy Tales*, who died in 1785.

EDWARD SOLLY.

An edition of the *Sentimental Journey*, London, printed for John Taylor, 1790, in 12mo., 2 vols., has two volumes of *Continuation* by Eugenius. The four are bound in one. Another edition, London, for William Baynes, J. Parsons, and Alcock & Sutton, Nottingham, 1792, in 12mo., with a frontispiece, has the "four volumes complete in one with *Continuation*." The editor claims an intimacy with Sterne, and pretends that his narrative is based upon incidents narrated by him. Eugenius in *Tristram Shandy* is said to be John Hall Stevenson, but I do not know that there is any ground for assuming that he was the author of this *Continuation*. Lowndes mentions it, and gives earlier editions than the above.

W. E. BUCKLEY.

When EPHRAIM HARDCASTLE begins to read his copy of Sterne, he will discover that Eugenius was not Sterne himself, but was a great friend and crony of Sterne's. He was, in fact, Sterne's cousin and counsellor—and a very pretty counsellor, too—John Hall Stevenson, the author of *Crazy Tales*. It is interesting to find that this fact is still occasionally unknown, although Mr. Traill's monograph on Sterne, in the "Men of Letters" series, can be had for the sum of two shillings.

A. J. M.

"Eugenius," the friend and correspondent of Sterne, was John Hall Stevenson, author of the *Crazy Tales*, published in 1785. See Allibone's *Dictionary of English Literature*, Nichols's *Lit. Anec.*, iii. 86, and *Autobiography of Rev. Alexander Carlyle*, 1861, ch. xii. L. A. R. Athenæum Club.

Supposititious name given by Sterne in *Tristram Shandy* to his friend John Hall Stevenson. *Vide Adams's Dictionary of Literature*.

HENRY G. HOPE.

WESTERN PROVERBS IN EASTERN AUTHORS (6th S. viii. 364).—Relative to MR. ABRAHAM'S note on "Western Proverbs in Eastern Authors," I should like to ask which is the correct form of a proverb he mentions. Is it a "big A" or a "big B" from a "bull's foot"? Mr. Besant, I see, gives the latter form, and MR. ABRAHAM quotes the Jewish proverb, "Not to know aleph from a bull's foot." "Big B" has the advantage of alliteration, and might, perhaps, point to the print of the hoof. But Halliwell says, "A common proverb, 'He does not know great A from a bull's foot,' is applied to an ignorant or stupid person." He quotes, however :—

"I know not A from the wynd-mylne,  
Ne A B from a bole-foot."

The fact of aleph meaning a bull does not throw much light on the subject; for it is not the Hebrew character supposed to represent the head and horns? I must apologize if this has already been discussed in your columns. I have only lately been wise enough to take in "N. & Q." regularly.

DE MONTFORT.

MISSING BRASSES (6th S. viii. 386).—The following quotation may interest some of your readers. The writer is speaking of Luton :—

"There were many monumental brasses in the church, but during 'the night of barbarism,' by which phrase our informant meant some thirty years ago, they were melted down to form candelabra for the church. Some few were spared, which are now preserved in the vestry."—*Athenæum*, Aug. 6, 1881.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A FIFTEENTH CENTURY FRENCH MS. (6th S. viii. 442).—Allow me to correct some errors in my article under this heading, caused by my want of acquaintance with old French. For "out," in the second line of the French, *out* should be read, meaning *avait*, and the asterisk should be cancelled. In the sixth stanza "domt" should have been written *doimt*, and the foot-note cancelled. "Hoir" means *heritier*, and the sense is "God... give to you and to Madame health, joy, and all prosperity without any cause of grief. So may he do to your heir." HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

SETTING THE THAMES ON FIRE (6th S. viii. 446).—I have a profound disbelief in this alleged origin of the saying, which is an old popular etymology, given in Dr. Brewer's *Dictionary of Phrase and Fable*. I should like to ask whether a South Lancashire labourer would understand the phrase; who uses it of him; and, in particular, whether it is possible to set a sieve on fire by friction. These assertions are easily made, but they commonly turn out upon inquiry to be no better than mares' nests. Where can we find "Set the *temse* on fire" in an old book? Of course the word *temse* itself is

common enough, and occurs in the *Promptorium Parvulorum*. WALTER W. SKEAT.

This proverbial expression is explained in Hazlitt's *English Proverbs and Proverbial Phrases*, p. 197, ed. 1869. Hazlitt says :—

"He will never set the *temse* on fire. The sieve employed in sifting the flour at a mill is so called in Yorkshire, it appears *N. and Q.*, 3<sup>rd</sup> S. vii. p. 239; and in Lincolnshire the same class of utensil is in use among brewers to separate the hops from the beer (*Ibid.*, 306). The word has been, oddly enough, corrupted into *Thames*, which has no particular meaning. In the case of the *temse*, however, combustion has occasionally happened through the hard and constant friction of the iron rim of the *temse* against the flour-barrel's rim."

The terms *temse* and *to temse* are still used in the North Riding of Yorkshire. The Rev. J. C. Atkinson gives *temse* in his *Cleveland Dialect*, and compares "Dan. D. *tems*, *timis*, or *timse*, Sw. D. *tämms*, N. Fris. *tems*, Dut. *teems*, M. Lat. *tamisium*, tela ex serico vel equinis jubis, Fr. *tamis*, &c." He also quotes "getemeseda hafas," from *North. Gosp.*, Matt. xii. 4. The word *temse* is to be found in the *Promptorium Parvulorum*. As Brachet says, the Fr. *tamis* is of Teutonic origin. Cf., however, the Rev. A. S. Palmer's *Folk-Etymology*, p. 387, with regard to the expression. F. C. BIRKBECK TERRY.

VILD (6th S. viii. 449).—*Vild* is merely *vile* with an excrescent *d*, due to stress, like the *d* in *sound*, from *F. son*. It is very common, and occurs in Shakespeare and Spenser. Excrescent *d* after *l* does not seem to have received much attention; yet the old spelling of *hold* of a ship was *hole*; *iron-mould* is for *iron-mole*, i. e., iron-spot; and I believe the old word *col-prophet* (false prophet) appears as *cold-prophet*. WALTER W. SKEAT.

The word *vilde* is not at all uncommon in the writings of Elizabethan poets. Spenser has the same rhyme as that quoted by your correspondent :

"Who after Archimagoes fowle defeat,  
Led her away into a forest wilde;  
And turning wrathfull fyre to lustfull heat,  
With beastly sin thought her to have defilde,  
And made the vassall of his pleasures *vilde*."  
*Faerie Queene*, bk. i. vi. § 3.

Sir W. Scott evidently had these lines in his mind when he wrote :—

"Could he have had his pleasure *vilde*,  
He had crippled the joints of the noble child."  
*Lay of the Last Minstrel*, canto iii. § 13.

*Vilde* seems to have been so written as if it were the pp. of a verb *vile*. In meaning it seems to be the same as *vile*. F. C. BIRKBECK TERRY.

*Vild* or *vilde* was the old spelling and pronunciation of *vile*. *Vildly* also will be found in Spenser's *Fairy Queen*. See Nares's *Glossary* and Todd's *Johnson* (1827), where it is said that the forms of *vild* and *vilde* were "still used in some of our provinces." G. F. R. B.

"FROM DISTANT CLIMES" (6th S. viii. 388).—The authorship of the prologue is properly ascribed to the light-fingered gentleman himself by the learned editor of the *London Monthly Review* of the time, who, after perusing a few pages of Barrington's *Voyage to New South Wales*, entertained no doubt of its authenticity.

On the voyage out to Botany Bay George Barrington gained the goodwill of the officers of the transport ship by assisting so materially to quell a conspiracy of the convicts that he was considered the preserver of the vessel and the lives of the honest men on board. Barrington was afterwards set at liberty, and appointed superintendent of the convicts at Paramatta. Watt's *Biog. Brit. Authors, s. n.*, gives a list of his works.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

ANTHEM IN THE BURIAL SERVICE (6th S. viii. 425).—Whether the words quoted by MR. MASKELL are consistent or not with a perfect trust in God this I do not wish to discuss; but as to representing the original, they are not meant to do it. The original is represented by the words "Deliver us not into the bitter pains of eternal death."

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

A BURIED HOUSE (6th S. viii. 386).—This was probably the site of a Roman villa; it is by means of such accidental excavations that most of them have been brought to light. The neighbourhood of Pocklington, in Yorkshire, abounds in remains.

LYSART.

I think there can be no doubt that the quotation from Wesley's *Journal*, under date July 1, 1776, relates to the discovery of a Roman villa at Pocklington. No doubt some tradition still exists there of this discovery, and the field might be pointed out, and if so further excavations should certainly be made there. "Floors of mosaic work exquisitely wrought" are not to be found everywhere.

J. P. E.

NICHOLAS BRETON (6th S. viii. 386).—As one of the many lovers of good old books who must have read MR. PAYNE'S query with great interest, may I say that an extended title and a collation of his "dainty little book" would be very acceptable? I do not find it noted in my own interleaved "Lowndes"; and unless it should prove to be a work already registered (perhaps incorrectly or with a different title), we may have to add another to the long list of Breton's pieces. It may be well to add that the presence of this author's name at full length upon the title-page of his works is of uncommon occurrence.

ALFRED WALLIS.

THE "ORIGINAL" (6th S. viii. 389).—The following extract is taken from C. Golding's (Colches-

ter) *Catalogue ex.*, and may interest MR. NICHOLSON: "189. The *Original*, a Magazine of Literature and Fine Arts. Nos. 3 & 4, March, 1832, 4to., illustrated, 2 Nos., London, 1832, 2s. 6d."

DANIEL HIPWELL.

10, Myddelton Square, Clerkenwell.

THE EARLDOM OF SEAFIELD (6th S. v. 369; vi. 153, 543).—MR. C. H. E. CARMICHAEL doubts the existence of lands called Seafield in Banffshire. In the *Church and Churchyard of Cullen*, a very interesting book recently published by Mr. W. Cramond, M.A., a copy is given of the foundation charter of the church. In this charter the lands of "Seyfield" are mentioned several times. The lands of Seafield are elsewhere referred to in Mr. Cramond's book. In the *Antiquities of the Shires of Aberdeen and Banff*, published by the Spalding Club, vol. ii. p. 138, there is a notice of the lands of Seafield, in the parish of Cullen and county of Banff.

R. C. W.

REEVE OF THWAITE, CO. SUFFOLK (6th S. viii. 429).—Sir George Reeve (*vel* Wright), son of Robert Reeve, of Thwait, Ar., by Mary, sister to Everard Digby, Mil., married firstly a daughter of Rob. Bacon, of Redgrave, Esq., by whom he had issue Robert, Philip, Katherine, and Jane; and secondly Anne Copinger, by whom he had a son George. His two daughters, Katherine and Jane, are described as dead. The arms are Sa, a chevron engrailed between three fleurs-de-lis or, on a chief or the spear heads az. From the Blois MSS. See also Le Neve's *Knights*, Harl. Soc., p. 56, and Burke's *Extinct Baronets*.

T. N.

REDNESS FAMILY (6th S. viii. 188, 239, 351).—The following are taken from the *Poll Tax Returns of the West Riding*, 1379, issued by the Yorkshire Archaeological Association:—

"Villata de Redenese. — Thomas de Redeness' Chiualer, xx'. Custancia filia ejus, iiij<sup>d</sup>."—P. 112, col. i.

"Villata de Rawclyffe. — Willelmus de Redenese, Cecilia vx' ejus, iiij<sup>d</sup>."—P. 127, col. i.

"Henricus Redenese, Bakerster, Dyonisia vx' ejus, xii<sup>d</sup>."—P. 127, col. ii.

The above-mentioned Thomas may be the one whose will is given in *Test. Ebor.* of Surtees Soc., from which MR. HOLMES apparently quotes.

L. PETTY.

THE WORD "GÁ" (6th S. viii. 426).—

"The suffix *gay*, which we find in Framlingay and Gamlingay, is found abundantly in those parts of Germany from whence the Saxons emigrated. It there takes the form *gau*. This word originally denoted a forest clearing, hence afterwards it came to mean the primary settlement with independent jurisdiction, like the Cymric *tref*."—*Words and Places*, p. 83, note.

In addition I would instance Shingay (Cams), Gayton (six places) Gaydon (Warw.), Gayhurst.

(Bucks), Gaywood (Norf.). In France *gay* becomes *gue*.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

INK BLOTS (6th S. viii. 389).—Your correspondent will find hypochlorous acid a most useful and quick agent for removing ink stains. It erases writing ink very quickly, and does not corrode the paper if it be carefully washed. It does not bleach printing ink, so printed matter will be safe in its use.

JOHN R. WODHAMS.

See "N. & Q.," 1st S. xii. 133; 4th S. iii. 242, 325; v. 52.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THOMAS BADESLADE (6th S. viii. 208, 413).—He was a surveyor; he delineated thirty-six birds-eye views of gentlemen's seats in Kent, most of which were engraved by Kip, and probably all the remainder by Harris; one or two of the engravings bear no names. The title to the set when issued in a volume is "Thirty-six different Views of Noblemen and Gentlemen's Seats in the County of Kent, all designed upon the spot by the late T. Badeslade, Esq., Surveyor, and Engraved by the best Hands. London, sold by H. Chapelle, Bookseller, in Grosvenor Street" (*n.d.*). The fourth engraving of the series, that of Bromley College, is the only one that bears a date: "This plate is humbly inscribed to Lee Warner, Esq., of Walsingham, in the County of Norfolk, 1720." Most of these views appeared in Harris's *History of Kent*, 1719, including the view of Squerries, but not that of Bromley College, which appears to be dated after the publication of Harris's *History*.

T. N.

The subjoined is from Redgrave's *Dictionary*:—

"He practised in London 1720–1753. He drew many of the seats of the nobility and gentry, which were engraved by Toms and Harris, and made the drawings for Dr. John Harris's *History of Kent*, published in 1719, and some other publications. Alderman Boydell is said to have been first stimulated to art on seeing Toms's engravings from his drawings."

E. H. M.

Hastings.

"L'INFLUENZA" (6th S. viii. 407) did appear under this name in England before July, 1769, for Mrs. Montagu, the bluestocking, writes as follows in October, 1762:—

"Mr. Montagu grew better every day, by the air and exercise (at Hagley), and returned to London quite well, though he had been much pulled down by the fashionable cold called *l'influenza*."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

PORTRAIT OF SIR RANDOLPH CREWE (6th S. viii. 407).—In Sir William Dugdale's *Origines Juridiciales*, 1666, fol., is a portrait of this judge, inscribed "W. Hollar f. 1664."

J. INGLE DREDGE.

OXFORD IN 1808 (6th S. viii. 326).—"Egged into matrimony, may the yoke sit easy on him," is, I think, the usual way of putting the phrase quoted in your correspondent's postscript.

P. P.

PILL GARLIC (6th S. viii. 168, 299, 398).—From Latin *peregrinus* come Italian *pellegrino* and German *pilger*. Pilgrims often had to beg their way, and therefore *pilgerlich*, or pilgrimlike, would be used in German as equivalent to beggarly. It would probably be used as a name in some German tale, and thence be borrowed by the author of the novel cited by our Editor.

J. CARRICK MOORE.

GREEN APRON (6th S. viii. 348).—In the minutes of the Aberdeen meeting of the Society of Friends in 1681, it is said:—

"Let none want aprons at all, and that either of green or blue or other grave colors, and not white, upon the Street or in public at all, nor any spangled or speckled silk or cloth, or any silk aprons at all."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

There is a curious mention of green aprons in Massinger's *Renegado*, I. 1. Andrew Marvell, in his *Rehearsal Transposed*, mentions blue and white aprons several times; see the index in vol. iv. of Grosart's edition.

W. C. B.

ST. MARGARET'S, WESTMINSTER (6th S. v. 72, 128, 171, 213, 239, 295, 319, 351, 436, 486; vi. 83, 136; vii. 264; viii. 352, 414).—I can assure Mr. Tuer that I never intended to "call in question" Mr. Loftie's account of the extent of Westminster, nor that of "the Abbot's Manor." I merely stated that whereas, according to him (and I might have added other authorities), the parish of St. Margaret's was once of great extent, in 1568 it was evidently confined within narrow limits, and had but a small population. In Domesday Book Westminster is called "a village"; on the foundation of the bishopric, in 1540, an express royal patent granted "the name of a city to the town of Westminster" (Pat. Rot., 32 Henry VIII.). Apparently the efficiency of the royal patent remained in force in spite of the abolition of the bishopric in 1550. In the Act of Parliament 27 Elizabeth (1584), creating the present Corporation of Westminster, the place is expressly described as "the citie and burrough of Westm." In an Act of Parliament 1 James I. (1603) these words are repeated, and also in an Act 21 James I. (1624).

The Parliamentary City of Westminster is large and populous, but the "city" is generally regarded as confined to the parish of St. Margaret and the ecclesiastical district of St. John the Evangelist. The other parishes are described as belonging to "the liberties of Westminster." J. MASKELL.

Emanuel Hospital, S.W.

MRS. COWDEN CLARKE'S "CONCORDANCE TO SHAKESPEARE" (6th S. viii. 419) as "complete" (in parts before) was published about 1845, and Douglas Jerrold, in writing to the lady, congratulates her and the world on the completion of her "monumental work." In a postscript he adds, "I will certainly *hitch* in a notice of the work in *Punch*, making it a special case, as we eschew reviews." And he performed his promise in the true Jerroldian vein.\* In 1870 the late Mr. Matthew Mason, the publisher and proprietor of the *Concordance*, wrote to me thus: "I received a letter from an American gentleman some years since complaining of the word *complete*, because the poems were omitted; but as their insertion would have greatly increased the bulk and expense it was deemed expedient at the time of publication to omit them." An American lady, Mrs. Horace Howard Furness, some years since, published a *Concordance to Shakespeare's Poems*, and the two works combined form a very complete concordance to the works of Shakespeare. Mrs. Clarke's is "complete" as regards the plays, and Mrs. Furness's as regards the poems; and in the latter the lines are numbered, a "hiatus," in the former, "maxime defendus."

FREDK. RULE.  
Ashford, Kent.

MR. J. B. FLEMING will be glad to know that there is a complete concordance to *all* Shakespeare's poems as well as plays. Mrs. Cowden Clarke's *Complete Concordance* is, as on title-page, to the "Dramatic Works" only. The late (alas, that I should have to write the word on the lamented wife of Dr. Horace Howard Furness, of Philadelphia, who died on October 20, and who till recently had laboured earnestly and ably at the great Variorum Edition of Shakespeare's plays) Mrs. Horace Howard Furness issued a concordance to Shakespeare's *Venus* and *Adonis* in 1872. It filled seventy-two double-column pages, and included "every word therein contained"—even *of, the, &c.* In 1872 Messrs. J. B. Lippincott & Co., of Philadelphia, published the complete work of 422 pages, double-columned, of which 368 pages were filled by the *Concordance*, and the rest by a careful reprint of the *Poems*. The same plan was adopted as in the previous publication, and every word was included, even articles, prepositions, &c., and even such abbreviated words as *'stonished, 'mongst*, are given under abbreviated and unabbreviated forms. Mrs. Furness also issued in 1870 an *Index to the Pages in the Volumes of Wm. Sidney Walker in which occur Citations from the Plays of Shakespeare*, a pamphlet of thirty pages, the reference to the pages being given under headings of the plays quoted from.

ESTRÉ.  
Birmingham.

\* See *Recollections of Writers*, by Charles and M. C. Clarke, pp. 287-8 (Sampson Low & Co., 1878).

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Chronicles of the Reigns of Edward I. and Edward II.* Vol. II. Edited from MSS. by W. Stubbs, D.D., Canon of St. Paul's, for the Master of the Rolls. (Longmans & Co.)

This volume completes the collection of minor chronicles selected by Canon Stubbs to illustrate that obscure period of mediæval history, the reign of Edward II. The first article is a funeral "éloge" on the death of Edward I. which is now printed for the first time, although it is quoted by Sharon Turner and Dr. Pauli, the German historian. It contains, amongst other interesting details, a personal description of Edward I., who is contrasted with his great-grandfather, Henry II. Henry was of middle height, with a small nose, red hair, and blue eyes, and grew fat as he advanced in life, whilst Edward was very tall, and had a long nose, dark eyes, and black, curly hair. He was as straight as a palm and as active as a boy until his last illness, and retained until his death his teeth and eyesight unimpaired. In character, however, they had many features in common. They were both fond of hunting, simple in dress, though magnificent on occasions, indefatigable in public business, cautious diplomatists, faithful in their friendships, and inexorable in their enmities. The next article is a short chronicle by a canon of Bridlington, which contains a fuller account of the Earl of Lancaster's rebellion and of Edward Balliol's expedition to Scotland than is to be found elsewhere. The third article is the life of Edward II. which was printed in 1729, from a MS. belonging to Mr. West, by Hearne, the antiquary, who referred it, on insufficient grounds, to a monk of Malmesbury. Canon Stubbs is unable to determine who was the real author, but he proves that it was written by a contemporary who was intimately acquainted with public affairs. The fourth and last article is the "Life and Death of Edward II.," which was printed in Camden's collection in 1692, and has been ever since one of the chief authorities for certain portions of the history of this reign. It is assumed to be a Latin version of Sir Thomas de la More's life of King Edward, which was written in French and was translated at the request of the author by Geoffrey le Baker, of Swinbrook, in Oxfordshire, a canon of Osney. Camden calls Sir Thomas a Gloucestershire knight, and Atkyns, the historian of Gloucestershire, identifies him as the son and heir of Richard de la More, of Eldland, in the parish of Bitton, who died in 1292. But this is a pure fabrication, for the Calendar of Inquests post Mortem proves that Richard de la More left no son. There is, in fact, no room for Sir Thomas in the true pedigree of the lords of Eldland. Canon Stubbs has discovered the patron of Geoffrey le Baker in Sir Thomas de la More, who was M.P. for Oxfordshire in 1340 and 1351, and who took his name from La More, now known as Northmoor, a village in the hundred of Chadlington, near Swinbrook. Geoffrey's chronicle was founded upon that of Adam of Murimuth, who came from Fifield, in the same Oxfordshire hundred, and whose work is of special interest to Canon Stubbs from their common connexion with St. Paul's Cathedral and the parish of Navestock. These associations have made it a labour of love to the editor to point out in detail the bearing of the new material on the received story of these times. His masterly sketch of the last years of Edward II. is a real contribution to historical knowledge, and will make his introduction indispensable to students of the period. The preface concludes with a notice of the remarkable letter about Edward II. which was lately discovered by M. Germain amongst the archives of the department of Hérault. It was written

to Edward III. by Manuel Fieschi, sometime Canon of York and Archdeacon of Nottingham, and gives an account of the travels and adventures of Edward II. after his escape from Berkeley Castle. This letter has all the marks of genuineness, but, on the other hand, its contents are incredible, for King Edward could never have wandered through England, France, and Italy without being recognized. The letter is a puzzle which Canon Stubbs confesses himself unable to explain, and a problem for which he can offer no solution may fairly be given up as inscrutable.

*A Register of Scholars admitted into Merchant Taylors' School, 1562-1874.* By the Rev. C. J. Robinson. Vol. II. (Lewes, Farncombe & Co.)

A CAREFUL perusal, from the first page to the last, of the contents of this volume enables us to repeat the laudatory expressions which we applied to its predecessor. The school is fortunate both in the character of its scholars and in the enthusiasm of its historian. Although there are many books in English literature of the same nature as the work of Mr. Robinson, there is not one which takes rank above it. Several valuable lessons may be learnt from its entries. The number of boys with foreign names who were admitted to the benefits of education at Merchant Taylors' School in the early years of the eighteenth century bears striking witness to the extent with which English life at that period was leavened with the Protestantism of France. A very large proportion of the boys who went from this school to the universities subsequently entered the Church, but a considerable minority preferred to follow the profession of medicine. Several of its scholars who are still alive bear names distinguished in the records of the London press, and one of the old boys of the school was fortunate enough to start such properties as the *Graphic* and the *Pall Mall Gazette*. During the last century (possibly it was due to the fact that the Rev. James Townley, the head master, was a successful play-writer) not a few of the pupils sought, and succeeded in obtaining, distinction on the stage. To Merchant Taylors' there went Charles Mathews, the father, Charles James Mathews, his son, and Charles Mayne Young, the tragedian; and there came after them William Henry Oxberry, an actor who is now better known for his compilation entitled *Dramatic Chronology*. For his labours on this register Mr. Robinson deserves the best thanks of all those who have been trained in the school supported by the Company of Merchant Taylors.

*Memorials of Christchurch-Twyningham, Hants.* By the late Rev. Mackenzie Walcott, F.S.A. Third Edition, by B. E. Ferry, F.S.A. (Christchurch, Tucker.)

THE interesting story of one of our finest southern monastic churches forms a fitting memorial to the learned archaeologist who wrote it, and whose signature was long familiar in the pages of "N. & Q." There is yet time, we believe, for considering some of Mr. Mackenzie Walcott's recommendations as to the suitable restoration of Christchurch, in the truly conservative sense in which so devoted and scientific an antiquary would alone use the term.

*The Renaissance and Italian Styles of Architecture in Great Britain.* By Wyatt Papworth, F.R.I.B.A. (Batsford.)

WE are obliged to abbreviate Mr. Papworth's lengthy title, but we may say that his valuable pamphlet contains an outline sketch of the introduction and development of the two styles, by means of a series of dated examples, and that he also gives, so far as possible, the names of the artists employed, and attempts a bibliography of the principal works on art 1450-1700. So great an undertaking must demand more than one

edition ere the author can be satisfied that he has fully carried out his very useful conception, and we therefore offer some suggestions for his next issue in regard to minor details. Mr. Papworth, both in his text and index, prints "Bothwick" for *Borthwick* Castle, thus obscuring its identity. He does not note that Edzell Castle is in ruins, nor does he mention the burning of Lanhydrock, though we believe the fire happily did not completely destroy that interesting Cornish seat. The old kirk of Dalgety, where Chancellor Seton is buried, may be added to the Scottish examples, as the ruins enshrine some of the architectural work done under the direction of the Chancellor and his widow. For "Craig-evar," both in the text and index, should be read *Craigievar*.

*The Table Talk of Dr. Martin Luther*, Fourth Centenary Edition (Fisher Unwin), is an elegant modern antique, likely to attract many to gather some of the crumbs of wisdom or quaint conceits concerning men and things which fell from the table of the "monk that shook the world." If Prince Bismarck has been reading the book of late in the original, he probably considers Dr. Martinus no bad prophet for having said of Germany that she has "strength and people, but wants a head and ruler." The centenary volume is selected and translated from Förstemann's edition of the *Tischreden* (Leipzig, 1844), and deserves a place on the shelves of the book-lover, whether he be an admirer of Luther or not.

THE *Illustrated Catalogue of Publications* of Messrs. Cassell & Co. is in itself a work of art and an eminently desirable possession.

#### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

BRITOMART ("Oriental Seal").—The seal concerning which you write belonged to an Englishman in India, of the name Parson or Parsons, whose name it bears, with the date A.H. 1171, which corresponds pretty nearly with the year 1757 of the Gregorian Calendar.

W. C. B. ("Finding a Drowned Body").—Your contribution is equally interesting and curious, but is likely to wound the susceptibilities of certain readers.

W. B. ("Henry Jessey").—Please forward address, which has been mislaid. We have a letter for you.

E. J. VENNING ("Cleopatra's Needle").—The translation of the hieroglyphics on Cleopatra's Needle is far too long for our columns. You will find it given *in extenso* in the *Athenæum* for Oct. 27 and Nov. 3, 1877.

W. MAZIERE BRADY ("The Parnell Pedigree").—Accepted with thanks.

T. S. R. ("Watling Street").—Next week.

VICTIM.—We do not undertake to decide legal questions.

BROMIDE ("Peacocks' Feathers").—See the present number, p. 466.

STRIX ("Badges of Foot Guards").—See 4th S. iv. 189.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 22, 1883.

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## NOTES.

## CHRISTMAS CUSTOMS IN SUSSEX.

The festivities of the Christmas season naturally require considerable preparation, and so it is necessary to glance at what takes place for about a month before the festival. In Sussex it is usual to prepare the mince-meat before "Stir-up Sunday" (i.e., the Sunday next before Advent), so named from the Collect for the day, which commences, "Stir up, we beseech Thee, O Lord." The Collect warns the Sussex housewife of the approach of Christmas, and to commence to "stir up" her plum-pudding, and tells the grocer to stock his shop-window with Christmas fruits for sale. The Rev. Prebendary Campion says, "I have been told by old Sussex people that the mince-meat for making mince-pies was brought out on this day and tasted by the whole company, and all the pies eaten during the season were made from this mixture." Each taster ought (so the orthodox say) to wish on tasting the mince-meat. Sussex mince-meat is a palatable compound, not merely composed of currants and sugar, with a dash of spice, but containing good beef and prime suet well chopped. It may not be out of place here to give

the old recipe\* for making mince-meat: "Lean beef (well boiled)  $\frac{1}{2}$  lb., beef suet  $\frac{1}{2}$  lb., sugar  $\frac{1}{2}$  lb., currants  $\frac{1}{2}$  lb., candied peel 2 oz.; about six apples, cut very fine; add a little nutmeg and brandy. Put into a jar and cover with brandy paper."

The next proceeding is the manufacture of the Christmas pudding, and the stirring of this is a matter of grave importance. After careful mixing it is first stirred by the mother, then by the father, next by the children in order of seniority, and including the baby (should there be one), and lastly by the servants, as every one residing under the roof must stir. Each person on stirring must wish, not mentioning the wish to any one. The pudding must be stirred carefully, and the spoon moved round to follow the sun. Should any member of the household not be at hand on his turn arriving, the pudding should be placed aside to await his return. In mixing the pudding it is usual to put in a ring, a button (of horn or some harmless material, and not too small), a thimble, and a crooked sixpence. When the pudding is cut the one who gets the ring is expected to be married before the year is out (a rather short period!), the recipient of the button will die an old bachelor, the one getting the thimble will die an old maid, whilst the crooked sixpence of course brings good luck.

On St. Thomas's Day (December 21) the poor made their preparation for Christmas by collecting *doles*, and were formerly termed *dollers*. The "Diary of Walter Gale," schoolmaster of Mayfield, Sussex, says, under date December 21, 1749:—"I went to the school, where we were followed by Mr. R. Baker and his lady, and Master Kent, who ordered Stephen Parker, the sexton, to let some of the dollers in, which being done, he distributed the cash, I taking the account of the receivers. We found the number to be 108" (*Suss. Arch. Coll.*, ix. 189). Like some other words, the word *dole*, derived from the Anglo-Saxon *délan* (to divide), has lost its old force and meaning, which was really a division, or sharing with our poorer neighbours, and is now degraded to mean a pittance or small allowance. In some parts of Sussex this day is called "Giving Day" but formerly the old people went "a-gooding," and Horsfield, writing in 1827 (*Hist. and Antiq. of Lewes*, ii. 263), says the custom was then kept up in Lewes and the neighbourhood, and was confined to women, who in a body went from house to house soliciting alms, with which they made merry, and what remained was divided amongst them. The Rev. W. D. Parish says, "The presumed object is now to obtain money or provisions for the approaching festival of Christmas," and asserts that "a widow has a right to a double dole." In recent

\* This recipe has come down from the writer's grandmother, a Sussex woman, whose ancestors lived in the county for more than two centuries.

years doles have become very firmly established in Brighton in two interesting forms. The first is in connexion with the Brighton Borough Magistrates' Poor-box. An excellent plan was started about 1855 by Arthur Bigge, Esq., the police magistrate (who is now senior to all holding that office in England), of presenting to the deserving aged poor of Brighton half-a-sovereign each on (or about) St. Thomas's Day. In 1882 the numbers participating were 63 men and 87 women, total 150, and their ages ranged from seventy-two to ninety-one, the average being eighty-one. The distribution being made on the knowledge of the police is a guarantee against any misapplication of the funds. The second form of dole is under the will of the late Mr. John Bates, of Norfolk Road, Brighton (died May 28, 1874), who bequeathed to the Mayor, Aldermen, and Councillors of Brighton\* a sum of 12,000*l.* upon trust, to apply the income amongst the poor of Brighton over fifty years of age on December 21 (or 22), yearly, one-third to be given in bread, another in meat, and the remainder in coals. The practice is to issue orders on local tradesmen to the value of twelve shillings for every person, one-third of each being for bread, meat, and coals respectively. The mayor is allowed to nominate thirty persons, and the fifty-one aldermen and councillors nominate twelve each. The testator also bequeathed 1,000*l.* to the Brighton School Board upon trust, to apply the income on 600*l.* thereof for a Christmas treat for the teachers and children of Sunday-schools in Brighton, and the income on the remainder for those in Hove.

In recent years musical (?) performances in anticipation of Christmas have been introduced, to the annoyance of householders in Brighton and other Sussex towns. Idle boys enter the front gardens of houses, and attempt to sing "Hark, the herald angels sing," or some other Christmas hymn; but being generally unable to manage even one verse correctly, they usually beat an ignominious retreat. This nuisance commences earlier each year, and now is ushered in with the first week of December. Brass bands also patrol the streets about one o'clock in the morning, and when (as is not unfrequently the case) the members of the band are half intoxicated, weary sleepers are startled with weird variations on tunes from Moody and Sankey's collection. The boys and bands term themselves "waits." The old Sussex customs ofwassailing are, however, of greater interest. The lawful period ofwassailing is from Christmas Eve to Twelfth Day, and the apple trees and other fruit trees are generallywassailed during this period, whilst Horsfield states that

bee-hives are alsowassailed in some parts of Sussex. A correspondent of "N. & Q." (1<sup>st</sup> S. vi. 601) says: "Parties oflabouring men go from house to house singing carols and songs. They are welcome at the fireside of cottage and farm, and are still tolerated at the Hall." Thewassail-bowl (as Horsfield states) was compounded of ale, sugar, nutmeg, and roasted apples, the latter called "lamb's-wool." Thewassail-bowl is placed on a small round table, and each person present is furnished with a silver spoon to stir. They then walk round and round the table, singing as they go and stirring with the right hand, and every alternate person passes at the same time under the arm of his preceding neighbour. Thewassailing (or "worsling," as it is termed in West Sussex) of the fruit trees, &c., is considered a matter of grave importance, and its omission is held to bring ill-luck, if not the loss of all the next crop. Those who engage in the ceremony are termed "howlers," and no doubt rightly so, as real old Sussex music is in a minor key, and can hardly be distinguished from howling. The "Diary of the Rev. Giles Moore," of Horsted Keynes, records: "1670. 26th December. I gave the howling boys 6*d.*" The date appears to vary in different parts of Sussex. Horsfield says it takes place "during Christmas." A correspondent of "N. & Q." (1<sup>st</sup> S. v. 293) quotes awassail rhyme used at Chailey on Christmas Eve; the diary already quoted refers to December 26th as then the date at Horsted Keynes; but a recent writer (*Suss. Arch. Coll.*, i. 110) says it now takes place there on New Year's Eve, which is the date assigned as customary in the cider districts of Sussex by Mrs. Latham (*Folk-lore Record*, vol. i.), who adds it is continued for several succeeding days; whilst, lastly, the Rev. W. D. Parish refers to the custom as observed on the eve of the Epiphany. The farm labourers, after the day's toil is ended (in West Sussex, says Horsfield), or boys (in other parts of the county), assemble in a group towassail the apple trees, &c. The trumpeter of the party is furnished with a cow's horn, with which he "makes sweet music." Thus equipped, they call on the farmer, and inquire, "Please, sir, do you want your trees worsled?" and they then proceed to the orchard, and, encircling one of the largest and best-bearing trees, chant in low notes a certain doggerel rhyme; and this ended, all shout in chorus, with the exception of one boy, who blows a loud blast on the cow's horn. During the ceremony they rap the trees with their sticks. "Thus going from tree to tree, or group to group, theywassail the whole orchard; this finished, they proceed to the house of the owner, and sing at his door a song common on the occasion. They are then admitted, and, placing themselves around the kitchen fire, enjoy the sparkling ale and festivities of the season" (Horsfield). Mrs. Latham says the

\* The fund consisted partly of railway debenture stock, and the bequest was considered void under the Mortmain Act, but was ultimately held valid. See *Attree v. Hawe*, *Law Reports*, vol. ix., Chancery Division.



farmers give a few pence to the worslers. There are two wassail rhymes in use in Sussex. The Chailey rhyme runs thus:—

“Stand fast, root; bear well, top;  
Pray the God send us a good howling crop.  
Every twig, apples big;  
Every bough, apples enow.  
Hats full, caps full,  
Full quarters, sacks full.”

Mrs. Latham quotes the rhyme in this form, adding after the last line, “Holloa, boys, holloa! Huzza!”

The other rhyme is given by the Rev. W. D. Parish, in his *Dictionary*, as follows:—

“Here’s to thee, old apple tree;  
May’st thou bud, may’st thou blow,  
May’st thou bear apples enow!  
Hats full! caps full!  
Bushel, bushel sacks full!  
And my pockets full too! Huzza!”

It seems not improbable that these two rhymes are parts of one old rhyme; for if the first three lines of the second rhyme are placed so as to read before the entire first rhyme, an intelligible, connected rhyme will be formed.

On Christmas Eve the rooms and pictures are decorated with holly, which is more commonly known as “Christmas” in Sussex, and this remains up until the Epiphany (Twelfth Night), on the evening of which it is placed on the fire and burnt.

Christmas Day is generally regarded in Sussex as a lucky day on which to be born, and Mrs. Latham says: “If you were born on Christmas Day, you will neither be drowned nor hanged.” Christmas cakes (or some part) are kept for twelve months in Sussex, to bring luck; and there is a common saying in the county that you will have a lucky month for each different person’s “make” of pudding you taste. Mrs. Latham says, in reference to Christmas Day: “It is lucky to be the first to open the house door on this festival, and in my youth I was once persuaded by my nurse to get up with her, before any of the family, that we might divide this luck between us, she throwing open the door that led to the offices, while I admitted Christmas by the hall door, saying, as I had been instructed by her, ‘Welcome, old Father Christmas!’” (“West Sussex Folk-lore,” *Folk-lore Record*, vol. i.)

On St. Stephen’s Day (December 26), now more usually known as Boxing Day, nummers go round in various parts of Sussex. These appeared as recently as the year 1882. They are called “tipteers,” or “tipteerers,” but the origin of this name is obscure. The performers are usually dressed in costumes made of glazed lining, and are provided with swords made of laths. They perform a rude play, which is probably *The Seven Champions of Christendom*, but the story is much obscured and altered by the ignorance of the performers. One version of this play is given by the

Rev. W. D. Parish in the appendix to his *Dictionary of the Sussex Dialect*, and it will be seen that this is similar in outline to the “Hampshire Christmas Mystery” published in “N. & Q.,” 2nd S. xii. 493. Several correspondents have kindly furnished the writer with versions and extracts from the play derived from living “tipteerers,” and the following was written out by a little boy for Mrs. Pullen-Burry, of Rectory House, Sompting. The text has been slightly corrected, especially as to spelling and grammar, and the stage directions have been added.

SUSSEX TIPTEEERERS’ PLAY.

*Dramatis Personæ.*

|                     |                  |
|---------------------|------------------|
| Father Christmas.   | Turkish Knight.  |
| St. George.         | Valiant Soldier. |
| Noble Captain.      | A Doctor.        |
| Little Johnny Jack. |                  |

*Father Christmas.* In comes I, old Father Christmas  
Am I welcome or am I not?

Sometimes cold and sometimes hot,  
May old Father Christmas never be forgot!  
Christmas comes but once a year,  
But when it comes it brings good cheer;

So room, ladies, room;  
I pray enter in, noble captain, and clear the way.

*Noble Captain.* In comes I, that noble captain,  
Just lately come from France;  
With my broadsword and silver spear  
I will make that jolly soldier dance.

*Valiant Soldier.* In comes I, that valiant soldier;  
Bold Slasher is my name;  
With my broadsword and silver spear  
I will fight and win this game.  
My head is made of iron,  
My body is made with steel,  
And with my broadsword all in my hand  
I will fight you in the field.

[*They fight, and the Captain is killed.*  
Only behold and see what I have done;  
I have cut and slain my brother down  
Just like the evening sun,  
I have got a bottle by my side,  
What they call elecampane.  
I will drop one drop on his chin,

[*He does this, and the Captain revives.*  
And if he is any man  
Let him rise and fight again.  
I have fought and done my best,  
I will stand aside and see the rest.

*Enter St. GEORGE.*

*St. George.* In comes I, St. George,  
That man of courage bold,  
With my broadsword and silver [shield]  
I won ten tons of gold;  
I fought that fiery dragon, and brought him to great  
slaughter,  
And therefore I fought and won the King of Egypt’s  
daughter.

Therefore, if any man dare to enter this place,  
I will cut him and hack him as small as dust,  
And afterwards send him to a cook shop  
To be made into mince-pie crust.

*Turkish Knight.* In comes I, that Turkish knight,  
Come from that proud Turkish land to fight.  
I will fight St. George, that man of courage bold,  
And if his blood be hot I will quickly make it cold.

*St. George.* Whoa, my little Turk! You talk very bold,  
 Just like those little Turks that I have been told.  
 Pull out your purse and pay,  
 Pull out your sword and pay,  
 For I will have satisfaction before ye go away.  
*Turk.* Satisfaction!  
*St. George.* Yes, satisfaction.  
*Turk.* No satisfaction at all.  
 My head is made of iron,  
 My body is lined with steel,  
 And with my sword all in my hand  
 I will fight you in the field.

[*They fight, and the Turk is killed.*  
*Captain.* Only behold and see what you have done;  
 You have cut and slain my brother  
 Just like the evening sun.  
*St. George.* The same as I would you, sir.  
*Captain.* Oh, is there a doctor to be found  
 To raise this man that lies bleeding on the ground?  
*Father Christmas.* Oh, yes, there is a doctor to be found  
 Can raise that man that lies bleeding on the ground.  
*Captain.* Fetch the doctor.

DOCTOR appears.

Doctor, what is thy fee?  
*Doctor.* Ten guineas is my fee,  
 But ten pounds I will take from thee.  
*Captain.* Ten pounds you will take from me?  
*Doctor.* Yes, ten pounds I will take from thee.  
*Captain.* Take it. Doctor, what can you cure?  
*Doctor.* I can cure the epsy pipsy, palsy, and the gout,  
 Pains within and pains without.  
 I have got a little bottle in my pocket  
 Which is called the Golden Gloster drops.  
 I will drop one drop on the roof of this man's tongue  
 Which will strike heat through his body,  
 And raise him from the ground.

[*Turk rises, and is addressed by St. George.*

*St. George.* Arise, arise, thou cowardly dog,  
 And go back to your own country,  
 And tell them what old England's done to you;  
 Tell them they would fight ten thousand better men  
 than you.

*Johnny Jack.* In comes I, little Johnny Jack,  
 With my wife and family on my back.  
 My family is large, but I am small,  
 So every little helps us all.  
 So, ladies and gentlemen, just at your ease  
 Put your hands in your pockets  
 And give the poor little Christmas boys just what you  
 please.

All the tipsteerers refer to "King" George instead of "Saint" George, but one of them admitted it was a mistake. The alteration was probably made during last century, out of compliment to the reigning monarchs, or else from some confused idea connecting them with the play. The threat of St. George to chop up the Turk "and send him to a cook shop to be made into mince-pie crust" recalls the curious charge against the saint (who before his conversion was an army bacon contractor) of supplying bodies of dead men instead of hogs. It is still more remarkable that this old calumny upon the saint should have been referred to by counsel in the singular application made in the spring of 1883 to the Queen's Bench Division, by the Duke of Vallombrosa, for a criminal information against the editor of *Vanity Fair* for

making a similar charge against the duke's late father in connexion with the French army.

There is a curious custom at Brighton of bowling or throwing oranges along the highroads on Boxing Day, and many young men and boys can be seen engaged in this pastime. The one whose orange is hit by that of another forfeits it to the successful "hittite." A similar custom connected with Easter eggs is mentioned in *Chambers's Information for the People*.

On New Year's Day, at Hastings, apples, nuts, oranges, &c., as well as money, are thrown out of the windows to be scrambled for by the fisher-boys and men. The custom appears to be ancient, and one informant states that it was formerly the practice to go round to the tradesmen's shops to get them to give away their surplus Christmas stock of eatables, fruit, &c., and those who did so shouted, "Throw out! Turn out!" Another explanation is given by Mr. James Rock, of Tunbridge, who formerly resided at Hastings, and kindly sends the following note:—

"The cry of the boys in the streets at Hastings on New Year's Day is, 'Turn 'em out. Bundle 'em out,' rapidly repeated over and over again in a monotone. It is said to mean 'turn out your old clothes,' but the claim is usually commuted by payment of a few coppers, which some people are so unkind as to heat in a shovel before bundling them out; at least they used to do so in my younger days."

At the Red Lion Inn, Old Shoreham, an old custom, known as "the bushel," has been observed for more than eighty years. A new bushel corn measure is decorated with green paper and flowers, and filled up with beer, which froths up when poured in, and, with the green paper, makes it look like a huge cauliflower. The beer is ladled out with a pint mug, and drunk from glasses. There is a regular chairman, and the man who ladles out the beer is called "the baler," and the latter has the privilege of drinking from the measure itself. All comers are allowed to drink free, and those who take part are termed "bushellers." It is not clear if this is a modified form of the wassail bowl, or whether it is not still more ancient, and a survival of the *minnis-öl* (or remembrance ale) and the Suevic ale-tub mentioned by Grimm (*Teutonic Mythology*, trans. Stallybrass, i. 56, 60), who states that at great sacrifices and banquets the Teutonic gods were remembered, and their *minni* drunk.

The Sunday-school connected with the Countess of Huntingdon's Chapel, Brighton, was founded in 1788, and is one of the oldest, if not the oldest, in Sussex. It was formerly the custom on New Year's Day to regale the teachers and scholars of this school with hot elder wine and plum cake. The wine was made hot in a large copper, and served out in small mugs. About fifty years ago, however, some of the more mischievous of the boy scholars simulated intoxication. The custom was then abandoned, and a bun and an orange, the

distribution of which continues to be a regular custom on New Year's Day, were substituted.

Twelfth Day was and still is a favourite day for children's parties, and in the evening of this day the "Christmas" (or holly) was taken down and burnt, and so ended the celebration of Christmas in Sussex.

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#### MINCE-PIE MYSTERIES.

As there is "reason to the roasting of eggs," so there may be a reason to the baking of mince-pies. But although there seems to be, on the surface, no valid cause why mince-pies should not be made and eaten all the year round; yet custom has rendered it orthodox to limit their appearance and consumption exclusively to the winter season; at least this is the custom that obtains in England.

But our neighbours north of the Tweed do not fetter themselves with such grievous restrictions in the matter of pastry, and hold themselves free from the observance of the Anglican canon that would proscribe the recognition of the mince-pie in the summer and autumn months. In the Land of Cakes, although they have a proverb, "They ne'er bake a gude cake, but may bake an ill," they endeavour to prevent failure by keeping their hands in practice through the whole twelve months; and they do not exempt mince-pies from these conditions; they make them all through the year, and—though I do not say that this is a necessary *sequitur*—they make them in perfection. Some years since, when I assisted at an autumnal treat given to the inmates of the poorhouse of a West Highland town, I saw, among the provisions on the well-spread table, sweet-bread (but not of the ovine and vituline description) and mince-pies. Endeavour to realize the fact of feasting English paupers in the autumn on sweet-bread and mince-pies! But the Celtic mind is imaginative as well as practical. South of the Tweed we plod on our gastronomic way in a more methodical fashion; and, as we would deem it a crime to swallow an oyster when there was no *r* in the month, or to look at a grouse before the 12th of August—unless it was introduced to our table under the incognito of a barn-door fowl—so we have arrived at the conclusion that mince-pies must not be eaten earlier than Lord Mayor's Day, which conclusion, though perhaps not rational, is certainly national.

Mince-pies, then, it may be said, "come in" on November 9, attain their greatest force at Christmas, appear with commendable regularity to the close of January, and then put in a fitful appearance until the "ethereal mildness" of our ordinary spring has set in with its usual rigour, when they "go out," like damp squibs or exploded fashions. By the time the "winking Mary-buds" are begin-

ning to do what the poet has set them to do, the mince-meat jar is empty, and—with the reservation south of the Tweed—mince-pies become a memory of the past and the hope of the future.

There are, however, purists in pastry as in other arts, and these ultra-orthodox people strictly limit the eating of mince-pies to the brief interval between Christmas Day and Twelfth Day. They will not grant a reprieve from this sentence, nor will they give a dispensation that will extend the feasting over another week. The twelve days are a charmed zodiacal number, and must not under any pretence be expanded into a baker's dozen; for these twelve days represent, in the emblematic language of the pastry-cook, the twelve months of the year; and, according to the very agreeable folk-lore of the subject, if a mince-pie be eaten on each of these twelve days, twelve happy months in the ensuing year will be secured to the eater. Eating one's way to the Bar is a far more tedious business, and well it may be, for, unlike the eating of the twelve mince-pies, it is by no means significant of eating one's way to a happiness that rises superior to dyspepsia. Yet there are many who pin their faith to these barmecide feasts; and I have known persons who, in other respects, are not supposed to be subjects for the question *de lunatico inquirendo*, who, year after year, at Christmas time, will send away dozens of mince-pies even to friends in continental countries. For these fair believers—"Of course they are women," sneers the misogynist—have improved upon the old-fashioned fragment of folk-lore, and they decree that if the twelve mince-pies are to ensure any happy results they must come from as many makers. As difference of opinion should never interfere with matters of friendship, so any discrepancy in the manufacture of the individual mince-pies will not detract from the happiness of their recipient, provided that they be eaten on the twelve consecutive days of the charmed period, as issued from the twelve kitchens of as many fair friends. Even without the dubious aid of the Parcels Post, a mince-pie, snugly ensconced between two patty-pans, can be safely transmitted in the ordinary postal course, and will be gratefully accepted by those who profess to be devout believers in the Christmas charm for securing happiness during the ensuing twelve months.

Of course, too, such purists in pastry would never think of making a round or square mince-pie. Such shapes would not be tolerated for a moment. There is but one true form for the mince-pie; and although Miss Hooper and Miss Acton—the high priestesses of the culinary art—have omitted instructions on this point, perhaps it is that they have taken it for granted that the intelligent readers of the *Cookery Book* and *Little Dinners* are not such goths as to make a mince-pie of any other shape than that of a long

oval. For that is its recognized form, like a *vesica piscis*, rounded at its upper and lower ends. And it was once upon a time considered a test of orthodoxy to eat such a mince-pie, to prove that the eater was a Christian, and not a Jew. The pie, with its elongated oval form, represented the cradle, crotch, or manger of Bethlehem; and the "mince," made up of fruits and spices, was symbolically regarded as the offerings of the Magi.

This is the true mince-pie, as distinguished from the Christmas pie—not that of Jack Horner—which was a pasty of goose, chickens and neats' tongues, artfully commingled with raisins, spice, and other ingredients. Not but what meat enters largely into the modern elaboration of confectionery known as mince-meat; for Miss Acton mentions as necessary ingredients "an unsalted ox-tongue, boiled tender and free"—the language is touching and poetical—and "the inside of a tender and well-roasted sirloin of beef." Then she wishes you to add to the mixture "half a pint of brandy, and as much good sherry and madeira," with the monition, "some persons like a larger quantity of brandy." Miss Mary Hooper is content to recommend "a little curaçoa to moisten the whole." Whether or no it is requisite to pour a further libation of brandy into the opened interior of the mince-pie after it has been placed on your own plate, as is the custom with some gourmands, and whether or no this brandy should be lighted and set in a flame, and whether or no the mince-meat only should be eaten, and its delicate envelope of baked puff-paste be left unconsumed—these are knotty points that may be left to the consideration of the millions of mince-pie eaters who are found all over the world.

"For when the sweets, combin'd with happy skill,  
The light puff-paste with meat delicious fill,  
Like Albion's rich plum-pudding, famous grown,  
The mince-pie reigns in realms beyond his own;  
Through foreign latitudes his pow'r extends,  
And only terminates where eating ends."

So sang a poet, some sixty years ago, when hymning the praises of mince-pies. CUTHBERT BEDE.

#### CHRISTMAS IN A SEABOARD PARISH IN FINLAND.

Every Finnish sailor, if he can by any means manage to do so, spends Christmas at home; and so all the ships and boats which are not on long voyages return before the frost sets in. During the time they are at home the vessels are repaired, the people preferring to do such work in their own country rather than abroad.

When St. Thomas's Day (Dec. 21, Thomasmäss) draws near, the whole country-side is upside down; the houses are turned inside out, for this is the time of the great yearly cleaning, when the furniture is scrubbed and polished, and every nook and cranny

of the house thoroughly looked into. Then come the dark-green pine branches, that are stuck in the pictures, &c., and the prickly juniper, that is laid as a border on the floor round the stove. Nor is this all: on every side there is baking and brewing, roasting and boiling; pigs must be slain, and all manner of good things prepared for the coming festival of peace and welcome. On Christmas Eve the branched Yule candle is lighted, and the floors are strewn with straw. The good folks are all dressed in their best, and each member of the household wishes the master and mistress of the house "a happy Christmas" (*en glad Jul*). Every one then sits down on the bench that runs round the room, whilst the master reads some portion of Scripture, after which a hymn is sung, and then all stand round the heavily laden Christmas table until the master has said grace.\* Supper begins, and soon the rice porridge, Yule fish, pork, and puddings tremble and grow less before the onslaughts of the hearty and robust throng. Supper over, grace is said, another hymn sung, and then the master gives his servants the usual Christmas gift of a good parcel of tobacco. This is the time when the sailors who have just returned home delight and astonish their attentive and open-mouthed hearers with their wondrous tales of what they have seen and heard in foreign lands. It is on Christmas Eve, also, that the journey to the eight o'clock service† at church on the morrow is arranged, a service at which every one who possibly can wishes to be present; and it must be borne in mind that many of the people live at great distances from the church, so that their attendance often involves a journey of thirty or forty miles, and that with rough and almost impassable roads, through long stretches of wild pine forests, over deep and treacherous snow, and often miles of frozen sea that sleeps between the numerous islands. If it so happen that the ice is not very strong, then the difficulty of the journey is increased, and the sledges must be driven full speed over such parts as are weak. Such a journey needs preparation and careful consideration as to the best route to take. All night long the Yule candles burn, and scarcely has Christmas Day begun before the church bells ring out in the clear, frosty air. Soon comes the tinkling of the sledge bells, and blends its sweet, clear sound with the glad tones that clang out from the old church tower as the panting steeds gallop across the smooth, bright ice, bringing up a crowd of worshippers to the ancient house of God, which is lit up by hundreds of candles.‡ The service finished, the sledges race

\* About 9 P.M.

† Julottan.

‡ Candles are used in the country, but in the towns gas, e.g., in Abo Cathedral, where there are beautiful stars

off over the glassy, frozen seas on their homeward journey, showing that even the horses have had their Christmas fare, and are sharing in the gladness and joy of the season.\* Upon the arrival at home the rest of the day is spent, as a rule, quietly and peacefully, in many homes the master reading portions of Scripture to the assembled household.

In Abo, the day before Christmas Day, the town band † comes to the Town Hall at midday and plays. A window is opened in the hall, and a red cloth hung over the sill. A town official, in his robes, then reads a declaration in Finnish and Swedish, to the effect that no one must disturb the Christmas peace by drunkenness or rioting, the punishments from this time to Knutdag (January 13) being doubled. He then wishes the assembled crowd "a happy Christmas"; after which the band plays "Vårt Land" and "Suomis Sång," and then all disperse. ‡

In the houses of the better class, when the Christmas tree is lighted, a ring is made round it, by the young folks taking hold of hands, and all run round, singing:—

"Jul och ljus och fröjd,  
Upp till Himmels höjd;  
Muntra flickor, raska gossar,  
Lat oss skämta, sjunga.  
Bort med tankar tunga!  
Bort med nöd, och fejd, och fara!  
Jul och ljus och fröjd  
Upp till Himmels höjd;  
Hej och hej sa lustigt bara!"

"Christmas, and light, and joy,  
Up to the heaven's height;  
Happy girls and healthy boys,  
Let us joke and sing.  
Away with all heavy thoughts!  
Away with want, and quarrels, and hatred!  
Christmas, and light, and joy,  
Up to the heaven's height;  
Look, look, how happy we are!"

After this Christmas is said to have begun. On Christmas Day in the towns the children of the poor dress themselves in paper and tinsel as soldiers, &c., calling themselves "Julbockar," i. e. "Christmas goats," and go round singing rhymes, of which the following is a specimen:—

"Goder aften, bad' herrar,  
Och fruar, och sma,

made of gas jets round the top of Ekman's picture of "Christ's Ascension" above the altar, which are lighted on Christmas morning, and have a most striking and beautiful effect.

\* At Christmas time a little stack of corn is placed on the roof of the house, that the little birds may also keep the festival.

† Each large town has a band of its own, called *Musikaliska sällskapets orkester*.

‡ On this day the poor go round to the shops and ask for alms, which are never refused. It is also the custom to give a cartload of wood to each poor family; and a Christmas dinner to the orphans and outcast little ones in the workhouses.

Husvärdar, matmödrar,  
Och pigor ockea.  
Vi far önska herrskapet  
En fröjdefull Jul,  
Lite' pengar i var pung,  
Lite' mat i var mun?"

"Good evening, both gentlemen  
And ladies and little ones,  
Masters and mistresses,  
And servants also.  
We wish you all  
A joyful Christmas,  
A little money for our pocket,  
A little meat for our mouth?"

To return to the country. Early on the day after Christmas Day (St. Stephen's Day) the young men in every village go round with lamps and torches, and sing "Staffan."\*

When they come to a house they stand on the steps, and the eldest is sent in, who, as he enters the house, says, "Good morning; is Stephen at home?" If the answer is "No," then they go on to another house; but if the answer is "Yes," they then sing a hymn, and after that a song, known as Stephen's song, of which a translation is appended:—

1. Stephen was an ostler;  
We thank you now with all our heart;  
He watered his five foals  
All for the bright star;  
But no daylight is seen yet,  
For the stars in heaven are twinkling.
2. Two of them were red,  
They earned well their food.
3. Two of them were white,  
They were both alike.
4. The fifth one was piebald,  
And on that Stephen rides.
5. Before the cock crew  
Stephen was out in the stable.
6. Before the sun rose,  
Bit and gold saddle on it.
7. Stephen rides to the well;  
We thank you now with all our heart;  
He scooped up water with a horse bell  
All for the bright star;  
But no daylight is shining yet,  
For the stars in heaven are twinkling.

While this is being sung the people of the house have been able to get thoroughly awaked and to dress themselves. They then invite the singers in, and give them coffee or corn brandy, after which they go round amongst the inmates of the house joking and chatting, and gathering gifts to help them to hold their Christmas dance. All this being over they go out on the steps and sing there a short song, e. g.:—

"Thanks for the drop we've received,  
It went down merrily;  
It put the stomach in good order,  
Strengthened all our joints.

\* In the towns well nigh every one goes out driving in the afternoon, and this is called *aka Staffan*, i. e., "to drive Stephen." At night there is a ball, which is called *Julball*.

But no daylight is shining yet,  
For the stars in heaven are twinkling."

They then go on to another house, and so through the village.

In the afternoon a beautifully carved wooden cross is fastened upon the front of the roofs, over the door, of nearly every cottage, so that all may know that Christmas peace and joy dwell within.

For old and young Christmas is a happy and joyous time, for now has come the well-earned holiday after the heavy toils of autumn.

Eating, drinking, and dancing follow each other in quick succession all Christmas round. The young maid meets once more her heart's beloved, who with the spring winds will go "to plough the billows blue," and the young swain whirls his laughing companion round in the boisterous ring dance. Of these dances, which are very great favourites, there are many varieties, but the following may be taken as a fair specimen.

The largest room in the house is cleared, nothing being left save the benches round the walls for the hot dancers to rest upon and gain breath for a fresh gallop. Light is supplied by a wooden crown filled with candles, hanging from the ceiling, and branches round the walls. The musicians are generally a fiddler (sitting in a corner, the master of the ceremonies now and again marking time with a vigorous stamp of his foot on the floor) and a clarinet player, who supply the spirit of the dance. All being ready, a ring is formed by the assembled guests taking hold of hands, one, however, going into the middle of the ring, while the rest run round singing a rhyme, *c. g.* :—

"Det brinner en eld,  
Den brinner sa klar,  
Den brinner i tusende kransar.  
Kunde jag den äran få  
Att med min sköna dansa.  
Sväng dig om, tag mig i hand.  
Och dansa med mig mera."

"It burns a fire,  
It burns so bright,  
It burns in a thousand rings.  
Could I have the honour  
To dance with my beauty?  
Turn round, and take hold of my hand,  
And dance with me more!"

The last two lines are sung twice, and when they come to these lines, the one who went into the ring at first and has chosen a partner by this time from the ring, turns round, and dances according to the words. If a man went in first, he (when the verses are finished) goes back to the ring, and the lady chooses a new partner, and *vice versa*.

But the happiest days must come to an end, and so must Christmas.

"Tjugunde dag Knut, är jul ut,"\* says the

\* Twenty days after Christmas Day (Knutdag, Jan. 18) Christmastide is finished.

proverb, and woe betide man if it be not danced out; so on Knut Day the people enjoy themselves to their hearts' content, as upon the last day, when they can give themselves up to pleasure and jollity.

Christmas over, men and women must go to work, and the winter fishing, tree-felling, and seal-shooting begin in right good earnest. And, as one who has experienced it, the writer may add, the true Finn not only goes to work for himself, but also on all occasions and places to help and assist those who may at any time need his aid.\*

W. HENRY JONES.

Thornton Lodge, Goxhill, Hull.

#### MONKS' DREAMS, DREAMS OF THE HEAVENS.

A Cistercian Christmas story of the thirteenth century may perhaps suitably fill a corner in this Christmas number. I have found it in the *Dialogus Miraculorum* of Cæsarius of Heisterbach; of whom Cave, in his *Scriptorum Ecclesiasticorum Historia Literaria*, says, sharply, but with very much to warrant his words, "Vir nimium credulus nugæ plane agit, et fabulas undecunque corradit." Of himself the simple and credulous Master of Novices writes, in his Prologue, as follows :—

"Testis est mihi Dominus nec unum quidem capitulum in hoc Dialogo me finxisse. Quod si aliqua forte aliter sunt gesta quam a me scripta, magis his videtur imputandum esse a quibus mihi sunt relata."

In the present story, however, the expression "colum vidisse se non meminit" (*does not remember that he saw a distaff*), the somewhat full detail of the dreamy monk's thoughts, and the exceptional, if not unique, introduction of the precise date of the incident, combine to suggest that Cæsarius may be narrating an experience of his own. He had told the story to his novices for their edification, and here records it on this wise :—

"Once, in our convent of Hemmenrode, a certain monk was experiencing in himself great devotion; and it seemed to him that he had the good hand of his God upon him [Ezra vii. 9]. For he was vigorous in manual labour; in prayer and psalm-singing devout; enduring in wakefulness; and earnest in doing whatsoever was enjoined. And when, about the time of the feast of All Saints, he had this good spirit within him, and for several days felt little or no diminution of it, he began (with less boldness than reverence) to beg of Our Lord that on the feast of His most holy Birth He would comfort him with some divine visitation. The eve of the Lord's Nativity was at hand, and the monk had not yet cooled from his devotion, nor fallen away from his above-named aim and desire; holding fast to a hope and presentiment of some favour from the divine condescension. At night, however, when they arose for Matins, so great a sluggishness

\* I must here acknowledge the great assistance I have received from Dr. Fagerlund, author of *Anteckningar om Korpo och Houtskärs Socknar*, and other Finnish friends who have kindly looked over this paper.

seized upon him, both body and soul, that he felt it a weariness even to live. Nevertheless, he entered the choir with the other monks; but he found himself neither able nor wishful to sing psalms; and, as it seemed to him, he was about to miss entirely the sweetness of that most sweet solemnity, and to be disappointed of all his desire. Now there approached him another monk, bowing to him, as a sign that he had to chant the tenth responsory. He, however, although not hindered by sickness, but only overcome by this weariness, declined the signal. And so he was thus passing through that happy midnight vigil,—that joyful solemnity,—in unhappy sloth; caring neither to take part in the psalms nor to stand up for the responsories. He was sitting during the tenth lesson; awake, indeed, but with eyes closed; thinking over his troubles in the bitterness of his soul [Job x. 1]. And he was saying to himself in thought: 'Thou wast in such and such a frame of mind; thou didst pray for such and such things. Where is all that devotion now? Where is now all thy hope, and all thy pious reliance on the divine loving-kindness?' And he went on thinking: 'Thou didst pray that some revelation might be made to thee. And if this were now granted thee, what wouldst thou most like to see? In truth thou wouldst most like to see Our Lord Christ, or His most mild Mother, or certainly the one and the other at once.' And whilst he was still seated, taken up with these and the like thoughts; awake, as above stated, but with closed eyes; the reader, with the customary *Tu autem* [But do Thou, O Lord, have mercy on us], ended the tenth lesson. And the cantor, rising, followed with the responsory 'Blessed is he who cometh in the name of the Lord.' And behold there stood before that listless monk a matron of reverend mien and incomparable comeliness, holding in her arm a baby as little as if it were but lately born, wrapped in very poor and cast-off swaddling bands, inasmuch that the monk was moved with pity at seeing them so unfit and worthless. And there was standing, as it were behind her, an old man, wearing a cloak over his tunic, and a low cap upon his head; and all these articles of attire seemed to be of white and clean wool. The old man's face, however, he could not see, the position of the cap preventing it. He also saw that there was a spindle, with thread on it, hanging by the matron's side; but a distaff he does not remember to have seen. He saw; and because he wished to see more clearly than he did see, he saw nothing. [Vidit; et quia clarius videre voluit quam vidit nihil vidit.] For he opened his eyes; and that glorious vision was lost to him. And he understood that the Blessed Virgin was that matron; and that the baby was Christ; and the old man, Joseph. And in that hour he revived back his good spirit; and he passed through the remainder of that holy solemnity in great joy. In the year of grace One thousand two hundred and thirteen was this vision."

JOHN W. BONE, F.S.A.

#### THE ANNUAL BALANCE.

Last year I was permitted in your columns to say a few words about Christmas boxes in banking establishments, and following up a branch of the same subject I now propose to speak of the annual balancing. Although bankers' books are balanced every day, so far as the day's work is concerned, the ledger balances are not taken out more than once a month, indeed in old-fashioned establishments but once a year. At one period it was the custom to make up the accounts to the

quarter day, December 25; but the last day of the year is now universally considered to be a more convenient date. A story has long been current in general conversation that a banking firm, on attempting to balance, found that there was one penny short in the amount of the cash; a fortnight was spent in looking over the books to discover the error, and at last a professional accountant had to be employed to find out what had become of this special penny. Of course this is nonsense, because no odd amount over-paid or over-received by the cashier would make any difference in the balance of the books. The main point in a banker's balancing is the rapidity with which it has to be done; between four o'clock one afternoon, when he shuts his doors, and nine o'clock the next morning, when the public are again admitted, the work has to be completed, as on New Year's Day many of the customers expect to find their pass-books balanced to Dec. 31, and ready for delivery. No such hurry is necessary either in a merchant's or in a trader's business. The last day of the year, therefore, is a busy time in a bank. During the course of the day many of the ledger accounts which are not often drawn on are balanced in pencil; the ledger keepers endeavour to keep the work written up as close as possible, so as have the less to do at the end of the day. As soon as the doors are shut and the day's work balanced—which sometimes, if an error has occurred, is a long process—the ledgers are all written up, then balanced. Large ruled sheets of paper being prepared, the ledger balances, as called out, are all taken down in debtor and creditor columns, then added up, the additions checked by other clerks, and then, if the accounts be correct, the two sides ought to agree; if they do not, the work must be gone over again and again until the debits and credits are in accordance. Various items are then transferred into the private ledger, and the profit and loss account is made out, either by one of the partners or, probably, by the head clerk. It was customary for the principals to provide a supper for the clerks, to be partaken of so soon as the balance was struck. At this supper either the junior partner or the chief clerk presided, and there was a plentiful provision of everything that was good in the way of eating and drinking, and the festivities were kept up to a late hour. Some people think that circus clowns are the only persons who indulge in "wheezes" and old and oft-told stories; but this is a mistake—all classes are given to such repetitions, and the only differences are that every set has its own peculiar style or class of "Joe Millers" and old tales. No convivial meeting of bankers' clerks would be complete were not some one to say, Sampson was a strong man, and Solomon was a wise man, but neither of them could possibly make the balance of a cash-book

come on the right-hand side. Then another person will ask the junior, How many days' grace are there on a bill at sight? Another will ask the conundrum, How do we know that there were banks at a very early period? Because we read that Moses gave Pharaoh a check on the bank of the Nile. Or, again, What is the difference between a cheque-book and a pass-book? In the one we draw the cheque, and in the other we check the draw. The worse the riddle the greater the amusement. Some member of the party will, without doubt, tell the story of the police magistrate in Australia who one day, on having his pass-book returned to him, found that he was credited with 250*l.*, an amount which he had never paid into the bank. He was, however, quite equal to the occasion, and immediately, by several cheques, drew out the money. The following day the bank manager called on him and said, "Mr. K., we made a mistake in posting up your pass-book; the 250*l.* there entered ought to have been entered to Mr. J.'s credit." "That is no business of mine," said Mr. K.; "there is the pass-book showing that I paid in the money; I have the money, and I mean to keep it." His account was already overdrawn, and he soon after left the locality, and the bank never more saw the 250*l.*

The manners and customs of the age are changing; owing to improved systems of book-keeping the annual balance is now struck more quickly than it used to be. The majority of the clerks live in the suburbs of London; many of them, if not Blue Ribbon men, are, at all events, of sober habits; and it is now found that, so soon as the books are balanced, a number of the men hurry away to catch their trains to join their wives and families. Annual suppers still exist in some establishments, but are attended by smaller numbers, and are quite shorn of the boisterous mirth of the olden times.

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#### CHRISTMAS AT THE TEMPLE IN 1561.—

"After I had travelled through the east parts of the unknown world, to understand of deeds of arms, and so arriving in the fair river of Thames, I landed within half a league from the city of London, which was (as I conjecture) in December last; and drawing near the city, suddenly heard the shot of double cannon, in so great a number, and so terrible, that it darkened the whole air: wherewith, although I was in my native country, yet stood I amazed, not knowing what it meant. Thus, as I abode in despair, either to return or continue my former purpose, I chanced to see coming towards me an honest citizen, clothed in a long garment, keeping the high-way, seeming to walk for his recreation, which prognosticated rather peace than peril: of whom I demanded the cause of this great shot: who friendly answered, 'It is,' quoth he, 'a warning to the Constable-Marshal of the Inner Temple to prepare the dinner.'"

It was thus, says Gerard Leigh, that the members of the Temple, in 1561, announced "that Christ-

mas was come." The Constable-Marshal of that year was Robert Dudley, Earl of Leicester, and at this festival were present foreign ambassadors, the queen's ministers, and many of the principal nobility. It was kept up until Twelfth Day, and each day had its distinct regulations. On Christmas morning, "service in the church ended, the gentlemen presently repair into the hall to breakfast, with brawn, mustard, and malmsey"; and this meal is repeated each day, except Wednesday, when the regulation is, "in the morning no breakfast at all," but "at night, before supper, are revels and dancing, and so also after supper." The whole festivity was intermixed with many mock solemnities, carried on by mock dignitaries, and chiefly of a legal character. Even the attendants are of a high order: "the young gentlemen of the house attend and serve till the latter dinner, and then dine themselves." On St. Stephen's Day the "Master of the Game" (on this occasion Christopher Hatton, the "grave Lord Keeper"), in green velvet, is officially presented to the prince between the first and second courses, and then "a huntsman cometh into the Hall with a fox and a purse-net, with a cat, both bound at the end of a staff; and with him nine or ten couple of hounds, with the blowing of hunting horns; and the fox and cat are by the hounds set upon, and killed beneath the fire." Similar proceedings took place annually at the other principal Inns of Court, and on every occasion the fragments of the feast were given to the poor.

CONSTANCE RUSSELL.

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#### THE GOSPEL FOR CHRISTMAS DAY AS A CHARM.—

"Contra grandines vero et tempestates hoc remedium practiacatur. lapilli enim tres ex grandine in ignem sub inuocatione sanctissime trinitatis projiciuntur oratio dominica cum angelica salutatione bis aut ter adiungitur. euangelium Johannis In principio erat verbum cum signo crucis vndique contra tempestatem ante et retro, et ex omni parte terre sub infertur. Et tunc cum in fine replicat trinites verbum caro factum est et trinites ex post dixerit per euangelica dicta fugiat tempestas ista. subito siquidem tempestas ex maleficio fuit procurata. cessabit, hec verissima experientia nec suspecta iudicantur."—Jacobus Sprenger, *Malleus Maleficorum*, c. 1484, fo. 89b, 90.

Compare the well-known lines in *Hamlet*, I. i.—  
that when

"that season comes  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long:  
And then, they say, no spirit dares stir abroad;  
The nights are wholesome; then no planets strike,  
No fairy takes, nor witch hath power to charm,  
So hallow'd and so gracious is the time."

W. C. B.

CHRISTMAS PASTIMES IN QUEEN ELIZABETH'S REIGN.—Amongst the original letters preserved by the descendants of Sir John Kytson, of Hengrave Hall, is one addressed by Christopher



Playter to Mr. Kytson, in 1572, giving the following singular picture of the pastimes at Christmas in Elizabeth's reign :—

"At Chris. time here were certayne ma<sup>ns</sup> of defence that did challenge all comers at all weapons, as long sworde, staff, sword and buckler, rapier with the dagger: and here was many broken heads, and one of the m<sup>ns</sup> of defence dyed upon the hurt which he received on his head. This challenge was before the queenes Ma<sup>tie</sup>, who seemed to have pleasure therein; for when some of them would have sollen a broken pate, her Majesty bade him not to be ashamed to put off his cap, and the blood was spied to run about his face. There was also at the corte new plays, wh<sup>ch</sup> lasted almost all night. The name of the play was huff-suff-and ruff, with other maske, both of ladies and gents."

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CHRISTMAS IN THE SEVENTENTH CENTURY  
(see 6th S. vi. 505).—

1663, Dec. 25. "No preaching at chapp. wherefore I stay'd at home, making no conscience of y<sup>e</sup> day as a day to bee kept holy, for want of divine institution."—*Diaries and Letters of Philip Henry*, 1882, p. 153-4.

Evelyn's *Diary* also shows that on Christmas Day, 1656, soldiers seized the communicants and put them into prison.

To the list of books about Christmas add these :

Poor Robin's Hue and Cry after Good Housekeeping, or a Dialogue betwixt Good Housekeeping, Christmas and Pride showing how Good Housekeeping is growing out of Date, and Christmas become only a meer name, and not to be found by Feasting in Gentlemens Houses, but only by Red Letters in Almanacks. 4to. 4 leaves, 1687.

Notes of a Lecture on "Christmas in the Olden Time," delivered to the Yorkshire East-Riding Union of Mechanics' Institutions, (published at their request) by John Dunning, General Lecturer and Secretary to the Union. 8vo. 8 leaves. (1848.)

The Book of Christmas. By T. K. Hervev.

W. C. B.

CHRISTMAS AND NEW YEAR'S WISHES.—At a time when the custom of sending Christmas cards has taken a strong hold on English society, it is worth while to note some remarks in Brady's *Clavis Calendaria* showing how all things move in circles :—

"The antient, friendly, and benevolent custom of wishing a happy New Year is so generally exploded, that a person must either be blessed with the favour of fortune or well known as a man of talent to venture his consequence by now offering so familiar an address. Few above the lowest class of society attempt to intrude any good wishes for the happiness or success of his neighbour; lest, if they escape the imputation of unlicensed freedom, they be deemed vulgar and ignorant of what is called fashionable life. Even the modern expression of the *Compliments of the Season*, which for many years was substituted for the former more expressive and better understood mode of salutation, has given way before universal refinement, real or affected; it is now [ed. 1812] sanctioned only in family circles among intimate friends.....New Year's gifts have fallen into such disuse that they are scarcely known."

And in another volume he says :—

"A merry Christmas' is still used by some plain honest people, as a salutation in testimony of their good-fellowship and good wishes; but like that other old-fashioned practice of 'Wishing a happy New Year' has given way with the altered manners of the times."

R. H. BUSK.

CHRISTMAS AND THE QUAKERS.—Richard Brown, Lord Mayor of London in 1661, "committed to *Newgate*, John Lawrence, Richard Davis, and Richard Crane, for opening their Shops on the Day called *Christmass-Day*" (*Sufferings of the Quakers*, vol. ii., 1738, p. 270). Another Quaker, brought before the same magistrate, said to him,—

"I was a Soldier under thy Command at Abingdon, and thou commandedst me with others to search People's Houses for Pyes and Roast Meat, because they kept Christmass as an holy Time; and we brought the Persons Prisoners to the Guard for observing the same."—*Sewel's Hist. of the Quakers*, quoted *ibid.*, 271 n.

"Robert Raby having opened his Shop [?] at Godmanchester] on the Day called *Christmass-Day*, was, with several other Friends present, much abused, by having Mire and Dirt thrown into their Faces."—*Ibid.*, p. 216 (1661-2).

W. C. B.

CHRISTMAS HERALDRY.—May I point out that beneath the tailpiece at the end of the article upon Tennyson in the Christmas number of *Harper's Magazine*, p. 41 is written "The Tennyson coat of arms"? But the shield contains the arms of Lord Salisbury, and is ensigned with his coronet as a marquis.

M. E. B.

CHRISTMAS AND KING JAMES I.—

"I cannot see what greater superstition can bee in making playes and lawfull games in Maye, and good cheere at Christmasse, then in eating fish in Lent, and vpon fridays; the Papists aswell vsing the one as the other."—*Basiliikon Doron*, London, 1603, p. 53.

W. C. B.

A CHRISTMAS SAYING.—"So now we'l go on, only to make an end of Christmas (as they say).—S' too him Bayes, Oxon., 1673, p. 65.

W. C. B.

FOLK-LORE OF CHRISTMAS EVE (see notice of *Shropshire Folk-Lore*, 6th S. viii. 399).—It is stated at the above reference that it is believed in Nottinghamshire that "at midnight on Christmas Eve the horses and oxen fall on their knees in prayer in honour of our blessed Lord's nativity." This belief is not confined to Nottinghamshire. I remember many years ago hearing a great-aunt of mine narrate how, if we went out *precisely* at twelve o'clock and visited the place where the cattle were stabled, we should hear them fall upon their knees in adoration, whilst if we went into the garden where the bees were, we should hear them humming in honour of our Saviour's birth. The same belief prevails in Lancashire.

F. C. BIRKBECK TERRY.

ERRATUM IN JEREMY TAYLOR'S "LIFE OF CHRIST."—In Jeremy Taylor's *Life of Christ* (sect. xv. subsect. last, § 10, "Considerations upon the Crucifixion of Jesus") there occurs a remarkable *erratum* of the printers, for I dare not suppose it to be an error in so great a divine:—

"In the midst of all his torments Jesus only made one prayer of sorrow, to represent his sad condition to his Father; but no accent of murmur, no syllable of anger against his enemies: instead of that, he sent up a holy, charitable, and effective prayer for their forgiveness, and by that prayer obtained of God, that *within fifty-five days eight thousand of his enemies were converted.*"—Taylor's *Works*, by Bishop Heber, 1839, 8vo., third edit., vol. iii. p. 380; Taylor's *Life of Christ*, ed. Pickering, 1849, 12mo., vol. iii. p. 786.

The *erratum* is contained in the line which I have printed in italics, where the reference is obviously to the effect of St. Peter's address on the day of Pentecost, as recorded in the second chapter of the Acts, whereby three thousand converts were added to the Church, the day being fifty-two days after the Crucifixion. On referring to the first edition, printed in 1649, in 4to., and to the early folios, 1653, 1657, &c., I found that the numbers were printed in figures, viz., 55 days and 8,000 men. It is clear that the figures written by the learned bishop must have been 53 days and 3,000 men, and that the two figures 3 having been respectively misprinted as a 5 and an 8, the *erratum* was overlooked, and perpetuated in all the subsequent editions, until it was finally expressed at full length in words without any detection of the mistake.

W. E. BUCKLEY.

JEREMY TAYLOR'S "HOLY DYING."—The first section of this work, "The Consideration of the Vanity, and Shortnesse of Mans Life," is, in a great measure, an expansion of the opening of the "Vita hominis misera et brevis" of Erasmus, in his *Adagia*. Both begin with the same Greek proverb, "A man is a bubble." Both refer to the same passages of Lucian, Homer, Pindar, Martial, for illustration of their themes, though the later writer, like all men of great genius, adds so much of his own, in splendid language and kindred thought, as almost to make his composition original. It is certainly a noble piece of English prose. There is a curious *lapsus memorie* towards the end of the section. Having occasion to introduce the death of Æschylus, he says that "when the poet was sitting under the walls of his house, an eagle hovering over his bald head, mistook it for a stone, and let fall his oyster, hoping there to break the shell, but pierced the poor man's skull." Now on the manner of his death the ancient writers are unanimous, and say that it was a tortoise, *χελώνη*, which fell upon him. Pliny, in describing the eagle, says, "Ingenium est ei testudines raptas frangere e sublimi jaciendo: quæ sors interemit Poetam Æschylum, prædictam fatis,

ut ferunt, ejus diei ruinam secura cœli fide caventem" (*Nat. Hist.*, x. 3). Ælian, in his *Hist. Animal.*, vii. 16; Valerius Maximus, ix. 12, ext. 2; Suidas, in *χελώνη μυιδών*; and the anonymous author of the *Life of Æschylus* repeat the same. It was either a mere slip of memory, or Taylor made some confusion between the Greek words *ὄστρεον*, an oyster, and *ὄστρακον*, which has the meaning of the hard shell of *testacea*, such as snails, mussels, tortoises, as in Homer, *Hymn to Hermes*, 33. Further on Taylor cites Martial (iv. 161) for another instance of a strange death, "by water frozen into the hardnesse, and sharpnesse of a dagger," which I quote because in this neighbourhood (South Northamptonshire) an icicle (*stiria*) is called a dagger, "from its pointed appearance," as Miss Baker states in her *Glossary of Northamptonshire*. W. E. BUCKLEY.

THE SONG OF THE DISTAFF (see *ante*, p. 384).

Thy distaff take, of the ribbon white;  
Spin, spin for thine own true knight  
The plaited shirt he shall one day wear,  
When thou shalt become his bride so fair.

Thy distaff take, of the ribbon blue;  
Spin, spin, with devotion true  
And humble prayer, his priestly vest,  
Whose hands shall join you in wedlock blest.

Thy distaff take, of the ribbon green;  
Spin, spin, with a fervour keen,  
The cloth, where scores of us then will throng,  
To drink, and to raise the nuptial song.

Thy distaff take, of the ribbon grey;  
Spin, spin the broad curtains gay  
For bridal chamber and nuptial bower,  
Dear Love's refection, and Virtue's dower.

Thy distaff take, of the ribbon of gold;  
Spin, spin, with a pride untold,  
Weaving small robes, with maternal joy,  
And swathing-bands for thy first bright boy.

Thy distaff take, of the ribbon red;  
Spin, spin of the daintiest thread  
A kerchief fair, thy tears to keep,  
And dry thine eyes when thou fain wouldst weep.

Thy distaff take, of the ribbon black;  
Spin, spin, ere thy powers slack,  
The winding-sheet thou must one day win,  
Which one of us here will unwrap thee in.

G. P. GRANTHAM.

THE CENTENARY OF WYCLIFFE.—Besides its intended and direct purpose, the observance of a centenary often serves the subsidiary purpose of disabusing the popular mind of errors which have been very generally held. Since that of the birth of Luther, kept in the present year (although it is not quite certain that it is the right year), we are not likely to hear again the notion that Luther was the first translator of the Bible into German. It is remarkable, by the way, that the name of the real author of the first German version (which appeared at Nürnberg in 1446) should be unknown. But it is a well ascertained fact that the first English

translation of the whole Scriptures was made by Wycliffe, partly by himself and partly by his coadjutor Hereford. Wycliffe also appears to have had the merit of commencing a revision of the translation, although this was not completed until a few years after his death by Purvey.

I presume steps will be taken for a fitting celebration of the anniversary of Wycliffe's death next year. The final stroke of paralysis, which put an end to his life, came upon him on Dec. 28, 1384 (the *Penny Cyclopædia* erroneously gives it as Dec. 29, though rightly saying that it occurred on Innocents' Day), and he died on the last day of that year, which next year will be exactly half a millenium ago.

W. T. LYNN.

Blackheath.

#### DRINKING HEALTHS.—

"Within these fiftie or threescore yeares it was a rare thing with vs in *England*, to see a Drunken man, our Nation carrying the name of the most sober and temperate of any other in the world. But since we had to doe in the quarrell of the *Netherlands*, about the time of Sir *John Norrice* his first being there, the custome of drinking and pledging healthes was brought ouer into *England*: wherein let the Dutch bee their own Iudges, if we equal them not; yea I thinke rather excell them."—*The Compleat Gentleman*, by Henry Peacham, 1622, p. 194.

W. C. B.

**MINCE-PIES.**—In *The Closet of the Eminentely Learned Sir Kenelme Digby, Kt., Opened*, third ed., 1677, there are three receipts for making "Minced Pyes," communicated to him by My Lady of Portland and My Lady Lusson, pp. 148-9.

W. C. B.

**WATLING STREET.**—It may be interesting to your readers to know that an excavation in the Edgware Road, nearly opposite Nutford Place, has penetrated the old Roman roadway Watling Street. Four feet only below the present surface of the road small boulders of sarsen stone are met with, and under these compressed masses of black flint. The sarsen stones, when fractured, have a grey, siliceous, semi-crystalline appearance, and were probably obtained from deposits on the surface of the London clay, the harder remains of the arenaceous series termed Bagshot sands. The workmen informed me that the ancient roadway was only four feet narrower than the present one.

F. G. RIDGWAY.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE CAVES IN STAFFA.**—The island of Staffa has at least seven excavations in a mile and a half of coast and at the present sea-level. Fingal's Cave,

being principally in upright columnar basalt, owes to its peculiar and poetic beauty its world-wide fame. Geologically three other caves are more important. A perforation in curved columnar basalt of nine diameters in length; a tunnel in tuff, with straight sides, 150 feet long by 12 feet wide; an adjacent cave in tuff, with an entrance rising forty feet above the sea into columnar basalt, and 224 feet long by 48 wide, are more strikingly abnormal to the scientific eye. These excavations are not, in my judgment, marine erosions. They are on all sides of the little island, E. 2; S. 4; W. 1. They are, therefore, necessarily not in the direction of prevailing wind, waves, or current. The island is in a loch. The water shallows at its entrance to ten fathoms, with rocks and shoals. Seven-eighths of the circle are closed by land. Staffa is "deeply embayed in Mull," with "the great sweep of the Mull cliffs to the east and the broken rampart of islands *all round* (!) the rest of the horizon" (Dr. A. Geikie). Five of the excavations are directed towards land less than six miles distant. No cave opens directly upon the sea; the mouth of each is round the point of a reef or breakwater. The two large caves are similar in dimensions—227 and 224 by 42 and 48 respectively. Basalt, except in dykes, does not erode. It forms a causeway. The bottoms of these two caves are in tuff, yet the sea-floors are rectangular. The perpendicular sections are rectangular at the doorway, except that these two entrances have also a triangular tympanum above, in a different stratum of igneous rock. For many reasons, also, such as the absence of *débris*, the problem of their formation by the sea cannot be considered as solved. The popular descriptions and illustrations in the latest scientific text-books are defective. There are five obvious errors in a single sentence in the *Encyc. Brit.* The French and German accounts are equally unfortunate. A most eminent French geologist and member of the Academy has offered to present a memoir embodying my objections to the Société Géologique of Paris. I am most anxious to put at his disposal material for an exhaustive treatment of the subject. I should be very glad to get (and acknowledge or pay for) any measurements, drawings, or photographs (other than those already published), which could be attached to the memoir or lent for exhibition when it is presented, of any excavations in any part of the Scotch coast in any way exceptional and bearing any resemblance to the perforations in Staffa in the striking characteristics enumerated. Capt. Stanley (at the Admiralty) told me of other caves visited by him. Have these been measured or photographed?

COPE WHITEHOUSE.

10, Cleveland Road, St. James's.

**HAVE.**—A common expression is "I am having my house painted," &c. This is not quite "Je fais peindre ma maison"; is the form causative?

"I shall have *it* removed" is one thing, "I shall have removed *it*" is another of different meaning. "I am to have *it* painted" has its own application. Is *stare* to be found in English? What is "I stood lost"?

HYDE CLARKE.

**AUTHOR OF LIBRETTO WANTED.**—Mr. Jerome Hopkins, son of the late Bishop Hopkins, of the Protestant Episcopal Church of America, is composer of the music of *Esther* and *Samuel*, two sacred operas produced in America within the last few years. Can any of your American readers inform me who wrote the librettos of the operas? Is Mr. Jerome Hopkins resident in New York?

R. INGLIS.

**NAMES OF ARTISTS WANTED.**—I have a well painted oil picture of a horse, signed "W. B., 1831." Size 2 ft. 6 in. by 2 ft. Who is the artist; and is the picture valuable? I have also two Spanish pictures of animals, the same size, which I wish to have identified. They are very fine paintings. Who is the proper person to show them to in London with a view to finding out the painter? Information on this head will greatly oblige.

L. D.

**TITLES OF BOOKS WANTED.**—I wish to recover the titles of two illustrated works read nearly thirty years ago. One related to Newmarket, and contained a ghost story of a horse and jockey, both "as white as flour"; the other (called *Our School*) had a very effective picture cover of a head master reading at his fireside.

A. W.

**POLLARD FAMILY.**—A branch of the Devonshire family of Pollard was in 1620 still settled at Kelne, in Somersetshire. Can any of your readers tell me when and how it became extinct; also, of the family of the same name settled at Langley, in High Bickington, Devon? This branch is believed to have still been at Langley about 1697.

R. WHITSHED.

Neville House, Twickenham.

**NATHAN, THE COMPOSER.**—Can any of your readers inform me who Nathan, the composer of the music of Byron's *Hebrew Melodies* was, and whom he married?

D. A. R.

**HART FAMILY.**—I should be much obliged for any information, other than that contained in Hutchins, concerning the Rev. William Hart, who lived in Netherbury or in Powerstock, Dorsetshire, from 1698 to 1746, and perhaps from an earlier date.

X.

4, Bath Road, Bedford Park, Chiswick.

**HERALDIC.**—Can any one kindly identify the following arms for me? They are on a cup and saucer recently purchased by me. I was informed that they formerly belonged to a bishop of London: Gules, three horses' heads erased, 2 and 1, argent,

bridled sable; crest, on a wreath, a horse's head erased argent, bridled sable. W. A. WELLS.

**PETER PAUL PALLET.**—Who was he? He was the author of a volume published, in quarto, 1808, entitled *Rebellion in Bath; or, the Battle of the Upper Rooms*. The pseudonym is not given in Olphar Hamst's *Handbook of Fictitious Names*. I do not know whether my friend, the late Mr. William Hall, author (1881) of *A Biography of David Cox*, ever met with the pseudonym; but about thirty years ago he was a frequent contributor to the Birmingham press, where his articles, in prose and verse, were signed "Peter Paul Palette"; and about the same date (in 1838) a series of etchings, being "Illustrations to *Nicholas Nickleby*," were issued in numbers by Grattan & Gilbert, 51, Paternoster Row, which etchings were signed "Peter Palette." At a glance they could be seen to be the work of T. Onwhyn, and they were supplemented in 1839 by a series of portraits of the chief characters in *Nicholas Nickleby*, which etchings were signed "T. Onwhyn." By the way, the etching in which Miss Squeers lays her beaver bonnet on Mr. Nickleby's shoulder is erroneously stated to have been published Sept. 30, "1830," instead of 1838.

CUTHBERT BEDE.

**SEVENTEENTH CENTURY CLUB.**—I have a flat copper button an inch and a half in diameter, and on it is stamped, or "punched," "Club, 1688." I presume it belonged to a beadle's or porters' livery, but I cannot find any record of a club existing earlier than "White's," which was founded in 1730. Can any one throw any light?

MURANO.

**REFERENCE WANTED.**—Some one or other has spoken of the Puritans as "men who read the war songs of Israel by the light of their own pistol shots." Of course my version is not verbally accurate. Will any one give the reference?

ANON.

**SETTLEMENT OF THE GAIDHEL IN WALES.**—Can any of your readers inform me whether there is anything in the early Irish chroniclers relating to a permanent settlement of the Gaidhels in Wales in the fourth or fifth century? Mr. Rhys doubts that any such "permanent" settlement took place. I have looked in vain through O'Curry's *Lectures*, but may have missed a reference.

E. OWEN.

**BLACK-LETTER INSCRIPTIONS ON BELLS.**—If any of your correspondents can throw any light, confirmatory or otherwise, on the following question I shall be very glad. At or about what date did bell inscriptions entirely in (Lombardic or Gothic) capitals cease and black-letter inscriptions take their place? My own researches tend to show that it was about the first quarter of the fifteenth century.

J. C. L. S.

**TWITCHELL.**—The churchwardens of St. Martin's, Leicester, expended eightpence in 1622 for "makinge a wall in a twitchell behinde the church dore." What was the *twitchell*?

THOMAS NORTH.

Llanfairfechen.

**HERALDIC.**—A crest is described as "a hand holding a cushion ppr." What is the proper colour of the cushion?

ELIZIAM.

**PHILAMORT.**—In M. Martin's *Voyage to St. Kilda* (London, 1749, 8vo.), an entertaining and rather quaint book, we are told that "the Number of sheep commonly maintained in St. Kilda and the two adjacent Isles does not exceed two Thousand, and generally they are speckled, some Whitish, some *philamort*, and are of an ordinary size." I can find no explanation of the word, which, however, I take to be *feuille-morte*, a sort of rich brown. But query how and when it took its present form, and by what other writers it is used.

J. ELIOT HODGKIN.

"ENGROSSED IN THE PUBLIC."—On p. 38 of the "globe edition" of *Robinson Crusoe* I find the following:—

"The buying of negroes, which was a trade at that time not only not far entered into, but as far as it was, had been carried on by the assiento, or permission of the kings of Spain and Portugal, and *engrossed in the public*, so that few negroes were bought, and those excessively dear."

I shall be glad of an explanation of the words in italics. Some editions read "engrossed in the public funds," but this does not make the matter much clearer. Has *engrossed* here some special meaning; and can it be so explained that an intelligent lad of twelve can understand it?

ZURY.

**ENGRAVED PORTRAIT.**—I am desirous to know the name of the engraver and the subject of an engraving in my possession, which I may briefly describe thus: Portrait (full length) of a man clad in state robes. In one of the upper corners of the engraving is the motto "Gerich und Beharlich." In the margin beneath the engraving is the monogram "AR, 1829." I should add that the engraving is in the line manner, and evidently the work of an able artist.

DERF.

**DAVID COMPIGNE, CLOCKMAKER, WINCHESTER.**—Wanted the date of the above, to determine the age of a "petticoat clock" of his manufacture.

F. G. W.

Oxford and Cambridge Club, Pall Mall.

**ALEXANDRO CASTRIYOTO.**—Will any of the readers of "N. & Q." tell me how I may learn something of the history of Gen. Alexandro Castriyoto? On a slip of paper at the back of an ivory miniature of the said general is the follow-

ing: "Alexandro Castriyoto, Général en chef des armés de Venise, sous Louis XIII., il a été Doge de Venise." The miniature is finely executed, about 2½ in. by 3 in. The general is habited in a suit of armour, over which is draped a mantle of red, figured with gold. He wears the order of the Golden Fleece, and a grey curled wig of the period. At his side is a crown.

M. PHILLIPS.

**THROWING AT COCKS.**—I read somewhere long ago that Sir Thomas More was accustomed to enjoy the cruel sport of throwing at cocks. Is there any trustworthy authority for this statement? If so, where?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**SKIRRETS: CARDUNCELLUS:** "ARDUUS ET STRICTUS," &c.—Can any of the readers of "N. & Q." throw any light (1) on the derivation of the word *skirrets*? (2) on the age of the word *carduncellus*? (3) on the authorship of the line:—

"Arduus et strictus est ad celestia callis"?

M. J.

[*Carducella, habermach*, in *Vocabul. ant. Germ. Lat. an. 1432*, *Plantæ species.*—Ducange, *Glossarium Manuale.*]

**AARON BURR: TURNEVELLI.**—During Aaron Burr's residence in London in 1808 he engaged Turnevelli, an Italian sculptor, to take his bust. As a preliminary step the statuary took a cast of his features, with the result of temporarily disfiguring his nose, to which Burr makes amusing allusions in his diary. Burr called frequently between November 23 and Dec. 10, 1808, upon Turnevelli, after which he started for Scotland, and no further references to the bust are made. Can any reader of "N. & Q." inform me whether the bust was ever satisfactorily completed, and if so, what became of it? Burr mentions that Bentham, Lord Melville, and others had been in the hands of Turnevelli for similar purposes. Any information about Turnevelli will also be acceptable.

J. E. STILLWELL.

New York City, N.Y.

**WILLIAM ROSCOE.**—Can any of your readers oblige me with any particulars as to the ancestry and the antecedents generally of William Roscoe (sometime M.P. for Liverpool, and author of *Leo X.*, &c.) beyond what is contained in his life by his son and in Coleridge's *Lancashire Worthies*?

F. W. DUNSTON.

Ewelme, near Wallingford, Berks.

**IMPROPRIATIONS.**—Can any reader inform me in what book or books I can find a good and clear account of the abuse of *impropriations* in the sixteenth century?

J. P. H.

**JULY.**—My father has a large number of MS. sermons, in a very small crabbed handwriting,

preached chiefly at Wymington, co. Bedford, the earliest being dated 1689. Many of them are very curious, one being a thanksgiving for the peaceable accession of King George, 1714; another, a thanksgiving for the suppression of the rebellion of 1715. Some were preached several times, one of them eleven times on "Ascension Sunday" between 1692 and 1730, when the author died. In one of the sermons occurs the expression (referring to the conversion of St. Paul), "Up to this time Paul had been a *joly* man." Is this a common epithet applicable to him at that date? and could any reader tell me who was rector of Wymington from 1695 to 1730? A book to which I have not access would probably give the information, viz., Oliver St. John Cooper's *Historical Account of the Parish of Wymington*, 4to. 1785.

Grimsby.

C. MOOR, M.A.

SCOTTISH REGIMENTS.—Can any of your correspondents kindly favour me with a list of the Scottish regiments (before the present amalgamation into territorial regiments), and also of those that are now extinct, with the tartans of the Highlanders, where first raised, and by whom?

JOHN HAMILTON.

68, George Street, Edinburgh.

CYNICHT.—What is the derivation and meaning of the name of this fine Welsh mountain, that rises in a bold cone at the head of Traeth Mawr? If in the above spelling of the name, which is that of the Ordnance Survey, be correct, it is certainly not Welsh.

C. S. WARD.

Wootton Vicarage, Basingstoke.

T. LUPTON: G. PHILIPPS.—Can any of your readers tell me of the history of an engraver named T. Lupton; also of a G. Philipps? I have some old prints of some of Claude's pictures by the above. They bear the date 1825.

A. E. R.

ADMIRAL BENBOW.—I should feel greatly obliged if, through the medium of your valuable paper, you could give me any information about the family of the celebrated Admiral Benbow.

A. E. DALZELL.

PRICE OF CRANMER'S BIBLES.—Will any one who is familiar with parish registers of the middle of the sixteenth century kindly tell me what price was usually paid for church Bibles? It is well known that Anthony Marler was not to charge more than 10s. unbound, and 12s. bound and clasped; but at Ashburton only 5s. 4d. was paid; and at Bishop Stortford, 6s. 1d. "for a new bybill and the bryngyng home of it" in the year 1542. As Bibles were not at that time popular books with churchwardens, Grafton and Whitchurch no doubt had to sell them cheap.

J. R. DORE.

Huddersfield.

BINDING BY THE NUNS OF LITTLE GIDDING.—I have an edition of Sternhold and Hopkins, 12mo., 1631, beautifully bound in satin, with coloured silk embroidery and borders of lace made of the thinnest silvered wire, which I believe to be the work of Nicholas Farrer's establishment. I have compared it with the only specimen in the Bodleian, a Bible and Prayer-Book by C. Barker, 1631, ticketed as *supposed* to be the work of the Little Gidding nuns, and although the colours of the Bodleian volume are not so brilliant (owing, probably, to exposure), and although birds take the place of flowers, there is the same curious silvered wire, and I believe the two bindings are by the same hands. Where can I see genuine and authenticated specimens? Those whose interest in this singular institution has been aroused by reading *John Inglesant*, I would refer for fuller particulars to the preface to Walton's *Angler*, p. xxxix, sixth edition, edited by Sir John Hawkins; to the preface to Peter Langtoft's *Chron.*, edit. Thos. Hearne; to papers at the end of *Cæli Vindiciæ*; to Hacket's *Life of Archbishop Williams*, pt. ii. p. 50; to *Biog. Brit.* Supplement, art. "Mapletoft"; and to *Life of Nicolas Farrer*, by Dr. Turner, Bp. of Ely; *Christian's Mag.*, July, August, September, and October, 1761.

JOHN E. T. LOVEDAY.

ITALIAN PHARMACY.—What is the meaning of "s. d. nigette" and "di farfara" on two old jars brought from Italy, and supposed to have held the drugs or medical preparations so styled on them? One has a date "15—," and the other the figure of a saint and a sunflower on it.

J. BAILLIE.

VEGETARIANISM.—Although I have carefully searched the indices to your very valuable publication for information on the bibliography of this question, I have, with one small exception, been doomed to disappointment. I have been told by an Oxford friend, himself a vegetarian of many years' standing, that Shelley has written something on this topic. A reference to this or any author's notice of the subject would greatly oblige.

T. CANN HUGHES, B.A.

Chester.

HYMN: "CHRIST THE LORD IS RISEN, INDEED": AUTHOR WANTED.—In 1853, and in a second edition of *Catholic Hymns* (Burns & Lambert), this paraphrase of *Victimæ Paschali* was published, and signed with the initials M. L. From the preface of the little book it appears that the author was a Catholic by an almost irresistible inference. The editor, from the lapse of time, is now unable to name the author. Can any reader, conversant with the revival of English hymnody some thirty years ago, decipher the initials and put a real name to them? It may be added that

*Hymns Ancient and Modern*, I think in the lady's lifetime, but without (I believe) her sanction, attributed the hymn to Miss Leeson, whose initials were J. E. L. That lady, who is now dead, was by turns a Protestant, Presbyterian, and Irvingite, and for her last form of communion made a version of the *Victimæ Paschali*, and signed her name to it, which is other than the hymn in question.

HYMNOCRAPHER.

HELENA FOURMENT.—I have been the possessor for many years of a very old portrait of Helena Fourment, the second wife of Rubens, and I believe it to be the original "study" from which was painted the celebrated picture purchased at Sir Robert Walpole's sale in 1780, and now in the possession of the Imperial family of Russia, an engraving of which was published in the *Art Journal* of September, 1868. My picture differs in no detail excepting in the position of the head, which is slightly turned to the left, showing the right ear. Can any one tell me where there is a similar portrait?—for I have searched in vain. If mine is a copy, where is the picture from which it was copied?

CHAS. G. DE LESSERT.

Wolverhampton.

AUTHORSHIP OF "THE RED CROSS KNIGHT."—A friend of mine, publisher of a quarterly called *Old Lincolnshire*, has lighted on an old ballad (written about 400 years ago) concerning Sir Hugh of Lincoln, who is mentioned by Matthew Paris. This ballad is in the same metre as *The Red Cross Knight* (set to music as a glee by Dr. Callcott), and contains a line or two identical with some in that poem. Can you tell me the author of *The Red Cross Knight* and the date of its production? I am curious to try and trace the similarity further, or to find out which was earlier in date.

M. HORNER.

AUTHORS OF QUOTATIONS WANTED.—

"Th' adventurous youth that fired th' Ephesian dome,  
In fame outlives the pious fool that raised it."

G. E.

"Il y a beaucoup de gens qui écrivent, mais peu qui lisent; de ceux qui lisent, peu prennent garde; de ceux qui prennent garde, peu se souviennent; de ceux qui se souviennent, peu mettent en pratique; et de ceux qui mettent en pratique, combien peu persévèrent."

C. W. EMPSON.

### Replies.

"NOTES ON PHRASE AND INFLECTION."

(6th S. vii. 501; viii. 101, 129, 232.)

A series of papers on this subject is in course of publication in *Good Words*, the second of which has just appeared. I wrote a few notes on the first paper, which will be found in "N. & Q." at the first two of the references quoted above, and

now proceed to offer some further remarks on the second article. The first "inflection" referred to is that of the pronoun of the second person, which is thus treated:—

"Without the shadow of any reason we English-speaking folk make distinctions where there is no real difference, and withhold them where the difference is palpable. We determine that 'you' shall be a plural pronoun and 'thou' a singular pronoun, when the word is verily the same; *y* being the equivalent, originally, of *th* in this connexion, and used as a convenient abbreviation, as in the olden *y<sup>e</sup>* and *y<sup>t</sup>*, for 'the' and 'that'; so that 'you' and 'ye' differ nothing, except by unreasonable prescription, from 'thou' and 'thee.'"

It is a pity that the writer did not take the trouble to turn over a few leaves in the grammars of Hickes, Rask, and Bosworth, not to mention those of Bopp and Grimm, which might have prevented him writing such sheer nonsense. The difference between *thou* and *you* is essential and radical, and runs through all the Aryan tongues without exception. It is not easy to comprehend how such a mistake could be fallen into. It seems to have arisen from a confused notion that the *y* in *ye* is an abbreviation or contraction of *th*. Now, in Anglo-Saxon there is no *th*. The labial aspirate is expressed by the letter *þ* (thorn), and the letter *y* is not used in the plural of the pronouns. The nominative plural is *ge*, the *g* having the sound of *y*, as in *gear*, *year*; *geoc*, *yoke*. The other cases are *eower*, *ewor*. The sound was precisely the same as in our modern *ye*, *you*, *your*. The writer has evidently been deluded by the idea that the *y<sup>e</sup>* and *y<sup>t</sup>*, which we find in old books, really represent the letter *y*. Any person at all conversant with old writings knows better. The MSS. of the period were full of contractions, and the letter *þ* (thorn) was freely employed, especially for *the* and *that*. When printing came into use, the letter *þ* gradually became eliminated, *th* taking its place in words; and in the contractions *þ<sup>e</sup>* and *þ<sup>t</sup>* the compositors, from ignorance or want of type, finding the letter, as carelessly written, almost identical with *y*, adopted the latter in printing from old documents.

The writer proceeds:—

"We forbid 'himsel' and 'theirselves' as the grossest of vulgarisms, but most inconsistently we employ genitive pronouns in forming the compounds 'myself,' 'yourself,' 'ourselves.' No one ever says 'yoursel,' 'meself,' 'usselves.' If analogy went for anything in the English tongue we should never hear of 'himsel' or 'theirselves' either."

A little acquaintance with the history of the English language would have rendered the matter perfectly plain. The Anglo-Saxon, like all the other Teutonic tongues, was originally highly inflectional, and the pronouns had a perfect system of numbers (singular, dual, and plural) and of cases (nominative, genitive, dative, and objective). To intensify the pronoun, *sylf* or *self* was added as a suffix, the prefix and suffix being declined.

independently, thus, "he-sylf," "his-sylfes," "him-sylfum," "hine-sylfne."

When a language passes from the inflectional to the analytic form it is generally the objective case which is retained, probably from being the most frequently used. Thus, we retain "himself," "myself" (for meself) "thyself" (for theeself), but reject "he-self," "his-self" &c. In the plural the arrangement is similarly irregular. We say, "ourselves," "yourselves," which is the possessive form, but in the third person we fall back on the objective case, "themselves." No sufficient reason can be given for these deviations from regularity. The stream of language flows on "at its own sweet will." It is not made, it grows.

There is another passage in the article worth notice, as it points to a curious feature in the formation of our verbs. The writer calls attention to the verb *wend*, along with others of the same termination, *spend*, *lend*, *mend*, &c.; and quotes Walter Savage Landor, who, it seems, underwent great searchings of heart owing to the inconsistent formation of the preterites of these verbs. "Wended," he (Landor) declares, is a bad preterite. "Landor, with his classical and impracticable consistency, relies on the examples 'lend,' 'send,' with one or two others, for the simple monosyllabic inflection, which makes the preterite and past participle by substituting *t* for *d*." Then follows a list of the inconsistencies. Suppose our clothes are *rent* (not *rended*), they are *sent* (not *sended*) to be *mended* (not *ment*), and so on. The clue out of this labyrinth of perplexities will be found by referring to the origin and history of the words.

The Teutonic languages have two modes of forming their preterites. The primary or strong verbs do this by internal vowel change (*ablaut*), as *strike*, *struck*; *give*, *gave*; *bind*, *bound*, &c. The secondary or weak verbs form their past tenses, first by adopting the past tense of the strong verb, and adding the suffix of *-jan* or *-ian* for the infinitive; as from Goth. *ligan*, to lie, is formed *lag-ian*, to lay; and from *sitan*, to sit, *sat-ian*, to set; and, secondly, by attaching the termination to nominal roots, as A.-S. *lufian*, from *lufu*, love; *livian*, to live, from *lif*; *nitherian*, to put down, from *nither*. Now these weak verbs could not form their preterites by internal vowel change. The plan was therefore adopted of adding a suffix taken from the strong preterite of the verb of agency, *don*, Goth. *didan*, of which the past tense is *dyde*, *dydest*, *dyd*. Thus *lov-ed* was originally *lov-dyd* or *ded*. It required little effort to make the euphonic change to *lov-ed*, and thus this form of the preterite became so general as ultimately to be considered the normal or regular form, and the original *ablaut* to be the exception. This is shown by the ease with which we can manufacture verbs out of substantives, as we talk of one man being *Boycott-ed* and

another *Burk-ed*, but a strong verb is out of our power.\*

The article in question refers to nine verbs ending in *-end*. Of these, three (*lend*, *send*, and *spend*) make their preterites in *-ent*; three (*wend*, *bend*, and *blend*) adopt both *-ent* and *-ended*; three (*mend*, *trend*, and *fend*, or *defend*) have only the termination *-ended*. Is it possible to reduce these apparently capricious variations to the operation of law? I think it is, as may be shown without much difficulty or research.

The whole of the weak verbs (*i. e.*, those without vowel change) originally formed their preterites in *-ed*, but this in some cases led to considerable difficulties in pronunciation. The process of what Max Müller calls "phonetic decay" has been always at work, and in no language more than in our own. There is a constant tendency to contraction and throwing out syllables where they can be dispensed with. Thus *lov-ed* became very soon "lov'd," *fear-ed* "fear'd." In some cases this was impossible, and so *hated*, *granted*, &c., remain in their original condition. The transition from the terminal *d* to *t* was a necessity in many cases arising from contraction. *Send*, for instance, had originally its preterite *sended*; but when an attempt was made to reduce it to one syllable, *send'd*, it will be seen at once that *sent* was the inevitable outcome. It may naturally be asked, How, then, do these anomalies arise? Why are not these preterites all alike in termination? The answer to this question will be found in the history of the words.

The verb "to go" in High German is a strong verb, making its preterite in the regular form, *gehen*, *ging*. In Gothic and Anglo-Saxon *ga*, *gan* are irregular, making their preterites in Goth. *iddja* and in A.-S. *eode*, from a lost root *i* or *id*. At a comparatively early period this preterite was dropped and in its place *went*, the present tense of the secondary verb *wendan*, from *windan*, to wind, was adopted, *wendan* preserving its original preterite, *wended*. *Went* and *wended* have not exactly the same signification: "I *went* to church last Sunday" is a simple statement of fact; "I *wended* my way to church last Sunday" implies, if not reluctance, at least a circuitous and leisurely stroll.

*Lend* and *send* are Teutonic verbs of the weak conjugation. *Spend* is of Latin origin, *di-spend-o*, but was very early adopted in A.-S. The contractions from *sended* to *sent* and *lended* to *lent* are prehistoric.

*Bend*, A.-S. *bændan*, is a secondary formation from *bindan*, to bind, and has preserved both forms of preterite; but *bended* is almost entirely limited to the knee. Shakespeare uses the word

\* On this subject see Gabelenz and Loebe, *Grammatik der Gotthischen Sprache*, p. 96; Max Müller, *Lectures*, first series, 219; Earle, *Philology of the English Tongue*, 256.



seven times, in five of which it relates to bending the knees.

*Blend* is borrowed from the Norse *blanda*, to mix, originally a strong verb, but from the fourteenth century it took the weak form, *blett* being nearly obsolete. *Blent* occurs twice in Shakespeare.

*Mend* and *defend* are Latin derivations, and do not occur in A.-S. They therefore naturally preserve their weak preterites, as do all late importations.

*Trend* is not an original verbal root, but is a late formation from *trendl*, a sphere or circle.

I think it will be seen from the above remarks that the formation of preterites is not a mere matter of chance, but that each case can give its own *raison d'être*. It has been of late years the fashion in certain quarters, amongst some who ought to have known better, as Landor, above quoted, to eliminate, where possible, the termination *ed* and substitute *t*, as *stript*, for *stripped*; *dash't*, for *dashed*; *slipt*, for *slipped*. This fancy entirely loses sight of the essential difference between High and Low German, the final *t* of the former and the *ed* of the latter being a species of Shibboleth indicating the divarication between the two Teutonic families of speech. J. A. PICTON.

Sandyknowe, Wavertree.

TITUS OATES (6th S. viii. 408).—There can be no doubt of the correctness of Mr. Cunningham's statement. The Rev. Charles J. Robinson has just completed a very important work, *A Register of the Scholars admitted into Merchant Taylors' School from 1562 to 1874* (in two handsome octavo volumes); in vol. i. p. 271, I find the following entry: "11 June, 1665, Titus Oates." At the foot of the page are two notes which may interest your correspondent. The first states that "a contemporary MS. note in the Probation Book calls him 'The Saviour of the nation, first discoverer of that damnable, hellish, Popish plot in 1678.' In another and later handwriting is added, 'Perjured upon record and a scoundrel fellow.'" The second note adds some other particulars: "Titus Oates, the notorious informer. He was not more than a year in Merchant Taylors', and seems afterwards to have gone to Sedlescombe School, from whence he passed to Caius Coll., Cambridge, 29 June, 1667, and was admitted a sizar of St. John's, 2 Feb., 1668/9, aged 18" (Prof. Mayor's *Abstract of St. John's Adm. Reg.*).

W. SPARROW SIMPSON.

The authority for the statement that Titus Oates was educated at Merchant Taylors' School is the Register Book of the school. Wilson, in his *History of Merchant Taylors' School* (p. 818), mentions him as receiving his education there previous to his going to Cambridge, where he was

a student at two colleges—first Caius, and afterwards St. John's. Wilson mentions (p. 824) how some years later some one, observing his name in the school Probation Book, wrote below it, "The Saviour of the Nation, the first discoverer of that damnable, hellish, Popish Plot," and goes on to observe (p. 833) that a few years later another scribbler added, "Perjur'd upon Record, and a Scoundrel Fellow." In *The Life and History of Titus Oates*, published after his death, in 1705, it is said that when he left Oakham

"he was then translated to Merchant Taylors' School, where, without mending his manners, he made some slow progress in his learning till, with a kind of solid dulness, he had perpetrated thro' the Classics; and could make a tolerable shift with a Latin Author. He was then sent to Cambridge, where in the year 1666 he was admitted of Caius College, by the same token that the Plague and he both visited the University at the same time. In this College he had not been above a year, but he was spew'd out for his litigious uneasy temper into St. John's, where his malignant spirit of Railing and Scandal was no less obnoxious to the whole Society."

EDWARD SOLLY.

Titus Oates was admitted at Merchant Taylors' School June 11, 1665. Mr. Robinson (*Regis. of Merch. Taylors' School*, vol. i. p. 272) says he was not more than a year at the school, "and seems afterwards to have gone to Sedlescombe School, from whence he passed to Caius Coll., Cambridge, 29 June, 1667, and was admitted a sizar of St. John's, 2 Feb., 1668/9, aged 18." Where the creature was born, and exactly when, I know not, but I am sorry to say his forefathers were Norfolk men and citizens of Norwich. On Nov. 8, 1612, Titus Oates and Ann Ryalle were married in St. Saviour's Church, Norwich; and on Sept. 26, 1614, Samuel, the son of the said Titus and Ann, was baptized. This Titus was a worsted weaver and citizen of Norwich, and two, at least, of his apprentices enrolled their indentures in the books of the Corporation, one on Sept. 15, 1614, and the other on Nov. 4, 1615. I have a note somewhere (unless my memory deceives me) to show that some years later than this, in the reign of Charles I., the Oateses had a brewery in Norwich, but what became of it or of the family in the time of the Commonwealth I have never been able to trace. Titus, the king of liars, was, it seems, born in 1650 or 1651; after being at Caius and St. John's Colleges, Cambridge, he turns up next at the Jesuits' College in Valladolid, whence he was expelled, after four months' probation, for immorality. It would be a special gratification to me to discover that he began his career of expulsions by being ignominiously expelled from King Edward's School, Norwich.

AUGUSTUS JESSOPP.

In connexion with Sedlescombe, in Sussex, as the school of Titus Oates, it may be mentioned

that his father, Samuel Otes, was rector of All Saints' Church, Hastings, and that it appears from the parish registers that he himself officiated there for a time (M. M. Howard, *Handbook for Hastings and St. Leonards*, Hastings, 1864, p. 54). Seadlescomb is about six miles from Hastings.

ED. MARSHALL.

Under R. White's portrait *ad vivum* of this worthy are verses beginning:—

"Behold the Chief and Happy Instrument,  
Whom Providence for Britain's Safety sent,  
Westminster taught him, Cambridge bred him, then  
Left him instead of Books, to study men," &c.

The title of this print, of the authenticity of which there is no question, is "*Titus Oates*, Anagramma *Testis Ovat*." The publication line is, "London, Printed for Hen. Brome and Ric. Chiswell, in St. Paul's Church-yard, 1679." O.

In Thompson Cooper's *Dictionary*, 1873, it is stated that this "infamous character received his education at Merchant Taylors' School, whence he removed to Cambridge, and afterwards took orders."

HENRY G. HOPE.

Freegrove Road, N.

The Rev. C. J. Robinson, the editor of *A Register of the Scholars admitted into Merchant Taylors' School from A.D. 1562 to 1874*, said in a letter which appeared in the *Athenæum* of Sept. 30, 1882:—

"Merchant Taylors' School does not claim to have educated Titus Oates. He was in the school only a few months (as also were Peter Heylyn, Joshua Barnes, and other men of better mark), but his name necessarily appears in my book, as it is, as far as possible, a transcript of the registers."

Mr. Robinson was highly commended for his editorial labours in the review of the first volume which appeared in the *Athenæum* of Sept. 23, 1882.

J. RANDALL.

[Other correspondents are thanked for similar information.]

MARY BARCLAY: VISCOUNTS IKERRIN (6th S. viii. 387).—The Viscounts "Skerrin" are like the snakes in Iceland. The will from which LAC gives an extract has either been wrongly read or was originally written with almost more than the ordinary English ignorance of other than English names and titles. The families intended are those of the Butlers, Viscounts Ikerrin (cr. 1629) in the Peerage of Ireland, subsequently Earls of Carrick in the same Peerage (cr. 1748), and of the Hamiltons of Bangor, co. Down, and no Welsh families in either case. I suppose the Irish Bangor was unfamiliar to LAC, and caused his mistaken suggestion. Thomas, sixth Viscount Ikerrin, married (in 1713, Debrett's *Peerage*, 1790) Margaret, daughter and coheir of James Hamilton of Bangor, and died in 1719. Under "Hamilton, Earl of Clanbrassill" (cr. 1647), in Burke's *Dormant*

and *Extinct Peerages* (1883), it is shown that there were two sisters, the elder, Anne Catherine, marrying, in 1709, Michael Ward, M.P. for Bangor, father of Bernard, Viscount Bangor, and the younger, Margaret, as aforesaid. The expressions used in the will of Mrs. Sloane seem rather curious on a close view. The description in a will of 1720 of the portrait of a person "when he was a child," such person being at the time not more than seven years old, is certainly odd. The children of Thomas, sixth Viscount Ikerrin, and Margaret Hamilton of Bangor, were, according to the united testimonies of the current edition of Burke's *Peerage*, and the *editio princeps* of Debrett's *Peerage* (1790), James, seventh Viscount, who died in 1721 (Oct. 20, "of the small pox," Debrett, *op. cit.*), and Somerset Hamilton, eighth Viscount Ikerrin and first Earl of Carrick, who was born 1715 (Debrett, *op. cit.*). Either of these would be but a child in 1720, yet the conclusion appears to be inevitable that the portrait bequeathed is that of the seventh viscount. "Mrs." Cary and "Mrs." Elizabeth Hamilton (the "mistress," of course, is here used in its older sense) were the daughters of James Hamilton of Tullamore, co. Down (Tollymore, Burke, *Extinct and Dormant Peerages*), by his marriage with Anne, sister of Mrs. Hamilton of Bangor, mother of Lady Ikerrin. Of these Cary appears to have died unmarried, while Elizabeth married Thomas Fortescue, father of William Henry, Earl of Clermont. There was a yet older sister, Sophia Hamilton, who does not seem to be named by Mrs. Sloane. Mrs. Hamilton of Bangor and Mrs. Hamilton of Tullamore were daughters of John, first Viscount Mordaunt of Avalon, and sisters of Charles, Earl of Monmouth and Peterborough. Their mother was Elizabeth, daughter of Thomas Carey, Groom of the Bedchamber to Charles I., second son of Robert, first Earl of Monmouth (cr. 1626).

C. H. E. CARMICHAEL.

New University Club, S.W.

William Sloane, a younger brother of James Sloane, married Jane Hamilton. She was a daughter of Alexander Hamilton, Esq., of Killyleagh, in the county of Down. This may account for the bequests made by Mary Sloane to members of the Hamilton family.

EMILY COLE.

Teignmouth.

The Hamiltons referred to in Mary Sloane's will were an Irish family, and LAC will find an account of them under the title "Clanbrassil" in Burke's *Extinct Peerage*. The title of Viscount Ikerrin (not Skerrin) is one of the minor titles held by the present Earl of Carrick, whose family name is Butler, and who descends from Thomas, sixth Viscount Ikerrin, and his wife Margaret, daughter of James Hamilton, Esq., of Bangor, co. Down. James Hamilton, and his cousin, James Hamilton,

of Tollymore, co. Down, married two sisters, who were daughters of Viscount Mordaunt. The Sloanes sprang from Killyleagh, co. Down (which belonged to the Hamiltons, and where their chief residence, Killyleagh Castle, now is), and appear to have been friends and confidential advisers of the Hamilton family.

WALTON GRAHAM BERRY.

Fixby, near Huddersfield.

Your correspondent LAC may get some of the information he wants in a quarto volume, entitled *The Hamilton Manuscripts*, by Thomas Kennedy Lowry, Q.C., LL.D., pub. Belfast, 1867.

W. H. PATTERSON.

The title mentioned by LAC, *sub fin.*, is not Skerin, but Ikerin, or, as usually spelt, Ikerrin. This is now the second title of the Earls of Carrick. The family name is not Hamilton, but Butler. Somerset Hamilton Butler, eighth Viscount Ikerrin (whose mother was a daughter and coheir of James Hamilton, of Bangor, co. Down) was created Earl of Carrick in 1748.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

I have no doubt that the Hamiltons, Viscounts Skerin, were the Butlers, Viscounts Ikerrin, now Earls of Carrick. Thomas, sixth viscount, who died 1719, married Margaret, daughter of James Hamilton, of Bangor.

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

HANGING IN CHAINS (6th S. viii. 182, 353, 394).—In a chap-book printed by Catnach, *The Life and Adventures of Ambrose Gwinett*, there is a woodcut of him hanging in chains at Deal; probably copied from an earlier one of 1770. Another instance, I think, is in the notes to the *Ingoldsby Legends*. Some years ago the head-piece in which a sheep-stealer had been hanged was exhibited in the temporary museum formed on the visit of one of the archæological societies to a northern town; but it was labelled "an early helmet." The perpetrator of the hoax told me that he got it from one of the criminal's near female relatives, who had kept it as a sad memorial.

W. C. B.

The iron gibbet frame on view at the exhibition of antiquities lately held at Norwich, which MR. CHAS. T. THOMPSON describes as having been lent by my father, Mr. Haggard, was discovered by my brothers while rabbiting on the "Gibbet Allotment," so called from the gallowes on which the frame enclosing the body of the murderer was hung. I remember as a boy the gibbet still standing. It now forms a support to a wooden bridge over a neighbouring brook. The frame, or chains, were imbedded in the earth, but a piece of the skull is still attached to the top of the cage. A lady, who died in the neighbourhood some years

ago at the age of ninety-four, has often told me of her horror as a child at seeing, in passing near the spot, the skeleton of the murderer dangling in the air, and her surprise at noticing that a robin had chosen the ribs as a snug place in which to build its nest—certainly one of the strangest and most gruesome nesting-places one has ever heard of.

W. H. D. HAGGARD.

The following account of gibbet-irons is taken from *Jottings about the Midlands*, by J. Potter Briscoe, F.R.H.S., and included in *Shepherd's Illustrated Nottingham Almanack* for 1884, just published:—

"In the museum at Skegness there are preserved the gibbet-irons of a notorious murderer, who was executed at Lincoln in 1790, and whose body was hung in chains near the scene of the murder at Frampton, near Boston. The head irons consist of bands around and over his head (similar in shape to the branks) with a hook at the top by means of which the body was suspended from the gibbet post. There are other iron bands, which encircle respectively the body, the arms, and the legs, the bands being connected by rods of iron."

JNO. J. OGLE.

Literary Club, Nottingham.

The first instance of an executed person hanging in chains must, I think, have been in 1381, judging from the tenor of the following record, to be found in Sir H. Chauncy's *Hist. Antiq. of Hertfordshire* (vol. ii. p. 274):—

"Soon after the King came to Easthamsted, to recreate himself with hunting, where he heard that the Bodies which were hanged here were taken down from the Gallowes, and removed a great way from the same; this so incensed the King that he sent a writ, tested the 3rd of August, Anno 1381, to the Bailiffs of this Borough commanding them upon sight thereof, to cause Chains to be made, and to hang the Bodies in them upon the same Gallowes, there to remain so long as one Piece might stick to another, according to the Judgment; but the Townsmen not daring to daring to disobey the King's command, hanged the dead Bodies of their Neighbours again, to their great Shame and Reproach, when they could not get any other for any Wages to come near the stinking Carcasses, but they themselves were compelled to do so vile an Office."

ROBERT M. THURGOOD.

For some interesting particulars as to this custom in Sussex, see vol. xxiii. of the *Suss. Arch. Coll.*, pp. 213–16. How this odious form of punish- was considered capable of improvement in the early days of the "Evangelical Revival," may be seen in the once popular *Fairchild Family* of Mrs. Sherwood.

E. H. MARSHALL, M.A.

Library, Claremont, Hastings.

My memory recalls the pirates in chains as at Blackwall. In those days pirates were hanged at Execution Dock, and the Admiralty Bailiff was well known.

HYDE CLARKE.

A murderer named Winter was hung in chains on Alnwick Moor, some time about the beginning of this century. My father, when shooting on the

moor, shot at the head and brought it down and took it away with him; it is still preserved in his museum, with the shot-marks at the back of the skull.  
E. LEATON BLENKINSOPP.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15, 73, 134, 172, 214; viii. 118, 175, 455).—MR. J. MARSHALL has returned to the question of the accent of *tennis* in the words "the chief argument [apparently against a derivation from *tene* or *teen*, vexation] was that in old English the accent was always on the second syllable, a fallacy which I exposed by quotation." If MR. MARSHALL thinks he "exposed the fallacy" I can scarcely object to his saying so; but I must protest that the case is not so. The fact is that he did not meet the argument at all. I thought he did not catch the point of it. He refers, of course, to 6th S. vi. 410, 411, notes of PROF. SKEAT and of myself, and to 6th S. vi. 470, a note of his own in reply. My note went to show that *tene*, or *teen*, vexation, would not do as the origin of *tenneys*, later *tennis*, for various reasons, one of which was the old accent. The argument is that the accent in earlier time was on the latter syllable, and that it was only as time went on that the accent, according to English habit, was thrown back on the former syllable, yet not so as to lose all trace of the older accent, for that remained in the spelling of the final syllable *-is*, leaving *tennis*, not *tens*, or *tenes*, a monosyllable, as *fives*. Let us see the facts. The word is found first in Gower, a poet (circa 1400), "Of the *tennes* to winne or lese a chace"; the accent is plainly on the latter syllable (the spelling is valueless because it is of date 1532 or 1561). The *Promptorium* (1440) has *tenneys*, *tenneys* pleyare, *tenisia*, and *tenys* (s.v. "Chace"). In *Munimenta Academ. Oxon.*, p. 602, "*ludum tenesiarum*" (1450). Caxton, in Higden's *Polychronicon* (1482), has *tenyse*, *tenys*. That is, all through the fifteenth century the examples are for the latter syllable. But accents are thrown back in English. So presently we find a second *n* introduced to mark that the *e* is short, while the former syllable takes an accent, and yet the latter syllable does not become wholly light or mute. Hence great variety of spelling in the early part of the sixteenth century: Fitzherbert (1523), *tennes*; Palsgrave (1530), *tennys*; Eliot (? 1564), *tenyse*, *tenis*; Ascham *Toxophilus* (1544), *tennies*; till by the end of the century the poets Shakespeare (ed. 1623), and then Chapman, and Beaumont and Fletcher give a regular confirmed spelling *tennis* (Nash has *tennice*), accented on the first syllable. MR. MARSHALL quoted a ballad with "*tennisse* ball" twice, with accent on the former syllable. But it is not a fifteenth century ballad in its present spelling, and therefore its heavy ending and single *n* go to prove my case, not his.  
O. W. TANCOCK.

CROSS ON LOAVES (6th S. vii. 427; viii. 75, 391).—COL. PRIMROSE will, I hope, excuse me if I contradict him. MR. JONES does not state anywhere that "it is the *general* practice in Austria-Hungary to mark bread with a cross." With regard to the marking of the "Kaisersemmel," I was born in the monarchy, and, with the exception of some short excursions during holidays, did not leave the country until I became of age. I have been on Austro-Hungarian soil since (the last time in 1881), and during all my wanderings, in the various provinces of the dual empire, I have not come across a single "Kaisersemmel" that had not a cross cut. Judging by the colour of the baked surface and the regularity of the lines, there can be no doubt they receive "the baptism" before going on the peel or into "the brick oven." A "Semmel" with the upper surface left smooth is not any more called a "Kaisersemmel."  
LEWIS L. KROPP.

In the year 1250 an order was made for the diocese of Lichfield that bakers were to be prohibited from selling loaves marked with the sign of the cross, the holy lamb, or the Saviour's name, lest these holy symbols should be broken or dishonoured. See the Rev. William Beresford's *Lichfield* (one of the series of "Diocesan Histories" published by the Society for Promoting Christian Knowledge), p. 124.  
EDWARD PEACOCK.

THE DEVIL'S PUNCH BOWL, NEAR HASLEMERE (6th S. v. 88, 194).—At the former of these references G. F. R. B. asks whether the stone now existing at this place by the side (right going from London) of the Portsmouth road is the original one erected in memory of a barbarous murder committed on a poor sailor at the spot in 1786. At the latter reference CALCUTTENSIS states that it is his impression that more than fifty years ago, when he passed the place, there were two stones, one (the old one) standing "high up on the left hand side from London, the new one being placed on the brink of the declivity on the right." This description is apparently from old memory; but it so nearly describes what is the present state of things that I should like to point out what would seem to convey a wrong impression. I passed the spot, after visiting Thursley Church, on the 3rd of March last, that magnificent spring day which afforded so little indication of the severe weather that was soon to follow. There is, indeed, a "stone high up on the left hand side from London," but it is a large stone cross at the summit of the hill at the distance of a few hundred yards; it is visible from the road, owing to its size, and I believe marks the spot where the three villains who committed the murder were hanged. The small memorial stone on the brink of the declivity on the right is doubtless very near the spot where the body of the murdered sailor was found, the

new road (made in 1826) being about fifty feet lower in the declivity of the so-called punch-bowl than the old road. So that the two stones referred to by CALCUTTENSIS are not the old and the new stone, but two very different kinds of stone, erected not quite for the same purpose, although in connexion with the same crime. There is a third memorial, viz., the gravestone of the murdered sailor (whose name was never known) in Thursley churchyard. As regards the suggestion to search for the old stone "below the surface" of the ground, let me refer to the place in Hone from which G. F. R. B. quotes, where it is stated that a reward was offered in 1827 (soon after the making of the new road) for the discovery of "some evil-disposed person or persons, who did maliciously break, deface and injure the stone lately put up at Hind-head.....in place of one removed by John Hawkins, Esq." It would seem, therefore, that the original stone was, for some reason, removed and another one put up in 1827. Whether after the injury to the latter in the July of that year it was restored or a third made I can find no evidence. Possibly the original one was brought back; it does not follow it was destroyed (as Hone says in a note) because it was "removed." The present stone certainly (as G. F. R. B. states, and I can bear witness) bears the date 1786. W. T. LYNN.  
Blackheath.

"MADRIGALLS" BY MORLEY (6th S. viii. 408).—There should be, following the title, a leaf on which are printed the twelve following laudatory verses "To the Author," signed "Incerto":—

"MORLEY! would any try whither More lyeth  
In our ENGLISH, to merit,  
Or in th' ITALIAN spirit

Who in regard of his each wit defed?  
Lo the cleare prooffe then if a man would make it  
(O would some one but try it)

To choose his Song, and Gold enough lay by it,  
And say to thee; heere, better this and take it.  
I know (how ere thou lik'st them) thou couldst doe it  
Wert thou but so put to it.

For if thou sing'st thus when nought doth incite thee  
Aware when PRAISE and GOLD did both inuite thee."

There is no dedication. My copy has no arms on reverse of title, and I have noticed other such differences in Morley's publications even when bearing the same date. The set contains twenty madrigals, which were republished, with two added, in 1600, without arms, dedication, or verses.

JULIAN MARSHALL.

Thomas Oliphant, in his *La Musa Madrigalesca*, 1837, says there is "no dedication" to the first (or 1594) edition of Morley's *Madrigalls to Foure Voyces*, and my late friend Dr. Rimbault, in his *Bibliotheca Madrigaliana*, 1847, in which the work is more fully described, confirms Oliphant's statement, and adds that there are "some verses in praise of the author, signed

'Incerto.'" These verses were, doubtless, contained on the second leaf, and perhaps extended beyond it. I have never had the good fortune to see the 1594 edition, my knowledge of the work being derived from the second edition, published in 1600, which contains two additional madrigals. I regret my inability to refer R. S. to a perfect copy of the 1594 edition, but it is possible that during the thirty-six years that have elapsed since Rimbault's book was published a copy may have found its way into the British Museum, or that one may be seen at Christ Church, Oxford.

W. H. HUSK.

FINKEL, A PLACE-NAME (6th S. iv. 166, 356, 457; v. 257, 476).—Believing that this name is from the Norse *vinkel*, an elbow, and not from the word *fennel* or "fynkil green," can any correspondent kindly inform me if this occurs in any town outside the Dane-lagh?

JOHN NICHOLSON.

29, Wellington Lane, Hull.

BALLAD (6th S. viii. 429).—Has ANON. looked for this ballad in Thornbury's *Songs of the Cavaliers and Roundheads*, published in 1857? It is also to be found in an illustrated book of *Songs and Ballads*, published by Routledge some twenty years ago, with coloured pictures. E. H. M.

WILLIAMITE AND JACOBITE WARS IN IRELAND, &c. (6th S. viii. 8, 375, 390).—The publication described by MR. ARDILL at the last reference is registered, very briefly, in the first edition of the *Bibliographer's Manual* (Pickering, ii. 1001), and in the second (Bohn, iii. 1166); to the latter is appended a reference to "Barton, Rob." In this case (as not infrequently happens to the diligent student of Bohn's *Lowndes*) the inquirer will be disappointed in the object of his search. I suppose, however, that the editor intended to convey the impression that the book belongs to the series of small publications issued by Nath. Crouch under the *nom de plume* "R. B.," or "Richard Burton," otherwise "Robert Burton." This supposition may be dismissed at once, as the publisher's name and the compiler's initials, J. S., appended to MR. ARDILL'S book, show; but it is possible that the latter may have been an imitation of Crouch's chap-books. I think Faithorne, who did no inconsiderable quantity of small work for the cheap publishers, executed most, if not all, of the little cuts for Crouch, whereas the frontispiece to *The True Impartial History* is by Van Hove. Taking all the circumstances into consideration, I think it more than probable that the "J. S." of the last reference is identical with the author of the book first inquired for by MR. FERET, and with the "John Smith, Gent.," to whom my friend MR. SATCHELL intelligently attributes *The True Art of Angling*, &c.

ALFRED WALLIS.

AURICHALCUM (6th S. viii. 329, 415).—Now Mr. WALFORD has suggested the spelling Orichalcum, perhaps the following quotation from Spenser's *Minopotmos* (Globe edit.) may help your correspondent :—

"Not Bilbo steele, nor brasse from Corinth get,  
Nor costly Oricalche from strange Phoenice."

I do not think, if connected with brass, it could have been a virgin metal, as that is a compound of copper and zinc. JOHN R. WODHAMS.

JEREMY TAYLOR'S "MARRIAGE RING" (6th S. viii. 187, 258, 373).—8. In his allusion to the Indian women and the price of an elephant, Ep. Taylor was probably thinking of a statement in Arrian's *Indica*, cap. xvii. It is unnecessary to quote the passage, of which a translation will be found at p. 222 of Mr. McCrindle's *Ancient India as described by Megasthenes and Arrian* (Calcutta, 1877). W. F. P.

Calcutta.

PARALLEL PASSAGES: "CYCLE OF CATHAY." (6th S. viii. 385).—Tennyson in *Locksley Hall* has given utterance to a narrow sentiment of patriotic self-gratulation in the celebrated line

"Better fifty years of Europe than a cycle of Cathay."

De Quincey writes in the *Opium-Eater* :—

"I know not whether others share my feelings on this point, but I have often thought that if I were compelled to forego England and to live in China, among Chinese manners and modes of life and scenery, I should go mad."

Is one idea suggested by the other, or is it merely a coincidence, or one of those ideas that at certain periods become endemic, so that everybody is thinking and feeling them simultaneously, after which they drop aside and get forgotten, and if ever revived are attributed exclusively to the particular individual who has given them the most forcible expression? C. A. WARD.

Haverstock Hill, N.W.

ARMOUR IN CHURCHES (6th S. v. 58, 177, 217, 358, 458; vi. 78, 138, 277; viii. 292).—A helmet, with a spur and mantlet, hangs against the wall of the Poyntz Chapel, in the church at Iron Acton, Gloucestershire, where, in the tower, is likewise a curious chamber left in the thickness of the wall, and such as a correspondent was lately seeking. F. G. S.

PRINTED COPIES OF PARISH REGISTERS (6th S. viii. 249, 395).—The registers of the following parishes in Yorkshire have been printed :—

Ecclesfield, 1558-1619, by Mr. A. S. Gatty.

Rotherham, 1542-1563, by the late Mr. John Guest, F.S.A., in his *Hist. of Rotherham*—a few copies separately by Mr. Robert White, of Work-sop.

Almondbury, 1557-1652.

Calverley, 1574-1680, by Mr. S. Margerison.

Halifax, 1538-1541, by Mr. Lister.

Bradford, 1596-1607, by the Bradford Historical and Antiquarian Society; and transcripts have been made of the earliest registers of Dewsbury, Ackworth, Normanton, Thurnsco, and Doncaster. JOHN SYKES, M.D.

May I add the following to the above list, printed in 1877?—

"The Parish Register | of | North Wootton, | Dorset. | From the year 1539 to the year 1736. | Privately printed from the original record | by | Charles Herbert Mayo, M.A., | Vicar of Long Burton.

J. S. UDAL.

Inner Temple.

THE ACRE A LINEAL MEASURE (6th S. vii. 287; viii. 12, 357).—I do not think I have ever before sent to "N. & Q." the following example. I translate from the Court Roll of Scotter, near Kirton-in-Lindsey, of 11 Henry VIII. :—

"The tenants in Messingham to repair their parts of the Trent bank, in default for every acre in length iij<sup>d</sup>."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

UPHOLDERS' HALL (6th S. viii. 309).—The arms of this company are given by Edmondson in his *Body of Heraldry*. There is no motto, but he says that the arms were granted to them by William Hawkeston, Clarencieux, 5 Edw. IV., 1465, and approved and entered in the Visitation Book of London made in 1634, by Henry St. George. In the original grant the pavilions in the arms are called "spervers." B. F. SCARLETT.

Mr. E. W. Brayley, in his *London and Middlesex*, 1814, vol. ii. p. 436, says :—

"The Upholders were incorporated in the year 1627 by Charles I., and the Musicians in 1604 by James I.; these Companies have each a Livery but no Hall."

F. C. BIRKBECK TERRY.

Cardiff.

The Company of Upholders was originally established in the reign of Edward IV., and arms were granted it in the fifth year of that king's reign. Incorporated by Charles I. June 14, 1626, its ordinances were approved Dec. 18, 1679. The grant of arms was confirmed in 1634. See *The Municipal Corporations Directory*, 1866, p. 478. G. F. R. B.

About the year 1860, when passing through Orange Street, Red Lion Square, my attention was attracted by a quaint-looking card displayed in the window of a second-hand bookseller. It was partly printed, had no signature, and was worded exactly thus :—

"Mr. Nath<sup>n</sup> Eastman

"You are desir'd to Accompany the Corps of Mr. Thomas Whistler from Up-Holders' Hall in Leadenhall

Street to the Parish-Church of All-Hallows Bread Street, on Monday the Seventh of this Instant August, 1721, at Seven of the Clock in the Evening precisely  
"And bring this Ticket with you."

But the clerk of the company (?) was most likely in error as to Mr. Eastman's baptismal name, and the reason for assuming that there was such an error is contained in the following memoranda, "Samuell Sykes, Cittizen Vpholder, of London," made his will Oct. 17, 1678, leaving daughters only, Mary and Anne, and it was proved by Anne, his widow, on the 24th of that month. Anne Sykes, of Croydon, widow, made her will Nov. 19, 1726, naming her son-in-law, Mr. *Nehemiah* Eastman, of London, drysalter; late daughter Mary Pettit; daughter Anne Eastman; and this will was proved June 13, 1727. J. S.

In Edmondson's *Heraldry* two Upholders' companies are mentioned—one of London; arms, Sa. three pavilions (in the original grant they are called "spervers") ermine, lined az. garnished or, 2 and 1; within the pavilion in base a lamb couchant ar. on a cushion or, tasseled of the last; over the head a cross pattée fitchée gu.—another of Chester; arms, Sa. three pavilions ar., lined ermine. Of the London company he says further that

"these arms were granted by *William Hawkeston*, Clarencieux, 5 Edw. IV., 1465; approved and entered in the Visitation Book of London, made in 1634, by Hen. St. George."

D. G. C. E.

Maitland, in his *History of London* (1757), says this fraternity was incorporated by letters patent of 2 Charles I., June 14, anno 1627, by the name of "The Wardens and Commonalty of the Mystery or Art of the Upholders of the City of London." They were governed by a master, two wardens, and twenty-eight assistants, with a livery of 131 members, who upon their being admitted pay a fine of 4*l.* 10*s.*, but have no hall to treat of their affairs in; but by *The New View of London* (1708) the hall was on the south side of Leadenhall Street, near against St. Mary Axe.

EVERARD HOME COLEMAN.

71, Brecknock Road.

STRATTON CHURCH ACCOUNTS: "BOOKS NOTYD" (6th S. vii. 261).—May I call the attention of MR. W. MASKELL to the fact that in the "Contents" of the first Prayer Book of Edward VI. one item is, "Certain notes for the more plain explication and decent ministrations of things contained in this book," these notes being, in fact, general rubrics? Besides this, in the edition of Oswen, the word *note* is printed in the margin against most of the rubrics. May not this particular use of the word *note* indicate that the "books notyd for matins and evensong," respecting which record is made in the Stratton book on Feb. 2, 1549 (1550,

new style), were really copies of Edward VI.'s first Prayer Book, published in the May preceding? The money paid to "John Trevelyan" was probably the cost of fetching the books, a similar entry occurring later for fetching a book from "Excester." W. S. B. H.

FOG (6th S. viii. 205, 377).—I have often seen in the Lake Country aftermath advertised on posters and handbills as *fog*, and remember being roundly abused by a female agriculturist for taking a short cut, rod in hand, across a small meadow, and "trampling down the *fog*." To my southern ears the accusation sounded comical enough, almost like "treading upon air." I have never heard aftermath called *fog* in the south, but in Hampshire cowherds are commonly called *foggers*, and are hired by that name at Newbury Fair. In Somerset aftermath is often called *he-grass*.

A. T. M.

As our Editor observes (p. 377), this word is commonly used in Yorkshire in the sense of the after-growth of grass. An advertisement in a Whitby newspaper is headed "Eatage of Fog."

JAYDEE.

SIR JOHN CHEKE (6th S. viii. 387).—In answer to your correspondent MR. SAVILL, Sir John Cheke was born at Niton, Isle of Wight, and, I believe, buried there. I have a pedigree going back many generations. The family sprang from there; some of the younger branches went into Essex. No doubt the parish clerk was descended from them. William Cheek married Mary Duckett in the island, and her descendants married into the Bull family. The Bulls are still at Newport, and are the only descendants left of the elder branch. Sir John Cheke was born 1514, at Niton.

A. WAKE.

PIERS AND SCOT (6th S. viii. 428).—At p. 251 of the *History of Leeds* (1715) is a pedigree which, by its malarrangement in one part, may have misled LADY RUSSELL. But it really means that Elizabeth, daughter of Thomas Scot, the younger, by Martha his wife, married her first cousin Thomas Piers, and that Hannah Piers, sister of the last-named, married Abraham White, of Dublin.

Burke has it that Thomas, fourth son of Sir Henry Piers, first baronet, married Elizabeth, daughter of "Colonel Scott, and had several children." Sir Henry Piers, third baronet, was resident near the Tower Hill, Leeds, A.D. 1715; which fact gave Thoresby a reason for inserting an account of the family, another reason being that it was of Yorkshire origin. JAMES SYKES.

HURLY-BURLY (6th S. viii. 420).—In your review of *The Image of Irelande*, 1581, it is suggested that the instance there given of the

word may be the earliest known. This is far from being correct; earlier instances of it are plentiful. The word was really common. The following, which I have met with in my own reading during the last four or five years merely, may suffice:—

"They heard a great noyse and *hurleyburley* in the street of the Guard and chief officers of the Watch."—Fenton's *Tragical Discourses*, 1579, f. 104; also on f. 3 verso (first edit. pub. 1567).

"Mongst *hurleie burly*, nighte and day  
wouldste thou haue me to sing?"

Drant's *Horace*, 1567, H iii verso.

"Or finally who be bolder stomaked to brynge all in *hurleie burlie* then they that haue nowe nothing to leese?"—More's *Utopia*, 1551, sig. F iii.

"Princes for the ambition of honour, rewle and dominion, being in contynual strife, and *hurlee burlee*."—*Apophtegmes of Erasmus*, 1542, f. 103.

"Thys kyng [Gelo] on a tyme exacted money of hys comons, whome when he perceuyed in a *hurly burly* for the same, and ready to make an insurrection, he thus sodaynly appeased."—Taverner's *Garden of Wysdom*, 1539, E ii verso.

"He feared the *hurly burly* of the people."—*Paraphrase* of Erasmus, 1548, Matt., f. 61; also f. 91 twice and f. 92 twice.

The *Paraphrase* of Erasmus abounds with examples of the word. It occurs nine or ten times in Mark alone. I think Shakespere was well acquainted with this book, as I hope to show in another communication to "N. & Q." The word is merely a reduplication of *hurly* (from *hurling*), which was a common word to express bustle and commotion from very early times. It often occurs in Higden's *Polyconicon*, thus:—

"In the fourth yere of his reignes the comyns arose in dyuerse partes of Englonde, and dyde moche harme. And it was called the *hurlyngye* tyme. And they of Kent and of Est-ex made them two captaynes, called Jac Strawe, and Watte Tyler."—*Polyconicon*, 1527, f. 320, col. i.

"Kynge Henry & the chapytour hous of Canterbury was rebel agaynst hym. In that *hurlyngye* he made it as though he knewe it not, and kyssed them, and preserued hym and dyde to them all other homely dedes."—*Id.*, f. 305, col. i.

"In a playne of Campania were seen as it were shylytrons and hoostes of fyghtynge men many dayes togyder and noyse and *hurlyngye* togyder of armure was herde."—*Id.*, f. 135 verso, col. i.

R. R.

In an interesting review of *The Image of Irelande, with a Discoverie of Woodkarne*, by John Derricke, 1581, &c., your reviewer says: "*Hurle-burles* is an early, if not the earliest known, instance of the use of a Shakspearian word." I am able to give two earlier instances from my own reading:—

"The meaning of the Philosophier was, that princes for the ambition of honour, rule and dominion, being in continual strife, and *hurlee burlee*, are in very dede persons full of miserie and wo."—*Apophtegmes of Erasmus*, translated by Nicolas Udall, 1542, p. 115, reprint 1877.

"What a *hurly-burly* is here!

Smick smack, and all this gear!"

*Lusty Iuventus*, p. 85, vol. ii., Dodsley's  
*Old Eng. Plays*, ed. Hazlitt, 1874.

This interlude was written either late in the reign of Henry VIII. or very early in the reign of his son.

F. C. BIRKBECK TERRY.

Cardiff.

JOHN DODD (6th S. viii. 450).—The friendship between Horace Walpole and John Dodd appears to have sprung from the fact that they were both born upon Sept. 24, 1717. Dodd was at Eton with Walpole, Whaley the poet, and Pratt (afterwards Lord Camden). Sneyd Davies was with him at King's College, Cambridge. In Nichols's *Collection of Poems*, 1780, vol. vi., there is a short ode by Whaley on Dodd's marriage to Miss Juliana Jennings; a poetical epistle from the same to John Dodd, Esq., of Swallowfield Place, dated March 25, 1740; and a scene after hunting at Swallowfield, in Berks, by Dr. Sneyd Davies, in which Mr. Dodd figures as a principal character. According to the *Gentleman's Magazine* for 1739 he married Miss St. Leger. He stood for Reading in 1740, and was returned M.P. in 1755, '61, '68, '74, and '80. He died in 1782, being then M.P. for Reading and lieutenant-colonel of the Berks Militia. Justice Hardinge, in Nichols's *Illustrations of Literature*, iii. 807, says: "John Dodd and Whaley were congenial spirits, but as far as I could judge Dodd had not the ray of a talent, except as a Bacchanalian or a libertine." Horace Walpole, writing to the Rev. Mr. Cole on Feb. 14, 1782, mentions his death thus: "My old friend and your acquaintance Mr. Dodd died last Saturday—not of cold water. I doubt he had hurt his fortune as well as his health."

EDWARD SOLLY.

ADAM'S PEAK (6th S. viii. 303).—HOMEROS will find an accurate drawing of the sacred "Peak of Adam" at p. 171, vol. ii., of Forlong's *Rivers of Life* (Quaritch, 1883); and I would strongly recommend him, before he lectures on this little understood subject, to read that writer's facts and mythology regarding all "Adams," their "Foot"-prints and sacred Zions, *vide* the indexes to *Rivers of Life*. The Shemitic Adam is the earlier Hindu Samana or Siva, the Chinese Avalokit-Esvara or Samantu, seated on Putaraka or Po-lo-yu, the Chinese name of Siva's consort Pārvati.

VERITAS.

If a drawing which appeared some long time ago in the *Illustrated London News* would be of any use to HOMEROS, I should have much pleasure in at once sending it to any address he may name.

EMILY COLE.

Teignmouth.

There is a short article on the above and an illustration of it in vol. i. of the *National Ency-*



*clopædia*, pp. 52-3, a publication which has seen the light only this year. Three volumes have appeared, and the fourth is expected about Christmas. Wm. MacKenzie, 69, Ludgate Hill, E.C., is the publisher. M.A.Oxon.

In *Knights Penny Magazine*, June 8, 1833, being the second volume of the work, will be found a distant view of Adam's Peak, taken from Colombo Roads, Ceylon. The woodcut is accompanied by a full description of the mountain, and of the ascent of Mr. Marshall, the first man who reached the summit of the peak. E. BARCLAY.  
Wickham Market.

There is very probably a view of Adam's Peak in the following work, but I have not a copy to refer to: Robert Knox, *An Historical Relation of the Island of Ceylon in the East Indies*, illustrated with a map, a portrait of the author, and plates, fol., Lond., 1681. ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Calendar of State Papers, Domestic Series, 1656-7.*  
Edited by Mary Anne Everett Green for the Master of the Rolls. (Longmans & Co.)

THE papers calendared in this volume range over a period of eleven months, extending from 1st July, 1656, to 31st May, 1657. This was an anxious time for Oliver Cromwell, who was distracted by doubts whether he could with safety indulge his ambition and exchange the title of Protector for that of king. He was so much dissatisfied with the result of the parliamentary elections that when the new House began its sittings in September, 1656, 141 members were stopped at the lobby door by his soldiers, and were prevented by main force from taking their seats. He had, however, no reason to be discontented with those members who were admitted, for they passed an Act in November, 1656, renouncing for ever the claim of the Stuarts to the Crown, and declaring it high treason to plot against the person or government of the Protector. In the following month it was proposed in Parliament to offer the Protector the title of king, with the right of hereditary succession. But this proposal nearly cost him his life from the indignation of the army and the fifth-monarchy men, who were staunch republicans, and could not endure the notion of a king. They engaged in a plot to blow up Whitehall with gunpowder, and to shoot the Protector on his way to Hampton Court. The plot was only just discovered in time, for trains of powder were actually laid in Whitehall Chapel, and the desperadoes had engaged a house for their ambush which he would pass on his road. The House of Commons went in a body to congratulate him on his escape, and ordered that February 13, 1657, should be kept as a day of public thanksgiving. On March 5 following Acts were passed authorizing the Protector to choose his successor, and setting up a House of Lords, of which he was to nominate the members. Three weeks later the House waited upon the Protector with a petition, which had been carried by 124 votes against 62, praying him to assume the style and title of King of England, Scotland, and Ireland. He took time to consider his answer; but in the meanwhile the deep-rooted opposition of the army was proved by the discovery of another plot, which was headed by the major-generals, and had formidable rami-

fications. Cromwell was now convinced that the army would never be reconciled to his being crowned king, although they were contented to allow him more than kingly power. He summoned, therefore, the Parliamentary Commissioners, and solemnly assured them that it was against his conscience to accept the crown. It was surmised at the time that this was a compromise, and that he had pledged himself to the army to decline the crown provided that they did not oppose its being offered to him. The exiled Royalists were encouraged by all these commotions to hope for the Protector's downfall, for they had "intelligencers" in England who kept them well informed of every change in the political situation. The king and his brothers were mainly supported by their sister, the Princess of Orange, but they were often in great straits for money. The king's laundress, Dorothy Chiffinch, complains bitterly that her monthly allowance was greatly in arrear, although she was contented to take four livres a day for making and mending the king's laced linen and washing it. King Charles, however, was in clover compared with many of his followers, for every town in the Low Country was full of English cavaliers in distress. The Earl of Norwich writes from Ghent that he had to shift his quarters to wherever he could get "livelihood on trust without affronts from creditors." Colonel Borthwick was in far worse plight, for he was lying ill in gaol at Bruges, where he was perishing for want of necessaries. He assures the king that he had not changed his clothes for three years, and had long been barefooted and a beggar, although he had served seven years with distinction in the royal army. The exiles comforted themselves by believing that there were many classes in England who were loyal at heart, and would prove their loyalty when the occasion offered. This seems to have been really the case with the hackney coachmen of London and Westminster, who were a close corporation, with limited numbers; for the disbanded soldiers of the Parliament complained to the Protector that, notwithstanding the Order in Council which allowed them to become coachmen, no supernumeraries were admitted into the company unless they were cavaliers. It will be new to many that after the execution of Charles I., so far from his remains being treated with disrespect, Sir Thomas Herbert and Captain Mildmay were liberally supplied with funds from the public treasury for the purpose of his funeral. Herbert's account of his disbursements shows an expenditure of 229*l.* 5*s.* 2*d.*, of which 120*l.* were for mourning for the attendants.

*English Versions of the Bible: a Handbook.* By the Rev. J. I. Mombert, D.D. (Bagster & Sons.)

WE have histories of the English Bible and its translators in abundance, volumes by the score, biographical and bibliographical, on the same subject, catalogues of translations classified, lists of the several editions of our present Authorized Version, described fully and in minute detail—all this we possess already. But in this handbook of Dr. Mombert we have, with much of this, much more than this. We have a comparative anatomy of the antecedent versions with the body of our present translation, arranged in parallel columns. Prefixed are two tables—one containing specimens of the versions of the Old Testament (Genesis xlv. 23-30), twenty-six in number, and one of the New (John i. 6-12), numbering twenty-four. These set the tone of the book. In accordance with this every chapter abounds in parallels, every version is subject to comparison with itself—where of twofold issue, as in the case of Wiclif, and threefold as in that of Coverdale's versions of the New Testament from the Latin Vulgate—which are compared with a fourth, that contained in his Bible. This parallelism

of reading and version is the one great feature of the book; and most useful it is, as, whatever may be thought of the criticism, giving the reader an opportunity of judging for himself. Instead of Walton's Latin version of the Vatican text (No. 1 in Table i.), we should have preferred, for reasons too many to enumerate here, an original Alexandrian text of the Septuagint. The version, too, of Charles Thompson might have been paralleled with those of Dean Howard (Pentateuch) and Sir Charles Brenton in Bagster's 8vo. and 4to. volumes of the LXX. So in Table No. ii. of the New Testament, Coverdale's second translation from the Vulgate (Regnault) might have appeared as a parallel to Wiclif and the Rhemish, as being *sui generis*, all three from the Vulgate. There is an elaborate comparison of the old (so called) Authorized Version of the New Testament with that of the last New Testament revisers. The book is "quite" American, very comprehensive, very handy, and fairly correct.

*Selections from the Poems of Cowper.* With Introduction by Mrs. Oliphant. (Macmillan & Co.)

We have had not a little controversy in our pages on the poet who forms the subject of Mrs. Oliphant's elegant addition to the "Golden Treasury Series," and it would be worse than useless to reopen a discussion by anything we might be disposed to say of ourselves. Mrs. Oliphant evidently felt rather oppressed by her poet's gloominess, though she does ample justice to his real powers when she says that he was "the king of his own manner and age," as Pope had been of his. The most fervent admirer of Cowper could hardly ask for more; and if he did, we doubt whether he would get it. With Cowper's "direct and sunbright pictures" of the landscapes which he describes with such Pre-Raphaelite minuteness Mrs. Oliphant is naturally in closer sympathy than with his darker muse. We will take our leave of Cowper with these "sunbright," pictures as our last memories.

*Index to the Times Newspaper, 1833.* Summer Quarter, July 1 to Sept. 30. (Palmer.)

It is a little startling to find that the one hundredth volume of this indispensable index, the commencement of which we easily recall, has now been published. It is full as any previous number. The entire work constitutes a library in itself, and will in time be itself indexed. A work more serviceable to those engaged in any form of research cannot easily be conceived.

A VERY useful device is the *Author's Paper Pad*, issued by Messrs. Field & Tuer. Stripping off the outside leaf, the writer finds a series of 4to. ruled papers, which just hold together close enough to require a slight effort to detach them. To a rapid writer they are likely to prove a very serviceable boon.

WHITAKER'S eminently serviceable *Almanack* for the year 1884 has appeared. The value of the publication now meets with universal acknowledgment. Comparatively little novelty is introduced into the latest number, the reason being that the utmost limits of space have been reached and the utmost powers of compression exercised. Sketches of "The Sanitary Laws," "The History of Small-Pox," "The Corporation of London," and "The Fisheries of the World" have, however, been introduced into the appendix.

POETRY of the day, as distinctly outside our province, will not henceforward be mentioned in our "Notes on Books."

THE proprietors of the *Genealogist* propose to devote thirty-two pages monthly of that important magazine to a new Peerage of England, Great Britain, the United Kingdom, Scotland, and Ireland. All extinct and dormant peer-

ages are to be included in this work, and the plan to be adopted is to be similar, though on an extended scale, to the *Synopsis* of the late Sir N. H. Nicolas. A complete history of the peerages of the three kingdoms has not, it is said, previously been collected. G. E. C. is to be the editor.

MR. ALFRED WALLIS, a valued contributor to our columns, for many years editor of the *Derby Mercury*, has become editorial proprietor of the *Exeter and Plymouth Gazette* and the *Exeter Daily Telegraph*, and is about to leave Derby for Exeter.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

J. N.—

"Sweetest lips the world e'er knew  
Falsest words have spoken."

These words occur in an old ballad, modernized and spoiled by the late John Oxenford, commencing, as you suggest, "Once I loved a maiden fair." The third verse in the original runs thus:—

"Happy he who never knew  
What to love belonged;  
Maidens wavering and untrue  
Many a man have wronged."

And is thus improved (!) by Oxenford:—

"Maidens wavering and untrue  
Many a heart have broken,  
Sweetest lips the world e'er knew  
Falsest words have spoken."

A copy of the original ballad, the anonymous author of which is supposed to have lived about the time of King James, is in the Roxburghe collection.

J. E. T. LOVEDAY ("Authors Wanted").—*The Rehearsal* is by George Villiers, Duke of Buckingham. *Anecdotes relating to the Antiquity and Progress of Horse Racing, 1769, 35 pp.*, is assigned to John Burton, M.D., in the *Dictionary of Anonymous Literature* of Halkett and Laing.

ACHENDE.—

"Clasped in her last trance  
Her murdered father's head."

The reference is to Margaret Roper and Sir Thomas More. See 1<sup>st</sup> S. iii. 10, &c.

J. C. SIKES and OTHERS ("Christmas Cards").—The information supplied in an article on Christmas cards which appeared in the *Standard* of Nov. 22 will be found in "N. & Q.," 6<sup>th</sup> S. v. 155, 376.

W. HAINES.—"Unton Charity Payments" will appear shortly.

J. W. BONE ("Monk's Dream").—Your proof was returned too late to permit of the corrections being made.

ALPHA ("A Philosopher killed by a Tortoise").—See note, p. 492 of present number, on Jeremy Taylor's *Holy Dying*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 29, 1883.

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## Notes.

## THE PARNELL PEDIGREE.

*The Life of Charles Stewart Parnell, M.P., with some Account of his Ancestry*, has been published by "Thomas Sherlock, with an appendix, containing most interesting details of C. S. Parnell's early life, and of the Parnell, Stewart, and Tudor families." It was issued from the *Nation* office, 90, Middle Abbey Street, Dublin, of which Mr. T. D. Sullivan, M.P., is proprietor. It professes to be "drawn from authentic sources," and part of the appendix is written by Mrs. Parnell, mother of the leader of the Irish Nationalist party. The compiler of this life of Mr. Parnell shows evident anxiety to prove that his hero is descended, maternally as well as paternally, from ancestors who were anti-English and imbued with hostility to Great Britain.

Mr. Parnell, it is stated, "has in his veins the blood of men who fought against England in the two wars between that country and the United States." His maternal ancestry was noted for "honest, hearty hate of English oppression and love of domination," and his paternal ancestry was distinguished by "sincere and practical Irish patriotism."

So far as concerns the family of Mr. Parnell's mother, it may be true that his American kindred

entertained little love for England, but it is utterly absurd to attempt to class his Irish progenitors with the "Tones and Emmets, Sheares and Fitzgeralds," and other misguided leaders of rebellion.

The account of the settlement of the Parnell family in Ireland as given by Mr. Sherlock is erroneous. The Parnells came indeed from Congleton, in Cheshire, but it is untrue to say that "whatever English prejudices concerning Ireland they may have had at first they soon lost." The Parnells, on the contrary, were always more English than Irish. The sons were sent to England for education, and they intermarried with families notorious for attachment to Protestantism and to the British interests in Ireland.

The "founder of the Parnell family in Ireland was," according to this biography,

"one Thomas, who came over from Cheshire about the time of the restoration of the Stuart dynasty to the British throne in the person of Charles II. Thomas Parnell bought an estate in the Queen's County, and so came by it in an honest way than three-fourths of the ancestors of the landed proprietors of Ireland."

The Parnells, however, as appears from the *Liber Munerum Hiberniæ*, were in Ireland long before 1660, the date of the Restoration. The names of at least two Thomas Parnells are found in the list of the officers, soldiers, and adventurers who served in the British army in Ireland before the year 1649, and to one of these was reserved the sum of 60*l.* 8*s.* 11*d.* in a grant to Lord Masserene under the Act of Settlement.

It is much more likely that the founder of the Parnell family in Ireland was Thomas Parnell, of the city of Dublin, goldsmith. He was one of the many Cheshire men who settled within the parish of St. Werburg's, under the protection of Dublin Castle and who were accustomed to meet annually in the church to hear a sermon and celebrate their nationality. This Thomas Parnell, in his will, dated November 22, and proved in the Dublin Consistorial Court, December 23, 1663, bequeaths "to the poor of Warborough parish 20*s.* current and lawful money of and in England." He leaves to "John Parnell, my adopted son, one bill of seven pounds and the remaynder of one of ten I have of his, my bible, and my livery gowne. And considering the good stock I have formerly bestowed on him, I doe conceive the same to be very sufficient for him to have out of my estate."

To his grandson Thomas Parnell he leaves the first year's rent (being forty-five pounds) out of Lazey Hill, to be paid with interest when he shall be twenty years old. He mentions a grandson John Parnell. He leaves his wife Elizabeth

"the lease of my ground on Lazey Hill, near Dublin, and after her decease, in regard of my said son John his former faithfulness, I doe give and bequath the remaynder thereof unto my said son John Parnell, and after his decease the remaynder thereof unto Margaret Parnell, his now wife."

He bequeaths "the residue of all my goods, chattels,

debts, gold and silver plate," to his wife, Elizabeth Parnell, executrix. The seal attached to this will has no crest nor motto, but bears two chevrons, and in chief two crescents (not escallops), nearly the same arms as those of the Congleton Parnells.

The goldsmith's grandson, "Thomas Parnell, of the city of Dublin, Gent.," died on or about the 25th of June, 1685. His nuncupative will, which was signed, and perhaps written, by "Jeremie Hall," bears date "on or about 23 and 24 June, 1685," and was proved in the Dublin Prerogative Court by oath of Anna Parnell, his widow, on the 18th of July following. The trustees were Lord Chief Justice Keatinge and Dr. Jeremiah Hall. Dr. Hall, who was of Trinity College, Dublin, joined with Primate Michael Boyle and the Bishop of Ossory in contributing 100*l.* to purchase books for the library of the college. Thomas Parnell, in this nuncupative will, "gave and devised all his estate of inheritance in the kingdom of England, and in the county of Tipperary, in Ireland, to his eldest son, Thomas"; and gave "to his second son, John, his house in Dublin after his wife's death," and "the lands he had in the county of Armagh, on which are some woods, and which he purchased from Mr. Paul Warren," and also 300*l.* He left his eldest daughter 1,000*l.*, "if his estate did hold out," and 500*l.* to his youngest, to be paid to them on attainment of the age of twenty-one years, or on marriage with consent of their mother; failing this consent they were to get but half. Anna Parnell, the widow, was doubtless the "Anna Grice, of St. John's, spinster," for whose marriage with "Thomas Parnell, of St. Michan's, Gent.," a marriage licence was issued on the 18th of April, 1674. The names of Richard, Alice, and Anne Grice occur in the enrolment of certificates for adventurers, soldiers, &c., in the office of the Chief Remembrancer of the Exchequer. This Anna Parnell, the widow, died in 1709. In her will, dated May 10, "one thousand seaventeen [*sic*] hundred and nine," she leaves to her son Thomas (the poet) the "lands I hould on lease from the Provost of Trinity Colledge, Dublin, in Armagh county," also "my ovill pictures," and to the wife of Thomas her cabinet and "half of my china and third part of my lockitts." To her son John she leaves "my house in Winetavern St. (parish of St. John), also the interest of my house in Church St. (parish of St. Michan), and a silver coffee pott," &c. She gives to "my daughter Margaret Burgh 10*l.*, my large bible with cuts, a silver box with old coyne, a gold medal of King Charles II., and third part of my lockitts." She leaves her son William Burgh, Esq., 10*l.*, and her grandson Thomas Burgh, 10*l.* She gives to her daughter Mary "my two houses in Winetavern Street as set in lease to Mr. John Garstine"; and to "my daughter Burgh, for my daughter Mary's fortune leaft her by her father, bonds, &c., and the inherit-

ance of my house in Winetavern St. as set in lease to Mr. Robt. Poole." To

"my grandson Thomas Parnell I leave a token of Gould as marked in a purs, and to my granddaughter Dorothea Burgh I leave the Gould as marked in the same purs for her, and to my dear Cozen, Mrs. Sarah Best, 5*l.* to buy her a ring."

She bequeathed 5*l.* to ten poor widows of St. Michan's parish. Her will was proved in the Prerogative Court, on the 16th of September, 1709, by John Parnell, Armiger, and administration was granted on the same day to the "Reverend Thomas Parnell and to John Parnell, Armiger."

The Rev. Thomas Parnell, the poet, died in 1718, in England, and left no surviving issue, his children by his wife Ann Minchin having predeceased him.

John Parnell, brother to the poet and great-grandson of the goldsmith, was born in 1680, and entered Trinity College, Dublin, March 13, 1694. He was a barrister, and sat in the Irish Parliament for the borough of Granard from 1713 to 1722, when he was appointed second Justice of the King's Bench. He married Mary, daughter of Lord Chief Justice Whitshed, and by the terms of the marriage settlement was obliged to expend 1,250*l.* in the purchase of lands, and in consequence bought the estates of Rathleague and Tonnikele, in the Queen's County, which he bequeathed to his eldest son. His will, dated June 30, and proved by his widow September 9, 1727, bears a seal, the same as the goldsmith's with addition of a crest, a boar's head, and the motto, which is "Te digna sequar" (*sic*). Mary Parnell, otherwise Whitshed, died in 1768. Her will was written by a servant, and her son, Sir John Parnell, on May 21, 1768, swore to his belief in the truth of it. The testatrix mentions her son Sir John, her daughter (Anne, wife to John) Hayes, her grandson John Parnell, her son (*sic*) Sam. Hayes, her granddaughter Hayes, her daughter (Jane, wife to Jaspar) De Brisay, her daughter Catherine Parnell, her sister Ann, and her niece Broughton. She left to her three daughters "the sixty pounds' worth of Pleat their grandfather left them." The Samuel Hayes mentioned in this will was of Avondale, co. Wicklow, and was a Commissioner of Stamps; he died in 1795, and then the Avondale estate came into possession of the Parnells.

Sir John Parnell, son of John Parnell and Mary Whitshed, represented the borough of Maryborough from 1761 to 1782, and was described as of Rathleague, Queen's County. He was created a baronet in 1766. In the probate of his will, dated March 28, and proved July 17, 1782, he is described as of Dublin, afterwards of Bath. He married Anna, second daughter of the Hon. Michael Ward (Judge of the King's Bench), and sister to the first Viscount Bangor.

His son, Sir John, the second baronet, was a

Revenue Commissioner, a Lord of the Treasury, and Chancellor of the Exchequer in Ireland. He strenuously opposed the Union. He married, in 1774, Letitia Charlotte, second daughter of Sir Arthur Brooke, whose fortune was 5,000*l.*, and died in London in 1801, leaving issue Sir John Augustus (third baronet, born a cripple and dumb, who died in 1812), Sir Henry Brooke (fourth baronet, educated at Cambridge University, Paymaster of the Forces, and member for a Scotch borough until his elevation to the peerage in 1841, when he took his title not from any of his Irish estates, but from Congleton, in Cheshire), William Parnell, of Avondale, Thomas Parnell, and Sophia, wife to George Hampden Evans, M.P. for Dublin County.

William Parnell, brother to the first Lord Congleton, took, for a short time only, the surname of Hayes, in compliment to the Avondale estate, and married in 1810 Frances, eldest daughter of the Hon. Hugh Howard (third son of the first Lord Wicklow), a Commissioner of Stamp Duties, and some time member of Parliament for St. Johnstown borough, in Donegal County. The Hon. Hugh and his mother, the Countess Alice, received 10,000*l.* as compensation for loss of the representation of that borough at the Union, at the same time when Sir John Parnell got 7,500*l.* for the loss of the Maryborough representation.

This William Parnell, of Avondale, grandfather of C. S. Parnell, was educated at Cambridge University, and was member for Wicklow County. He is described in the Parnell history as "excelling in the cultivation of the liberal sciences, unequalled in chaste literature." He is duly recorded as the author, in 1806, of "an excellent work upon the Penal Code affecting the Catholic body," and of an *Apology for the Irish Catholics*, published in 1807. His matured ideas concerning Ireland and Irish Catholics are set forth in a political novel, entitled *Maurice and Berghetta*; or, *the Priest of Rahery: a Tale*, London, 1819. The *Quarterly Review* thus wrote of this work:—"It may appear incredible that any man should publish a book at once so mischievous and absurd." The anti-Irish and anti-Catholic tone of this work is strongly marked. The author "represents his orphans as so very nice in the article of accent that they are always mistaken for English." Father O'Brian, the priest, confesses that he was very long "but a sorry apostle, very little fitted to benefit his flock," until he happened to get "a number of religious books," written by Protestants, &c., which enlightened him. "What idle, careless bunglers," exclaims the author, "are our farmers compared with the English!" He describes the Irish as "base, cowardly, and savage," and ridicules "the self-sufficiency of his booby countrymen." *The Nation* life of C. S. Parnell makes no mention of this work of William Parnell, nor of

these his anti-Irish and anti-Catholic sentiments, which throw a different light upon the statement that, "in the true spirit of his comprehensive liberality, he published at his own expense five thousand copies of the notes approved of by the Roman Catholic archbishops of Ireland, to be gratuitously distributed with the New Testament."

William Parnell, of Avondale, died in 1821, leaving issue by Frances Howard (besides a daughter Catherine, wife of G. V. Wigram, Esq.) a son, John Henry Parnell, of Avondale.

John Henry Parnell, educated at Cambridge, married in 1834 Delia Tudor, only daughter of Admiral Charles Stewart, of the United States navy; and by her had issue five sons and six daughters. The sons were: (1) William Tudor, died an infant; (2) Hayes, died aged fifteen; (3) John Howard, Home Rule candidate for Wicklow County in 1874, who holds under Trinity College the Parnell estates in Armagh County, and possesses lands in Alabama, U.S., on which he grows enormous peaches; (4) Charles Stewart, M.P. for Cork; and (5) Henry Tudor, who sold his estate of Clonmore (whence the eldest sons of the Earls of Wicklow derived their courtesy title of baron) to his tenants. The daughters were Delia, wife of Livingstone Thompson, Esq.; Emily, wife to Capt. Dickenson; Sophia, wife of Alfred MacDermott, Esq.; Fanny; Anna Mercer; and Theodosia.

From his paternal ancestors C. S. Parnell could have derived no anti-British proclivities, nor is there a single name of the families into which they intermarried which implies Gaelic or Celtic descent. The Whitsheds, Wards, Brookes, and Howards were English in origin, and Protestants of the dominant class. Mr. Parnell and his father, grandfather, and great-grandfather were all Cambridge men, who despised the Irish university wherein the goldsmith's grandsons had been educated. It was from his mother that Mr. Parnell received his anti-English sentiments:—

"She became in thought and feeling an Irish Nationalist, and from her mainly are derived the warm popular sympathies which glow in the breasts of four of her children. During her residence in Ireland she used the means at her disposal most liberally in alleviating the perennial miseries of the poor around her. At the time of the Fenian troubles she exerted herself in effecting the escape of some who were badly wanted by the authorities—a circumstance which procured for her house in Upper Temple Street, Dublin, the distinction of a visit from and search by the police."

Mrs. Delia Parnell somewhat inconsistently prides herself on her supposed descent from the Tudors of England and the Stewarts of Scotland.

"The Tudors," she writes, "the other branch of C. S. Parnell's maternal ancestry, have a history full of interest. They were of Spanish origin, and afterwards settled in Wales, whence divers branches of the family pushed out into positions of prominence, like the line

of the Tudor sovereigns who swayed the destinies of England so extraordinarily in their day. The first of the family who is known to have appeared on the American shores was a Colonel Tudor, an officer in the British army. In all probability he went there with his regiment, helping to hold the colonies for the British Crown. . . . Good looks have long been a noted Tudor characteristic. Even Henry VIII., before he became bloated and disfigured by sensuality, is said to have had a magnificent presence. The John Tudor mentioned above did not lack the family speciality."

Mrs. Parnell's grandmother was a Tudor, and her father and grandfather were Stewarts. "My grandfather Charles Stewart," so she writes, "quartered the royal arms of Scotland, which were on a large quantity of family plate he brought with him to this country," that is, to America. Her grandmother had "the Tudor eye." And accordingly her son C. S. Parnell, although he has no blood of Irish princes in his veins, may claim descent from the Tudors and Stewarts and advance genealogical pretensions to the thrones of England and Scotland! W. MAZERE BRADY.

DR. BRADLEY'S OBSERVATIONS.—In "N. & Q." 2nd S. ix. 377 (for May 19, 1860), there is given a very interesting "gleaning from the records of the Treasury," which contains a petition in reference to a suit instituted on the part of the Government against the representative of Dr. Bradley, formerly Astronomer Royal, for the recovery of the MSS. of his observations made at the Royal Observatory, Greenwich. This petition was laid before the Commissioners of the Treasury in January, 1772, nearly ten years after the death of Dr. Bradley, and about seven after the appointment of Dr. Maskelyne as Astronomer Royal; its prayer (to stop the proceedings in question) was rejected on technical grounds, and (as is well known to all astronomers) the observations were presented, as a sort of compromise, to the University of Oxford, and published by them after long and vexatious delays, chiefly owing to the illness of Prof. Hornsby. My object now is simply to point out a mistake of the correspondent who sent you the petition as regards the name of the petitioner. It is given as John Geach, whereas it should be Peach, the error being repeated in giving the married name of Bradley's daughter.

Dr. Bradley married a daughter of Samuel Peach, Esq., of Chalford, in Gloucestershire. They had only one child, a daughter, named Susannah, who married, some years after her father's death, her first cousin, the Rev. Samuel Peach. Previously to this, however, on her coming of age, she had made a present of her father's observations (as this petition affirms, "for divers good reasons and considerations" which are not mentioned) to her uncle, Mr. Samuel Peach. On his decease the volumes passed into the possession

of the petitioner, John Peach (erroneously called Geach in the place above referred to), who was executor to his father, and therefore probably his eldest son, and certainly brother to the Rev. Samuel Peach, who married Miss Bradley. The latter survived her husband, and after his death returned to Greenwich, with her only child, a daughter. That daughter married a surgeon in Greenwich, and as they left no children, there is no lineal descendant of Dr. Bradley now living. W. T. LYNN.

Blackheath.

POINTED TOES AND HIGH HEELS.—A curious little treatise, not dated, but of 1785, I have had to look at for our Philological Society's new English Dictionary. It has the following title:—

Chiropodologia, | or, a | Scientific Enquiry | into the causes of | Corns, Warts, Onions, and | other painful or offensive Cutaneous | Excrescences : | with | A Detail of the most successful Methods of | removing all Deformities of the Nails; and | of preserving, or restoring, to the Feet and Hands their natural Soundness and Beauty. | The Whole | Founded on the approved Doctrines of the first Medical | and Chirurgical Authors, and systematically | confirmed by the Practice and Experience of | D. Low, Chirpodist. | [Motto from Lucretius.] London : | Printed by J. Rozea, No. 91, Wardour-Street, Soho. | Sold by | The Author, No. 42, Davies Street, Berkeley Square; | T. Hookham, New Bond Street; T. Davies, Russell Street, Covent Garden; Scatcherd & Whitaker, | Ave-Maria-Lane; and W. Richardson, Cornhill.

It is divided into seventeen chapters, with a post-script advertising the author and his preparations, &c. On p. 23, in chap. iv., he waxes pathetic:—

"And here, let it be noticed—noticed, alas! with regret, that the persons who suffer most by the *pedestrian* evils here mentioned, are those who by nature are the least able to sustain them—the Ladies; and of this circumstance the whole blame is to be ascribed to the funnel-like conformation of their shoes at the toes, through which the feet are (as it were) forced to pass, from the preposterous elevation of the heels."

It is odd that in 1883 we should be following our foregoers in this pinch-toe foolery; but I suppose it will be reproduced again before 1983. My reference to Low's book was made for a dictionary sub-editor, who thought it might show the invention of the word *chiropodist*. But the worthy corn-cutter evidently uses it as an extant word; and I have no doubt that it was made on the analogy of *chirurgical*, &c., and is to be referred to their root,  $\chi\epsilon\tau\phi$ , the hand.

F. J. FURNIVALL.

WATCH-COCKS.—At the Archæological Institute, November 1, the Rev. J. Beck exhibited a small collection of watch-cases, chiefly old shagreen and horn, and also a quantity of "watch-cocks" or verge-covers, "objects of silver and brass work of the greatest delicacy and beauty, which have only lately attracted the attention of connoisseurs" (*Athenæum*, p. 606). On this it is to be

observed that the late Mr. Billings, F.R.I.B.A., had, among his varied collections, locks, Venetian glass, monograms, &c., a large number of "watch-cocks," of which he was very proud.

HYDE CLARKE.

THE EARLDOM OF COTTENHAM.—Pepys's *Diary* (June 12, 1667) possibly explains the reason why Sir C. C. Pepys, on being made Lord Chancellor in 1836, chose the title of Cottenham: "I met Roger Pepys newly come out of the country; in discourse he told me that his grandfather, my great-grandfather, had 800*l.* a year in Queene Elizabeth's time in the very town of Cottenham." And again, under date June 16, "Roger Pepys told me that.....he will show me a decree in Chancery wherein there was [*sic*] 26 men, all householders in the towne of Cottenham, in Queene Elizabeth's time, of our name."

E. WALFORD, M.A.

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BLESSING THE HOUNDS.—At a time when the still lately highly popular custom of blessing animals on St. Anthony's Day in Rome is so discouraged that it has to be performed in a corner, the following record of a public blessing of the hounds in France is worthy of a place in "N. & Q.":—

"The festival of St. Hubert—patron of sport—was celebrated in grand style at Chantilly the other day, when the three Grand Dukes of Russia, brothers of the Czar, Wladimir, Paul, and Alexis, were the guests of the Duc d'Aumale. At 4 A.M. St. Hubert's mass was celebrated at the Chantilly Church, the eighty stag-hounds, held in leash by *piqueurs* and valets wearing the blue and silver livery of Orleans, being mustered in front of the church, whence the priest, in accordance with custom, blessed the whole throng, man and beast combined. The meet was at the Stone Table, in the heart of the noble forest of Chantilly, and the scene was picturesque in the extreme. There were fully a couple of hundred carriages.....while on horseback appeared the Orleans princes, the Russian Grand Dukes, and fully 300 noble cavaliers and ladies.....Their horses' trappings were adorned with the traditional silver medals of St. Hubert.....Mourning bands of black crape were worn by nobles and ladies alike on the right arm—in honour, of course, of the Comte de Chambord's memory."—*Court Journal*, November 17.

R. H. BUSK.

WORDS OF NINE SYLLABLES.—My amiable friend G. A. S., in his "Echoes of the Week," gives us a word for which all students of the German language must indeed be thankful, "Cigarrenabschnittsammelverein." This high-sounding word, of twenty-nine letters, is the exclusive property of a society about to celebrate, at Cologne, its third anniversary. For my part, I am satisfied with the Italian "Maravigliosamente," which is long enough in all conscience. But, according to M. Humboldt, "Notlayomahuitztespizatzin" is the title of respect given to the priests of Mexico, and, as every one knows, "Conciossiafossecosachè" (ten

syllables) is a word frequently employed by Boccaccio in his *Decamerone*. *Apropos* of this "conciossiafossecosachè" we have an amusing anecdote, on the authority of M. Marc-Monnier. A Frenchman once ventured to say to Settembrini: "Mais que vient donc faire dans la phrase ce diable de mot?" Settembrini, without a moment's hesitation, replied, "Exactement ce que le mot *diable* fait dans la vôtre."

RICHARD EDGUMBE.

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"A FELLOWSHIP."—I meet with many examples of this singular expression in Matthew's Bible, 1537, and I do not remember ever seeing it anywhere else. I shall be glad to have examples from other books in the same sense:—

"And behold we are in Cades a cite harde by the borders of thy countre let vs go a good *fellowshippe* thorow thy cou'tre."—Num. xx. 17.

"Come nowe, a *fellowshippe* and curse me this people, For they are too mightie for me."—Num. xxii. 6.

"Now therefore lett me smyte him a *fellowshippe* w<sup>t</sup> my speare to the earth."—1 Sam. xxvi. 8.

"Now then take a *fellowshippe* y<sup>e</sup> speare yt is at in heed, & the cruse of water, & let vs go."—1 Sam. xxvi. 11.

"And Jeroboam sayde vnto his wife: vp a *fellowshippe* & change thyne apparell y<sup>t</sup> thou be not knownen."—3 Kings xiv. 2.

"Then sayde Eliah to Eliseus: tarry heare a *fellowship*, for the Lorde hath sent me to Jericho."—4 Kings ii. 4.

"And they sayde: it is not so. But tell vs a *fellowshippe*."—4 Kings ix. 12.

On comparing the above passages with the Authorized Version it will be seen that the word is used in a variety of senses. I do not want to be told that *fellowship* is "company." R. R.

Boston, Lincolnshire.

JEWISH WEDDING CEREMONY.—A friend of mine was invited at Constantinople by a Jew to attend the marriage of his daughter. After the religious ceremony in the synagogue the family and friends walked to the house of the bride's father to partake of pipes and coffee. There my friend witnessed a strange ceremony. A large plate, on which a fish was lying, was brought in with much solemnity and placed on the floor. The bridegroom and then the bride each stepped seven times backwards and forwards over the fish. Since his return home my friend and I have asked several Hebrew friends the meaning of this symbolical ceremony, but all they can tell us is that it is peculiar to the Eastern synagogue.

L. A. R.

MITHRIDATE.—In MR. COUCH'S note concerning a medicine against the plague (*ante*, p. 226) one of the ingredients is half an ounce of *metridate*. The word *mithridate* (from Mithridates Eupator, King of Pontus) is well known as signifying an antidote invented by him; but what this confection was (or is) I have been unable to learn.

Walker (1842), with unusual copiousness of definition, says, "Mithridate was formerly, before medicine was simplified, one of the capital medicines of the shops, consisting of a great number of ingredients." J. K.'s *Dictionary*, eighth edition, 1772, calls it a "strong treacle."

JAMES HOOPER.

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[*Crataegus* hath ascribed the invention of one hearbe to King Mithridates himself, called after his name *Mithridation*. This plant putteth forth no more than two leaves, and those directly and immediately from the root, resembling the leaves of *Bran-ursine*. There riseth up a stem between them both in the mids, carrying an incarnat floure in the head like a Rose."—Pliny, *Nat. Hist.*, translated by Philemon Holland, tome ii. p. 220. See also *ibid.*, p. 209.]

NAPOLEON A DARWINITE.—In O'Meara's *A Voice from St. Helena* (vol. i. p. 199) Napoleon observes to the doctor:—

"There is a link between all animals. Plants are so many animals who eat and drink, and there are gradations up to man, who is only the most perfect of them all."

G. B.

Upton, Slough.

FOLLOWERS OF "NOTES AND QUERIES."—As the number of provincial followers or offspring of the veteran "N. & Q." is now rapidly increasing, it would be interesting to those who, like myself, are engaged in the pleasant task of garnering up "unconsidered trifles" in their widely-scattered localities, if a bibliographical list of all such works could be placed on record in your pages. Many provincial newspapers, like the *Plymouth Weekly Mercury*, with which I am associated in this matter, devote a portion of their space to antiquarian notes, queries, and replies. Some are republished, either in monthly or quarterly instalments, thereby preserving much interesting material for future use, while perhaps the greater part do not pass beyond the first stage, and the facts thus gathered are practically lost to all but a few ardent and systematic antiquaries, who cut out the weekly columns and mount them in books for preservation. Others again, like the *Old Yorkshire* of my friend William Smith, after undergoing the "sifting" process, appear in a highly attractive form, and take their place at once as useful works of reference. I am acquainted with many of these weekly and monthly periodicals, but I am anxious to procure a complete list. May I, therefore, be permitted, through your columns, to solicit the editors of all such works, or those who superintend the antiquarian columns in provincial newspapers, to favour me with the titles and scope of their works, with a view to the preparation of a list to be hereafter published in your columns? Such a list would be of interest now and of value hereafter, as showing to what extent

this novel literary feature of the nineteenth century has spread. It would also indicate the localities in which no such useful system had yet been established. W. H. K. WRIGHT, F.R.H.S. Plymouth.

SURREY PROVINCIALISMS: ELLINGE=LONELY: CHATTER.—*Ellinge* is given in Parish's *Sussex Dialect*, but I had not heard it used in this part of Surrey until the other day. A woman, herself a native of Wiltshire, but long domiciled here, said, "It's a nice enough cottage in summer, but in winter it's terrible cold and *ellinge*." The following struck me as expressive. A farmer said to his neighbour, "Were you carrying corn yesterday? I shouldn't have thought it was fit." To which the reply was, "Oh, yes, it was in capital order; it *chattered* famously as it went in." G. L. G. Titsey Place, Limpsfield.

"ICI ON PARLE FRANÇAIS."—The French book *John Bull et son Ile*, which has lately attracted much notice, contains many statements that are spiteful, others that are absurd. Occasionally, however, we meet with a smart saying: "Sur la vitrine de tous les magasins à la mode, vous voyez: 'Ici on parle français.' On, pronom indéfini, se rapporte généralement ici à la personne qui se trouve absente du magasin quand vous y entrez; j'en ai fait plusieurs fois l'expérience" (p. 63). Again, the meaning of the phrase "to take French leave" seems misinterpreted, though Webster gives: "*French leave*, an informal departure." "S'en aller," writes the author of *John Bull, &c.*, "sans dire adieu à personne, s'appelle en anglais, 'S'en aller à la française' (to take French leave)." I. ABRAHAMS.

London Institution.

POWIS HORSES, TEMP. EDW. I., &c.—These occur very often in a list of war and baggage horses now in type for a book for the Marquis of Bute. As all the other horses are described by their colour, it was at first supposed that *Powis* or *Powys* was a colour. Having been asked on the point, and not being able to find the name of a colour that would suit, I was driven to the conclusion that the horses were Welsh ones, from the district of Powys, in Wales. I then referred the point to my learned friend, Prof. Paul Meyer, of the Collège de France, &c., and his answer settles the question:—

"Powis horses are Spanish (originally) horses, imported into Wales by the Norman Earl of Salop, Robert de Belesme. See Giraldus Cambrensis, *Itinerarium Cambriae*, ii. (Camden, *Anglica*, p. 875): 'In hacertia Walliæ portione quæ Powissa dicitur sunt equitia (*studs*) peroptiona et equi emisarii laudatissimi, de Hispanensium equorum generositate, quos olim comes Slopesburia, Robertus de Belesmo in fines istos adduci caravater, originaliter propagati.' So it means a sort of Welsh horse, as you rightly suppose."

F. J. FURNIVALL.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BASO.**—In Prof. Earle's *English Plant Names*, p. 26, occurs the gloss "Astula regia, baso popig," which is repeated, p. 69, in the form "Apodillis, wuderone uel bara popig." In the appendices to a report on Rymer's *Fœdera*, intended to have been made by Mr. C. P. Cooper, App. A., p. 60, occur the glosses "Purpura, uuyloc baso; Coccus, uuyrm baso; Rubrum, uuret baso"; that is, whelk baso, worm baso, wort baso. Baso would therefore appear to mean red. Can any of your readers supply further information as to the word and its relatives? M. J.

**THE CARDINALATE AND EARRINGS.**—In the *Life of Cardinal Mezzofanti*, by C. W. Russell, D.D., Lond., 1863, chap. xiv. 1838-1841, pp. 379, 380, this passage occurs:—

"Mezzofanti from his childhood had worn earrings, as a preventive, according to the popular notion, against an affection of the eyes to which he had been subject." Mgr. "Mezzofanti" was made a cardinal priest Feb. 12, 1838, by Gregory XVI. Has any other member of the Sacred College ever worn ear ornaments before the elevation of Mezzofanti to that venerable order; and, if so, who was he and by what Pope was he created cardinal? Has the custom for males to wear earrings ever obtained medical favour in Europe; and, if so, at what period were such ornaments popular in European society? W. B. T.

**RICHARD CONNELL.**—According to Sir Bernard Burke (*Peerage*, 1870, p. 502), Henry Vereker, of Grange, co. Cork, "who had a confirmation of that estate from the Crown in 1684," married Mary, daughter and coheir of Richard Connel, Esq., by whom (who married, secondly, William Chartres, Esq., Mayor of Cork in 1692) he had issue Connel, his heir, ancestor of the Verekers, Viscounts Gort. In his *Peerage* of 1859 Sir Bernard gives Viscount Gort's arms quarterly, "2, Per fesse arg. and vert, a stag trippant ppr. between three trefoils counterchanged, for Connell," but this quartering is not given in the 1870 edition. A Richard Connell (doubtless the same) was High Sheriff of Cork in 1623. Any information concerning this Richard Connell, or Connell, will greatly oblige.

ROSS O'CONNELL.

**PORTRAIT OF BUNYAN.**—Can any reader inform me in whose possession is the portrait of John Bunyan drawn by T. Sadler? The question, I am told, has been asked and answered before in "N. & Q.," but I am not in possession of back numbers. I shall be much obliged for any information. J. B.

[See 2nd S. ix. 245, 332.]

**WARINE WOSE.**—What place is this referred to in the old poem *Piers of Fulham*?—

"Therefore know j non so redy arryvaile,  
As ys the redd clyfe in the warine wose.  
There mayste thou saffely, as j suppose,  
A hyde for any wynde that can blowe:  
hyt ys an opyn havyn that well men knowe."

Li. 266-270 (Hazlitt, *Early Pop. Poetry*, ii. 12).

A SMYTHE PALMER.

Woodford.

**AMBITION USED AS A VERB.**—Is there an earlier instance of this use than the following passage, which I find in Dr. W. King's *Anecdotes of his Own Times*?—

"If Mr. Addison had entered into holy orders he might have placed himself as high as he pleased on the bench of bishops.....but he *ambitioned* to be a minister of state."

It should be added that Dr. King, who was Principal of St. Mary's Hall, Oxford, died in 1763.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

**PRETENDED ARCHBISHOP OF SAMOS.**—In a work relating to the Nonconformist ministers (*temp.* Chas. II.) I find the following: "When the pretended Archbishop of Samos travelled through England he visited Mr. Ogden, who entertained him in the Greek tongue." Who was this person? Have his adventures in England been recorded?

W. H. PATTERSON.

**THE LARK PIE CLUB.**—Have the doings or beginning of this venerable association ever been discussed in "N. & Q."? I see by the *Citizen*, London, Nov. 17, 1883, that "the 174th ordinary meeting of the Lark Pie Club was held at the Cock Tavern, St. Martin's Court, Ludgate Hill," on the previous Wednesday evening. Naturally, after dining on larks, "some excellent songs were sung." W.

**JAMES AND CHARLES ADAMS.**—Sir Richard Adams (1710-1773), five years Recorder of the City of London, and twenty years a judge in the Court of Exchequer, was twice married, and both ladies were of Huguenot refugee origin. His second wife was Mary, second daughter of Claudius Amyand, principal surgeon to the sovereign, to whose personal admiration of "de man vid de dying speech" he had owed his elevation to the judicial bench. By his first wife, Gabrielle, daughter of James Molinier, whom he married in 1751, he left two sons, James and Charles. Regarding these two brothers I should be grateful for information. H. W.

New Univ. Club.

**DANDY.**—What is the derivation of this familiar word? I am led to ask this question from reading in the *Mirror* for 1838 the following paragraph, signed W. G. C.: "In the reign of Henry VII. there

was struck a small silver coin, of little value, called a *dandy-prat*; which, observes Bishop Fleetwood, was the origin of the term *dandy*, applied to worthless and contemptible persons." Richardson gives *dandy* or *dandiprat*, a dwarf, a little man," of uncertain origin; it may be "one apt to play the fool." Bailey does not give the word *dandy* at all; but mentions *dandeprat* as meaning a "dwarf or little fellow," also a small coin made by King Henry VII. It is strange that the word *dandy* does not occur in Johnson's *Dictionary*. At all events I cannot find it in my edition (1819), when the "dandies of the Regency" must have been in full bloom. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

[See 4th S. iv. 173, 246; 5th S. ix. 187, 316, 436.]

DRYDEN AS A HYMNODIST.—It has been stated that Dryden translated hymns from the Latin, and the fact (if it be one) is supported by a rather wide-spread tradition amongst Catholics. He has also been taunted with having written in his latter years nothing on behalf of the Catholic Church except hymns. Can any reader verify the taunt or offer any proof of the statement? I am, of course, aware of the three hymns printed by Sir Walter Scott. I know also what Charles Butler has said on the subject, which is confused, if not inexact; and I am conscious of much collateral evidence in favour of the tradition, much of which I have collected. But I desiderate proofs, and can find no direct evidence on the point, and shall be grateful for any suggestion. HYMNOGRAPHER.

MARRIAGE ENTRY.—Will any of your readers kindly advise me how to act in order to find the entry of a marriage to complete a pedigree? I believe it to have taken place in the Border country, but whether on the English or the Scotch side I cannot tell. The names are John Kerr (or Ker or Carr) to Susannah Wood, and the probable period from 1695 to 1700. I have had the marriage bonds searched at Edinburgh, Carlisle, and Durham; but at Durham the bonds are missing for the years 1698 and 1699, the most likely ones. I would give 5*l.* if the register could be found. Advertisements in north-country papers might be of use, but I do not know the names of any. E. D. C.

STANDARD-BEARER AT HASTINGS.—On the Bayeux Tapestry I have seen depicted two standards; one that sent by the Pope, and the other, I presume, William's own ensign. The bearer of one of these is named on the tapestry. May I ask what authority is there for the statement that the other was borne by Sylvester (de Grymestone), founder of the Yorkshire house of Grimston, and next year chamberlain to the king? I believe that Holinshed gives the information, but am not sure. I have also heard it stated that his

family had the right of bearing the royal standard at coronations, but that the late Col. Chas. Grimston (of Grimston Garth, co. York) having omitted to claim it at the coronation of her present Majesty, the office was given to another family. Is there any truth in this assertion? The name Grimston, I presume, is derived from Gryme, the real or mythical Danish chieftain who settled on the Yorkshire and Lincolnshire coasts, and gave his name also to Grimsby and other places. It is a tradition in the family that the arms (Arg., on a fess sa. three spur rowels or, pierced gu.) commemorate a famous ride of the founder to the relief of a besieged town in the darkness of night, the gules piercing of the spur being the blood from his horse's flanks. What foundation is there for this tradition? C. MOOR, M.A.

Grimsby.

CHRISTMAS EVE OBSERVANCE.—What is the practice referred to by Scott in the following lines?

"On Christmas Eve the bells were rung:  
On Christmas Eve the Mass was sung:  
That only night of all the year  
Saw the stoled Priest the Chalice rear."

I have not the reference for these lines, but I have copied them from a book of extracts. LECTOR.

MARY HOOK.—I am glad to see some inquiries made about the family of Hook, for I am anxious to find out something of a Mary Hook who married Col. Christopher Russell. This Col. Russell was born in 1670, died 1729. "He was an officer of distinguished courage; served in Flanders, Spain, &c., in Queen Ann's wars; entered in 1688 the 19th Regiment of Foot, of which he became lieutenant-colonel in 1722. He died at Cindadela, in Minorca, of which island he was governor." In an old pedigree now before me it is said he married a daughter of Dr. Hurst, Bishop of Worcester. As there never was a Bishop of Worcester of that name, that is wrong. Could the Mary Hook, whom it says in another place he married, be the daughter of a Dr. Hook, Dean of Worcester? Perhaps some one acquainted with the Hook pedigree can give me information on the subject. M. M. B.

Q.Q.—Will any reader kindly inform me what the letters Q.Q. stand for as used in the Cape Colony? I observe they are always used by a person who acts under power of attorney for another. There they do not speak of *per pro*, but Q.Q., and I am desirous of knowing what these letters mean. IGNORANCE.

FLY-LEAF.—Why are the blank pages at the end and beginning of a book called *fly-leaves*? And why is the piece of cloth which overlaps and conceals the buttons of a coat in tailors' language called a *fly*? A. SMYTHE PALMER.  
Woodford.

**PORTRAIT OF A LADY.**—On carefully cleaning a very dingy picture on panel there came out a very good portrait of a lady, in ruff and bodice, adorned with many strings of large pearls. In the right-hand corner is an escutcheon, Chequy or and az., a fesse gu., impaling arg., a lion rampant gu., on a chief sa. three escallop shells arg., surmounted by an earl's coronet. Will some one identify the individual, who is, in the left-hand corner, said to be "æts 25 a<sup>no</sup> 1585"?  
BOILEAU.

**"PREVENTION IS BETTER THAN CURE."**—Will some one kindly furnish me with the Latin equivalent for this?  
JOHN R. WODHAMS.

**CAROLINE, COUNTESS OF DUNRAVEN.**—Will any one trace me the descent of Caroline, Countess of Dunraven, from Humphrey Wyndham, son of Sir John Wyndham?  
CONSTANCE RUSSELL.  
Swallowfield Park, Reading.

**"PIRIE'S CHAIR."**—Can any of your numerous correspondents explain the allusion to "Pirie's chair" in *The Courteous Knight*?—

"You're straight and tall, handsome withal,  
But your pride owergoes your wit;  
But if ye do not your ways refrain,  
In *Pirie's chair* ye'll sit.

In *Pirie's chair* you'll sit, I say,  
The lowest seat o' hell;  
If ye do not amend your ways,  
It's there that ye must dwell."

Buchan's *Ancient Ballads of the North*,  
i. 94-5, ed. 1875.

F. C. BIRKBECK TERRY.

**INSCRIPTION ON CLEOPATRA'S NEEDLE.**—Can any reader of "N. & Q." inform me who was the first to give the verbatim translation of the hieroglyphic inscription on the London obelisk generally known as Cleopatra's Needle?  
X.

**BRAMPTON CHURCH.**—Will some reader of "N. & Q." kindly tell me whether there is a county history of Huntingdonshire; and if it contains a history of Brampton Church, with its leper's window and little staircase in the wall behind the pulpit, beautiful windows, &c.? The name of any old book that contains any record of it will be thankfully received.  
J. G.

**"REMARKABLE PAINTINGS BY EMINENT ARTISTS."**—Can any of your readers give me any information concerning a work published in 1802 in London, entitled *Remarkable Paintings by Eminent Artists*, by James Davenport, or Davenent?  
G. CLEMENTS.

9, Perry Hill, Catford, S.E.

**CUNNINGHAM FAMILY.**—I have of late been giving some little attention to the pedigree of the Cunningham family, and also to the vexed question as to who is entitled to the dormant earldom of Glencairn. From an inspection of the pedigree

given in Burke's *Extinct Peerage*, and of another (in MS.) compiled during the last century by Robert Cunningham, it seems evident that the male line of the last seven earls has failed, every branch being seemingly accounted for. James, seventh earl, however, had a second son, John, who is mentioned without comment by Burke. In the MS. pedigree, however, he is spoken of as "Laird of Cambuskeith." Again, William, sixth earl, had a second son, John, merely mentioned, like the last, by Burke, but stated in the MS. pedigree to have been "Laird of Ross." Of all the many branches of the Glencairn family these two seem the most unaccounted for; and, so far as I can judge, the family honours devolve upon the heir male (if any) of the laird of Cambuskeith, and, in default, upon the heir male of the laird of Ross. Can any reader of "N. & Q." throw any light upon the history of these two men?  
T. S. C.

**HENEAGE HOUSE.**—Was there a Heneage House in Duke's Place, London, in 1620? M.

**HEMIGRANICA.**—A lady possesses a ring, of which the following is a description:—Ring of iron, with a thick oval of gold fastened on to it, on which is inscribed, in plain characters, HEMIGRANICA underneath a wand horizontal, round which a serpent is thrice twined, head raised. It has been suggested that the word is of Romany origin. If any of your readers will tell the meaning they will oblige.  
GLENMORE.

**DANCE THE PAINTER.**—I shall be glad of some particulars concerning Dance the painter. I believe he painted a portrait of Archbishop Cornwallis.  
SENX.

**NEAUM.**—Can any of your correspondents tell me the meaning of the word *Neaum* as the name of a house? This house and the wood before have borne this name for many years. Some think it a corruption of *Nahum*. I fancy *Neaum* is a form of some Norse word.  
ALBERT FLEMING.

**LORD BACON.**—The celebrated philosopher was created Baron Verulam July 11, 1618, and Viscount St. Albans Jan. 27, 1621, and no mention is made of any other title. Why, then, should writers and others so very frequently and so very erroneously style him Lord Bacon? Is it a contraction of the words "Lord Chancellor Bacon," or a *lapsus lingue* strengthened by time and repetition into an ignorant error? I have remarked this error in many books and in many places, notably so on the bust of Bacon in the long gallery at the Crystal Palace, and have often thought of airing the subject in "N. & Q."  
C. E. B. BOWLES.  
Clifton.

**"MARION'S QUEST."**—I should be glad to learn in what publication appeared a long story or novelette with this name. I have a set of slips of

it for some thirty or more chapters, and the last slip has upon it "No. 633," which possibly may be the number of the paper or journal in which it appeared, probably many years since. I should also be glad to learn the name of the writer.

W. P.

33, Bloomsbury Street, W.C.

DANIEL DE SUPERVILLE.—Would any of your correspondents be kind enough to inform me where I could get a copy of "*Lettres sur les Devoirs de l'Eglise Affligée*, par Daniel de Superville, Pasteur à Rotterdam, 1657-1728"?

AUG. MARROT.

DE QUINCEY.—I shall be glad to know whether there is any historical basis for De Quincey's essay on the *Revolt of the Tartars; or, Flight of the Kalmuck Khan and his People from the Russian Territories to the Frontiers of China*. I have heard that inquiries have been made from Russian officers on this subject, and that they were in complete ignorance of the whole of the circumstances described in the article.

G. W. TOMLINSON.

#### AUTHORS OF BOOKS WANTED.—

*Metrical Epistles, chiefly from Florence.* London, C. & J. Ollier, 1821. 12mo. pp. 148. C. DAVIS.

*The Frolics of Puck*.—This was published about 1834. Was an illustrated edition ever published? I think I have seen in some shop window illustrations of some of the incidents, probably by Cruikshank. H. S. G.

#### AUTHORS OF QUOTATIONS WANTED.—

"Time was made for slaves."

There is an old song, I think, which begins thus:—

"Time was made for vulgar souls;

Sons of care, 'twas made for you."

Who was the author, and was it the original source of the saying? I heard the lines often quoted fifty years ago. E. A. D.

"Each happier tone of every tone he hit;  
His gravity was sense, his mirth was wit;  
His were affections undebased by art;  
The mildest manner with the warmest heart.  
Memory with unobtrusive knowledge fraught,  
And joined to playful fancy depth of thought."

F.

"Her tears more musical than others' laughter were."

G. R.

#### Replies.

RICHMOND PALACE, 1727.

(6th S. viii. 448.)

The house or palace of the Prince of Wales in 1727, when King George I. died, was situated very near to the present Kew Observatory, and was pulled down about 1770 by Queen Charlotte, who designed to rebuild it—a plan which was commenced, but never carried out. This house was originally the keeper's lodge of the Little Park

at Richmond. In 1707 Queen Anne granted a lease of it for three lives to James Butler, Duke of Ormond, who rebuilt the house and made it his residence. Macky, in his *Journey through England*, thus mentions it in 1713:—

"The Duke of Ormond, who is Captain-General of the Forces of this kingdom, is also Ranger or Keeper of this Park; and his Lodge is a perfect *Trianon*. Every thing in it and about it is answerable to the Grandeur and Magnificence of its Great Master."

But the glories of the duke were of short duration, for on the death of Queen Anne, in 1714, he ceased to be commander-in-chief, and Marlborough was reinstated. In 1715 Ormond was impeached, attainted, and his estates confiscated. Macky, in the second edition of his *Journey*, 1722, wrote:—

"His lodge a perfect *Trianon*; but since his forfeiture it hath been sold to the Prince of Wales, who makes his summer residence here. It does not appear with the grandeur of a Royal Palace, but is very neat and pretty. There is a fine avenue, which runs from the front of the house to the town of Richmond, at half a mile's distance one way, and from the other front to the river-side, both inclosed with Ballustrades of Iron. The Gardens are very spacious, and well kept. There is a fine Terrace towards the River. But above all the Wood cut out into Walks, with the plenty of Birds singing in it, makes it a most delicious habitation."

Queen Caroline was very fond of this place, and it was a favourite residence of King George II. not only during the first ten years of his reign whilst the queen lived, but even till his death in 1760. On the marriage of George III. in 1762, it was settled upon Queen Charlotte; in 1768 the king built the Observatory close to it; and shortly afterwards the queen had the lodge pulled down, intending to rebuild it. Richmond and Kew, which join, have enjoyed the favour of royalty for several centuries, and have been noted for many palaces or royal residences, the greater part of which have now passed away. It is, perhaps, worth while to observe that Frederick, Prince of Wales, in 1730 took a long lease of Kew House, which, after his death there in 1751, became the residence of the princess. This was pulled down in 1803, and a large stone castellated palace was built for George III., which, however, was never completed, and was in turn destroyed in 1827 by George IV. When the Observatory was built in 1768, and the queen's lodge pulled down, the king used the "old Dutch house" at Kew as a royal nursery, and there George IV. was educated as a boy, and his mother died in 1818. It is not uncommon to find these old houses spoken of as the palace. See Lysons's *Environs of London*, Brayley and Britton's *History of Surrey*, and Dr. Evans's *Richmond and its Vicinity*. The exact site of the palace is shown in Rocque's large map of Surrey, 1762, and also, though not quite so well, in his map of London and surrounding country, 1745. Rocque likewise published a plan

of the royal gardens in 1748, and there is an interesting account of them in *London and its Environs* (Dodsley, 1761). EDWARD SOLLY.

The lodge in the Old Park at Richmond is the palace meant by Coxe. In the reign of Henry VIII. there were two parks, the Great and the Little Park. They were probably laid together, and called the Little Park in distinction from the New Park enclosed by Charles I. The lodge in the Old Park was for some time the residence of Cardinal Wolsey in his disgrace. When the crown lands were sold, in the last century, the Little Park, as it was then called, was bought by William Brome, of London, gent. The lodge appears to have been afterwards in the possession of Sir Thomas Jarvis, or Jervoyse.

"A lease of the lodge was granted by King William in 1694 to John Latton, Esq. Queen Anne in the year 1707 granted it for ninety-nine years, or three lives, to James, Duke of Ormond, who rebuilt the house, and resided there till his impeachment in the year 1715, when, on the 27th of July, he privately withdrew from his house at Richmond and went to Paris. Soon after this George II., then Prince of Wales, purchased the remainder of the lease, which after the Duke's impeachment was vested in the Earl of Arran, and made the lodge his residence. After he came to the throne it was one of his favourite retirements. His present Majesty sometimes resided there in the early part of his reign. The lodge was pulled down about twenty years ago, at which time there was an intention of building a new palace on the site; the foundations were laid and arches built for that purpose."—Abridged from *Lysons's Environs of London*, vol. i. pp. 445-6, London, 1792.

Thomas Maurice, in his descriptive and historical poem, *Richmond Hill*, London, 1807, does not allude to this lodge or palace.

W. E. BUCKLEY.

The original house formed a parcel of the royal demesne of Kingston given by Henry I. to Belet. Edward I. received the Scotch Commissioners there, though there seems to have been no house worthy of the name of a palace till Henry V. Edward III. died there 1377. Anne of Bohemia, wife of Richard II., died there, and Richard II. demolished the buildings. Edward IV. granted it to his Queen Elizabeth for life. Henry VII., in whose time it was destroyed by fire (1498), and rebuilt 1501, resided there. In his time the name was changed from Shene to Richmond. Henry VII. died there, and Philip I. of Spain was entertained there, when he was driven on the English coast by a storm, 1503. Henry VIII. kept his first Christmas there, granted it to Wolsey for his use, and afterwards gave it to Anne of Cleves, who surrendered it to Edward VI. Elizabeth died there. In 1603 and 1625 the Courts of Justice were held there, because of the Plague. In 1610 it was granted to Henry, Prince of Wales, but on his death in 1612 it was devised in trust for Charles. Charles I. settled it on his Queen

Henrietta Maria, and formed there a picture gallery, the contents of which were brought to London by Charles II. In the time of the Commonwealth it was sold, but in 1660 it was restored to the queen. After James II.'s time it seems to have been but little used, and gradually to have been carted away and fallen into decay. Fuller speaks of it as having been pulled down, but that seems to have been a mistake. It stood towards the green, and now nothing is left but a gateway, with the arms of Henry VIII. F. J. W.

In Macfarlane and Thomson's *History of England*, vol. i., p. 739, ed. 1862, there is an engraving of the gateway of Richmond Palace. At the bottom of the same page the following note is given:—

"The name of this royal residence was originally Shene Palace. It was inhabited by Edwards I., II., and III. The latter died in it, and likewise Anne, queen of Richard II. After her death, Richard, having demolished the apartments in which his beloved queen died, deserted the place. It was afterwards repaired by Henry V. In 1497 it was destroyed by fire, and rebuilt by Henry VII., who named it Richmond, from his earldom of Richmond, and died in it. Queen Elizabeth was for some time a prisoner here, and it was her favourite residence after her accession to the throne. The chamber in which she died was over the gateway. The palace was in part pulled down in the middle of the seventeenth century, and still further demolished in the eighteenth. The principal existing vestige is the gateway, but some of the offices remain among residences built on the crown lands."

F. C. BIRKBECK TERRY.

Cardiff.

MR. WINGFIELD will find full and interesting particulars in *Abbeys and Castles of England and Wales*, by John Timbs, and in James Thorne's *Environs of London*, Murray, 1876. "Shene or Richmond Palace" is said to have been built by Edward III., and stood outside the town, north-west of Hill Street, between the green and the Thames. George III. resided here, and some time afterwards the house was razed, foundations laid for a new palace, but the building was never proceeded with.

HENRY G. HOPE.

Freegrove Road, N.

The palace referred to in Coxe's *Memoirs* must have been the lodge in Richmond Old Park, which was the favourite residence of Caroline, the wife of George II. It was destroyed by order of George III. in the early part of his reign, and foundations were laid for the erection of a new palace on its site. Richmond Palace proper was situated outside the town, north-west of Hill Street, between the green and the Thames. Of this palace, Strype, in 1720, speaks as being "now decayed and parcelled out in tenements." See Thorne's *Environs of London*, vol. ii. pp. 493-4, and Brayley's *Surrey*, vol. iii. pp. 65, 66.

G. F. R. B.

PARTIAL DESTRUCTION OF WITHEYCOMBE CHURCH, DEVONSHIRE, BY LIGHTNING IN 1638 (6th S. viii. 428).—This event, which occurred at Widdecombe-in-the-Moor, a remote parish in the hundred of Haytor, is described at length in vol. vi. of the *Magna Britannia* of Lysons. Prince, in his *Worthies of Devon* (biographical notice of the Rev. Geo. Lyde, the then vicar of this parish), gives an account of this terrible storm. Lysons says that there are verses remaining in the church—on a tablet, I presume—recording the particulars. He also preserves in a note a poem of sixty lines descriptive of the event, which he tells us was written by a person who was present at the time. This is generally believed to have been Richard Hill, the village schoolmaster. A quarto pamphlet was published in 1638, entitled *An Exact Relation of those Sad and Lamentable Accidents which happened in and about the Parish-church of Wydecombe, near the Dartmoors, in Devon, on Sunday the 21st of October last, 1638*. This was reprinted in the *Harleian Miscellany*, I shall be pleased, if he desire it, to send COL. FISHWICK a copy of the lines I have mentioned, or further particulars of the disaster. I note the similarity of the name of this parish to that of Widecombe, or Withecombe Raleigh, a parish on the east side of the Exe, adjoining Exmouth, and must, therefore, remark that there should be no confusion of ideas respecting the two parishes. This signal calamity has been adapted to the uses of fiction by a living novelist. Mr. R. D. Blackmore, in his tale *Christowell*, the scene of which is laid in the immediate vicinity of the moorland town of Chagford, has aptly appropriated it to the plot of his story; and I think he states in a note that the real occurrence took place at Widdecombe-in-the-Moor (which is not far distant), although I do not remember whether he states also from what source his information is drawn.

FRED. C. FROST.

Teignmouth.

Two accounts of this calamity were printed in 4to. tracts, 1638. A reprint will be found in *Things New and Old, concerning the Parish of Widecombe-in-the-Moor*, Torquay, 1876, 8vo., by Mr. Robert Dymond, of Exeter.

J. INGLE DREDGE.

Your correspondent will find an account of the thunder-storm to which he refers in the *Harleian Miscellany*, vol. iv. pp. 286-96, ed. 1808-11, where the following tract is reprinted: "A Second and Most Exact Relation of those Sad and Lamentable Accidents, which happened in and about the Parish Church of Wydecombe, near the Dartmoors, in Devonshire, on Sunday the 21st of October last, 1638. Imprimatur Thomas Wyke, R.P. Episc. Lond. Cap. Domest. Printed at London by G. M. for R. Harford, and are to be

sold at his shop in Queen's-head-alley, in Pater-noster-Row, at the Gilt Bible, 1638." Quarto, containing thirty-seven pages. Is not the account of the thunder-storm in Mr. R. D. Blackmore's *Christowell* based on this narrative?

F. C. BIRKBECK TERRY.

TREADLE: TREDDLE (6th S. viii. 309).—Assuming that your correspondent refers to these words to denote a portion of an egg, he will find the word *tredde* in *Dyce's Dictionary* (1758), *Wright's Provincial Glossary* (Bohn, 1857), and *Cooley's Dictionary* (1861). Excepting in one instance, where it has a different meaning, the word is not contained in any of the volumes of the English Dialect Society.

*Treadle* appears in Skinner's *Etymol. Ling. Angl.* (1671), and is the earliest mention of the word that I have been able to find. *Treddles*, of a weaver's beam, and for ordure, is in the same work. In the translation of Bonet's *Mercurius Comptabilitius*, published in 1684, the following forms a portion of a formula at p. 3: "3 Tradles of Eggs not addle."

T. N. BRUSHFIELD, M.D.

Budleigh-Salterton, Devon.

Both these forms are to be found in Webster (1832) and Ogilvie (1876). G. F. R. B.

Your correspondent will find the form *tredde* in *Ash's Dictionary of the English Language*, 1775: "*Tredde* (s., a different spelling), a *treadle*, that part of a machine which is put in motion by the foot."

F. C. BIRKBECK TERRY.

Worcester gives *tredde* with a reference to "Booth," i.e., David Booth's *Analytical Dictionary of the English Language*, Lond., 1836. Prof. Skeat also has "*Tredde*, put for *treadle*" (*Concise Dict.*, p. 520). So, too, Bailey has, "*Treddles of Thread [Weber-Tritte]*, the lathes under a weaver's loom," &c. For actual use by an author of the spelling *tredde*, there is, for the word in natural history,—"*At each end of the egg is a tredde.....These chalazae, or treddles, serve not only to keep the liquors in their place.....but also to keep one and the same part of the yolk uppermost*" (Derham, *Physico-Theol.*, vol. ii. bk. vii. ch. iv. p. 180, note b, Lond., 1749). Lord Brougham also has this form in describing "*the treddles or chalazae*" (Paley's *Nat. Theol.*, with notes, vol. iii. p. 61, Lond., Griffin, s.a.).

ED. MARSHALL.

Both of these spellings occur in Nuttall's *Standard Dictionary*, and the latter will also be found in Bailey's *English Dictionary* (sixteenth edit., 1775).

ALPHA.

"Lo! HE COMES" (6th S. viii. 447).—This hymn, in its popular form, was put together by Madan, in 1760, from two hymns by Charles

Wesley and one by John Cennick. The first two stanzas are Wesley's, also the last, except that Madan altered the "Jah, Jehovah," of the original into "O, come quickly." The third and fourth stanzas are Cennick's (those beginning "Every eye," &c., and "Every island," &c.), adopted by Madan with some trifling alterations. The hymn appears as one of four stanzas in Wesley's *Collection of Hymns for the Use of the People called Methodists*, 1779, from which the version in *Hymns Ancient and Modern* is taken almost verbatim, containing the third stanza, beginning, "Those [the in original] dear tokens of his passion," which does not appear in Madan's compilation. Wesley's original hymn contained the following stanza, omitted in 1779:—

"Answer, thine own Bride and Spirit;  
Hasten, Lord, the general doom;  
The new heaven and earth t' inherit,  
Take thy pining exiles home.

All creation

Travails, groans, and bids thee come!"

This Madan also adopted. C. S. JERRAM.

Lord Selborne, in his *Book of Praise*, note, p. 452, gives the following account:—

"This popular hymn is a cento, composed by Martin Madan (1760), with some variations, out of two hymns by Charles Wesley (Nos. 38 and 39 of *Hymns of Intercession for all Mankind*) and one by John Cennick (No. 965 in the *Collection of Hymns for the Use of the Protestant Church of the United Brethren*, revised and enlarged, Bath, 1801). The choice and arrangement of the stanzas, as made by Madan, are here preserved, as are his variations of the third and fourth stanzas (Cennick's), of which the last lines do not rhyme in the original. The two first stanzas and the last are from Wesley's No. 39, a hymn of four stanzas. Madan made some alterations in the first and the last, which (with the exception of 'O, come quickly,' instead of Wesley's 'Jah, Jehovah'), I have retained. The second and the fifth (which is the concluding stanza of Wesley's No. 38) he did not alter."

In *Hymns Ancient and Modern* four stanzas are given, the two first and the last nearly as in the *Book of Praise*, the third not being in Lord Selborne's text. W. E. BUCKLEY.

This hymn was written by Charles Wesley, and first appeared in his *Hymns of Intercession for all Mankind* (1758). It was suggested by a somewhat similar hymn commencing "Lo! He cometh; countless trumpets," written by John Cennick, which first appeared in a Dublin collection, entitled *A Collection of Sacred Hymns* (1752). The form in which it (the former) now appears is as varied by Martin Madan in his collection (1760). It is sometimes erroneously attributed to Thomas Olivers, who composed the tune "Helmsley," to which it is often sung. W. H. COLLINGRIDGE.

Hornsey, N.

The amplest and most accurate history of the Advent hymn, "Lo, He comes, with clouds descending," will be found prefixed to the edition of

the tune "Helmsley," arranged by Mr. H. S. Irons, recently issued by Messrs. Novello. The history of the tune, which is curious and interesting, is also given. The hymn will be found to be a cento from C. Wesley, Martin Madan, and Thomas Olivers. A history of the hymn will be also found in the notes to Lord Selborne's *Book of Praise*, and of the tune "Helmsley" in Sir George Grove's admirable *Dictionary of Music and Musicians*. The best account of both, however, is that in Novello's edition. E. VENABLES.

Precentory, Lincoln.

The authorship of this hymn has been much debated; but perhaps by this time all that can be said has been said. Your readers may refer to the following: 1. *Methodist Magazine*, 1861, pp. 63 and 244; also 1862, p. 224. 2. Josiah Miller, *Singers and Songs of the Church*, second edit., London, 1869, p. 219. 3. Charles Rogers, *Lyra Britannica*, second edit., London, 1868, p. 675. 4. Sedgwick's reprint of *Hymns and an Elegy*, London, 1868 (see preface, p. 6, by the Rev. John Kirk). F. M. JACKSON.

Bowdon, Cheshire.

Thomas Olivers, a Welsh shoemaker, born 1725, was the author of this beautiful hymn, as well as of the tune to which it is generally sung. There are five verses, the fourth or fifth of which is commonly omitted in our collections. The sixth line of the first verse appears variously as—

"God appears on earth to reign,"

and

"Jesus comes, and comes to reign."

I do not know which is authentic.

G. L. FENTON.

San Remo.

John Cennick, who was connected with the Moravians, was the author of this hymn. It first appeared in a *Collection of Sacred Hymns*, 1752. By some it has been attributed to Thomas Olivers, one of Wesley's itinerant preachers. In *Thring's Church of England Hymn Book* the authorship is thus given at the end of the hymn: "C. Wesley (1708-1788), based on J. Cennick (1750), varied by M. Madan (1760); verse iv. ll. 5, 6, T. Olivers." JOHN CHURCHILL SIKES.

Chipstead, Kent.

OLD CLOCKS (6th S. viii. 405).—I have read the note of my friend the Precentor of Lincoln respecting the date of pendulum clocks. His extract from the old church book of Cartmel, April 25, 1625, is interesting, but I think he is in error in his explanation of it, as the following history of pendulums will show.

Galileo Galilei, the great astronomer, is said to have first discovered the isochronous property of the vibrations of a pendulum about 1639, from his observation of the swinging of a lamp in the

Duomo at Florence. He died in 1642, but no practical application of his discovery seems to have been made till the time of his son, Vincenzo Galileo, who is recorded to have first set up a pendulum clock at Venice in 1649. Of that we have no precise description; but it is recorded in all early works on horology as the first pendulum clock.

There is, however, a story of a clock with a *long* pendulum, having been set up in the church of St. Paul's, Covent Garden, by one Harris in 1641. He was most probably John Harris, one of the first assistants of the Clockmakers' Company of London in 1631. Nothing, however, seems to be known about its mechanism.

It is, therefore, quite impossible that there should have been a pendulum clock at Cartmel in 1623. Moreover, in the account of Cartmel clock (if "p'lum" mean pendulum) there is mention of *two* pendulums. Now no clock can have two pendulums. A clock consists of two parts, viz., a going part and a striking part. Now the slow action of the going part requires a balance or a pendulum to regulate its slow movement, and two pendulums could not be used. But in the striking part, absolute rest, instead of a slow movement, is required for a long time, and then a rapid and violent action is necessary, to cause the hammer to give a strong and sharp blow on the bell, to produce a clear loud tone; this is followed by another period of rest, and to regulate this action a fly-wheel with fans or weights is used, and not a pendulum. Every clock consisting of two parts has, necessarily, two weights, one to give motion to the going part and one for the striking part—the latter being oftentimes the heavier, in order to produce a hard and sharp blow on the bell (though I happen to have an ancient clock, in constant use, where one weight performs both duties). These weights are generally of lead, which, as a very heavy metal, clockmakers employed in order to have a very heavy weight with comparatively small bulk. Leaden weights are frequently called plumbs, or plummetts, from the metal of which they are made, and I am therefore disposed to consider the word *p'lum* to be an abbreviation of *plumbum*, meaning the leaden weights of the clock, which, not being portions of the mechanical or skilled work of the clock, but simply blocks of metal, valuable only for their weight of metal, were excepted from the account; and I think I am borne out in that opinion by the fact that one is called the "stroake plum," or striking weight, and the other the "hour p'lum," or going weight.

OCTAVIUS MORGAN.

The Friars, Newport, Mon.

HENRY I.'s MARRIAGE (6th S. viii. 347, 416).—For a full account of this marriage, and of the ques-

tion as to its legality raised at the time it took place, see Mr. E. A. Freeman's new and valuable work *The Reign of William Rufus and the Accession of Henry I.*, vol. ii. pp. 382-391.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

MORERI (6th S. viii. 464).—MR. C. A. WARD must have looked very hastily into Brunet before writing that "he passes over Père Louis Jacob, whose *Traité des Plus Belles Bibliothèques* is celebrated," and that Brunet "fails to mention" Boyer, the author of a *Bibliothèque Universelle*. Half a column of the third volume, fifth edition (478), is devoted to Père Louis Jacob, the full title of whose *Traité des Plus Belles Bibliothèques* is given, together with four lines of criticism upon it. The only book of Paul Boyer, author of the *Bibliothèque Universelle*, which possesses any interest at the present day is duly mentioned by Brunet, vol. i. col. 1193. To say that Boyer's worthless *Bibliothèque Universelle* "is about men, countries, animals, plants, arranged by their terminations" is, I think, hardly sufficiently accurate. The book is a dictionary of words arranged by their terminations. MR. WARD cites what Moreri says about these two authors, but does not give, as I venture to think every correspondent of "N. & Q." ought to give, especially when citing a book in ten folios, a reference to the volume, article, and page from which he cites; nor does he give any authority for the statement that Paul Jacob "wrote a *Bibliotheca Fœminarum*." No such book is mentioned by Moreri (or his editors) in the article of the last edition devoted to Paul Jacob, nor is it mentioned in the very copious and exhaustive list of thirty-seven books written by Louis Jacob given by Niceron, vol. xl. pp. 90-102, or by the *Biographies Universelles* or *Générales*, the latter of which has a long list of Jacob's works. MR. WARD says, "A book upon the growth of encyclopædias from the earliest time to the present would, if thoroughly done, be interesting reading." He is perhaps not acquainted with the excellent article on this subject by the late Joshua Watts, of the British Museum, in the *Quarterly Review* (vol. cxiii. p. 354).

RICH. C. CHRISTIE.

Virginia Water.

FINKEL, A PLACE-NAME (6th S. iv. 166, 356, 457; v. 257, 476; viii. 503).—At the last reference there is a proposal to derive Finkel from the Norse *vinkel*, an elbow. Why "Norse"? The word *vinkel* does not occur in Vigfusson's *Icelandic Dictionary*, and Aasen says it only occurs in Norwegian as a borrowed word from German. *Vinkel* is Danish and Swedish, and means "an angle, a corner." But my object in writing this note is to protest against the recklessness of the proposal. The Scandinavian *v* was formerly *w*, and corresponds to E. *w*, not to *f*. Before we can listen to



the proposal, we require, accordingly, to be shown a *single clear instance* in which a Scandinavian *v* is represented in English by *f*. I protest against the current vague notions that any consonant can be "corrupted" into any other.

WALTER W. SKEAT.

Cambridge.

"ENGROSSED IN THE PUBLIC" (6th S. viii. 495).—This implies that the purchase of the negroes was a state or public monopoly with the Kings of Spain and Portugal, so that it may be rendered "monopolized by the state." It is expressed in the Chandos *Robinson Crusoe* in the same manner as in the Globe *Robinson Crusoe*. But in an edition which I have, published in Paris, 1783, which is altered from the original, there occurs this expression: "It being an infringement on the powers of the Kings of Portugal and Spain."

ED. MARSHALL.

THE SONG OF "THE VAGABOND" (6th S. viii. 228).—W. F. P. finds a great similarity between the words of this song and the old ballad of *Ragged and Torn*. I, on my part, find a great similarity between Mr. Molloy's music and Mendelssohn's anthem *Hear my prayer* and *Oh, that I had wings*, of which the song seems a curious parody.

C. M. I.

Athenæum Club.

NAMES OF ARTISTS WANTED (6th S. viii. 494).—The picture of a horse is probably painted by William Barraud, who exhibited sporting subjects and horses from 1828 to 1850. The *Dictionary of Artists* to be published shortly by Messrs. G. Bell & Sons will give full information of this description.

ALGERNON GRAVES.

6, Pall Mall.

SKIRRETS (6th S. viii. 495).—*Siser*, the skirwick or skirret root, the white carrot or yellow parsnip (Littleton's *Dictionary*).

FLO. RIVERS.

FUDGE: UTEM (6th S. viii. 225, 395).—In Wolf's translation of the passage from Isocrates should we not read "fictilem utrem inflavit"? Cf. Carlyle's word *windbag*. But I own I do not understand how such a thing could be made of potter's clay. May we not suspect some mistake in the word *πῆλινον*? Should it not be *πῆλικον*? The whole metaphor would then be clear enough.

T. W.

JAMES HOOK (6th S. viii. 208, 436).—MR. WARREN makes a serious error in describing him as organist of St. George's, Windsor, an appointment he never held. Hook was organist of St. John's, Horselydown. W. H. CUMMINGS.

ROYAL QUARTERINGS (6th S. viii. 407).—I believe the following are the lines through which the Duke of Leeds and the Duke of Marlborough would be entitled to quarter the royal arms. The

Duke of Leeds, by the marriage of Francis Godolphin, fifth duke, with Amelia, Baroness Conyers, descends from Joan, daughter of John of Gaunt, and granddaughter of Edward III., who married Ralph, Earl of Westmoreland. This Earl of Westmoreland was descended from Henry III. through his mother Matilda, daughter of Lord Percy, and his maternal grandmother Mary, daughter of Henry, Earl of Lancaster.

The Duke of Marlborough is of royal descent in two ways through the Despenchers—Thomas, Lord Despencer, having married Constance, daughter of Edmund of Langley, Duke of York; Alianore, the wife of Hugh le Despencer, was daughter and heir of Gilbert de Clare, Earl of Gloucester, by his wife Joanna, daughter of Edward I.

STRIX.

LONDON STREET CRY (6th S. viii. 348, 393).—The following quotations from Taylor, the Water Poet, may be of interest to MR. TUER:—

"I could name more, if so my Muse did please,  
Of Mowse Traps, and tormentors to kill Fleas."

*The Travels of Twelve-pence.*

"Yet shall my beggary no strange Suites devise,  
As monopolies to catch Fleas and Flies."

*The Begger.*

WALTER HAINES.

Faringdon.

REGIMENTAL STANDARDS (6th S. viii. 306).—The trace of an honourable episode in our history, the excision of which FLEUR DE LYS justly deplures, is still allowed to linger (though in the tiniest dimensions) in one corner of the impressed stamp on leases, &c. R. H. BUSK.

COCKSHUTT (6th S. viii. 369, 412).—Is not this word explained by the following extract from a MS. History of Pembrokeshire left by an Elizabethan worthy, George Olven, of Henlllys, and printed in vol. ii. of the *Cambrian Register*?—

"Theire [the woodcocks] cheefe taking is in cock rodes in woodes, with nets, erected up between two trees, where in *cockshute* tyme (as it is termed, which is the twilight a little after the breaking of the day, and before the closing of the night) they are taken sometimes two or three or four at a falle, I have myself sometimes taken six at one falle, and at one rode at an evening eighteen, and it is no strange thing to take an hundred or an hundred and twenty, in one woode in twenty-four hours if the haunt be good, and much more have been taken though not usually."—Cap. v.

EDWARD LAWS.

Tenby.

On an Ordnance map of Somerset may be found Higher Shut and Lower Shut, near Huish Champflower, and Shut Hill, south of Chipstable. I have Kemble's *Codex*, vol. iii., with MS. notes in the author's handwriting. One of these notes bears on this question. It is as follows:—

"*Sceat* (m.), a separated portion or shot, from *sceotan*, to shoot. *Foldan sceat*, the whole amount of earth, the

world. In Surrey we can still speak of the upper and lower *shot* of a field, &c.\*

I have found on the Ordnance map of Somerset Douling Sheep Sleight and the Sleight, near Tinsbury. Is this A.-S. *sléad*, a slade, low, flat, marshy ground? F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

A *cockshut* was a net used for catching or shutting in woodcocks, and only in a secondary sense means the opening in a wood where the net is best employed. Halliwell gives this meaning, and we find from the earlier version of the *Treatyse of Fysshynge*, which I have recently printed from a MS. in the possession of Mr. Denison, that a particular kind of cord was used for making these nets, and known as "cockshotecorde."

THO. SATCHELL.

Hampstead.

May not the following passage, from Bardsley's *English Surnames*, p. 116, ed. 1875, throw some light on the derivation of this word?—"Our Cockshots are but the *cocksholt*, the liquid letter being elided, as in Aldershot, Oakshot,\* and Bagshot, or badgers'holt." The *holt*, says Bardsley, was "merely a coppice or small thicket."

F. C. BIRKBECK TERRY.

Cardiff.

There are in this parish two fields of this name, called Upper and Lower Cockshoot, and from their position I am disposed to think that H. T. E. is right as to the meaning of the term. They are on the ridge of some high ground, and sloping down from it towards the south, with woods on the right and left of them. I remember a place in Herefordshire, near Stoke Edith, of the same name in a very similar position. T. W.

Ropley, Hants.

"COMPARISONS ARE ODIOS" (6th S. iv. 327, 479).—Here is an earlier instance of the use of this expression than was given by me at the former reference:—

"I will forbear to recyte examples by any of mine owne doings. Since *all comparisons are odious*, I will not say how much the araignement and diuorce of a Louer (being written in ieast) haue bene mistaken in sad earnest."—*The Posies of George Gascoigne, Esquire*, 1575 (p. 9, ed Hazlitt, 1869).

F. C. BIRKBECK TERRY.

EARLY MARRIAGES (6th S. vi. 347; vii. 91, 134; viii. 94, 176, 413).—The original querist mentioned a case of a husband of fourteen and a wife of sixteen, and asked whether it was possible "such marriages" were allowed "in those days" (end of sixteenth century). The following quotation from the *Court Journal* of November 17, if correct, would show that they are not

disallowed at the present day:—Sir Brydges Henniker, in his third volume of the Census of England and Wales, proves that early marriages are apparently very popular with the ladies, for no fewer than 32,416 were wives at fifteen, and 218 had donned widows' garbs before they reached sixteen. R. H. BUSK.

ALBEMARLE (6th S. viii. 448).—"Albemarle, or Aumale, a town and territory of the dukedom of Normandy" (Burke's *Peerage*). There are two O.F. words which form this name: *albe*, from Latin *albus*, white (see Skeat); *marle*, clay, still in use in Normandy for the modern French *marne*. For the contraction from L. *marginula* see Brachet's *Etym. French Dict.* F. W. WEAVER.

Lower, in his *Patronymica Britannica* (1860), p. 4, says that "Albemarle is a small ancient town, chief lien of a canton in the arrondissement of Neufchatel. It is now called Aumale."

G. F. R. B.

COCKERAM'S "DICTIONARY" (6th S. viii. 388, 455).—The following description is given in Series A, *Bibliographical*, pt. i. p. 5, E.D.S.:—

"The English Dictionarie; or, an Interpreter of Hard English Words.....By H[enry] C[ockeram], Gent. Small 8vo. London, 1623. Second edition, revised and enlarged, 1626; third, 1631; fourth, 1632; fifth, 1637; sixth, 1639; seventh, 1642; ninth, 1650; later editions, 1655 and 1659."

F. C. BIRKBECK TERRY.

Cardiff.

COLERIDGE AND LESSING (5th S. viii. 164, 200, 276; 6th S. viii. 195, 395).—As various versions of the sonnet on names are being put on record, perhaps a place near them is deserved by one very similar in form addressed to Menage, to satirize at the same time his somewhat facile gallantry and his reported plagiarisms, which it supposes to place him under the invocation of the goddess of thieves:—

Lesbia nulla tibi est; nulla est tibi dicta Corinna  
Carmine laudatur Cynthia nulla tuo  
Sed cum doctorum compiles scrinia vatum  
Nil mirum, si sit culta Laverna tibi."

He had sung to Madame de Sévigné under the name of Corinne, and to Madame de La Fayette, whose maiden name was De la Vergne, as Laverna. More coarsely rendered in French:—

"Est-ce Corinne, est-ce Lesbie,  
Est-ce Phillis, est-ce Cynthia,  
Dont le nom est par toi chanté?  
Tu ne la nommes pas, écrivain plagiaire,  
Sur la Parnasse vrai corsaire;  
Laverne est ta divinité."

R. H. BUSK.

ECCLESIASTICAL BALLADS (6th S. viii. 429).—In reply to your correspondent E. A. B., I do not know the pamphlet from which he quotes, but I have in my possession a small collection of rhymes,

\* "William de Okholt is found in the Inquis. post Mortem. This would be the original form."—*Ibid.*

published some forty years ago, which might serve his purpose. It is entitled "*Anti-Dissenting Rhymes; or, Dissent Unmasked*. By a Member of the Church of England. To open the eyes of men who are bent on the Dathanic Crime of Satanic Dissent." I shall be happy to lend it to E. A. B. if he will write to me. LELAND NOEL.  
9, Grosvenor Gardens, S.W.

BRINE AND MILYEAR AS CHRISTIAN NAMES (6th S. viii. 386).—With reference to the name entered Milyear in registers, it is remarked that Amelia is the usual form of this name. I am inclined to think that the name intended was Melior. The name Melyear, or Melyar, or Mellier, variously written, occurs not unfrequently in the old registers of Litton Cheney, Dorset; but when we come down to 1646, and meet with more correct spelling, we find Melior. For an example of the name I may refer to the *Vistation of Cornwall*, p. 76 n., brass at Constantine to the memory of Melior, wife of John Pendarves.

FREDERIC T. COLBY.

The original of Brine is probably to be found in Sabrin, or Sabrina, the unfortunate daughter of Locrine, who was drowned in the river known to the world in general as the Severn, and to poets as Sabrina (Geoffrey of Monmouth's *British History*, ii. 5). An instance of the use of the name in its abridged form occurs in vol. iii. of Burke's *History of the Commoners*. There, at p. 680, it is stated that Edward Walwyn, of Bosbury, in Herefordshire, who lived temp. Henry VIII., married Brina, the daughter of Bridges of Hall Court.

WM. UNDERHILL.

May not Brine be a shortened form of Sabrina, which is not an unfrequent female Christian name on the banks of the Severn? J. B. WILSON.

MERCATOR'S ATLAS (6th S. viii. 268).—A question in "N. & Q." at the above reference, respecting the 1633 edition of Mercator, can be answered by the proof sent herewith on general atlases, &c., which is part of vol. iv. of a *Hist. of America* now in the press. JUSTIN WINSOR.  
Cambridge, Mass.

[The passage in question, forming a portion of a long description of the various editions of Mercator's *Atlas*, is as follows: "In 1633 a marked change was made in the *Mercator-Hondius Atlas*. There was a new Latin text, and it was now called the *Atlas novus*, and made two volumes, containing 238 newly engraved maps (only 87 of Mercator's remaining, while Hondius added 151, including 10 new maps of America)." The *Narrative and Critical History of America*, from a prospectus of which the above is taken, seems likely to be a work of singular interest and value. It is to be published by Messrs. J. R. Osgood & Co., of Boston. The information concerning Mercator supplied in the prospectus is a proof of thoroughness of execution.]

THE PIONEER OF CHEAP LITERATURE (6th S. viii. 385, 436).—According to the very interesting

autobiography of J. Lackington, the bookseller (so crowded with quotations that it is evident he did not let his books lie idle on the shelves), he has the first claim to this title. Limbird seems to have been rather the pioneer of cheap *periodicals*.

R. H. BUSK.

TITLE: "HEIR OF HASSOP" (6th S. viii. 269).—This is a funny mistake of Mr. BONE'S, arising out of similarity of sound—the family name Eyre and the word *heir* being pronounced alike. Of this ancient and widely spread Derbyshire family, "the Eyres of Hassop" are, perhaps, the best known to outsiders, owing to the fact that Hassop Hall was garrisoned for the king by Col. Eyre in December, 1643. A fairly accurate account of the Eyres may be gleaned from the pages of Lysons's *Derbyshire (passim)*. Besides Eyres of Hassop there are also Eyres of Hope, of Bradway, of Roo Tor, and numerous families of the same name amongst the yeomanry elsewhere in the Peak of Derbyshire. ALFRED WALLIS.

BEALRAPER (6th S. viii. 268, 414).—Is it not probable that A. J. M. is right in suggesting that Bealraper=Belper, in Derbyshire? I have seen it somewhere stated that Belper is a corruption of *beau* or *bel repaire*, beautiful retreat. Lewis's *Topographical Dictionary* speaks of Belper as having "formerly a park and hunting seat belonging to John of Gaunt, Duke of Lancaster."

F. C. BIRKBECK TERRY.

THE LAST DOGE OF VENICE (6th S. viii. 407).—The last Doge of Venice was Ludovico Manini (or Manin). He was born in 1726, and elected doge 1789. He was weak, and said to be ruled by the priests. He received the Comte d'Artois and other enemies of the French Republic, and refused its alliance. At length he was dethroned by a revolt and a republic was established. Napoleon, after making the Venetians suffer great hardships, caused Venice to be ceded to Austria, and the doge Manini, with some of the principal senators, formally delivered up the city and took the oath of allegiance; during which ceremony he is said to have fallen in a fit, and to have died shortly after. This was in 1797. Another account (in Haydn) states that Manin died about 1803. I cannot find any account of unusual festivities at Venice near the end of the eighteenth century; but a few years before the fall of the republic the Venetians made great festivities, including a bull-fight, in honour of the grand duke Paul of Russia and his wife, who were travelling in Italy under an assumed name (Dandolo, *Lettere su Venezia*).

EMILY BARCLAY.

Wickham Market.

TOMMY ATKINS (6th S. viii. 469).—In reply to Mr. A. SMYTHE PALMER, the term arose from a little pocket-book, or ledger, at one time served

out to British soldiers, in which were to be entered the name, age, date of enlistment, length of service, wounds, medals, &c., of each individual. The War Office sent with each little ledger a form for filling it in, and the "M or N" selected, instead of the legal "John Doe" and "Richard Roe," was "Tommy Atkins." The books were instantly so called, and it did not need many days to transfer the pseudonym from the book to the soldier himself.

E. COBHAM BREWER.

WARNOT [WARNOTH] (6th S. viii. 367).—Ducange, *Glossarium* (Paris, 1846), gives, s.v. "Warnoth," the following description of "Terræ de Warnoth," referring to *Monasticon Anglicanum*, ii. p. 589. They are, he says, "Prædia obnoxia præstationi quæ duplicatur, quoties exacto solutionis tempore exigitur a domino prædii; hæc maxime circa Dubrim obtinuit." Ducange also cites Plac. 33 Edw. I., Linc., Rot. 46, in *Abbrev. Plac.*, p. 255, and refers to Grimm, *Antiq. Jur. Germ.*, p. 387. The reference to Dugdale's *Monasticon* does not seem to agree with the edition of 1819. I do not know whether ANON. draws a distinction between "Warnot" and "Warnoth."

NOMAD.

In Blount's *Law Dictionary*, Lond. 1691, the word is thus explained:—

"Warnoth: I find it to be an ancient custom, whereby, if any tenant holding of the castle of Dover, fail'd in paying his Rent at the day, he should forfeit double, and for the second failure, treble, &c. And in *Mon. Angl.*, 2 par. fol. 589, 'Terris cultis et terris de Warnoth.'"

In Jacob's *Law Dict.*, Lond. 1763, the explanation, borrowed from Blount apparently, but somewhat altered, is as follows:—

"Warnoth. It is an ancient custom, if any tenant holding of the castle of Dover fail'd in paying his Rent at the day, that he should forfeit double, and for the second failure treble. And the lands so held are called 'Terris cultis et terris de Warnoth' (*Mon. Angl.*, ii. p. 589.)"

ED. MARSHALL.

This was a custom attached to many manors, and especially so was held the tenancy of Dover Castle tenants, the meaning being "that he that failed in the payment of his Rent at a set day, was obliged to forfeit double; and for the second failure, treble." See also *Record. de Recept.* 33 Edw. I.

C. GOLDING.

Cowel's *Interpreter of Law Terms*, 1701, has:—

"Warnoth, Is an ancient Custom, whereby if any Tenant holding of the Castle of Dover, fail'd in paying his Rent at the day, he should forfeit double, and for the second failure, treble, &c. *Inter Record. de Recept. Scac. Trin.* 33 E. 1.; *Linc. 46 Coram Rege*; and in *Mon. Angl.*, ii. par. fol. 589: 'Terris cultis et terris de Warnoth.'"

F. C. BIRKBECK TERRY.

"Warnoth" is described in Bailey's *Dictionary* as "a custom among the tenants holding of it,

that he who failed in the payment at a set day was obliged to pay double, and for the second failure triple." See also Ducange, tom. vi. p. 912, where reference is made to "terræ de Warnoth" of *Monasticon Anglicanum*. G. F. R. B.

Ducange, in his *Glossary*, gives the following definition of Warnoth:—

"Warnoth. Terræ de Warnoth in *Monast. Angl.* to. ii. p. 589, dicuntur apud Anglos Prædia obnoxia præstationi quæ duplicatur, quoties exacto solutionis tempore exigitur a domino prædii; hæc maxime circa Dubrim obtinuit."

V.

TOLERATION (6th S. viii. 268, 410).—The elder D'Israeli has an article on *toleration*, vol. iii. p. 271–282, edited by his son, Lond., 1849, in which several works on the subject are quoted or referred to, although none is so early as Pym's speech, 1621, cited by MR. GARDINER.

W. E. BUCKLEY.

COMPTON-WYNYATES (6th S. viii. 168, 295, 391, 456).—I know not whether the following note may do anything to confirm this proposed identification. I am inclined to think that English uneducated pronunciation has a trick of the *hardening up* (if I may so describe it) the final syllable of names which have a termination like *ard*. I am acquainted with two surnames, Prickett and Travis, which I suppose to be altered from Prickard and Travers. I once baptized a child by the name of Erbit, as instructed by the godparent. When I was about to enter the name in the register, desiring to be accurate, I made inquiry as to the spelling, and found that the name intended was Herbert.

C. E. M.

Perhaps it may be worth noting that the seat of the Marquess of Londonderry in the county of Durham is named Wynyard Park. The patronymic Wynyard is well known in military annals, and there is the oft-quoted story of the Wynyard ghost.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE MORTIMERS, EARLS OF MARCH (6th S. viii. 407).—Mr. Boutell, in his *Heraldry, Historical and Popular* (1864), gives both crest and badge. The crest (p. 121), "A panache of many azure feathers, rising from a crest-coronet"; the badge (p. 394), "A white wolf and a white lion (Mortimer)," mentioned incidentally among the badges borne by Edward IV. The lion was, no doubt, as Sir Bernard Burke says in the "Royal Armory" prefixed to his *General Armory* (1878), taken from the supporters of the Earls of March; but Sir Bernard does not introduce the "white wolf" at all among the badges of Edward IV.

The wording of Mr. Boutell's description seems to leave a doubt whether he meant more than the lion as a badge of Mortimer. The motto of the

Mortimers is not given by either Burke or Boutell. NOMAD.

HAIR GROWING FROM CASTS (4th S. vi. 524 ; vii. 66, 83, 130, 222, 290, 315, 476 ; viii. 335 ; xi. 106, 186 ; 5th S. xi. 507 ; xii. 293).—The latest attestation of this curious alleged phenomenon comes from a gentleman who has evidently never seen the evidence and discussion on the subject in "N. & Q." Signor G. Damiani, of 22, Colville Road, Notting Hill, W., writes, under date Dec. 3, 1883, in a paper called *Light* (published at 38, Great Russell Street, W.C., an organ of Spiritualism, &c.), that he has been shown the plaster cast of the head of a deceased gentleman formerly known to him. On this cast "hair is growing on the head, eyebrows, and beard." The hair had been plucked out of the cast and has grown again, "a tolerably thick crop of natural hair" (*Light* of December 8). C. C. M.

Athenæum Club.

BY-AND-BY (6th S. viii. 469).—J. E. J., in "N. & Q.," 3rd S. viii. 348, explains it in this way: "By, whether of time or place, meaning near. It was simply repeated in order to signify 'as near as possible.'" This may be compared with another quotation in "N. & Q.," by a different correspondent (1st S. iii. 109):—

"The semes echon,  
As it were a maner garnishing,  
Was set with emerauds, one and one,  
By and by."

*The Flowre and the Leafe*, st. xxiv.).

The same correspondent notices Tyrwhitt's interpretation (on *R. R.* 4581), "separately, distinctly," with which agree some other references which he gives in *R. Brunne*, a source unknown to me: "The chartre was read ilka poynt *bi and bi*"; "William had taken the homage of barons *bi and bi*"; "He assayed tham (the horses) *bi and bi*."

ED. MARSHALL.

See Dr. Brewer's *Dict. of Phrase and Fable*, s.v. Also *Hamlet*, III. ii. 391, *et seq.*

FREDK. RULE.

[*"By and by, distinctly, in order one after another"* (Wright, *Dictionary of Obsolete and Provincial Terms*).]

CANTING ARMS OF LORD EGMONT (6th S. viii. 208, 337, 373).—MR. HOPE, H. S. W., and others interested in the curious product of the wits of Walpole and his friends, the original print of which was engraved by C. Grignion, may profitably refer to the *Catalogue of Satirical Prints in the British Museum*, No. 3350, No. 3351, No. 3564, and No. 3565. No. 3564 was published among the prints in *A Political and Satirical History*, &c., by Matthew Darly, and was a travesty of the drawing sent by Walpole to Montagu, April 20, 1756. The earl's coronet refers to Lord Darlington. Lord Egmont had nothing to do with the matter. The persons who hated the gamblers

and macaronies concerned in this satire seized the occasion to improve its effects by studying No. 3564. O.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 497).—

"The aspiring youth that fired the Ephesian dome  
Outlives," &c.

The above are Colley Cibber's interpolated lines in *Richard III.*, III. i. FREDK. RULE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Seventeenth Century Studies: a Contribution to the History of English Poetry.* By Edmund W. Gosse. (Kegan Paul, Trench & Co.)

THESE *Seventeenth Century Studies* entitle Mr. Gosse to a foremost place in criticism. Written with an equal measure of care and penetration, they bring before the public information much of which is wholly new, and verdicts which may safely be trusted. In some instances, as in the case of Sir George Etherege, the dramatist, records hitherto unpublished have, with notable gain to the reader, been laid under contribution. Such knowledge of the man is furnished by a letter-book of Sir George while he was Envoy Extraordinary at Ratisbon that Mr. Gosse is able to say, "I feel that I know Sir George Etherege, hitherto the most phantasmal of the English poets, better than I can know any literary man of his time—better than Dryden, better, perhaps, than Milton." Of Katharine Phillips, the Matchless Orinda, Mr. Gosse furnishes the amplest account to be found in English literature; and Crashaw, Otway, Samuel Rowlands, Herrick, Lodge, Webster, and other poets and dramatists are set before the public in life-like colours. With so much spirit is the whole written, moreover, that the perusal of the notices is no less pleasant than profitable. As a rule, however, Mr. Gosse is a sounder critic in things poetical than things dramatic. In his verdicts upon Webster and other dramatists, poetry of expression rather than tragic intensity seems to win his admiration; and even in the case of Etherege what most delights him is the wit. In this case, indeed, there is not much else to move admiration. Mr. Gosse is, however, at his best in dealing with the lyrics of Herrick. One or two inconsiderate verdicts, or slightly inaccurate statements, should be corrected in a second edition, which will surely be called for. The poetic literature of fairyland cannot be said to have ended with Herrick. Some of the most delightful of fairy lyrics appeared in the *Musarum Deliciae* of Sir John Mennis and James Smith, published in that Puritan epoch which Mr. Gosse thinks frowned upon the celebration of fairy rites. Cowley's reference to Bajazet upon the stage "seems put too early to be Racine's," says Mr. Gosse. As the poem in which the reference appears was printed in 1656, and the *Bajazet* of Racine was not brought out until the beginning of January, 1672, Hamlet's answer to his mother, "Nay, it is, I know not seems," appears applicable. Magnon's *Bojazet*, or, rather, his *Le Grand Tamertan; ou, la Mort de Bajazet*, was played in 1647, not 1648 as is stated. A reference to theatrical authorities as against the "bibliographers" would have saved Mr. Gosse much trouble, which, fortunately, however, has not been unremunerative, concerning the dates of Etherege's earliest comedies. "All the bibliographers, old and new," assert that Etherege's "first play was *She Would if She Could*, 1663, immediately followed by *The Comical Revenge*, first printed in 1669." Mr. Gosse.

has discovered a first edition of *The Comical Revenge* of 1664, and a second of 1667. *The Comical Revenge*; or, *Love in a Tub*, was acted at Lincoln's Inn Fields in 1664, and was licensed for printing on July 8 of the same year. *She Would if She Could* was played at the same theatre four years later. These matters, though of no special importance, are worth attention in the revision of a work with strong claims on public admiration.

*A Thousand Years of the Church of Chester le Street.*

By the Rev. Canon Blunt, M.A., Rector. (Gardner.) THIS little volume contains the story of a church which has braved the battle and the breeze, it may well be said, for a thousand years, and it is published on behalf of a "Millenary Fund." It contains many curious particulars concerning men and manners during the lapse of ages, and the narrative carries us back to the days of the powerful Lords of Lumley, to the curfew that tolled the knell of parting day, to the early days of Christianity in Northumbria, and still further back to the days when a wing of Roman cavalry was stationed at this camp on the Roman Street. The illustrations of the bells and the so-called Anglo-Saxon cross are very interesting. The cross, however, with its interlaced work and its runes, is perhaps even more likely to be Celto-Scandinavian than Anglo-Saxon, and we can see no adequate reason why the horseman on it should be a Pict. Horsemen are not rare on such crosses; and dragons, we may remark, though common, are not ordinarily regarded as "beneficent." The book is well worth a place on the shelves of an antiquary's library.

*An Essay on Wit and Humour.* With other Articles.

By F. K. Fleet. (Bogue.)

MR. FLEET'S *Essay on Wit and Humour* has considerable value; the less that is said of the "other articles," which are neither witty nor humorous, the better. Mr. Fleet has given us a string of amusing anecdotes, several of which are quite new to us. He has not solved the question as to where the distinction lies between wit and humour. These vague words are used in such widely divergent meanings by different persons that until their significations are settled by authority—a decision not likely to be given—we must be content to remain in a state of doubt as to whether any given remark that makes us laugh should be classed under the head of wit or humour.

*The Bibliographer.* Vol. IV. (Stock.)

*The Antiquary.* Vol. VIII. (Same publisher.)

THE fourth volume of the *Bibliographer* is the best that has yet appeared. Such essays as those of Mr. Edward Solly, F.R.S., on "Editions" and on "Anonymous Poems," the "Bibliographical Epitaphs" of C. H. W., Mr. Axon's biographical sketch of Sir Richard Phillips, and others, including the continuation of Mr. C. Walford's "Outline of a Scheme for a Dictionary of Periodical Literature," do credit to the work. In addition to its claims on serious consideration, the *Bibliographer* is readable and interesting.

Scarcely, if at all, inferior in interest is the eighth volume of the *Antiquary*, issued by the same publisher. Articles on "Mohammadan Coins," on "The Colouring of Illuminated MSS.," on "Simon de Montfort and the English Parliament," are excellent in all respects, and many others of no less value and importance are scattered through the volume.

*Cassell's Concise Cyclopædia.* Edited by W. Heaton. (Cassell & Co.)

To those whose means or shelf-room do not permit the possession of a full cyclopædia, the *Concise Cyclopædia* of Messrs. Cassell is likely to prove of great utility. It is, as

it boasts itself to be, the first cyclopædia embracing in the space of a single volume all classes of subject. Close upon twelve thousand articles on historical, mythological, biographical, geographical, topographical, scientific, and technical subjects appear, many of them being treated with considerable fulness. Abundant illustrations add to the value. Mr. William Heaton, under whose editorship the whole is, and his assistants have produced a serviceable volume.

*Library Aids*, by Samuel S. Green (New York, F. Leypoldt), is a reprint, with additions, of a valuable paper read before a recent Baltimore conference of librarians. It contains much useful information.

THE third part of the reprint by Messrs. Blackwood of Stormonth's *Dictionary of the English Language* has appeared. This valuable work improves upon acquaintance.

MESSRS. TRUBNER & Co. have issued *The Legends of the Panjab* and *A Dissertation on the Proper Names of the Panjab*, both by Capt. R. C. Temple, of the Bengal Staff Corps. The former work, which appears in monthly parts, is eminently attractive to the student of folk-lore, while the interest of the latter is more than merely philological.

"CHRONICLES OF ENGLISH COUNTIES: NOTTINGHAMSHIRE," part ii., appears in *All the Year Round*, together with "Ancient Lake Dwellings." "Rabelais and Brusquet" can scarcely escape the charge of shallowness as regards the first-mentioned character. In the *Cornhill* are "Some Literary Recollections," part ii. *Longman* contains a paper by Mr. Anstey on "The Decay of the British Ghost."

POETRY of the day, as distinctly outside our province, will not henceforward be mentioned in our "Notes on Books."

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

CORRESPONDENTS asking for information concerning members of their own families are informed that questions of this class are so numerous that delay in their appearance is inevitable. The entire space at our disposal might be easily taken up with questions of purely private interest. As no reason exists for giving precedence to one applicant over another, the order of arrival is the only order to be observed in publication.

L. L. KROPP ("Crosses on Loaves," 6th S. iv. 427; viii. 75, 391, 502).—We have received from Vienna, from COL. PRIMROSE, a specimen of the semmel. The surface of this is not plain; but the marks across it, due to the pinching of the dough or some other process, bear no great resemblance to a cross. We shall be happy to show this to our correspondent.

J. R. DORE ("All Faults").—The question you ask can only be settled by a lawyer. We hold, however, that a false description such as you mention fully justifies you in returning the volume.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# I N D E X.

## SIXTH SERIES.—VOL. VIII.

[For classified articles, see ANONYMOUS WORKS, BIBLIOGRAPHY, BOOKS RECENTLY PUBLISHED, EPIGRAMS, EPITAPHS,  
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